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THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, JANUARY 1932.

NUMBER 1.

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

SHALL WE SAVE IT?—

Elon College needs the loyal support of every member of the Church at this time of depression. The campaign for funds is being presented to all the churches in the Southern Convention with the hope that there will be a hearty and liberal response. We need \$50,000 to carry on the work of the College and meet urgent obligations. Unless the membership of the church responds liberally, we shall be unable to continue the work of the College. No one should depend on others to do his part. We shall need the full cooperation of all. Good will is important and we crave that blessing from all. Our prayers are needed at this time as never before. Our children and young people should give our College all the patronage possible. We should save our College for our Christ and for His Church for the Kingdom. But with all these gifts and graces we must have money to pay debts. Every church should undertake to raise as much money as possible. We want free-will offerings, but these offerings should be large enough to pay our debts, which are obligations we owe.

SHALL WE RETAIN DR. SMITH AS PRESIDENT?—

It all depends on what we do in the next few days. We have until January 15, 1932, to determine whether we shall justify him to give up his church in Norfolk and remain with the College. Our people should be willing to give to the limit of their ability; yes, even beyond their ability, to save our College. Like some of the best friends of the College, we should be willing to make sacrifices for the College, borrow the money and make a donation now to meet the urgent needs of the College and pay the money back as may be possible. It seems that our people would respond to the call in this time of need and save the College, but possibly there are those who think that the need is not so serious as it really is. Being at the center of conditions at the College, I am acquainted with the situation, and know that I do not exaggerate when I say that the College needs the hearty response and liberal support of all her friends at this time. It is our College in name; shall we save it and mark it ours in fact, or lose it forever? Your gifts, the payment of our debts will determine which we shall do.

GLOOMY CONDITIONS.—

To the monthly meeting of the administrative committee of the Federal Council of the Churches of Christ in America went Rev. Arva Brush Keeler, director of the department of buildings and property of the Presbyterian Board of National Missions. Director Keeler told the committee

that Protestant churches in the United States owe some \$135,000,000. Church bonds amounting to \$6,000,000 or more have been defaulted by twelve denominations alone. Church credit, said he, is none too good; church building projects are being held up by the depression. Director Keeler suggested a remedy: let a small group of rich men establish a fund of \$10,000,000 to draw three per cent interest, to be lent to needy churches on long-term notes at four per cent. The Council appointed a committee to study the matter.

SUBSCRIBE FOR YOUR CHURCH PAPER.—

More gloomy than the church-building condition reported by the journalists last week is the publication of church papers. Special in their appeal, ecclesiastical papers find paid advertising skimpy, subscriptions few. Many weeklies, like those of the Methodist Episcopal Church, are subsidized by their denominations. Indeed, it seems almost impossible to run a Church paper without subsidization of some kind.

Last summer *The Living Church*, high-church Episcopal weekly, begged for help. Last week it announced that aid had come "from anonymous sources." *The Southern Churchman*, low-church Episcopal weekly, also needed help, and still does. Three weeks ago the World's Christian Fundamental Association, publisher of *The Christian Fundamentalist*, announced it was \$1,600 in debt because "one dear friend" is no longer able to give from \$1,250 to \$2,500 a year. To these names were added last week two more: *The Churchman*, independent liberal Episcopal weekly, and *The Presbyterian Advance*, Southern independent weekly. Both are old, respected. *The Churchman*, edited by Dr. Guy Emory Shipler, is the oldest church paper in the English-speaking world, founded in 1805. *THE CHRISTIAN SUN* needs a larger subscription list in order to meet expenses and we must have them if the paper continues to be published. It has been suggested by one of our most benevolently-minded members that an endowment fund be established for *THE SUN*, and we would like to see his suggestion take concrete form.

THE GOSPEL FOR TODAY.—

The voice of the gospel was heard at the public meeting of the Federal Council of Churches of Christ in America on Thursday evening, when Dr. Robert E. Speer spoke on "The Gospel for Today for the Individual," and Dr. Charles E. Jefferson in "For the Nations." Dr. Speer stressed the good news to the individual in the realms of his convictions, character, and conduct. He pleaded for a display of humble joy, fearless freedom and courage, the old veracities, simplicity of life and kindness of daily duty.

"The world has become a big apartment house, pestered by loud speakers," declared Dr. Jefferson. "Other nations are so close we can almost hear them turning things over in their minds. The sixty-five nations must live in peace, if the family of nations is not to degenerate into a menagerie of nations. God is the God and judge of the nations. All nations are under the law of love.

"We cannot go on as we have been going," he prophesied, and lamented the poverty of the world, the selfishness incarnate in the present profit system, and the weight of armaments. "I see stormy weather," he predicted. "The church is going to lose a lot of members and money and must be ready to be the church militant."

OLDEST KNOWN TEXT OF BIBLE DISCOVERED.—

The newly-found papyrus books are older than any Greek manuscript of the Bible, or parts of the Bible hitherto known. They have been described in the *Times* by Sir Frederick Kenyon. There does not appear to be anything revolutionary in this new and early text. But for more news about it we must wait. The chief importance of these papyrus books appears to lie, paradoxically, in the fact that they are not important. They do serve, however, to confirm the correctness of the text which we have and everything which confirms the correctness of the Bible is of importance. The spades of the archaeologists have made great contributions to the study of the Bible and still their search goes on revealing new evidence of the origin of the Sacred Scriptures. The study of the Bible is receiving more attention today than ever before in its existence and is a perennial source of inspiration.

UNITED STEWARDSHIP COUNCIL MEETS.—

About thirty secretaries and members of stewardship commissions from the larger denominations met at the Robert Morris Hotel, Philadelphia, about the first of last month, in the sessions of the United Stewardship Council. Starting twenty years ago with the stewardship of money or substance, many have been advocating the title as "the accepted portion." By adding the stewardship of time, talents, life, personality, prayer, etc., including all that we have and are, they have almost come to make stewardship synonymous with Christianity in action, or even the Christian life, which means that there is no longer any "stewardship" left! A committee of five was appointed to study this subject for a year and to correspond with other members of the council, with a view to issuing a clear statement of what stewardship really is, not a definition in a single sentence, not a treatise, but possibly a new series of stewardship principles.

NOTES-PERSONALS

Rev. A. W. Hurst, pastor, Elon Church, occupied the pulpit of Christian Temple, Sunday, January 3rd. The editor is absolutely within the bounds of safety in saying that the people of Christian Temple had wholesome, instructive and inspirational sermons on that day.

Dr. W. A. Harper, who recently returned to Elon from travelling in the Near East, has been appointed a member of the faculty of Vanderbilt University School of Religion, Nashville, Tenn. Dr. and Mrs. Harper left for Nashville December 31st. Our best wishes go with them to their new home. Dr. Harper is a successful teacher and may be counted on to make good in the position to which he has been appointed.

Rev. G. H. Veazey, writing under date of December 23, says: "We have a fifth Sunday meeting started in our (Alabama) Conference that is going to mean much. The meeting was held at Cragford the last fifth Sunday and was a success. It is in the nature of a Layman's movement, with Brother O. C. Mitchell, Cragford, Ala., as president; Brother V. E. Kitchens, Roanoke, vice-president. I am acting as secretary. Meeting of next fifth Sunday will be with our Roanoke church."

SPECIAL NOTICE.

A carload of food and supplies is being collected and will be shipped to Elon College the last of this week. Rev. J. M. Roberts, Suffolk, Va., is in charge of the work in connection with this car, and all those who are desirous of contributing to the good of the cause should send groceries, hams, meat, etc., to Mr. Roberts, who will greatly appreciate their assistance and will see that they get full credit for their contribution. Further information may be obtained from Mr. Roberts, or Rev. F. C. Lester, Waverly, Va., who is in charge of the Virginia Emergency Campaign. It might also be stated in this connection that Mr. Lester is extremely anxious that the various churches finish up their solicitations. Haste in this matter is imperative at this time.

AN URGENT LETTER.

(Dr. C. H. Rowland, president of the N. C. and Va. Christian Conference, mailed out to all pastors in the Conference the following, under date of December 31, 1931):

Dear Brother:

The needs of Elon College are well known to you, and you know that immediate action is necessary. I trust you have been busy these days securing money and pledges for the College. The time for all of the friends of the College to rally has come, and I feel sure they will not fail her in this time of great need. We want every member of every church in our Conference to be given an opportunity to make some kind of a contribution. We have fifteen days to finish the canvass, and we trust each church will come up one hundred per cent strong. It is important to do this work now.

The Board of Trustees was in session yesterday, Wednesday, December 30th, and passed the following resolution:

"Resolved; That we, the Board of Trustees of Elon College, express our appreciation to the pastors of our constituency for the interest manifested and support pledged to the College in the

present campaign, and we call upon every pastor to make a determined effort to see that the canvass be completed in the church or churches he serves with all thoroughness possible, and report to Chas D. Johnston, Elon College, N. C., by January 14, 1932."

With all best wishes,

Very truly yours,

C. H. ROWLAND, Pres.,
N. C. & Va. Conference.

DAMASCUS.

We had a good day at Damascus December 20th. After Sunday school and preaching service, we spent nearly an hour in a sort of round-table discussion of the church's financial obligations and how to meet them. The fellowship was great. The imaginary distance between pulpit and pew was gone. We were just friends with a common interest in a great cause. Pledges and plans which promise spiritual growth and financial sufficiency were made and adopted.

This church, like others of its age, has had its set-backs as well as its periods of growth. The prospect at present is encouraging. There are no finer people than these. They are increasingly manifesting their interest in intelligent and consecrated action.

Modesty will not allow me to account in detail a great pounding given me a few weeks ago and the almost daily remembrances in substantial gifts by these people with whom I am happy. I thank God for the spirit of love and friendship in our midst.

B. J. HOWARD.

ROSEMONT CHRISTIAN CHURCH.

The Christmas services at the Rosemont Christian church were well attended this year, and the services themselves were beautiful and impressive. Our sunrise service on Christmas morning was more largely attended than it has been in many years. The Sunday school entertainment was given on the night of the 23rd in the presence of a large audience, and the program by the members of the school was greatly enjoyed.

The Rosemont church is studying the gospel of Luke for three months. The pastor preaching from some portion of a chapter at each service, and having the members, who will, to study those two chapters each week, and ask any question they wish, and he gives the answer the following Sunday evening. It is hoped that this method will create deeper interest in Bible study among the people who attend the services.

Another item of interest at Rosemont is the recent organization of a Men's Missionary Society, with W. H. Farrow, president; L. H. Stewart, vice-president, and William M. Sparkman, secretary and treasurer. In addition to its purpose to study, and try to create an interest in missions, it is to be a booster organization for the church. A fine interest is being manifested, and it is hoped that much good is to result from the organization.

J. F. MORGAN.

PRINTED PRAYERS.

To sit down and write a prayer from a studied, intellectual point of view, as one writes a poem or an essay, or even an article such as this, would be travesty upon the sweetest and truest soul-impulses and the finest and richest means of grace known to human beings. Printed prayer can touch a life only as it expresses the spontaneous outburst of another life in its hour of devout appeal, whatever the state of the one who prays. It may be the hour of contrition and con-

fession, or of spiritual ecstasy, or of intense solicitude for others, but it must be the hour of experience when the deepest emotions, tempered with reason, stir and compel.

The question is not shall prayer be spoken or written. Whether by voice or pen, the point of matter is that the one who prays should put oneself, on behalf of the whole world, under the kind and measure of burden which lifts and conquers. That sin might be renounced, not placated; that physical distress might be relieved, fervor and faith increased, love nurtured and dispensed; and that the Christian's work, too often misconceived and misdirected, might be tried as by fire to prove of what sort it is, real prayer for these things and their like gives one a divine sense of the reality of our Lord's suffering, and brings the true child of God to the very pinnacle of peace and power.

Is a victorious attitude incompatible with agonized petition? Not at all. Knowing that in three days the temple of His soul should rebuild, soon to be lifted to surpassing heights of eternal bliss, from the cross Jesus cried: "My God, my God, why hast thou forsaken me!" Or, let us ask again: Does one supplicate while one praises? In the truest sense. The more filled with praise the more burning one's desire that all mankind might come to enter and know the ineffably precious Way of Life and that not one trusting, forgiven soul should miss, even here and now, a foretaste of the glory of God's unbounded grace.

MRS. J. J. L.

THE HUNGER OF HEARTS.

To me, time has proven fact that the philosophy of Jesus Christ will stand sure and true until the end. The love of pleasure and the deceitfulness of riches may ensnare us for awhile, but ere long our hearts grow hungry for those abiding comforts that make us conscious of the presence of God. False imaginations and empty theoretical speculations may entice us along for awhile, but we soon awake to our dire need of that something that fills our inmost souls with those supreme joys that none but the God of Glory can give. I believe it was Augustine who said: "God has created us for Himself, and in Him only do we find rest." Brilliant intellects may flash in, now and then, on the trend of truth but scarcely has the age passed before they are numbered with the forgotten, and those unstable minds who were deceived thereby are turning back with hungry hearts in search of those lost joys of the bygone days. To me, the established teachings of Christianity offer us the greatest certainties of life and peace; and no materialistic non-spiritual reasoning or explanation of immortality can satisfy the cherished hopes of our hungering hearts and our aspirations of soul. What spiritual undertakings we can become in our vain searchings for comforts that can never be found in the venacular of the physical senses. Such accentuations lead for a time to outright revolting against the irresistible teachings of our Christ, until our distracted thoughts are in some way arrested and we are made sufficiently conscious of our defeat, to emerge, by the grace of God, from the tumult and vanity of our backslidings into a new awareness of our supreme need of God. Jazz may be sought with an incessant crave; thrills may be strenuously in the ascendancy of our thought in life, and feverish pleasure seeking may be the dominant purpose of our life, but sooner or later we awake to our folly, with joy ridden hearts and impoverished souls; prodigals returning to our Father with hungry hearts, begging for a place of humble service in His kingdom, after these recent years of many transgressions.

A. R. FLOWERS.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

DR. EDWARD M. NOYES, of Newton Centre, Mass., is again serving as winter pastor of the Tourist Church at Seabreeze, Fla.

MISS PATTIE LEE COGHILL is the subject of an attractive leaflet issued by the Congregational Church Extension Boards. It carries a very fine picture of Miss Coghill.

REV. GEORGE D. OWEN, pastor of the Union Church at Ormond, Fla., was re-elected president of the Daytona Beach Ministerial Association at its recent annual meeting.

REV. C. ARTHUR LINCOLN and family, of Datona Beach, Fla., were the recipients of a Christmas gift of a beautiful radio from members of the congregation. The gift was sincerely appreciated.

REV. FRED P. ENSMINGER, D. D., spent the Christmas holidays visiting his two sisters in Sanford, Florida. This was Dr. Ensminger's old home, and his sisters are active in the Congregational church at Sanford.

REV. GEORGE L. HANSCOM, D. D., formerly pastor of the church at Melbourne, Fla., has been elected mayor of Mount Dora, to which place he removed last spring. Dr. Hanscom was at one time pastor of the church at Mount Dora.

DR. C. REXFORD RAYMOND and family from Chatanooga, spent the Christmas holidays at Melbourne visiting their daughter and son-in-law, Rev. and Mrs. Orville D. Ullom. They were welcome visitors in the Jacksonville office en route.

REV. O. H. DENNY, pastor of the church at North Miami, Fla., writes enthusiastically with regard to the progress of the work there. He reported 126 in Sunday school and new members each Sunday, with also new members coming into the church. Mr. Earl Henshaw, who is Scout Master, has twenty boys in his Sunday school class.

"MY GOSPEL" is the title of the sermon preached by Dr. Elisha A. King on the tenth anniversary of his pastorate at the Community Congregational Church at Miami Beach. This sermon has been printed in pamphlet form, and is a strong, vital and optimistic message. Dr. King preaches every Sunday over WIOD at 4:45 in the afternoon.

THE DEDICATION of the new church at Fort Myers has been set for February 14th, according to the pastor, Rev. O. T. Anderson. The State Superintendent recently visited that church and found a beautiful building with fine surroundings, much like a park. The congregations and the Sunday school are both growing since the new church was opened.

DR. CHARLES H. BEALE, Pastor Emeritus of Grand Avenue Congregational Church, Milwaukee, will serve the Congregational Church at St. Petersburg, as interim pastor during the winter months. Dr. Beale has served many important churches in the country in this capacity since his retirement from the active pastorate. His son is his successor at Milwaukee. Dr. Beale begins with the St. Petersburg church on January 3rd.

SUNDAY EVENING FORUMS were recently resumed at the Edison Park Church in Fort Myers, Rev. O. T. Anderson, pastor. Recently the mayor of the city gave an interesting address, especially emphasizing the city's beautification

program. An extended account of this address was printed in the Fort Myers press. These forums are drawing large and interested congregations to the beautiful new church in Edison Park.

REV. RICHARD WRIGHT, retired New England pastor, who enjoys a winter home at Winter Park, has been elected Chairman of the Executive Committee of the Board of Trustees of Hungerford School at Etonville, near Winter Park, and is rendering an important service to the colored people of this community, which has the unusual distinction of being a chartered borough made up exclusively of colored people.

DR. J. EDWARD KIRBY, recently preached a sermon on "The Religious Democracy of Jesus" at the United church in Raleigh. This sermon was quoted at length in the Raleigh paper. Dr. Kirby said, "Citizenship in a kingdom such as Jesus lived and practiced will give any government, any social order, its highest type of character; and not to follow its leadings is to put any government or any order at the bar of judgment sooner or later."

MELBOURNE, FLA. Under the leadership of the pastor, Rev. Orville D. Ullom, there has been organized a Cub Pack for the young boys in the community. He is assisted by Mr. Fred Hewitt, one of the young men of the church, a former football player at Stetson University. The Cub Pack is already rendering a splendid service to the young boys, not only of the church, but all the whole community. The pastor has the vision of a church serving the community.

THE NEED IS GREAT. The Home and Foreign Boards are facing very unusual needs at this time—needs that if not met will mean hardship, suffering and retrenchment of work. At the same time the receipts have been reduced so greatly that the boards are running deeply into debt. May the churches of the southeast make very special efforts to raise their full apportionments and not only meet the needs of the boards in this crisis but help them to meet the needs of the churches and the missions.

WINTER PARK, FLA. The Woman's Union of the Congregational Church recently held their annual meeting and elected the following officers: President, Mrs. Carl L. Willis; Vice-President, Mrs. C. A. Vincent; Secretary, Mrs. Raymond O. Ward; Treasurer, Mrs. Frank Lindergreen; Chairman of Department of Missions, Mrs. Harlan P. Beach; Chairman of Department of Service, Mrs. Nellie B. Newell. The meeting was presided over by Mrs. William Cammack, whose home is in Winter Park, but who, with her husband, was formerly a missionary in Africa.

CHRISTIAN ENDEAVOR UNION of the Orlando District in Florida recently met in Sanford and was largely attended. The Winter Park Congregational Society was awarded the banner for the largest attendance, having twenty-two present, and also the banner for having registered the largest percentage of its members. Walter Ward of that society was elected vice-president for the district for the coming year. Dr. Karl Lehman, well-known in the Christian Endeavor world, and now a resident of Sanford, gave an address on "What Christian Endeavor Stands For."

THE CHALICE CLUB is the name of an organization for young people in the Congregational

Community Church at Birmingham. More than eighty attended a recent meeting. The church bulletin says, "This is indicative of the steady growth induced by excellent programs prepared by George Nealans. The Chalice of friendship is being raised by many eager fingers these days." At the evening services for a number of weeks Dr. Trevor Mordecai, the minisetr, gave a series of sermons on the subject "In Defense of Youth." One of the sermon topics was, "What Youth Thinks of Religion."

APPORTIONMENT PAYMENTS. Only seventeen days remain for the sending of apportionment contributions to the mission boards, if these apportionments are to be credited to 1931 reports. Every effort should be made to forward all contributions on or before the 10th of January. Anything mailed on that day will be credited. The churches in Florida should send their payments to Edwin C. Gillette, Superintendent, 117 W. Forsyth Street, Jacksonville, Fla., and elsewhere in the southeast the payments should be sent to Dr. W. Knighton Bloom, 933 Woodward Building, Washington, D. C.

REV. THOMAS H. DERRICK, who has served the Congregational Church at Orange City for the past four years, recently read his resignation which will take effect on January 3rd, the anniversary Sunday of the beginning of his pastorate. Mr. Derrick resigns because of illness. He plans to go to the Veterans' Hospital at Lake City, for treatment. All his friends hope for a speedy recovery. Mr. Derrick came to Orange City from Peabody, Mass., and during his pastorate he has won the friendship of all, and has been outstanding as a vigorous and vital preacher. He has been a teacher at two sessions of the Young Peoples' Conference at Camp Immokalee.

ROLLINS COLLEGE, at Winter Park, has four hundred and eighty-three pupils enrolled for the 47th year of the college, which was organized by Congregationalists, the first college in the State. This registration does not include students in the conservatory of music or the school of art. It is significant that fifty-nine students this fall were transferred from forty-nine colleges to Rollins. The Knowles Memorial Chapel is rapidly nearing completion. The famous ecclesiastical architect in charge, Ralph Adams Cram, of Boston, with Mrs. Frances Knowles Warren, of Boston, the donor of the chapel, were recent visitors at Winter Park, planning for the final details of the building. The Annie Russell Theater, presented by Mrs. Edward W. Bok, is also nearing completion. Both the theater and the chapel are built in Mediterranean architecture and together occupy one entire block in the center of the college campus.

DR. ROBERT McDONALD has returned to the First Church, Miami, which he serves as pastor during the six months of the winter season. A reception of Dr. and Mrs. McDonald and Rev. Helen F. Lanham, associate pastor, was held at the church following Dr. McDonald's return. During the six months of the summer season Rev. Helen F. Lanham has been in full charge of the work and has received over forty new members into the church and the congregations for the summer have been larger than ever. The special Sunday evening services, with sacred concerts, guest speakers, etc., have been a feature of the summer program. Another feature of the work has been a reorganizing and developing of the Christian Endeavor Society, which now has forty-five and fifty in attendance at the weekly meetings. Mrs. Lanham will continue to serve as associate minister and it is expected that with Dr. McDonald and Mrs. Lanham both serving this church, it will make real progress during the coming months.

E-D-I-T-O-R-I-A-L**EDITOR****J. O. ATKINSON, ELON COLLEGE, N. C.****ASSOCIATE EDITOR****E. C. GILLETTE****117 W. Forsyth Street, Jacksonville, Fla.****CONTRIBUTING EDITORS****W. W. STALEY****W. A. HARPER****S. C. HARRELL****J. E. McCAULEY****NEWS EDITOR****W. C. WICKER****PRINCIPLES OF THE CHRISTIAN CHURCH.**

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

NINETEEN HUNDRED AND THIRTY-TWO.

This is a new year; this a new month, a new week, a new day. Our omnipotent Creator does not have to repeat Himself in re-creation. He creates anew. Every day is a new day, fresh and fragrant, as the first day that gladdened and cheered the hearts of Adam and Eve in Eden. Not even the dregs and the dross from a previous day are brought over to impair or impoverish the new day. Night intervenes. And night functions in the process of time as the ebbing ocean functions in the process of nature—both are God's clearing house: a process, a place of cleansing and purification. The dying day, carrying into the mysterious process of time called night, is cleansed of the dust, debris and smoke of industry and enterprise, and, with the rising sun each morning, God presents to His children the gladness and glory of a wholly new and a wholly different day. The process is the same as that of the ocean, whose ceaseless, ebbing flow of its briny waters gather up the froth and filth of millions of putrefied streams and, through the process of the sun and the movement of the planets, sends back the waters to refresh the earth and sustain vegetable and animal life—as pure as that which gurgled gladly out of the first springs, to water the flowers of Eden.

1932 is a new year. There has never been one like it before, there will never be another like it. Each day of it is new. We poor mortals, by our own impotence and deficiency, may not be able to carry into each new day absolutely new lives and new experiences, but this will be no fault of the day. God has done His work perfectly. If

our strength is not renewed and our energies are not multiplied, and our lives are not created afresh to greet each new day, the fault is ours and not that of our Creator. "They that wait upon the Lord shall renew their strength; they shall run, and not be weary; and they shall walk, and not faint." (Isa. 40:31.) He who holds the infinite expanse of the seas in the hollow of his hand, He who at His word controls the times and seasons, can make us new for each new day and can give us energy and strength sufficient for our endurance, our tasks, our trials, whatever they may be.

As in time, so in eternity. We are living in eternity now; that eternity of God's new and mysterious and marvelous creation, creating for us not new days merely, but new privileges, new purposes, new plans, new pursuits. God's time, God's eternity, God's children; all are in His hands and His powers of creation are never exhausted. With infinite possibilities before us, we begin the new year with new hopes, new desires, new anticipations, ever looking to Him Who is the Author and Finisher of our faith—that faith without which nothing is new, and with which faith hope springs eternal to make all things new.

J. O. A.

THE WORD.

We shall never get beyond the logic of the Logos, nor the philosophy that enabled its author to write "In the beginning was the Word." This emphasizes and incarnates the idea of him who, in writing the first verse of Genesis, said: "In the beginning God." The writer of Genesis is thinking about incarnation. The writer of Genesis proceeds to unfold for us the plan and pursuit of creation; the writer of the Logos proceeds to unfold for us the plan, the purpose and the power of the Incarnation. For the writer of Genesis, God is revealing Himself through His work; for the writer of the Logos, God is revealing Himself through His Word, viz.: That Word embodied in and spoken through His only Begotten Son. In Genesis, we are brought face to face with law: law of things, law of forces, law for peoples. In John's gospel, we are brought face to face with love, the love of God as spoken by, and revealed through, His Son: love for all mankind, love for all the world. And this is that toward which the ages have been bringing us more and more. True, God's creative act and power still obtain and are manifest. But the law and the light of love, because of the obstinacy and rebellion of man, have not yet become so obvious and operative in all the world. Nations still rise up against nations, races against races, color against color. He who penned the Logos, "In the beginning was the Word," penned also that message coming out of the depth of eternity and of eternal ages: "For God so loved the world, that He gave His only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Science is giving us constantly new revelations of God's might and majesty in creation. They are telling us that law everywhere obtains, that law rules in all realms and processes of nature. Back of the law, however, is the Law-Giver, and after all, the law of nature is nothing more or less than our human reading and interpretation of God's plan of doing things. Every true scientific discovery, every physical law laid down, is only a human interpretation of the way in which the Creator is working, and the great Law-Giver is revealing Himself in nature.

Religion and the religious teachers are but interpreters of the way and the Word and the work of love. God is law, but that which John would have us see is that He Who reveals Himself in law ever and always speaks in terms of love. All of creation, all of incarnation, all of revelation, are founded in the fact that love is the fundamen-

tal factor in all God's plans, purposes and powers. God, speaking through and in the incarnation, is the Prince of Peace, the power of inexhaustible and eternal love. All the forces of nature, all the factors of divine authorship, are forces and powers of love. The love of God is to control the doubts and destinies of men, and through love, one to another and to Him, can we His children, enjoy fellowship one with another, and with Him Who incarnates Himself in His only Begotten Son, and in every son and daughter who learns to love Him because he first loved us.

J. O. A.

OUR GREATEST SIN.

Dr. Fred B. Smith, at one time Moderator of the National Council of Congregation Churches, declared, in a public address that he delivered in many places of our country two years ago, that America's greatest sin was that it was crowding God out. Not drunkenness, bad as that was; not lewdness, deplorable as that was; not dishonesty and greed, as widespread as they are; but crowding God out of our minds, our plans and our pursuits, this is our greatest sin. One wonders now if Dr. Smith, with clear insight, was not prophesying as well as preaching. Unemployment is prevalent; investments are insecure and unstable; human industry and human institutions of every type, are crumbling around us and falling to pieces beneath us. Is it possible that we have built on a foundation of sand, and now when the rain and the storm come, the foundations are swept from beneath us and our house falls? Fred B. Smith thus declared in his address that which another had declared a long time ago: "For other foundation can no man lay than that is laid, which is Jesus Christ." One wonders in a time like this if the foundation on which we are building is secure. Have we not centered our thoughts, our plans and our activities on things, and, in our haste and lack of foresight, wasted our energy and consumed our strength in the grasp and the greed of things? Things that are visible, are temporal, perishable. "For the things which are seen are temporal; but the things which are not seen are eternal." If we build on things that are seen, they are temporal; if we build on things that are unseen, they are eternal.

But we have God left. He is our refuge and our strength. In Him is light and life and wisdom and strength. From Him cometh our help. And so, while we are driven to inconvenience, much loss of labor and means and effort, we can look up from the debris of our wrecked plans and disappointments and say, "We have God left." Other things fail us, but God never faileth. And so, in this time of depression, in this time of wrecked hopes and aspirations, we can get new courage if we will, new strength if we may, in the thought that God remains with us, and God never faileth.

J. O. A.

AS THE KINGDOM COMETH.

CHRISTIAN SUN readers will get a thrill out of the history of the Philathea Class of Suffolk, written by Mrs. W. H. Yates and printed elsewhere this week. This history, though filled with events and incidents in detail, is not tedious, but stimulating, and inspiring. This for the reason that it breathes of life and reveals the character of the kingdom of God.

When our Saviour in the flesh described to His disciples the kingdom of heaven, He always puts into His description, two ideas:

1st. A small beginning.

2nd. Growth—the manifestation of increasing power.

The parable of the mustard seed, that of the leaven and the rest, all have the two elements of smallness and then the increase of power.

It is simply wonderful what a few people can accomplish for good when they band themselves together in consecration, and hold on to their task and pursue their plans tenaciously and devotedly. No history, however lengthy, can tell of the achievements of this Philathea Class the past seventeen years. As one reads it from the pen of Mrs. Yates, one's imagination goes on the rampage. Prayers and contributions for the poor and the needy, the fatherless and the homeless; prayers for and safe investments in Christian Education, giving youth a chance; prayers, consecrations, donations to Missions, giving the blind a chance to see, the ignorant an opportunity to know, the worshipper of idols the privilege of knowing the true and living God; and through it all the teacher and the taught in that Class growing stronger, happier, better in all things that pertain to life and love and service. One wonders how many smiles have gladdened the faces of those who gave, how many thrills have come to those who received, how much love and life have resulted from the efforts and the fellowship of this one Class. "It is more blessed to give than to receive," and so, while the Class has done much for others, as the bare facts and figures indicate, greater blessings have come to the teacher and members of the Class, and their lives bear testimony of the power of a purpose and pursuits consecrated to God. We congratulate Mrs. Yates and all her co-workers, and we envy, as well as felicitate, the good and the great teacher of that Class—Col. J. E. West—made better and greater now because of the service the Class has challenged him to render. J. O. A.

PROHIBITION AND COMMON SENSE.

The trouble with prohibition is not the law, but the attitude (or appetite) of those who would alter, or abuse, that law. Prohibition seeks to safeguard the interests of society, and there are always those in a society who care more for their individual taste and indulgence than they do for the welfare of society. Bootleggers and violators of the liquor law are no new thing under the sun; they have existed from of old, and beyond which the history and memory of man runneth not to the contrary. Federal Judge John J. Hayes, in his charge to the grand jury at the December term of his court at Greensboro, very sanely declared, "When any law is knocked from pillar to post, ridiculed and made the cause for laughter and disgust, the problem of enforcing that particular statute is multiplied a thousandfold." And Judge Hayes was certainly reciting history and declaring a fact when he said that "the liquor traffic of the world has never been amenable to the law; and the ingenuity of man has not been able successfully to cope with the traffic in whisky." A fundamental definition says: "Law is the organized virtue of a community, state or nation," but there are ever and always those who oppose the organized virtue of a community, because it makes against the greed and appetite of individuals. Judge Hayes tells his jurymen something of why there is so much propaganda against prohibition: "Citizens of states without their own enforcement machinery have busied themselves with spreading propaganda designed to weaken the national enforcement act and to seek its nullification. This has prevented other states from succeeding in their efforts to enforce the prohibition law." The Judge scoffed at the idea, flaunted by many, that dry laws make crime. "There will be some kind of laws regulating human conduct and people violating these laws until the millenium arrives. A person is kidding himself when he thinks that to abolish laws is to do away with crimes and criminals. There was plenty of crime before the prohibition act was created." And the Judge

proceeded to give examples from history showing that "violations of the laws pertaining to the manufacture of whiskey" were as rampant and flagrant in the days before prohibition as at present, if not more so, and to claim now that under prohibition there is increased corruption among public officials" is to ignore facts.

The Judge cited the prosecution of several of these officers before prohibition days. "The people of this country as a nation are not consuming as much liquor in proportion now as they did before the prohibition law was enacted, since people certainly do not indulge as much in an unlawful practice as they do in a practice having legal sanction. If an outlawed industry succeeds better than a legal business, then the economic laws are out of gear."

Be it forever remembered that the friends of temperance, and not its foes, put into the organic law of our land the 18th Amendment, and with a larger majority than that ever given any amendment; and that the friends of temperance and sobriety, and not its foes, are the ones to alter that Amendment. Before the people of this nation shall succumb to the propaganda carried on by a reeking wet press and a reeking wet following, they will have to be convinced that the friends of temperance, and not its foes, are the ones who want the present statute and Amendment altered. Common sense, as well as good citizenship, naturally declare that the friends, and not the foes, of a law are the ones to alter it if it is to be altered, and to improve it when and where it is to be improved. J. O. A.

CHARITY AS A CHRISTIAN SERVICE.

The definition of Charity in the Standard Dictionary is: "Benevolence, in the widest sense; Christian love." Much of that which is rated as Charity seems to be lacking in Christian love. There are many ways of raising money in this day, to help crippled children, the unemployed, needy families, and afflicted people, that seem to be means of securing patronage rather than helping others. Ball-games, balls, card parties, dances, and other attractions that appeal to the desire for excitement or pleasure, are used as attractions to draw people together for games and sport.

To give all or part of the proceeds of such games or entertainments, adds to the respectability of the performance in the public mind, and really claims the support of Christian people. Charity should develop in the mind and conscience of Christians the spirit of Jesus as well as relieve the needs of others. A game of bridge does not stir within the human breast the spirit of Christian love; the thrill of a dance fails to stir the heart of Christian love; the excitement of a football game and the shout of thousands does not arouse sympathy for the helpless and move the heart to help the helpless. If a thousand people would go to see a thousand shut-ins, or hungry sculs, and give as much as the ticket costs for a seat at the game, the result would be a hundred-fold more helpful, not only to the receivers, but to the donors themselves. There are good ways to do good, and there are doubtful ways to do good. Doubtful means make doubtful results. Christian charity is the most difficult thing in all the realm of Christian service. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I. John 3:17.) How can a Christian come in contact with want and have his heart touched in sympathy for those in need at a game or a dance? This article is not discussing the right or wrong of the parties and games named above, but the question of using them in the name of Charity.

Real charity moves the heart and help is given in the spirit of Jesus Christ who gave Himself to save and help men. W. W. S.

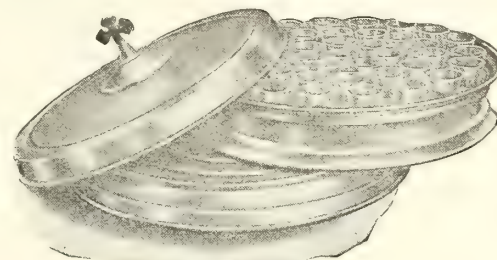
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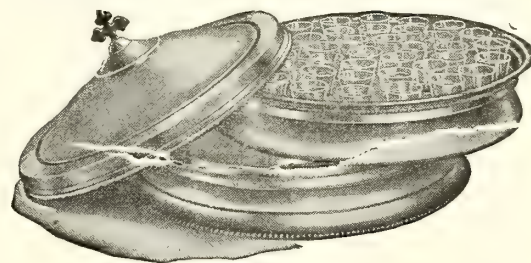


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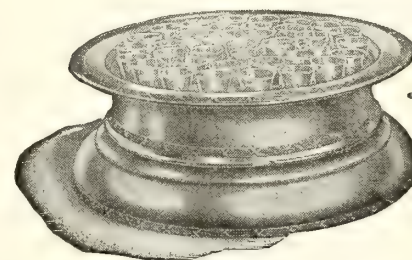
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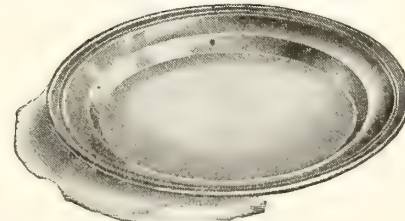
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SUFFOLK LETTER.

The close of the year is the time for taking an inventory to determine the state of the business. Most commercial interests this year find the result more or less discouraging; but when the manner of living is taken into account, the difference is as much in the living expenses as in the shortage in business. Economy in the expense of conducting business and in living costs might make the result in 1932 brighter than in 1931. The losses in 1931, in farming, business, and banks, has been larger than any year of this generation; but the ventures have been unusually great, and that made the losses greater. The experience of 1931 is a useful lesson, and if people are apt to learn, it may be a good lesson.

The Christmas time has been a joyous time of quiet, reunions, hospitality, and gifts. A crowd of church ladies, of more than twenty five filled our dining-room after prayer meeting December 23rd, and loaded the table with sugar, flower, canned goods, fruits and other good things and overwhelmed us with their kindness. Added to all the other good things, was a turkey, well-dressed. Of course, ladies believe in dressing. Then, later, a good woman called and handed me an envelope containing cash from the church people; and on Christmas day the mail brought me a beautiful Christmas card from a generous friend and his wife and, inside of that beauty, was a twenty five dollar check on the Farmers Bank. On top of all this kindness more than a hundred Christmas cards came through the mail.

The kindness and generosity of the people of God in the church overloads a grateful heart with grateful thanks too sincere and rich to be expressed in words. Christmas giving, like the Sunday school, began with presents for children; but now it embraces everybody, even preachers, and grandparents. The amazing thing in all this good will, and good gifts, is that so many intelligent people share in all the gifts and joys of Christmas and then take no part in Sunday school or church. All the good that they enjoy in the Christmas time, comes to them from Bethlehem's Babe, who received the visit of the shepherds and the worship and gifts of the wise men. If men were wise they would all seek the salvation that comes only through Jesus Christ, for there is none "other name under heaven given among men whereby we must be saved." (Acts 4:12.)

The cantata, "The Light Eternal," given by the choir on Sunday night, December 20th, under the leadership of Mrs. Vernon Holland and Mrs. Wallace as organist was wonderfully rendered to a full church. All music is rooted in religion and all true religion is rooted in Jesus Christ. The choir is a part of the preacher's message and really represents the praise in the hour of worship. The Psalms are in the middle of the Bible, and that seems to suggest the value of music in worship.

Rev. H. S. Hardcastle and his family came home in time for Christmas; but he is spending this week, under the advice of the doctor, at Virginia Beach, for quiet rest to recover his strength.

W. W. STALEY.

OUR PROVING.

Yielding the life to service for Jesus, means we will have to submit to a course of training under the Master Teacher. The life has to be fitted for service. He who said, "Learn of me," was thoroughly surrendered to the Father's will. This same Jesus asks the same submission in His

followers. He takes us at our word when we pledge our all to Him. He hears that pledge and does not treat it lightly. He intends to hold us true to all we pledge, as He Himself is true. That vow, made in secret, behind closed doors with only our Lord listening, will lead us far into the prayer-life. Again and again we will have opportunity to accept the Lord's challenge to "prove me now." Again and again we will see Him pouring out what we have asked until we are overwhelmed by it.

So never ask the Lord for anything you are not willing to have measured to you, heaped up, pressed down, and running over. That is God's way of giving. He never does things by halves. In answer to every right prayer, He gives much more than we ask, especially if we are put through the waiting test, before He answers our call. Delay on God's part always means He is going to give "exceedingly abundant above all we ask or think."

Have you ever asked the Lord to "send into my life just what I need to best fit me for service for Thee"? Were you not afraid of what would come, even as you asked that? Have you proved your Lord far enough in the prayer life to know that He will answer a prayer like that, surely and speedily? How we dread the test such a prayer is sure to bring. A feeling almost of terror seizes us as we pause to think where it may lead, and what the Master may require of us. We almost wish we had not gone so far in prayer with Him.

We would not go back, for above it all comes the thought of the loss we sustain if we fail to go all the way with our Lord. Then there are His "others" He may be depending upon us to reach for Him. Others who may never be reached if you, if I, fail the Master now. If we fail to submit to the testings and provings, our Lord must needs put us through before we can give Him our best service. The testings which force us into a thousand delightful intercourses with the Master; intercourses which serve as milestones to mark the way of our journey, which leave us many a delightful memory and strengthen our courage to meet the next test.

Oh, the testings, temptations and siftings are sure to follow the prayer for fitness for service. We will be tried until it would seem at times we surely must cry out, if the trial becomes more severe. Its severity increases, the hurt goes deeper, but instead of crying out, we cry up. Instantly, He who said, "I will never leave thee or forsake thee," comes very, very near.

Our Jesus, who said, "I am with you alway," comes so near we can hear Him gently saying, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make the way of escape, that ye may be able to endure it." Have you not found it true, when we get quiet before the Lord and let Him speak to us, we can almost hear His voice and feel the touch of His hand?

When He comes so near us as that, when we feel our Lord's hand strong upon us, can we refuse any service He may ask of us? Are we not glad we took upon ourselves that solemn, binding vow? Would you want to go back to the old self-directing course, the old indifferent life? Is not the peace and security His presence brings worth far more than all we have given up? It means not only that we will be kept in "the peace of God," for there is even a better promise given us. "The God of peace shall be with you."

MINNIE LOHR.

Mt. Vernon, Ohio.

VIRGINIA VALLEY LETTER.

I have recently closed my last revival meeting for the fall, and will attempt to give a little account of my doing during a busy revival season.

My first meeting was at Bethel. The outlook at first was rather discouraging, but before closing the meeting we had the joy of seeing twenty-four souls won to Christ, some of whom were backsliders reclaimed. Sixteen new names were added to the church roll. Some of those reclaimed were already members of the church. I count it a fine thing when back-slidden church members yield to Christ and begin living a Christian life in real earnest.

My next meeting was at Leaksville. Here I was ably assisted part of the time by Rev. G. C. Crutchfield. All regretted that he could not stay through to the close of the meeting. But we had a good meeting anyway, resulting in five conversions, all of whom united with the church. Bro. Crutchfield preached good sermons, and made many friends in the community, and all will be glad to see him any time he can come back.

I held a meeting next at Joppa. I began my work as pastor at Joppa twenty-five years ago, and have been pastor there ever since, except a period of four years in that time. This has always been one of my weakest churches, and I have never been able to reap any large harvest in any meeting there. However, I believe this was the best meeting I have ever held there in all these years. Congregations were above the average, and fifteen professed faith in Christ. Nine united with the church there, and several will unite with the Methodist church nearby. I was assisted here, and also at Bethel, only by my wife, who had charge of the music in both meetings.

From Joppa I went to Timber Ridge for a meeting. Here I was assisted by an evangelist unknown to most CHRISTIAN SUN readers, Mrs. Margel Spencer. I have been pastor at Timber Ridge fourteen years, and this was the greatest meeting I have ever had there. Congregations were far above the average. About forty-five accepted Christ or renewed their broken vows to Him. Twenty-seven have thus far united with the church, and others, I think, are coming in soon. It was, indeed, a great meeting in many ways. Mrs. Spencer is a consecrated woman with a great passion for souls, and is being mightily used of God in winning the lost to Him.

I shall have three other meetings to hold in my field as soon as the winter is over. In the meantime I expect to spend as much time in my study as regular pastoral duties will allow.

A. W. ANDES.

WINDSOR, VIRGINIA.

We wish to express our profound and grateful appreciation of the many beautiful Christmas cards and other tokens of esteem received from our friends. Our wish for you, beloved brethren, is a happy and blessed New Year.

I am convinced that one reason why we seem to be out in a wilderness of depression and despair is that there has been a dreadful tendency on the part of the masses to forget God, our loving Father, and unfailing Benefactor; and our Lord Jesus Christ, our Elder Brother. Indeed, far too many of us have been enumerating our difficulties and too few of us have been counting our blessings. It is high time that we realize that we are enjoying many of the glorious benefits and blessings of Christianity.

In these dark and "perilous" times, let us stop and listen to the voice of Moses (Deut. 33:3): "Yea, He loveth the people; all His saints are in thy hand." Wonderful place! Happy place! Protected place! What more could you ask of the Heavenly King? Can you be afraid or despondent when the strong, triumphant, tender hand of the Almighty Universal Father hold you?

In these dark and trying hours can you not trust the loving hand that clung to Calvary, to cling to you in everlasting embrace? Beloved, there is a way out of our difficulties; it is the "way" of of Him who said, "I am the Way, the Truth and the Life." The world needs Jesus.

Preachers of the glorious gospel of the Son of God, preach the Word, preach Christ and His salvation. This sin-cursed world needs nothing so greatly. And consecrated laymen, be faithful witnesses for Jesus as you have opportunity, by your life and love for the lost.

One and all, let this be our motto: "They help every one his neighbor; and every one saith to his brother, Be of good courage." (Isa. 41:6). Won't you make up your mind, dear reader, that by the power of God, you are going to live a real Christian life throughout 1932? This will bring happiness to you, and glory to God.

E. B. WHITE.

SOUTH NORFOLK.

(The following personal letter to the managing editor, is from Brother O. D. Poythress, who is an enthusiastic and tireless worker.)

Just sending you a little line from up my way to say, "Hope and pray that your Christmas was a pleasant day, and here's wishing you for 1932 a happy and prosperous year."

Old Santa remembered us all very generously; in fact, very much better than any of us deserved.

Our church services were very largely attended, and a very fine spirit manifested. On last Sunday evening, our choir and a group of young people, directed by Mrs. W. J. Baxter, presented the sacred cantata and pantomime, "Come Ye to Bethlehem." This was greeted with the largest and most enthusiastic audience we have seen in our church in the last three years. Think our choir sang its best, and the pantomime was almost perfectly executed. It was all very impressive and uplifting. On Tuesday evening, another cantata, entitled "Santa in Storyland," was presented by the pupils of the Sunday School, from the various departments. This was also splendidly executed and each participant carried out his part in a very fine way. Mrs. C. M. Hanbury had charge of this program, and she was very ably assisted by the departmental superintendents. This was also greeted with the largest attendance I think I have ever seen here for an entertainment of this kind.

Our work at South Norfolk is very encouraging, in spite of the depressed financial conditions, and we are hopefully and prayerfully looking forward to 1932 being one of the most successful years in the history of our church. The average attendance at both the Sunday school and church services is very much better than it was a year ago.

MEBANE.

With great personal joy the writer filled his first appointment as pastor of our Mebane church on the first Sunday in December. Before accepting the pastorate, we paid them a surprise visit—an unannounced visit—and observed one of the most interesting sessions of Sunday school we have ever witnessed. I never saw more evidence of careful preparation on the part of officers, teachers and pupils. It was a program that successfully enlisted the active interest of every person in the group. Though so perfectly timed and carried out accordingly, it was one of such spiritual depths and purposes that one never thought of the mechanical.

If any discouraged Sunday school worker wants to know if a small group can carry on a good work with a holy enthusiasm and how it is done, I take the liberty of inviting such a one to visit us at Mebane.

B. J. HOWARD.

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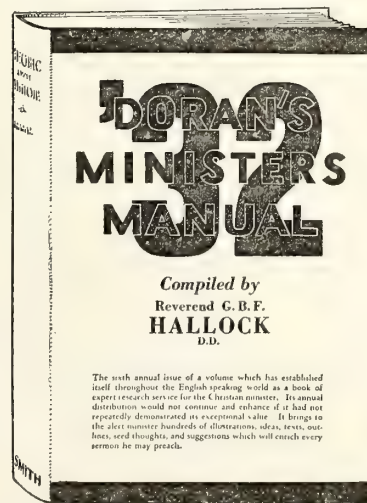
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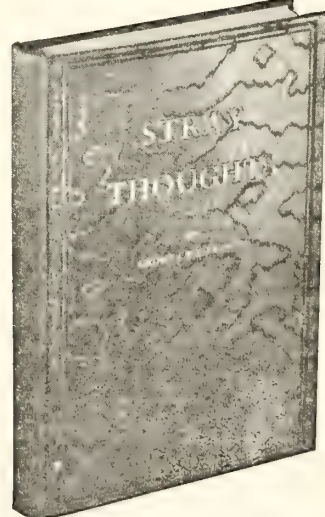


Compiled by
Reverend G. B. F.
HALLOCK
D.D.

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

Blessed Creator, Ruler of the nations, sin is rampant and souls are being tried. At this time when for each of us the New Year embraces a new chance, we pray Thee relieve economic pressure, equalize opportunity to earn, rid men's minds of evil plotting. Thou Who carest for men's needs, give to Thy representatives serious concern for the character of men's deeds. Put more conscience and care into civil leadership. And strengthen, Father, the Christian's purpose and promise to keep close to the path of Jesus' earthly tread—the only path that is safe for salvation. For Jesus' sake. *Amen.* L.

MONEY TALKS.

Money talks, and it says:

"Catch me and keep me, if you can, but I have wings. Find me and blind me, and I mysteriously disappear. Dig and delve, scratch and scrape, grind and grasp in order to get me, and lo, I am a broken bauble and a bursting bubble!"

"Save me and store me for worthy ends—for budget or bonds, for rainy days, for self-improvement, and for service to others, and I will be as faithful a servant as you are honest a master."

"Hide me and hoard me for selfish ends, to see my glitter and glow, to hear my clink and crackle, to feel my pressure and power, and I will canker and corrode in your hands. I will pauperize your mind, poison your soul and paralyze your will."

"Give me and guide me to serve and to save others, to meet and to match entrenched human need with incarnate human love, to share and to spend my brightest and best, and I will come back and crown you with satisfaction and success!"

Money talks, and it says:

"I am you! You will be what you make of me!"—*William Hiram Foulkes.*

MISSIONARY OFFERINGS.

TWO WEEKS ENDING JANUARY 2, 1932.

Sunday Schools.

Previously acknowledged	\$ 1,165.05
Elon College, N. C.	6.25
Liberty (Vance), Henderson, N. C.	3.04
New Hope, Harrisonburg, Va.	4.14
Mt. Carmel, Carrsville, Va.	1.31
Happy Home, Ruffin, N. C.	1.43
Biscoe, N. C.	3.91
Hopewell, Va.	4.90
Rosemont, Norfolk, Va.	13.81
Dendron, Va.	2.00
Elm Avenue, Portsmouth, Va.	3.05
Bertie Johnson Class, Liberty Spring, Suffolk, Va.	3.00
Antioch (R), Bennett, N. C.	.63
Lebanon, Semora, N. C.	1.10
Seagrove, N. C.	3.00
Pleasant Grove, News Ferry, Va.	9.85
Liberty, N. C.	6.80
First, Greensboro, N. C.	18.17
Newport News, Va.	10.00
Providence Memorial, Graham, N. C.	3.11
High Point, N. C.	2.67
Berea (Nansemond), Driver, Va.	2.77
Spring Hill, Waverly, Va.	1.00
Hanks Chapel, Pittsboro, N. C.	2.56
Berea (Norfolk), Hickory, Va.	3.78
Shiloh, Kemps Mill, N. C.	1.00
Noon Day, Wedowee, Ala.	1.66
Wakefield, Va.	2.18
Ramseur, N. C.	7.15

Total \$ 1,289.32

Individual and Church Offerings.

Previously acknowledged	\$ 632.51
Glendon, Putnam, N. C.	5.06
Mt. Olivet (R), Elkton, Va.	2.00
Ebenezer, Cary, N. C.	2.00

Total \$ 641.57

Dollar-a-Month Club.

Previously acknowledged	\$ 95.75
O. D. King, (Bethlehem), Suffolk, Va.	4.00
Miss Mary D. Atkinson, Norfolk, Va.	20.00
H. Woodward, Suffolk, Va.	5.00

Total \$ 124.75

Specials.

Previously acknowledged	\$ 631.15
Burlington, N. C., Sunday School	191.98
Mebane, N. C., Sunday School	4.00

Total \$ 827.13

Summary.

Previously acknowledged	\$ 7,896.49
Sunday Schools, Regular, Dec. 26	43.84
Sunday Schools, Regular, Jan. 2	80.43
Individual and Church Offerings, Jan. 2	9.06
Dollar-a-Month Club, Dec. 26	24.00
Dollar-a-Month Club, Jan. 2	5.00
Specials, Dec. 26	191.98
Specials, Jan. 2	4.00

Total to date \$8,254.80

NEWS ITEMS.

The following interesting news item comes from Mrs. V. L. Carter, of Wadley, Ala:

The first meeting of the conference year of the Woman's Missionary Society of the First Christian Church of Roanoke, Ala., met in the home of Mrs. E. M. Hood, with a splendid beginning.

A very interesting program was rendered including a review of the work of Doctor and Mrs. M. J. M. White, our missionaries in the Philippine Islands.

Several ladies from the Lowell Society met with us.

MISSIONARY PROGRAMS.

JANUARY, 1932.

MRS. W. M. JOY, Editor.

WOMAN'S SOCIETIES.

PROGRAM II.

"Our Commissioners for Service—The Hands and Feet."

Worship Helps.

Hymn—"America, the Beautiful," or "Oh, Beautiful My Country."

Scripture Reading—Isaiah 46:6-12; 49:8-13.
Prayer—That we may acquire the "mind of Christ" so that we may feel that all men and women, everywhere, of every race and color, are members of one family of God the Father.

Introductory talk by Leader—Last month our program was based on the General Council, which is the "head" of our united denomination. This would be of no use without "hands" and "feet" to carry out its dreams of service and today we are to consider the Home Boards as the hands, and the American Board as the feet in this work of world service and world friendship which we generally know as Missions.

First Speaker—"The Home Boards."

Special Music.

Second Speaker—"The American Board."

Questions for Discussion.

1. On the map, describe roughly the work of

the American Board and the work of the Home Boards.

2. Indicate the work of the Christian Churches.

3. What share of the work does our church have?

4. What are the primary motives for the missionary enterprise today?

Hymn—"Send the Light."

Mizpah—Benediction.

For this program you will read a copy of the little booklet, "Our Congregational-Christian Body at work." Also the map of Congregational Home Missionary work and the missionary map of the world, or other maps, on which to indicate areas of our missionary activities. Any of these materials may be secured by addressing the Commission of Missions, 14 Beacon St., Boston, Mass. The booklet is only 10c.

YOUNG PEOPLE'S SOCIETIES.

"GOD AND THE CENSUS."

Theme—"The Lasting Gift."

I.—Business Period.

II.—Study Period.

Chapter IV.—"The Churches Must Still Educate."

1. Let the leader use pages 44-77 as an introduction to chapter.

2. Where the Church Fails—A member, pp. 447-48.

3. The Unreached Army of Children and How the Church May Reach Them—A member, pp. 49-53.

4. The leader should bring the chapter to a close with this as her thought—"Seek Them Where They Are."

III.—Worship Period.

1. Call to Worship.

2. Hymn—"Another Year Is Dawning."

3. Leader—The greatest gift the world has ever known—God's gift of His Son—is an everlasting gift, for does not John 3:16 say: (Read). (Here make a few comments on the subject.)

4. Prayer.

5. Solo—"Across the Sky Shades of Night."

6. Offertory.

7. Hymn—1st verse: "My Faith Looks Up to Thee."

WILLING WORKERS OR JUNIORS.

TOPIC—"OPEN WINDOWS."

Theme—"God's Children in Africa."

I.—Worship Period.

1. Opening Song Response—"Holy, Holy, Holy, Lord God of Hosts."

2. Memory Verse—"If any man serve me, let him follow me; that where I am, there shall also my servant be."

3. Song—"I've a Story to Tell."

4. Prayer (for the boys and girls of Africa.)

II.—Study Period.

1. Chapter III.—Open Windows.

(a) Have pictures of Africa, and encourage the children to talk about the people and their customs.

(b) Story Period.

Leader may divide chapter into two parts and appoint some one to tell each part.

(c) After the Story—Ask questions about main points, and encourage the children to talk about the story.

2. Song.

3. Benediction.

Poster III. White cardboard for background and red heart cut from cover paper. Cut windows and hinge them with gummed tape so they will stand open. Paste in window a picture of group of children. Write on poster: "Open the windows of your having a heart in center of poster. Omit the word "heart," and at bottom write, "And Make Friends."

**HISTORY OF PHILATHEA CLASS OF THE
SUFFOLK CHRISTIAN CHURCH FOR
17 YEARS ENDING OCT. 1931.**

In the year 1913 a little band of women known as the class of Col. J. E. West, was possessed with a desire to do greater things for their Master and King. They felt the wonderful lectures given each Sunday morning by their most worthy teacher should be learned and enjoyed by larger numbers. They were eager to share with others the blessings they were receiving and enjoying.

After much talking, one Sunday morning in September we started the ball rolling by electing the following officers: President, Mrs. I. W. Johnson; vice-president Mrs. W. H. Yates; secretary, Mrs. R. O. Harvey; teacher, Col. J. E. West.

The first few weeks the ball did not roll very fast or very far, and when asked one Sunday morning about being organized, our teacher, Col. J. E. West, said, "Yes, they organized, but it has been dropped like a sugar-rag." Sometimes it takes a simple remark to spur things on.

The following Sunday I invited the class to hold its first business meeting in my home the following Monday night. Strange to say, there did not seem to be time for it, for they had their excuses, so finally Mrs. Johnson, the president, said, "We will meet tomorrow night if there are only two of us present." The night came; so did the members. There were visitors also and what a meeting we had.

The organization of the Philathea Class of the Christian Sunday School, Suffolk, dates from this time, which was October 27, 1913, with the following thirteen charter members: Miss Elizabeth Batt, Miss Effie Beale, Miss Evie Harrell, Miss Duppier Kilby, Miss Eunice Langston, Miss Rose Riddick, Mrs. R. C. Harrell, Mrs. I. W. Johnson, Mrs. J. E. Philhower, Mrs. J. E. West, Mrs. W. H. Yates, Mrs. R. O. Harvey, Mrs. Clarence Harrell, and our teacher, Col. J. E. West. The president, Mrs. I. W. Johnson, presided, and from the beginning we knew with such a leader the Philathea Class was going to be a success. Membership committee, visiting committee, and social committee were appointed and later a hospital committee was added. It was decided to keep 25c of the collection each Sunday in the class treasury but this was changed at the next meeting and on motion it was decided to keep half of the collection for the class each week.

Finding we had a treasury but no treasurer, Mrs. J. E. West was elected to fill the office. After two months she was promoted to teacher of a class so Miss Vickie Ellis was elected to fill her place. This office she has filled efficiently ever since, and in 1922 she was elected to the office for life.

Here we are "all set." "Let's go," but where to? Should we build up our class to sit out in the main Sunday school room where the hub-bub was so great we could not hear what one another said? Mrs. J. E. West was appointed a committee of one to present a petition to the superintendent of the Sunday school, asking for the use of one of the rooms for our class. The class adjourned to meet with Col. and Mrs. J. E. West on November 24, 1913.

At this meeting our enrollment had grown from 13 to 32. Each member carried a birthday offering which amounted to \$14.34. Our president had written a note of thanks for our classroom, which had been given us, and had each member sign her name to it. It being Thanksgiving she pinned it to the picture of a turkey and sent it to the superintendent, Mr. C. A. Shocpe.

At the end of our first year there were 77 members. Of this number only a few ever attended Sunday school before. The rapid growth of our class was directly due to the efforts of our president, who gave her time, strength and heart to the

work and her co-workers, who were ever ready to serve her for the Master's cause.

During the first year, while it was a rule not to take special offerings, the free-will contributions enabled the class to contribute monthly to the Orphanage with special offerings at Thanksgiving, Christmas and Easter. We also subscribed a membership of \$10.00 yearly to the Christian Missionary Association.

For all purposes \$129.21 were raised during the first year. We do not have a record of the number of visits made by the committees but surely there was an awakening that was caused by the personal contact of the members with those who were not in the habit of attending Sunday school for we continued to grow.

We began our second year with a great deal of enthusiasm. The same officers were re-elected and our most efficient president was always busy at work herself and busy putting others to work. It has always been the custom of the class to elect officers at the October meeting and to have the anniversary in November with our teacher and his wife as host and hostess.

Everybody looked forward to this event. Everybody came and brought a birthday offering. (We were not so old then and it did not take so many pennies.) The offering at the second anniversary amounted to \$14.00.

It was about this time that we realized our teacher needed a reading stand, so a committee was appointed and the stand was bought at a cost of \$16.50.

Just as we were going along nicely, Mrs. Johnson felt duty called her elsewhere, so in March she tendered her resignation as president of our class to become a teacher of a class of young girls.

As much as we hated to give her up, we felt there was no greater work than that of teaching and training our daughters in the Master's work, so her resignation was very reluctantly accepted. She carried with her the love and prayers of the class.

I, being vice-president, was elected to fill the unexpired term. What was to be done? All felt our loss and the futility of my even trying to do the far-reaching work Mrs. Johnson had done. My plea was, "You, the members of this class, must pull together as never before, for although I feel the foundation is too solid to fall, it has been greatly weakened because the cornerstone has fallen out. I alone cannot hold the class, but we together with God's help, can continue to grow."

The regular work was carried on. Some new members were enrolled and all committees were active. Cottage prayer meetings were held under supervision before the Lightbourne revival held in our church that year.

We were anxious to be doing something. Work that was needed in the classroom was done. The walls were painted, floors stained, windows were screened, and a drugget purchased for the floor.

We held a rummage sale to raise money to help meet our expenses and perhaps it will be interesting to know that in this way we raised \$71.92. The amount raised by the class from all sources for the second year was \$189.62.

While we had a good year, we suffered a great loss, for God had seen fit to call home Mrs. W. H. Barnes, who was our first member to pass into the Great Beyond.

As we cast eyes to the class picture that was taken that year, well do we remember the invalid chair and the saintly person who was such an inspiration to all of us.

It was this year also that we lost Miss Florence Harvey, who left us to make her home elsewhere. Not only was she missed by the class, but by the entire church, as she had been the leader of the choir for a number of years.

At the beginning of the third year, Mrs. Ro-

chelle Harrell was elected president and served the class efficiently for eight months when she moved away from Suffolk. Mrs. W. R. Mitchell was appointed to take her place.

Being very much in need of a piano the class took this as their special work for the year. The piano was purchased at a cost of \$285.00, to be paid for on the installment plan. Col. West gave \$25.00 towards it. \$31.40 was realized on a lawn party; \$75.85 was made on a rummage sale; and \$15.02 on sale of waste paper, making a total of \$132.27, our first payment.

Another membership of \$10.00 was taken in the C. M. A.

It is said, "To be missionary, we must study missions and we must give to missions." Our teacher was chairman of the mission board of the Southern Convention, so naturally being missionary himself, he wanted his class to be missionary.

It was decided to place on the table a mite box for missions. This was done May, 1917. Although it was a free-will offering, \$680.77 has passed through this little box.

\$26.00 was donated to buy a hymn board for the church.

This year the war was upon us. When we were called upon we always tried to respond. With Col. West's help of \$100.00, the class turned in \$127.42 to the Red Cross Fund. \$5.00 was donated to the Christian Endeavor to purchase Testaments for our soldiers. \$200.00 was subscribed to missions to be paid \$40.00 a year, for five years.

The fifth year of our class, while the regular work was carried on, especial interest was taken in our Orphanage, missionary and war work. Mrs. W. C. Crocker was elected president. \$21.00 was donated for Syrian-Armenian relief. \$200.00 was subscribed to the Elon standardization fund to be paid \$40.00 each year, for five years.

It was this year that the class made plans, raised money and bought a beautiful loving cup, which was presented to our teacher on December 23, 1917, in token of the esteem in which he is held.

At the beginning of the sixth year, with Mrs. Crocker re-elected president, there were 72 members on the roll. While it might seem we didn't continue to grow let us remember people do not always live in the same place. Quite a few had left town to make their homes elsewhere, so it required work to secure new members to fill their places.

Especial interest should be made of the hospital and visiting committees in visiting the sick and shut-ins, taking them magazines and flowers.

Again there was an empty chair in our class, for God had seen fit to call a most faithful member, Mrs. A. T. Norfleet. While we missed her, our loss is her gain.

We began our eighth year with Mrs. J. E. Smith president. In November a check for \$20.00 was sent to B. D. Jones for C. M. A. dues. In December a check for \$25.00 was sent to the Orphanage to buy toys and goodies for the orphans at Christmas time. In April a check for \$40.00 was sent to Dr. J. O. Atkinson, this being the fourth payment on our mission pledge. In September a check for \$40.00 was sent to Dr. Harper to pay the third installment on pledge to Elon College.

Due to the "flu" epidemic the community nurse found that she had more than she could do unless somebody came to her rescue.

Through Mrs. A. H. Baker, the class gave \$100.00 to help buy her an automobile to be paid for in four payments. \$100.00 was donated to care for a T. B. patient in Catawba.

It was in May of this year that our class entertained the Berea Class. There were 131 present. Very often Mrs. Smith could not be present

(Continued on Page 13)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

YOUTH HOLIDAY CONFERENCE AT ELON.

Twenty-five young people, counsellors, and visitors worked with and looked in upon the Youth Fellowship Annual Conference of Leaders held at Elon College December 28th to 31st. Among those present were the Youth Fellowship president, presidents, vice-presidents and secretaries of North Carolina Christian Conferences, a representative from Eastern Virginia Christian Conference, Miss Lucy M. Eldredge, Associate Young People's Secretary for the United Church, and Misses Pattie Coghill and Priscilla Chase, of the Extension Boards, and Dr. W. Knighton Bloom, Mission Secretary of the Southeast, and Rev. F. C. Lester, Chairman of the Board of Christian Education.

Important steps were taken in the perfection of the organization of the Youth Fellowship of the Southeast Convention of the Congregational-Christian Church. Youth Fellowship is looking forward to the time of the next Southern Christian Convention as a time to have certain goals accomplished. The coming spring will be filled with enthusiastic endeavors to reach these goals throughout the entire Southeast. Outstanding among the goals set by the Holiday Conference are: encouragement in the support of Elon College, programs for fifth Sunday's (College Day) for the Young People's page in THE CHRISTIAN SUN; a study of worship in each local young people's group; encouragement for attendance upon Elon and other, summer schools; 100 young people for Elon Summer School in 1932; week-end conference of officers in Conference; spring rallies in Conferences.

A complete report of this Holiday Conference may be had by any one making the request of Herman Truitt, Glen Raven, N. C.

J. V. T.

CHRISTIAN ENDEAVOR NOTES.

JANUARY 17, 1932.

MY SHARE IN THE HOME.

Scripture: Luke 2:40-51; 15:25-31.

"Home is not the costly mansion,
Nor the humble, lowly cot;
But, perchance, if there 'tis nestling,
Dear one, pray, disturb it not."

Topics that may be discussed in the program: "The Ideal Home," "What My Home Means to Me," "Things I'd Like to Do for My Home," and "The Blessings of Home." These may be assigned before time for the meeting so that adequate time for preparation may be had.

THOUGHTS ON THE TOPIC.

The ideal home is a Christian home. In it there is a place for every individual. Each joy is shared with the other members of the family. There is true companionship in such a home. Love and protection cheer the home group and make them stronger for the outside world. Dreams and hopes are shared. Self-sacrifice proves the love for each other. There is always forgiveness for mistakes. There is confidence and trust in each other. There is welcome for the weary and comfort for the sad. There is much in the word "home" that cannot be put into words, or bought with gold. Home is near and dear to all of us.

Edgar A. Guest, in his poem, "Home," puts a lot of truth in his few well-chosen words. Parts of this poem are given here:

"Home ain't a place that gold can buy or get up in a minute;
Afore it's home there's got t' be a heap o' livin' in it."

"It don't make any difference how rich ye get t' be,
How much yer chairs an' tables cost; how great yer luxury;
It ain't a home t' ye, though it be the palace of a king,
Until, somehow, yer soul is sort o' wrapped 'round everything."

Each person who shares the benefits of the home is duty-bound to share also in the work and care of the home, to contribute some part to its helpfulness, and to share with the interests of the others in the home. Because of the faithfulness of some members of the family it may be easy for young people to forget their duties and to neglect their privileges as members of a home group. Check up to see that you are not neglecting your part as a member of a home.

All around us today we may see family groups who live together in a house, yet have no home in the real sense of the word. Some of this may be caused by the change in the interests of women, which in turn have been caused by many changes in modern ways of living. Perhaps women, as the main home-makers, have not yet found their place in the modern world. Ida M. Tarbell, in a study of women in the home, says: "I doubt if there is today a more disintegrating influence at work—one more fatal to sound social development—than that which belittles the home and the position of woman in it. As a social institution nothing so far devised by man approaches the home in its opportunity or equals it in its successes. From this high conviction the great mass of women never have and never can be turned. What does happen constantly, however, is loss of joy and courage in the undertaking. When these go the vision goes. The woman feels only her burdens, not the big meaning in them. She remembers her daily grind, not the possibilities of her position. What has come to her is a common human experience, the discovery that nothing is quite what we expected it to be, that if hope is to be even half-way realized it will be by courage and persistency. It is not the woman's business which is at fault; it is the faulty handling of it, and the human difficulty in keeping heart when things grow hard. What she needs is a strengthening of her wavering faith in her natural place in the world, to see her business as a profession, its problems formulated, and its relations as to the work of society as a whole clearly stated."

Daily Readings.

January 11. Ephesus 6:1-3.
January 12. Collosians 3:12-15.
January 13. II. Timothy 3:14-17.
January 14. I. Timothy 5:1-8.
January 15. Luke 10:38-42.
January 16. Joshua 24:14, 15.

Has your church made an every-member canvass in the campaign to raise \$50,000.00 for Elon College? If not, the time is very short and the matter very urgent, and if any SUN reader can make a donation and has not done so, this could be made, and will be most helpfully made, by sending the same to C. D. Johnston, secretary, Special Fund, Elon College, N. C.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

THE FIRST DISCIPLE.

LESSON II—JANUARY 10, 1932.

LESSON TEXT: John 1:35-49.

GOLDEN TEXT: "Behold the Lamb of God, that taketh away the sin of the world."—Jno. 1:29.

Introduction.

John the Baptist was engaged in strenuous evangelistic work and won many disciples. His followers were quickened by his stirring message of repentance and preparation for God's kingdom. Jesus approved the work and message of John and received water baptism from him. In the lesson for today we see the disciples of John becoming disciples of Jesus.

Personal Evangelism.

Notice the personal, direct, experiential nature of the evangelistic method as shown in this lesson. John was standing with two of his disciples. They saw "Jesus as he walked," and John said, "Behold, the Lamb of God." These disciples heard Jesus speak and followed him. Jesus asked them what they sought and they asked him where he lived. He told them to "come and see." They visited with him. Andrew then finds his brother Simon. He brought him to the Messiah or Christ. Jesus gave him a new name, Cephas in the Aramaic language, commonly spoken by Jews in Jesus' time. Petros in the Greek, meaning rock or stone.

Philip followed Jesus and then found his friend Nathaniel. The same personal evangelism that figured so effectively in the work of the early Christian movement.

Come and See.

In verse 39, Jesus said, "Come and ye shall see." In verse 46, Philip said, "Come and see." The faith here evoked was on the basis of experience. The doubter could be convinced by experience. A vital experience of life is convincing. Have you received sufficient personal experience of Jesus that you can say to your friend, "Come and see?" Does your Sunday school mean so much to you that you feel like telling others to "Come and see?" Values that are deeply experienced are worth recommending to others. It is no burden to recommend to our friends something we have found of great worth.

Lay-Evangelism.

In most of our churches today the people regard scul-winning to be the task of the minister or professional evangelist. The more we emphasize this the less vital we make the work of the laymen. The minister has his work. There is a place of importance and worth for the evangelist. But when laymen have a religious experience so valuable and so vital that they personally are glad to speak to their friends about it, the minister can do a much greater work for God and righteousness. This religion so vital that men personally can recommend it, is a contagious kind that spreads. And these religious values so real that men can see them are very convincing. Jesus is a great teacher. Let us follow him in spirit and method.

SPECIAL OFFER TO SUN SUBSCRIBERS.

The first 100, mailing us \$2.00 to renew their subscription to THE SUN will receive, with our compliments, one copy of *Stray Thoughts* FREE. A book written by our good friend, C. J. Strickland. The price of the book is \$1.00. THE SUN is in such dire need of funds, we make this special offer. Renew at once, and ask for a copy of the book FREE.

C. D. JOHNSTON,
Circulation Manager.

O'HENRY HOTEL MODERNIZED.

The following article from a recent issue of the *Manufacturers' Record*, will be of interest not only to residents of Greensboro, but to the many members of the Christian Church who know Mr. Darden:

"With the completion of improvement initiated some months ago, the O'Henry Hotel at Greensboro, N. C., with 304 rooms, each with bath, will have been renovated from cellar to attic, making it one of the modern hotels of the South. In March, 1931, the hotel was put in the hands of receivers. On August 1st it was purchased by J. M. Darden, president of Sands and Company, Suffolk, Va., for \$650,000. Subsequently the Darden-Bland Hotel Company, Inc., was organized and the hotel sold to that company, whose officers are as follows: J. M. Darden, Suffolk, president; T. L. Bland, Raleigh, N. C., vice-president and general manager; L. C. Vaughan, Greensboro, treasurer; A. L. Bland, secretary; J. M. Darden, Jr., Roanoke, Va., assistant secretary. With the officers, the following constitute the board of directors: H. W. Stephenson, Atlanta; Z. A. Snipes, Atlanta; and P. D. Snipes, Raleigh.

"The company was organized with \$300,000 capital, and a large part of this money is being spent on improvements which include general rebuilding of the entire property. Every necessary repair to mechanical equipment is included in the program, which also calls for new furniture where necessary; rebuilding and refinishing of worn pieces; entire new set of kitchen fixtures; new carpets, linens, etc.

"With the exception of Mr. Bland and his son, the others associated with Mr. Darden in the hotel enterprise have been connected in business with him for many years. H. W. Stephenson of Atlanta has been associated with him for 40 years, and others from 15 to 35 years each.

"The new hotel will be managed by the Associated Hotels, Inc., headed by T. L. Bland. Other hotels in the group include the following: Hotel Sir Walter Raleigh, Raleigh, N. S.; Hotel Bland, Raleigh, N. C.; Hotel Robert E. Lee, Winston-Salem, N. C.; Hotel Zinzendorf, Winston-Salem, N. C.; Hotel Ricks, Rocky Mount, N. C., and Hotel Petersburg, Petersburg, Va.

"Greensboro citizens who were responsible for the first hotel company, decided that the name should be O'Henry in honor of the noted American short story writer, William Sidney Porter, who was born on West Market Street, Greensboro, September 11, 1862, and who worked in a drug store operated by his uncle, on the site where the hotel now stands. O'Henry's mother died when he was only three years of age. He was tutored by an aunt, and attended no other school. This tutoring ended when he had reached the age of fifteen. In 1882, when he was twenty, O'Henry moved to Texas, spending some time on a cattle ranch before beginning his journalistic career as a reporter on the *Houston Post*. Later he purchased Brann's *Iconoclast*, which he converted into a ten-page fiction weekly, naming it the *Rolling Stone*. He soon abandoned the venture and undertook a journey to Central America; this trip proved, in later years, a mine from which he drew some of his best tales. O'Henry set about raising bananas on a large scale, but the venture proved unsuccessful, and he returned to Texas, where he lived a short time before moving to New Orleans, when his literary work began in earnest. He remained there until he moved to New York in 1901. He died June 5, 1910."

If the reader of this line is in arrears for THE SUN and knew how very much the \$2.00 for renewal was needed, it would go forward to C. D. Johnston, circulation manager, by the first possible post.

Christian Orphanage

Dear Friends:

It takes good women to put things across when they are called upon. We asked them to furnish chickens to give the children a Christmas dinner, and they did the job well. They sent us chickens dressed and undressed. A number of coops came in with a dozen hens in them to make our little folks happy on the beautiful Christmas Day. The children had a real nice dinner and all were happy. Our good friend, Mr. J. M. Darden, sent us 100 lbs. of excellent candy and 150 lbs. of peanut butter. Mr. A. T. Holland sent a bag of peanuts. Several churches sent us presents for each child. All were happy and had a happy Christmas. We are grateful to all who lent us a helping hand in making each little fatherless and motherless child happy.

While your Superintendent did his best to see that all the children had a happy day, it was with a heavy heart filled with sorrow. Only a few days before Christmas the First National Bank of Burlington, where we had our Orphanage funds, closed its doors. The news struck us like a bolt of lightning out of a clear sky. We had been doing business with this bank for a number of years. It held the confidence of the entire surrounding country and did a big business. It closed its doors on \$5,400.00 of our money. It left us with \$75.00 in our cash box, with 105 little children looking us in the face. It has been hard to sleep or eat. 105 children, homeless and helpless, to care for; bills to meet and the Thanksgiving offerings practically all in. Has the Good Lord suffered this to come upon us to test the Christian people to see if they will arise and out of real sacrifice meet this need.

It can be easily done if all would take a part. We have thirty-one thousand members in the Southern Convention. Suppose we have twenty thousand real active members. If each one will give just 25c each, that would make \$5,000.00. The little children in our Sunday schools could give pennies and nickels and raise the \$400.00 easily. No one would miss it, all would be happy, and our little children would be fed. Will the churches and Sunday schools arise and meet this calamity that has befallen us?

Very respectfully,

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 31, 1931.

Sunday School Monthly Offerings.

Brought forward	\$18,075.87
North Carolina and Virginia Conference:	
Pleasant Ridge	\$ 1.10
Greensboro, Palm St.	6.00
Reidsville	7.01

(Continued on page 14.)

AMERICAN STANDARD BIBLES.

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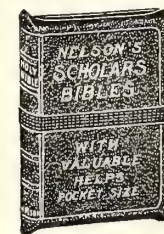
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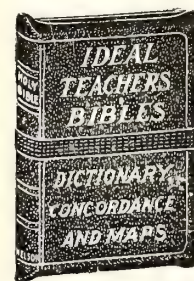
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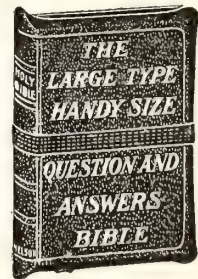
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THE CHRISTIAN SUN

1536 East Broad Street, Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MONDAY

JESUS EQUAL WITH GOD.

LESSON: John 5:19-23.

"He thought it not robbery to be equal with God." (Phil. 2:6.)

Matthew (11:27) tells us, "No man knoweth the Son, but the Father; neither knoweth any the Father, save the Son, and he to whomsoever the Son will reveal him." These words testify to the unity of the Son with the Father. So does also the lesson (Jno. 5), which is before us, "whatsoever things the Father doeth, these also doeth the Son."

It is made clear, however, that any one may know the Father to whomsoever Jesus reveals the Father, and Christ's message was "Whosoever will may come." To "follow Him," then, revealed the Father, and to follow Him now reveals Him.

Furthermore, if we are to know God, it must be in Christ. Christ said so and expressed it in the parable of the marriage feast. Only in Him do we find God, just as only in a working knowledge of arithmetic can one find the value of logarithms. But when we come to Christ we come to God Himself, and then we become partakers of His divine nature and divine power, for he gives us a new life, which causes us to love him, to hate sin and abstain from it. In thus honoring him we honor the Father himself hath said:

"Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Do we believe this?

Prayer—In thee, Lord Jesus, have we found the Father, and in thee shall we ever see Him. Let us never fall into unbelief; but keep us with thee; and show us thy glory, and may we abide with thee forever.—*Amen.*

TUESDAY.

SIMPLICITY OF SALVATION.

LESSON: I. Cor. 1:17-21.

"Christ meant to preach the gospel: not with the wisdom of words, lest the cross of Christ should be made of none effect." (Verse 17.)

Christ thanks the Father, "because he hath hid these things from the wise and prudent, and hath revealed them unto babes"; and to us he says: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Thus Christ tells us to be as simple as a child; to understand that no natural wisdom of man can comprehend the truth unto salvation. It hath not entered into the heart of man, however intellectual, the things which God hath prepared for them that love him. An understanding of salvation is of the wisdom of God, and because it is, and because it is exalted above the wisdom of the world, the way of a simple child is the way of entering where we can understand and know Him. It hath pleased God by the foolishness of preaching to save them that believe. Without belief, all are lost. They will sink with all their intelligence. Do you believe? If not, why not?

Prayer—Merciful God, give us grace to believe, by the Holy Spirit, for Jesus' sake. *Amen.*

WEDNESDAY.

LESSON: Isa. 57:15-21.

"I dwell with him also that is of a contrite and humble spirit." (Verse 15.)

It may take a long time; but the prodigal son will come home at last, and humble himself before his God. It is morally certain that the child who is brought up in God's light, taught to know God, and trained in His way, though departing from it all, will eventually come back. The promise still holds true: "Train up a child in the way he should go and when he is old he will not depart from it."

Ultimately there is no peace to him who is separated from the Lord. God has said, and we have seen much of it come to pass, that "every knee shall bow and every tongue shall confess Him." The worm of sorrow and distress which comes as a result of this separation will gnaw at the heart. One may assay to disbelieve and to live without God, and he may think he has peace; but has he? It is often evident that under the smooth surface is unrest, and after awhile, ere one is aware of it, troubles in his life cast up mire and dirt.

Our message today is that any man, however wretched, may humble himself and come to the Lord and be forgiven, healed and set straight. The Lord has established his throne "in the high and holy places," and "with him also that is of a contrite and humble spirit." He is an holy one, above all sin, and yet not so high but that he will dwell in the hearts of miserable misguided sinners. The most important thing to remember about it is this: "Humility is the only door through which the high and holy one enters our hearts."

Prayer—O Lord, thou delightest not in the strength of man; but thou takest pleasure in them that fear thee and in those that hope in thy Mercy. Give us humble hearts and lowly spirits, so shall we have peace of soul with thee. *Amen.*

THURSDAY.

A PRAYER OF DAVID.

LESSON: Psalm 138.

David is thanking the Lord for loving kindness and the revelation of truth to him; he is thanking him for an increased understanding of his word; he is thanking him for answering his prayers and strengthening his soul; and so real is God to him that he declares he believes that all the Kings of the world will praise him when they understand His word.

How long will people in a so richly-God-blessed country refuse to come to him in praise and receive mercy at His hands? Why will they not learn to sing His praises? It must be as Isaiah said, "Because sentence . . . is not speedily executed, therefore, the hearts of men are set . . . to do evil." Christian people, as one voice and church with one accord, need to declare as never before the simple message of repentance unto salvation.

But our peculiar message today is: If they will not come, let his true children not forget to praise him and be loyal. He will some day perform his work in them.

Prayer—Dear Lord, we confess our faults. We are like them that dream. We weep over our failures. Forgive us and baptize us with thy Spirit. *Amen.*

FRIDAY.

SALVATION WHOLLY OF GOD.

LESSON: John 6:43-47.

"No man can come to me, except the Father which hath sent me draw him." "And they shall be taught of God." "Not that any man has seen the Father, save he which is of God."

The text as quoted above is an abbreviation of the lesson. Read it again carefully. Can anything be more definite as to the absolute necessity of God in redemption?

No man awakens himself out of the sleep of sin; no man is truly penitent of himself, or comes to Christ for mercy, or believes in the forgiveness of sins, and is born again, except that God touches his consciousness and moves him.

How comes it then, that God saves some and others He does not? It is understood that He would save all. Well—this is a mystery, and only when this life is done shall it be fully answered. Notwithstanding, Christian experience among the devout souls of Christendom bears witness of the fact that there is a Spiritual revelation and certainly to those who obey the Lord's call. Sam Jones said: "There is no proof, but get on the platform and see." He who *does*, experiences the Father drawing him. It is felt when serious thoughts stir us; when longings after God press upon us; when we feel the emptiness of the world upon us; when we are troubled and long for peace; when the word of God attracts us; when conscience accuses us; when something prompts us to holier living; all these things are the workings of the Father in us and they have been called "The Voice of God."

So God teaches us to know our sins, and inspires our prayers for mercy and our avowals of Trust in Him, the true and everlasting God. He says, "I have loved thee with an everlasting love: therefore, with loving-kindness have I drawn thee."

Prayer—Dear Lord, with our whole heart we confess our sins and claim thy salvation this day. Grant us grace that we may have our all in thee. *Amen.*

SATURDAY.

TRUSTING IN THE DARK.

LESSON: Psalm 31:19-24.

"Thou shalt keep them secretly in a pavilion from the strife of tongues."

Our experience seems to be the same as David's; that the faithful are confronted, if not surrounded, by mortal enemies; but it is likewise true that David's trust in God which overcame his enemies, is also our's, and his trust is our trust. Perhaps it is better to put it this way: He who gives God his whole heart, God gives back His own whole heart with all his goodness and his salvation. They flee to him, and "he maketh his face to shine upon them."

It was that trust which delivered Joseph from the wicked woman; Daniel from the lions, and his friends from the fire. Many times, perhaps, have we been delivered from an enemy when we were altogether unconscious of it. The Lord knows our weakness and, of his great goodness, saves us often.

Prayer—Dear Lord, thou knowest us thy servants. When we can see thee we have good courage, but when we cannot see thee our hearts grow faint. O Lord, help thou our weakness, hide us in the secret of thy presence, and strengthen our hearts, so that we can know thee and trust in thee even when we cannot see thee. *Amen.*

SUNDAY.

FROM THE GLORIOUS TO THE INGLORIOUS.

LESSON: Matt. 17:1-9.

"He bringeth them into a high mountain apart, and was transfigured before them; and his face did shine as the sun."

In the transfiguration, the Saviour is given a spell of rest in preparation for his passion; and the disciples are given a glorious experience before witnessing his struggle in Gethsemane. Upon the mount, his divinity shines out and reveals that he who suffers is in the bosom of the Father. In the garden his divinity is hid by tears and the sweat of blood, and it reveals itself only in his perfect obedience. All the disciples (Continued on Page 13)

HISTORY OF PHILATHEA CLASS.

(Continued from page 9)

on Sunday mornings. When she was absent Mrs. C. C. Rawls, vice-president, presided.

At the election of officers in October, 1921, which was the beginning of the ninth year, Mrs. T. A. Barbee was elected president. At this time there was an orchestra in the Sunday School. The class obligated to pay \$3.00 each month to help defray the expenses of said orchestra.

In November \$20.00 was sent to B. D. Jones for C. M. A. dues, and \$25.00 was sent to Mrs. A. H. Baker for automobile, \$25.00 was sent to the Orphanage for Christmas, \$20.00 was sent to Richmond Church to help the ladies in an apron contest. We were glad to have the opportunity to help the Richmond Church.

It was this year we thought we were going to be honored with a visit from Governor Trinkle. Committees were appointed to invite the ladies' classes of the town to join us on this great occasion. They accepted the invitation most graciously, one and all, but—the Governor never came. Our hard luck.

Again we were sad, for two had been taken from our ranks, Mrs. G. W. Truitt and Miss Mary Lewis.

At the beginning of the tenth year with Mrs. Barbee still our president, we purchased two dozen more Bibles for our class.

Checks were sent for C. M. A. and Orphanage, \$10.00 was sent to the Superannuated Fund. The class at this time was contributing to all benevolences of the church.

At our anniversary meeting this year we were honored with the following visitors: Dr. J. O. Atkinson, Dr. J. H. Lightbourne, and Dr. I. W. Johnson. They were introduced to the class by Col. J. E. West, and each responded with jolly and fitting remarks.

Wanting to go forward in our work, it was decided to appoint ladies to visit other classes of the town and see how they conducted their classes on Sunday mornings. This move created a fellowship which continues to grow.

In January, 1923, Elon College was burned to the ground. The call came, and to show our loyalty to the College, we pledged \$50.00 a year for five years, to the emergency fund.

Two electric fans were installed in the classroom during the month of June at the cost of \$50.00. New awnings were placed at the windows at a cost of \$18.00.

The class entertained the Baraca Class, officers of the Sunday School, and choir members in April.

At our anniversary meeting in our eleventh year it will be interesting to know that a birthday offering was taken, but instead of a penny a year for our personal age, it was a penny a year for the age of the class. This offering amounted to \$8.45. Checks were sent as usual to meet our pledges and membership dues.

This being the last payment on our mission pledge, Dr. Atkinson was anxious for us to renew it for five more years, but the class voted to discontinue it as there were other channels ahead of us calling for money, for instance the remodeling of our own church.

Mrs. S. C. Nelms, somehow, found some glad rags about this time, and glad rags they proved to be, as the class realized \$56.95 from the sale of them.

\$35.00 was donated to the Sunday school to help buy song books.

The twelfth year began its work in the midst of bad weather and sickness. The first business meeting was held in November, and the president had an honor bestowed upon her by being elected to the office the third time. The work went on as usual. Committees were active, attendance good, and checks were sent to meet all of the class ob-

ligations. To increase the attendance each Sunday morning, cards were sent out during the week to the absent members. This brought results.

Mrs. Annie Staley Calhoun was elected president at the beginning of the thirteenth year. Our treasurer reported having a balance of over \$400 in the treasury, and so, at the suggestion of Col. West, \$285.05 was deposited in the bank on interest.

In April of this year we had the very great pleasure of being present in a joint meeting of the Baraca Class and the class of men from Cypress Chapel, at which time we were invited to meet with the ladies' class at Cypress Chapel in June. We went and enjoyed the fellowship very much.

The building program was on at this time and we were ever ready to do our part to make it a success.

And now, as we move on to the fourteenth year, we find ourselves very much torn up getting ready for a bigger and better classroom. It was decided this year when a member passed away, flowers not to exceed \$5.00 should be sent by the class. Other obligations having been cleared up, it was voted to give \$20.00 a year to missions through the W. H. & F. M. Society.

Again we were sad for death had claimed Mrs. Margaret Brown and Mrs. Susie Holland.

There are no records of the class from June, 1928, to May, 1929.

I think we can safely say that our fifteenth year was spent here and there, wherever it was best for us to be, until we became permanently located in our new Philathea room. It was this year we purchased our chairs. We donated our drugget to the church to be used in Dr. Staley's study, and purchased two new ones for our room. For chairs, carpets, screens, awnings, window shades, druggets and song books, the class paid out \$557.65.

Mrs. Clarence Harrell was elected president early in 1929, and she has proven to be a most capable leader. She not only presides but when it is necessary she can do anything. Some times she sings, some times she recites; in fact she fits in anywhere. She has a strong personality along with her talents and has proven to be a very good leader. During her two and one-half years in office nearly 500 visits have been made by committees. \$100.00 has been given to the building fund, \$60.00 given to missions, and \$25.00 sent to the Orphanage each Christmas.

We have had the pleasure of serving supper to Elon Alumni for three years, and if there were time to go deeper into it there would be other things very much worth mentioning. While these hard times are on us this class is casting a ray of sunshine where otherwise it would be dark.

Special mention should be made of the ladies who have served as secretary these past eighteen years.

This history could not have been written had the minutes not been recorded. That has been no easy job. We are very much indebted to: Mrs. R. O. Harvey, Mrs. R. C. Harrell, Mrs. George Daughtrey, Miss Effie Beale, Mrs. R. D. Crocker, Mrs. Rosa Russell, Mrs. Annie Staley Calhoun, Mrs. A. D. Brinkley, Mrs. R. P. Wright.

I often wonder if this work would have been accomplished if the little band of women had not been inspired and the class organized years ago. Our work has not been confined here but others have seen, have organized, and gone to work, so frankly, there is no end to what is being done at the present time. While we are doing great work, it is only as the Master would have it. Let us be submissive to his will and stick to our motto:

"I am only one, but I am one,
I cannot do everything, but I can something.
What I can do, I ought to do,
And by the grace of God, I will do."

MRS. W. H. YATES.

FAMILY ALTAR.

(Continued from page 12.)

followed him, but in the transfiguration we see some following him more closely, and hence they are lifted up to greater heights and thrust down to greater depth in their experiences. This is characteristic of the life of Jesus. It was often in the valley of labor and pain, but there were sweet places in between.

Likewise his children also must bear the cross, experience sorrows and endure the pain; but they shall likewise have hours of happiness full of a foretaste of eternal glory.

In the soul that is hid with God, there is rapture beyond utterance and a delight of love which endures all things and surpasses understanding. Of course, every one does not have the same experience, and therefore, one must not make it the test of his own state of grace, nor prescribe it unqualifiedly for others. But there is a test that every one can make for himself, and also one in which one may have no hesitancy in prescribing to others, and that is, that every Christian shall experience that "the kingdom is righteousness, peace, and joy in the Holy Ghost."

Every Christian has access to God in prayer and to him will God reveal the way; and every Christian will have seasons of joy more refreshing than the daily tenor of his life. He needs these seasons to help him in the more sordid experiences. No doubt that is one of the reasons that God has granted us an ever-recurring Sunday—for holy transfiguring experiences. No doubt we sin most against ourselves when we do not use it for such purposes, making visions of the spiritual impossible.

Again the Lord would not make every day Sunday. He would not keep us in the heights. He would not let the disciples build their dwelling place there. Like as with us, the most of life is in the valley. We need these seasons of refreshing to enable us to go with him and endure life through the valley without losing our faith. There is greater danger in joys than in sorrows. Yet we must taste the cup of joy in order that sufferings may be a benefit to us. Follow Jesus more closely, and joys and sorrows will become more intense, and we will be transfigured after his likeness from glory to glory.

Prayer—Dear Lord, help us to see thy glory and praise thee as we ought. Increase our faith so that when we walk through the wilderness we may still be conscious of thee, and rejoice in the hope of seeing thee face to face. Lead us faithfully on by thy counsel, and make us glad to carry thy cross unto the end when we shall be received up unto thee. Amen.

RACE RELATIONS SUNDAY.

February 14, 1932 will witness the tenth celebration of Race Relations Sunday—a day when in hundreds of communities throughout the country men and women, young people and children of all races will meet together not as Nordics or Negroes, Orientals or Hebrews but as children of one Heavenly Father.

In preparation for this day the Federal Council of Churches through its Commission on Race Relations has issued a packet of suggestive material for many types of observance. There are worship services for churches and Sunday schools; there are programs for women's and young people's societies; there are suggestions for a mass meeting and for general community activities, not just on Race Relations Sunday but over a period, to show how interracial goodwill may be vitalized in the community. These suggestions are based on actual experiences of a host of cities where during the past ten years the Sunday nearest Lincoln's Birthday has been marked by some expression of interracial friendship.

CHRISTIAN ORPHANAGE.

(Continued from Page 11.)

Pleasant Grove	9.86
Greensboro First	20.68

Eastern North Carolina Conference:	
Pleasant Hill (J)	\$ 1.26
Liberty, Vance	3.96
Auburn	3.50
Damascus	8.45
Antioch	1.15
Lebanon	1.00
Morrisville	1.52
Henderson	3.29

Western North Carolina Conference:	
Zion	\$ 1.73
Pleasant Union	2.70
Union Grove	3.00
Pleasant Grove	2.32

Eastern Virginia Conference:	
Elm Avenue	\$ 3.86
Dendron	1.36
First, Richmond	7.06
Mt. Carmel	4.07
Newport News	17.25
Mt. Carmel	4.53
Spring Hill	1.00
Liberty S. S. and Classes	8.00

Valley Virginia Central Conference:	
Winchester	\$ 4.07
New Hope	4.07
Linville	5.67
Timber Ridge	6.85
Joppa	3.04
Mayland	2.09

Alabama Conference:	
Wadley	\$ 1.59
New Hope	1.19

Special Offerings.

Christian Chapel S. S. Christmas Offering	\$ 2.75
Wakefield S. S. Christmas Offering ..	5.40
Special offering from O'Kelly Bible Class, Greensboro, N. C.	50.00
T. B. Roberts, support of children..	32.02
Primary Dept., Suffolk Church.....	1.05
White gifts by Young People's Department, Suffolk Church	1.00
Mrs. A. G. Poes and children, Christmas offering, Hickory, Va.	5.00
Twiddy Bible Class, Norfolk, Va., Christmas treat for children..	12.00
Birthday offering, Oakland S. S.	10.69
White gift offering, Young People's Department, Suffolk Church.....	13.20
20th Century Bible Class, Suffolk..	67.50
A friend, to buy chicken for Christmas dinner	1.00
Birthday offering, First Church, of Richmond	8.32
Miss Celeste Penny, Chapel Hill....	9.00
Alamance County	225.00
Mrs. Olivia Horner, support of children	20.00
Walter Blizzard, support of children	6.00
Lee Newberry, support of Lavalette Weaver	15.00
White gift offering, First Christian Church, Greensboro	17.87

Thanksgiving Offerings.

North Carolina and Virginia Conference:	
Greensboro First	\$61.78
Pleasant Grove	5.00
Lebanon	10.50
New Lebanon	22.70

Eastern North Carolina Conference:

Wake Chapel	\$47.26
Bethel Church	2.50
New Hope	5.00
Fuller's Chapel, Thanksgiving and Christmas	20.00
Liberty Vance S. S. and Church ...	34.09
Oak Level	2.32
Christian Light	5.50

Western North Carolina Conference:

Liberty	\$25.00
Shiloh S. S. and Church	9.30
Ether	10.80
Union Grove	8.20
Burlington Church & S. S.	926.81
Pleasant Grove	2.00

Eastern Virginia Conference:

Barrett's	\$ 2.85
Dendron	8.40
Antioch	4.38
Suffolk	312.04
First Richmond	63.64
Cypress Chapel	18.85
Mt. Carmel	30.10
Waverly, Thanksgiving and white gift offering	66.43

Valley Virginia Central Conference:

Leaksville	\$11.20
Joppa	7.60
Dry Run, Thanksgiving and Christmas offering	25.00

Total for the week..... \$ 2,406.27

Grand total

2.78

99.98

RELIGIOUS BOOKS

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

CHURCH AND NEWSPAPER. By William Bernard Norton. The Macmillan Company, New York.

This is one case where the publisher's statement that, "this is by far the most important book on its subject" may be accepted without question.

Dr. Norton is well qualified to write a correctly informative book which will truly help ministers and laymen to obtain more and better religious publicity. He has an expert knowledge of the workings of both church and newspaper; for twenty-four years he served as county, town and city minister, then put in twenty-three full years as a writer of religious news for city dailies.

A young newspaper man, himself the son of a minister, in conversation with the writer of this review, once summed up briefly but eloquently some of the reasons for mutual misunderstanding between the pulpit and the press. This understanding volume written by one who was for many years religious editor of that well-known and often-denounced-from-the-pulpit Chicago daily, *The Tribune* expands the same subject at greater length and far more constructively. Its chapters contain much sound wisdom as to the principles of news interest and the methods by which the good will and co-operation of the newspaper as a medium of publicity may be cultivated.

There is a preface by Dr. Daniel A. Poling, an admirable index, and an appendicular chapter in which is concisely discussed "The Dream of a Religious Daily—Well Meant but Yet a Dream."

H. C. HEINDEL.

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Specimen of Type.
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was a marriage in
Cana of Galilee; and
the mother of Jesus was

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2103K. Morocco Grained Binding, flexible limp, gold edges and titles.....	.60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.....	.85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.....	.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges.....	1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.	
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Specimen of Type

ST. MATTHEW 2 The three wise men

carrying away into Egypt—
y-lon are fourteen generations—
and from the carrying away into Babylon—
unto Christ are fourteen

ing interpreted is, God
with us.
24 Then Jesus being
raised from sleep did as
the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges.....	\$1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included.....	1.50
5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms.....	2.60

Holman GEM Testament

POCKET
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3¾x4½
inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jesus to the
multitude, and to his disciples,



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RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	1.50
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INDIA PAPER GEM TESTAMENT

4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms.....	3.00
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of Jesus

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MARRIAGES

CRONIE—BARFIELD.

At the home of Mr. and Mrs. R. L. Barfield, Roanoke, Ala., Route 2, Thursday evening at 7:00 o'clock, December 24th, I united in marriage their daughter, Miss Jessie, to Mr. Arthur F. Cronie, of Ney, Ohio. Only a few friends and relatives were present. After a tour of various points in Florida, they will make their home in Ohio.

The bride is the daughter of a prosperous farmer and loyal church worker. The groom is a member of the Church of Christ at Bryan, Ohio. Best wishes of a host of friends go with them that their lives may be long and happy.

G. H. VEAZEY.

OBITUARIES.

DOFFLEMYRE.

Wesley Eugene Dofflemyre, son of Mr. and Mrs. Floyd Dofflemyre, of Bethel Church, was born April 24, 1929, and died November 27, 1931, aged 2 years, 7 months, and 3 days. Death came rather suddenly and unexpectedly, and was a great shock to the parents and others. They have the deepest sympathy of the community. Funeral services were held at Bethel, November 29, 1931.

A. W. ANDES.

WRENN.

David Wrenn was born March 4, 1857, and departed to his reward October 11, 1931. He leaves a wife, 5 children, 27 grandchildren; 14 great-grandchildren, and a host of friends to mourn the loss of this Godly one.

Brother Wrenn was a loyal and faithful deacon of Palm Street Christian Church, for 15 years. He loved his Church, and above all, he loved his Christ. Our loss is his eternal gain. May God bless his memory. Funeral service was held at Bethlehem Christian Church in Alamance County.

J. L. NEESE.

PEEK.

John O. Peek was born February 28, 1848, near Cedar Town, Ga. He died at his home near Cragford, Ala., December 1, 1931. He joined New Harmony Christian Church about thirty years ago, and remained true and faithful to the last. He was a member of the Masonic Fraternity more than thirty years, and was buried with Masonic honors. The funeral services were held at New Harmony church with his pastor, this writer, in charge. Interment was made in the cemetery just across the road by his wife, who preceded him to the grave more than a year ago. He was a good citizen, a kind and affectionate husband and father, and was true to his God.

He leaves to mourn their loss seven children, fifty-eight grand-children, twenty-four great-grandchildren, and other relatives. His friends were numbered by his acquaintances. He was liberal with his means for the promotion of Christ's kingdom. He gave the first

\$100.00 to the building of Southern Union (Bethlehem) College.

We feel that our loss is heaven's gain, and we bow in humble submission to Him who doeth all things well. May God comfort the bereaved in the prayer of his humble pastor. G. H. VEAZEY.

THOMAS.

My friend, LeRoy Thomas, 24 years of age, had spent the Lord's Day with his

parents, Mr. and Mrs. B. W. Thomas, shared impressively the awe and grief of the young wife, parents and sisters. Jonesboro, and was returning to his post of duty in the U. S. Navy, Norfolk, Va., when he was fatally injured in a motorcycle-automobile accident. Thus came the deplorable and untimely ending of a life that was promising, because highly qualified by inheritance and training. Several hundred people attended the funeral, made beautiful the burial and

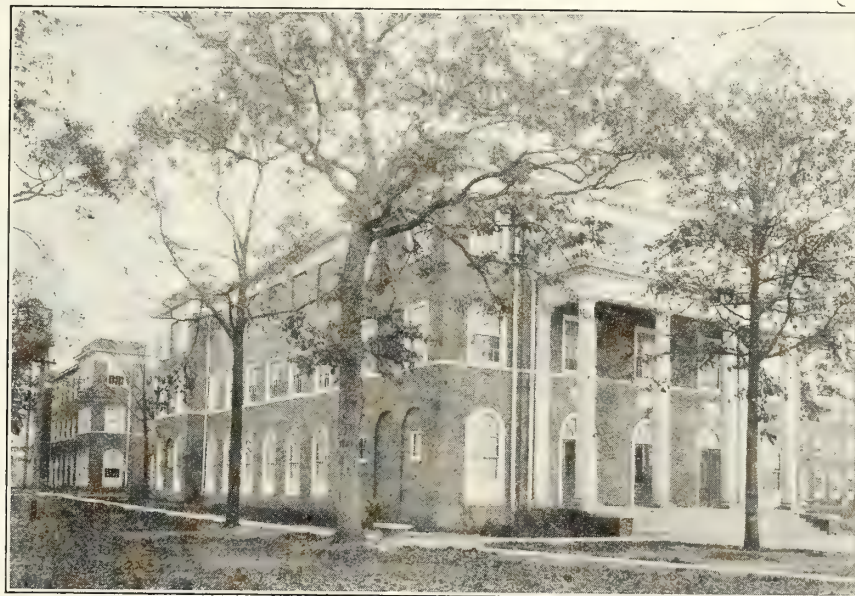
the love and pray for those who loved him through life. B. J. HOWARD.

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CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



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THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

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C. M. CANNON, Registrar

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ANDERSON.

Deacon Arthur Smith Anderson was born March 19, 1861. November 27th, he was called to his reward.

He is survived by his wife, a daughter, Miss Ethel, and a brother, J. W. Anderson. February 4, 1912, he united with the First Christian Church, Winchester, Va. On August 2, 1916, he was ordained to the office of Deacon. To the end he lived a faithful and consecrated life, true and loyal to his Master, and to his Church. May God's blessing and comfort be with the bereaved ones.

R. L. WILLIAMSON.

HILLIARD.

Sister Lena Fleming Hilliard, a devoted member of Mt. Auburn Christian Church, Warren County, N. C., departed this life November 23, 1931, at the age of sixty-two years, nine months and twenty-three days. At the age of three she was left an orphan and was reared in the home of relatives. She was a daughter of Jacob Fleming a sister of Rev. P. H. Fleming, D. D., of Burlington, N. C., a granddaughter of "Uncle Jack" Fleming, of Warren County.

In early childhood, Sister Hilliard pro-

fessed faith in Christ, and united with Mt. Auburn Christian Church, and was a faithful member of this church throughout her life.

December 13, 1892, she was united in marriage to W. A. Hilliard. To this union were born six children, all of whom with her husband, survive to mourn their loss in her departure: J. Fleming, Miss Ella, W. E., H. C., Walter L., Miss Lena Mae. Sister Hilliard was a devoted and faithful wife, loving mother, a consecrated Christian, a good neighbor and an abiding friend. She loved her family with a beautiful devotion, her church with a passionate fondness, and her Saviour with unflinching loyalty. She was the happy mother of a son consecrated to the Christian ministry from early childhood and lived to see all her children converted to the Christian religion as a result of her Christian train-

ing and example together with that of her husband, who is a faithful deacon in his church.

The beautiful Christian life she lived will be a sweet memory to those who are left in the remaining years they linger on the shores of time and they can look forward through Christ to join her in the happy home of the soul beyond the skies.

W. C. WICKER.

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Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, JANUARY, 14, 1932.

NUMBER 2.

THE SUN'S OBSERVATORY

By DR. W. C. WICKER.

WATCH NIGHT SERVICES.—

Most of the New York City churches held watch night services Thursday night, December 31, 1931, when the old year passed into history. Old Trinity church began its services at 11:15 with singing of the Litany in procession and the service lasted until shortly after midnight. The rector, Dr. Stetson, delivered the address. At the Riverside Church, Dr. Fosdick preached and the full choir sang the old year out and the new year in. It is commendable that so many of the New York churches, as well as those in other parts of the country hold these services, and they are increasingly well attended. This surely is a most constructive and worth-while way to see the old year out. Christmas should in like manner be made more of an occasion for the celebration of the birth of our Saviour than it is in many places where it seems rather to celebrate Bacchus and Mars.

PROHIBITION.—

The allied forces for prohibition are working hard setting up the New York campaign. At an informal luncheon the other day the plans were presented in outline to a few of the pastors. Col. Raymond Robins and others spoke at this meeting, and while what they said was not for publication purposes there can be no harm in pointing out that there are good reasons for believing that some sections of the great American public, especially our business men, begin to see what nullification of the Eighteenth Amendment is likely to mean in the way of general breakdown of law. The campaign in New York is to be made next month and there is evidence of increasing interest in it. Anti-prohibition certainly has its innings in our press and one cannot but be hopeful that this campaign may gain a little publicity for the dry side of the argument—for the sake of variety if nothing more.

HOSPITAL FUND.—

Many churches and synagogues of the city of New York made a collection during the Christmas holidays for the benefit of the fifty or more hospitals associated in the united hospital fund. These hospitals provide free treatment for the destitute sick, so that the churches are glad to aid them. Last year in a similar appeal to the churches some \$35,000 was added to the hospital fund. Because of the unusual need this year there is earnest hope that much more than this has been raised. The hospitals affiliated in this drive make no distinction of creed in the help they extend to all who cannot pay. Nothing appeals to the people more in the time of sickness than such service and the kindness shown by the spirit that prompts the hospital movement. No greater work for the kingdom of God can be done than

to relieve the sick. Christ never neglected to care for the sick in his day and the spirit of it is Christ-like.

MINISTERS' WEEK.—

The Chicago Theological Seminary offers a new feature January 25-29—"Minister's Week," with programs available to all pastors of the mid-west—President A. W. Palmer announces for this special week short courses of four lectures each by members of the faculty in the principal fields of ministerial training; tours of Chicago's social, educational and religious institutions in the afternoons; a reception and a religious drama the first evening and the annual Alden-Tuthill lecture course the remaining evenings. Admission is open to all wishing to attend. This will give great opportunity to the ministers who can avail themselves of the privileges offered to refresh their minds on many theological questions, to stimulate their thought along religious lines, to hear the most modern lecturers discuss their conclusions, ideals, and imaginations in the field of theology, church history and other kindred subjects

ELON COLLEGE RESUMES WORK.—

The work of the College began January 4th, with practically all old students returning and over twenty-five new students entering with others to follow. The outlook for the Spring Semester is very encouraging. The new President continues to grow in popularity both at the college and in the field, and in the light of the financial condition the campaign for \$50,000 is being pushed as much as possible with hopeful results. Some churches have completed their canvass, some are in the midst of the campaign, some have waited until after the holidays closed with the hope that more could be done. All churches in the Southern Convention should continue the canvass until the entire amount called for is realized. The college needs the full amount and more to meet urgent debts. We have the right man in the right place in our President. He is untiring in his energy, and inspires confidence in the minds of all who know him. If the church will stand by him with constant prayer and with liberal financial support, he will save the college and pay off its obligations. Twenty-five new students from the Atlantic University have entered Elon College and others will come. Let all the friends of the college rally to its support and we shall be proud of the results.

ALUMNI OF ELON.—

There never was a time in the history of Elon College when a united movement of the Alumni to give liberal support to their Alma Mater would mean more than now. She needs the enthusiastic loyalty of every student that has ever attended the college whether a graduate or not. The fin-

condition of the country is such that no one can do as much financially as in normal times, but the college needs thousands of friends to give their loyal support by active influence, by speaking words of commendation of what the college can offer in educational advantages, what she can do in training for Christian leadership, what she offers in the preparation of teachers, what she has done and is prepared to do in the preparation of students for graduate work in our best universities, and what many of her students are doing in all the professions and walks of life. The Alumni can determine the policy of the college for the future. Her President is open-minded in thought and ready for the best suggestions that can be offered by the Alumni for better things. He is well-grounded in religious thought and principles, tried and true by practical experience in the field of leadership in the church, safe and sound in his theological preparation, and stands firmly on the Bible as the source of truth for the religious life. Give him the best you have for Elon and he will be able to make Elon what every Alumnus would like to see it become.

DR. SMITH A BUSY MAN.—

Since assuming the presidency of Elon College, Dr. L. E. Smith has been one of the busiest men in the Church. He has made several trips to Norfolk, looking after business for the College and the field with which he has been so closely identified. During the past week he has been to Atlantic University in consultation with the faculty and students about entering Elon College for the rest of this scholastic year. He is constantly called on to make addresses, preach sermons on special occasions, and hold conferences on various phases of the work of the College. He is called on to do a great deal of correspondence about the work of the campaign and is constantly on the go, meeting engagements and holding meetings with various individuals and groups in the interest of the College. If all of the ministers and laymen of the Church were as anxious to save Elon College as is our president, it would only be a matter of a few months until we would be assured that the College would be saved and all the debts would be met in due time, and the College be in a flourishing condition. However, it will take time, sacrifice, contributions, co-operation, loyalty, and devotion to the College to make it what all those who love it would like to see it become. All these essentials to the success of the College will eventually be contributed from the loyal hearts of her sons and daughters, when they realize her needs, the critical conditions that exist, and the fine leadership that we have in our president. But, we need all of these contributions now. Shall we give them? We cannot afford not to!

NOTES-PERSONALS

Bank failures are entailing inconvenience and working many hardships; but only through trials and difficulties do men and women reach and reveal the best that is in them.

Rev. Roy D. Coulter, Elon College, has been called to the pastorate of our Lynchburg church, and we are advised he has accepted. Bro. Coulter is a senior in Elon College and a successful pastor of some nearby churches.

The concert given by First Christian Sunday School Orchestra of Richmond, Va., in the church auditorium last Sunday evening, was well attended and caused much favorable comment. The orchestra numbers thirty-five instruments and is probably the largest organization of the kind in the entire South.

We felicitate Rev. M. T. Sorrell and his faithful workers in our Danville, Va., church in their successful achievement in adding more and needed room to their already enlarged church house. This is the second addition to the building since Bro. Sorrell began his pastorate there only a few years ago. Evidently a faithful crowd of workers at Danville.

Through Dr. L. E. Smith's efforts, and his reputation especially in and about Norfolk, Va., twenty-five students of the former Atlantic University, Virginia Beach, Va., have so far been transferred to and entered Elon College. This University went into the hands of receivers in December, and not a few of the students knew and esteemed Dr. Smith and so entered the institution of which he is head. We are glad to have this fine group of young men and young women enter Elon.

Dr. Martyn Summerbell, Lakemont, N. Y., on Sunday, December 20th, celebrated his 84th birthday anniversary. Dr. Summerbell is the cultured, honored and "beloved old man" of the Christian Church. In all our brotherhood both North and South, no minister is more widely known and more universally esteemed. His 84th anniversary was made memorable by a service in Lakemont Christian Temple, this being the church of Starkley Seminary, of which Dr. Summerbell has been president for the past 33 years. *The Chronicle-Express* of Penn Gan, N. Y., devotes two columns to the exercises of the day, and an account of Dr. Summerbell's career. We hope to give SUN readers, at an early date, some of the salient features and achievements of this faithful man of God.

UNIQUE CHILDREN'S SERVICE

We had quite a unique children's service last Sunday night. I have had so-called Children's Services before, but they were merely in honor of the children. The service was opened by John Holland. Scripture was read by Oscar Hitchins. Little three-year-old Peggy Rountree sang, "The Old Rugged Cross." Jan Corbitt then led the congregation in prayer. Jean and Ann Haley sang a duet. The junior choir sang a number of selections. Four boys received the offering. This part of the service took forty minutes. Then the pastor spoke for fifteen minutes on "The Value of Good Habits."

This is our second children's service, for we plan to have one each first Sunday night. We keep a record of all those who take part, in

order that over a period of a few months, every child may have some part in the services.

There are a number of reasons for having these services. Even church services may become monotonous. Any special service is an attraction, and, needless to say, it is impossible to keep the parents away when their children are on the program. Moreover, it is a means of drawing children who are not affiliated with the church. If publicity is desired, one cannot find a better way. "Murder Will Out"; and so will good works. Then we must remember that "Where there is no vision, the Church will perish." We are responsible not only for today, but also for tomorrow. Then let us begin with the children, for "of such is the Kingdom of Heaven."

R. L. HOUSE.

HOLLAND WATCH NIGHT SERVICE.

A very unique Watch Night Service was held on New Year's Eve at the Holland Christian Church. The service was sponsored by the Holy Neck, Holland Baptist and Holland Christian Churches.

From 9 to 11 o'clock, a young people's social was held in the Sunday school rooms, attended by nearly a hundred young people and a few adults.

Games and social songs were enjoyed freely by this youthful group. Miss Tillye Holland of the Holy Neck Church, was in charge of the social program. At the conclusion of this program, refreshments, consisting of salted peanuts, grapes and apples were served, after which the group marched up the stairway to the auditorium to the tune of "Follow the Gleam," led by Mrs. W. M. Jay and Mrs. Sumner Rawles.

The service from 11 to 12 o'clock was of a worshipful nature and was conducted by Dr. W. M. Jay, the only pastor present. The Baptist pastor, is a student supply and non-resident, while Dr. N. G. Newman, pastor of Holy Neck was on a visit with relatives in South Carolina.

Christmas carols were sung by the group and the scripture lesson was read responsively by two girls, Catherine Jolly and Margaret Pittman.

An appreciable number was the solo, "Nearer My God to Thee," sung by Mrs. Sumner Rawles and pantomimed by Miss Louise Bracey. Another feature of this program was the recognition of the young people who had returned from college, teaching or work, and were spending their Christmas at home. Miss Frances Everett, student at Averett College, responded for this group of young people, in a brief address, speaking of the responsibility of young people to the church and the duty of the church to the young people.

Her remarks were very commendable and worthy of practical use. A quartet, "Was It You?" was sung by Mrs. S. L. Wright. Mrs. J. J. Gwaltney, W. M. Jay and Marshall Harrell. Dr. Jay then gave a short talk on the relation of the old year to the new year. Mrs. Sumner Rawles sang another solo, "Sunrise Tomorrow." The audience had just finished singing, "I Gave My Life to Thee," when Father Time (Charley Harrell, Jr.) entered in black flowing robe, long beard and gray hair. He approached the platform slowly, carrying a scythe in his hands and a candle that was nearly burned out. Just at 12 o'clock, little Juanita Smith, dressed as a fairy, tripped down the aisle, carrying a large white, full-sized candle, dated 1932. She lighted her new candle from Father Time's fading light as he passed out of view.

The little fairy, representing the New Year, shared her light with several who came forward and then all the candles were lighted. In the light of a hundred candles, the audience, increased now to many more, sang, "Blest Be the

Tie that Binds," and was dismissed by a consecration prayer by Dr. Jay. It was a very effective way to close the Old Year, and begin the New Year. Many expressed the fact that it was one of the most impressive services they ever attended.

ONE WHO WAS THERE.

DANVILLE, VA.

Sunday, December 13, marked the opening of a new addition to Third Avenue Christian Church. For some months the auditorium has proven to be too small for the congregations. Time went on and notwithstanding the present conditions, the church was forced to move for more room. The task was undertaken, and the 13th proved the lucky day for our entrance into the new building. The new building was placed in front of the old one, tearing away the front of the old building; a Spanish design being placed back for the new addition. The new addition adds 26 by 33 feet to the building. The new addition has a 26-foot door that lifts, which makes not only more auditorium room, but also arranges for new room for the Bible class. In addition to this, the old walks were all torn away and new ones arranged. Then another addition was the tearing away of the old pulpit and equipment and giving much more room with a neat and attractive arrangement.

The opening day was marked by a large attendance, though the weather was not so good. At the opening service in the evening the following spoke in brief: Mr. Ed. Harris gave a short history of the church. "About 19 years ago the church was organized with a few members in a school building near the present sight. It is now used for a dwelling. The church was organized by Rev. Sanders Klapp. The Church moved along very well in the first building. Then for a number of years no definite progress was noted. Five years ago, upon the arrival of Mr. Sorrell, the present pastor, plans were soon made and a \$3,000.00 addition was made for needed room. By the time this was paid for the Sunday school had grown so much that it was necessary to make another \$1,500.00 addition to take care of the demand. This was paid for almost by the time it was completed. Then again this year the church found itself too small to take care of the growth that had been made, and this \$2,000.00 addition has been made. We again find ourselves with all bills about paid." Mr. Harris stated during the past five years the church has grown from one hundred and nine members to more than four hundred and thirty. The Sunday school has grown in like manner.

Policeman Price then gave a very interesting talk on what the church had meant in Danville, and the esteem the church had gained from all that entered its doors. Bro. P. H. Ricketts, the assistant pastor, made a few remarks, stating the purpose of the church. In brief, he stated that the church had the interest of the people at heart and would have all feel that while we belonged to the Christian denomination, that the church was a community church for one and all. Mr. Dickerson, of the Danville Lumber Co., and a member of the Second Baptist Church, followed with a few remarks. His talk was based upon the work of the church, but for the most part on what Mr. Sorrell had done not only for the church, but all those who had made his acquaintance. He stated that his efforts had been untiring and with his hope and ambition no church with his service, could help but grow. In conclusion, he pledged in behalf of the church and its visiting brethren, their one hundred per cent support, with the belief that "the little church on the hill" was rendering the greatest service of any church in Danville.

W. W. S.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

MISS MARGUERITE DAVISON is enjoying a well-earned vacation at her home in the East and will be speaking in churches there in the meantime.

THORSBY CHURCH. It is a pleasure to visit the Thorsby church, which has a varied program. A Sunday night song service which had special musical numbers between three selected hymns, led respectively by Miss Helen Jenkins, Miss Klingenhoefer, Mr. Gerald Smith and Rev. E. W. Butler. The Thorsby Sunday school has outgrown its quarters.

MR. DONALD LEE WEST of the School of Religion, Vanderbilt University, and of College Side church, is getting out a book on the mountains called "Crab Grass." Mr. West was born in the mountains of North Georgia, was graduated from Martha Berry School and Lincoln Memorial University and spent last summer in studying the folk schools in Denmark. He is preparing for work in the mountains of Kentucky.

AT BIRMINGHAM, the Congregational Community church is raising a relief fund known as "Dr. Mordecai's Relief Fund." For a week the Women's Guild served noon lunches at the Parisian Store, which netted a profit of \$100.00 a day. The Business Woman's Club gave a supper and entertainment which had a larger return. It would be difficult to find an organization which has more enthusiasm or "drive" than the growing Birmingham church.

WHITEHALL CHURCH is valiantly struggling to raise the money to move the old building over onto the new highway running from Waycross to Brunswick. Rev. Alan Jones, with a good friend, recently went out and in a short time had nearly one hundred dollars raised and lots of help volunteered when the moving process really begins. And under the inspiration of Miss Annie Campbell, the ladies are making quilts. What a spirit will move the folks of that community when the desire is fulfilled to have a beautiful white church on a splendid lot on this superior highway. May the good Lord let it come speedily. Anybody want to help?

CHURCHES RALLY. The first Fifth Sunday Rally of the Clanton, Eclectic and Central Alabama Congregational churches was held at Union Church, Mountain Creek, on November 29th. Nine churches are in this group. Rev. R. A. McKay preached the sermon. Miss Davison and Mrs. Gerald Smith told missionary stories. Eleven people led the discussions of a program for the church work for 1932. Four pastors discussed what churches might do. Three women spoke for the Women's Societies. A Sunday school superintendent and a Sunday school teacher talked of Sunday school objectives and a young man and a young woman discussed Summer Student Service Work. The next Rally, on January 31st, will be held at Mt. Olive church, Tallahassee.

COLUMBUS, GA., United Congregational Christian church, has been enjoying the fine preaching of Rev. A. W. Hutchins for the last three months. He has supplied the pulpit every Sunday and the people think he is one fine preacher. That is always good news. The trouble is there is not money enough to keep on the field all the while, and for that reason plans are under way to get a young unmarried man to go

into this promising field and see what three months of preaching and every-day pastoral work will do. Meanwhile if any church, north or south, wants a pastor who can preach, visit, plan, be cordial and always seeking to make others happy and at ease, write Rev. A. W. Hutchins, 660 Delmar St., Atlanta. He also has a splendid wife who fits admirably into the pastor's life.

THE OLD FIRST Congregational Church of Columbus, Ga., which, under the leadership of Dr. McQuarrie two years ago, was fast coming into close fellowship with the Rose Hill Christian church, but was stopped in its progress when Dr. McQuarrie was stricken a year ago, has now deeded its property to the C. C. Building Society. Doubtless the last meeting that this church will ever hold was at the old parsonage beside the vacant lot where their old church once stood, Sunday afternoon, December 20th. The meeting was to authorize the sale of the property to the Building Society. Rev. Chas. Smith, pastor of the Phoenix City Congregational church, led the devotionals. Rev. M. J. Sweet was elected moderator and Rev. John Farr, the first pastor, was elected scribe. It was a good meeting. Out of it there is likely to grow a spirit uniting with the Rose Hill church, in its new program. So may it be.

UNISON PRAYER used in the Community Church, Miami Beach, Fla., Dr. E. A. King, minister: "O God our Heavenly Father, the One to whom we turn in all our trials and tribulations, we come to Thee this day with contrite hearts because we feel that we have lived too much in this world without thought of Thee; we have depended too much upon ourselves for our success and our prosperity. But Thou hast promised that Thou wilt receive us and revive us when we repent and come back to Thee.

"We come to Thee today, our loving Father, and cast all our care on Thee. May it please Thee to make the experiences of these trying days work out for our everlasting good so that we may be established in righteousness, strengthened and settled in our faith, comforted and encouraged in all good endeavors and enabled to live triumphantly in the midst of discouragement and difficulty. Through Jesus Christ our Lord. Amen."

GOOD NEWS comes from some of our churches that the apportionment is being paid before the close of December. Not all, however, have been able to follow the slogan: "Apportionment paid by December 15th." New Light, Rev. W. C. Carpenter, pastor, made good. Much credit goes to the retired minister, Rev. F. J. Hadden and his wife, for this. They gathered up the hens, took them to the market, sold them, paid the apportionment, had ten dollars left over, which they paid on their new piano. Good work! Another progressive, though small, church is Gaillards, Pleasant Hill. Our licensed minister, Mr. Crawford Moncrief, is also on the roll of honor. They made it in plenty of time—before the 15th. And never forget Fredonia, the church which entertained our Conference so wonderfully in October. They went over the apportionment long before the zero hour, December 15. Rev. L. L. Stanley is pastor there. The very first to pay in full was Hampton at Lovejoy, with Rev. Carl Parker as pastor. There are a lot who have paid in part and likely some who have paid in full and belong on the honor roll, but ye humble writer is far from home as he writes this and

much mail will tell some big stories, he hopes, when he gets home for "Ye Good Olde Merry Christmas." If any one who reads these lines knows of churches which paid their apportionment by December 15th, it would be a joy to get a letter telling all about how you did it, and how much better a Christmas your church had because they gave the Mission Present to Jesus for His birthday before they spent all their money on—those mighty sweet little youngsters of yours. How much more Christmas means when we remember—how wise it is to bring gifts to Him, whose birth we celebrate. Lest we should forget how many of our churches will put into their New Year's list of resolutions, "We are going to begin right now to plan to pay our 1932 apportionment by December 15, 1932." I wonder! Is it "The Pastor as does it?" Not much. Its the live layman. (But, of course, the live pastor will remind you of it.) But no good layman will let him gather it in all by himself. Help that true yoke fellow, and share in the blessing. Ye ho! You Carolina and Georgia churches: In two weeks this writer is going to try to find out just how many of you got your apportionment paid before January 10, 1932, the dead line. That will be the final round-up. It will be an honor to be in that list. How I hope not one of our churches will fail. There is time, if you get busy—very busy—right now.

STAMP ALBUMS.

The Church Extension Boards and the American Missionary Association are interested in the World Friendship Stamp Album published by the American Board this spring. United States stamps tell interesting stories of men and things which relate to the development of the country and to true stories of the part which Home Missionaries have had in this development. Stamp collectors will be interested to watch for current stamp items in the American Missionary Number of the *Congregationalist*.

A new Lincoln story and responsive service, "Lincoln and the Indians," has been prepared by the American Missionary Association, 287 fourth Avenue, New York, for use in Bible schools on Lincoln Sunday, February 14, 1932. Superintendents are invited to order their supplies early in order to insure prompt delivery.

NEW YEAR.

Life's highway goes awinding
Down the cycle of the years,
Sometimes through smiling valleys,
Sometimes through vales of tears.
But sunlight floods the heavens
Though a cloud may intervene;
And love is here to cheer us
Though the way has darksome been.
We joy in earthly friendships,
And God's love that ne'er has failed,
With radiant life awaiting
When the future is unveiled.

ROBERT G. HARBUT.

BANK DIRECTORS' MEETING OPENS WITH PRAYER.

The small Protestant group, of which Rev. J. S. Porter, Prague, Czechoslovakia, is the shepherd, has started a bank in that city. The meetings of the directors are always opened with prayer. The Government Inspector was present officially at one such meeting. Afterwards he expressed himself as surprised and pleased with such a start. All of the net income of the bank is used in the interests of church and benevolent work. There are but two paid clerks—the remainder of the officials give their services.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A DAY OF PRAYER AND FASTING.

Some of our neighboring communions are calling for denomination-wide observance in the churches of a Day of Prayer and Fasting. This seems a most appropriate thing to do. By sad, and even painful instances, dangers confront and befall us. Our whole financial and economic scheme and program seems to have failed. A recent writer points out that Americans were proceeding on the basis of economic formulas and foundations, and that the light for all transactions and conduct came from economics. Now when economists are most needed, there is not one to show us the way out. Read current literature, recent publications on economics, and one will find as many cures suggested for the present financial ailment as there are so-called economists to write them. Some one has properly called it all "financial quackery." There is not even a patent medicine economic remedy, and each economist is advocating his own wares with few to take them.

The plain fact is that the Creator of this universe laid moral and spiritual foundations, built this earth on moral principles, and to ignore the foundation is to be ignorant of the strength of the structure. Financial and economic principles and policies are fundamental, but only as they are an inherent and integral part of morality and spirituality. We are never going to have a sound and safe economic structure until confidence is restored, and confidence is a moral quality and a spiritual principle. There is money, but every one who has it is afraid to deposit or invest, because of shaken confidence. We must get back

to foundations. "And other foundations can no man lay, than that is laid, which is Jesus the Christ." We need access to the throne of grace and to get our hearts and our minds fixed on "Him Who is the author and finisher of our faith." This writer's conviction is that nothing will help like a day of fasting and prayer.

Then our church and denominational interests and institutions are suffering. If our people would meet in their churches and give themselves to a day of prayer for the Church and its enterprises, and then would fast for a day and give to these Church needs the price of food denied for a day, this would be a substantial contribution to pressing needs, and would certainly be a contribution to our own spiritual lives and an impetus to spiritual growth and kingdom enlargement. This would, indeed, strengthen our faith and stimulate our confidence in God. Jesus is still saying as of old, "According to your faith, be it unto you." (Matt. 9:29.)

Why should we not have a day of fasting and prayer throughout all the bounds of our Southern Convention?

J. O. A.

OUR ENTERPRISES AND THEIR NEEDS.

Our personal needs are many and the demands for comforts and conveniences are exacting—very. Yet, there are other needs than those of bodily care and comfort. The needs of the Kingdom of our Lord are likewise essential, pressing, exacting. At the present hour, enterprises of our Church, which represent for us the Kingdom, come with calls that cannot be ignored, with demands that cannot go unheeded. These are, first, our College; second, our Missions; third, our Orphanage; fourth, our Church paper. These are all owned, sponsored and governed by our Southern Christian Convention. The Convention has planted and nurtured these through the years and through these the Convention functions and makes its contribution to the Kingdom and to the world. And right now all four of these enterprises of the Convention are in sore need.

The College greatest and most of all now, because the weight of its indebtedness presses heaviest, and its expenses are necessarily heaviest and most exacting. The very mind and intelligence of the Convention are one with our College, and to the College we must ever look for directing intelligence and control. Our pulpits, as well as our pews, in very large part, have been supplied by the classrooms and laboratory of Elon College. It is essential to our Convention life, prestige, power.

Then, through Missions, the Convention grows—lengthens its cords—strengthens its status, increases its members and resources. Plant a church through missionary efforts, and you have made accessible additional resources. The Convention grows in numbers only in proportion to its missionary expression and activity. And through foreign missions the church expresses and engenders its spiritual life and resources. Missions must be supported if the Convention is to live and grow.

Then the Orphanage. Through this the Convention expresses its benevolent spirit, and shows its regard for charity. Intelligence is not enough; spirit, reality and growth are not enough. Love for the poor and needy must express itself. The sense of benevolence, the disposition to charity, expresses itself in its Orphanage. The Orphanage is essential to the Convention in its expression of benevolence, as its deed of charity.

And then the Church paper is necessary to one and all of the Convention interests and enterprises. Through the Church paper we integrate our Church life and activity, and through its columns learn our lessons of moral and spiritual

attempts and achievements. Through this medium our homes are enlightened and edified, our institutions are revealed and exemplified, and our families are instructed and advised in all that is best in Church, life and the Kingdom.

Now these four enterprises call us out of their need. They are indispensable in themselves and as agencies for our blessing and benefit. Bank failures, business depression, economic conditions have put all these enterprises to great disadvantage and inconvenience. Shall we now deny our selves that the Kingdom of our Lord may be built up and his name glorified in the earth? J. O. A.

THE CHURCH PAPER AND CHURCH MEMBERSHIP.

No organization prospers without an organ to make known its principles and report its work. Without a paper, members would know little of their organization or of one another. It is the medium through which unity is maintained and work is carried on. The Church paper is not only the medium through which interest is created and co-operation in work is developed, but it is the expression of the purposes and plans of the denomination. The Christian Church issued the first Religious Paper, and since that time all denominations print their church organs. Such papers are essential to the life and service of the Church.

The church paper is not only a great help to the Church, as an organization, but it is of equal value to the individual church members. No members can be his or her best member who does not read the church paper. And it is equally important that the church paper come into the family. No family can be what it professes to be, and what it wants to be without the Church paper. It costs less for what it is worth than anything that comes into the home. It contains nothing but wholesome reading matter, has no doubtful information and cultivates clean thinking, clean conversation, and virtuous living. Nothing comes into a Christian home of more value than the church paper. People who read the church paper attend Sunday school and church and support the cause by contributions and service, because they keep posted as to work and needs of the Church. Imagine a preacher who does not read his church paper and does not have it come into his home.

THE CHRISTIAN SUN, published in Richmond, Va., by the Central Publishing Company, 1536 East Broad Street, is the church paper of the Southern Christian Convention. The price per copy for a year is \$2.00. That means that it costs only 4 cents a week. A young girl reported to me the other day that she had collected \$18.00 on back pay for THE CHRISTIAN SUN, and she seemed to be proud that she had succeeded in doing it. Other girls were out at the same time in doing the same kind of work. If you are a subscriber and a reader of the SUN, please show it to some other member and ask that person to subscribe.

W. W. S.

TURKISH PAPER GIVES GREECE ADVICE.

An interesting paragraph appeared not long ago in a Turkish daily newspaper: "It appears that great demonstrations have taken place in Athens in favor of the annexation of Cyprus to Greece," runs the bit, and that the Greeks are shouting 'Cyprus or death.' As we have now become friends, let the Greeks allow me to give them a bit of advice; stop this sort of shouting. There was a time when we ourselves were likewise shouting 'Crete or death'—but it did no good. We lost not only Crete, but all of European Turkey besides—and in spite of that, we are not dead yet."

IMPRESSIONS BY THE WAY.

So much has been written concerning the European countries that one hesitates to express any convictions relative to their condition. There are no burning religious issues stirring their souls, except in Russia, and we did not go to Russia. Religion is taken for granted in European countries, just like the weather, and that is the sad part about it. To paraphrase Goldsmith—"Ill fares the nations to hastening ills a prey, where civilization flourishes and vital religion decays." And yet in staid old Westminster Abbey in a sermon we heard the most heartening spiritual utterance of our sixteen weeks and a day abroad. "To be a Christian today is not to look forward to a blissful paradise, but to choose the right side in pandemonium." This exhilarating spiritual tonic however but serves to exhibit in depressing barrenness the all-surrounding desert of religious apathy—apathy of thought and apathy of life. Formalized worship, devout reverence, there is in plenty, but religion in the service of brotherhood, religion as a social program crusading for the Kingdom of God on earth—well it is not there.

The situation is well summed up in two statements—one by the apostolic of the Orthodox Armenian Gregorian Church, a man of lowly character. In our interview I had complimented the abiding qualities of the ancient Church and declared what an inspiration its sacrifices and sufferings through the centuries had been to the Churches of the West. He smiled most benignantly and gratefully. I then ventured to ask what were the most significant trends in the ancient church in the realm of religious education. "We are giving our village priests a thorough training for their work," he replied and then added: "They will know the history, dogmas, hymns, and rituals of the Church and their meanings as never before." I pressed him further and asked specifically: "But, your majesty, that is how you must address an apostolic, what is being done to insure Christian character in the people? Is there no teaching respecting our Christian obligations in social living?" He became excited. He talked rapidly and under great emotion. My interpreter said that the great churchman quit thinking and began making a speech. The substance of his outburst was that social programs are an impertinence and that, when people grow up in the worship of the Church, everything will be all right. This is the view too of the Greek Orthodox Church.

The second statement came from a Roman Catholic layman—a distinguished international lawyer. We were talking of the educational policies of the New Italy, and there is no discounting the theory on which Italy's reorganization program for her schools rests. He is a director of the University of Florence and of the International Education Society. He is particularly interested in how America and Italy may together work out educational problems. It was a pleasure and a profit to talk to such a man. Toward the end of our two-hour interview, I asked about religious education. "We would not think of allowing our children to grow up ignorant of their religion—our religion—the Catholic religion," he instantly replied, with an emotion rarely displayed by a man in such a station. "But how do you educate your children in religion?" I ventured to insist. "We teach them the history and ritual of our faith," he said. Italy is forging ahead under the strong hand of the great Mussolini, whose slogan "For the honor of Italy," enables him to enlist the populace in his programs of reform—but its progress is exterior, superimposed, man-made. It does not spring from nor does it utilize the spiritual resources of the people. There is religion everywhere, but a depressing dearth of religious program—a description that applies not only to Italy, but to France,

Germany, Jugo-Slavia, Switzerland, Holland, Belgium, England, Scotland, Ireland, and Wales with equal accuracy. Even the great day of prayer for the approaching World Disarmament Conference held on December 15th, in historic St. Paul's Cathedral, London, when the Archbishop of Canterbury preached while the representatives of royalty and the state as well as thousands of ordinary people listened, impressed you most of all as a great pageant with an almost complete absence of those spiritual yearnings we are accustomed to associate with such occasions. Printed prayers simply do not stir the soul to action. Accuracy in expression may end in vacuity of program. Not only "may," but Europe's present state of spiritual depression, far more serious than her economic depression, clearly demonstrates that it actually does."

I am indebted to Mrs. Harper for an expression that certainly characterizes all these countries, especially including Greece and the Near East where our chief interest as "special representatives" of the American Board lay—they are one and all "efficient in leisure." The siesta established by law in some countries and sanctioned by custom in others, is a real institution among these peoples. They simply do not understand how we live so strenuously in America. A very intelligent English merchant, a university man and brother-in-law to an Oxford master, ventured to prophesy that ere long we would "break under the terrific strain of such steady application." And so stores open late and close early and provide Saturday half-holidays and some times additional ones on other days of the week. A grasping employer cannot deprive his servants of these "calm places" in the work-program of the week, because the law makes it illegal to do so in not a few countries. And then many of them as individuals are skilled in using their leisure in cultural avocations. We can learn something from the Old World at these points. We are proficient in production and have made leisure possible for our masses as well as our classes by our marvelous mechanical achievements, but we have not learned to be efficient in appropriating leisure nor in its enjoyment. When we are through working in America, we descend into the grave. We have no beautiful twilight period of life profitably devoted to cultural embellishments. The sun of our living sets with precision and the night of death crowds the twilight out. And yet I must confess that I prefer the American skyscraper and industrial smoke-stack to the pyramids and obelisks of these ancient lands.

The Old World lacks the security that accompanies our much-berated American materialism. To them we are the fabled land of dollars and so often the helpless tourist feels that he is being penalized financially because of the land of his nativity revealed by his accent or his passport. One cartoon we shall never forget. It was entitled, "The Land With Golden Streets." In the foreground marched President Hoover as band director, his countenance wreathed with smiles. On one side strode the Senate playing a trombone entitled "High Tariff." On the other walked the House of Representatives playing a cornet entitled "Foreign Investments." To the rear stood a massive structure labelled "The Federal Reserve Bank," and behind marched the populace all smiles and jollity. And yet these peoples love America and they treat Americans with every consideration. We have been the recipients of almost numberless little courtesies in all the lands we visited just because the people wanted us to know they appreciate and love America. Our people spend money with them freely and they, therefore, do not hate us for our material prosperity. They realize that we have beaten them at the game and they are good losers. Slyly they hope yet to win. At any rate we Americans ap-

preciate the beguiling manner in which these people greet us and separate us from our coin—painless financial dentistry, I would call it.

An outstanding element in all their programs is nationalism—intense nationalism, fanatical almost at times. "Buy British," is a typical slogan. "Spend your vacation at home and so help the exchange rate," is met with on every hand. Self-sufficiency, the very opposite of brotherhood in social, economic, and political life, underlies all their programizing. The League of Nations is a good political stage across which the several national grandees may strut and air their sentiments or poses, but a different spirit animates the market-places and the national bourses or stock exchanges. Religion has been crowded out of the political arena and the baser element of self-interest dominates inter-relational action there. Tariff walls will not bring international prosperity. The way of a world organized around the principle of brotherhood in the service of mankind. Disarmament Conferences will be fruitless so long as fear, so long as selfishness, rules the council chambers of the nations in their political attitudes the one toward the other. There is but one avenue of racial happiness and human prosperity open to us—the way of Jesus, the way of love,

And with this thought—comforting thought—we bring the story of our travels to a close, grateful to God for His preserving watchcare over us, to the generous friend who made the journey possible for us, to the American Board officials and missionaries in so many lands and places whose wise planning and sympathetic counsel made it so much more enjoyable and meaningful to us, and turn our faces and our hearts to that land of the Western Sun, the land of our nativity, the land of our devoted affection, there to take up our part in making America not only the land of the brave and the home of the free, but the blest dwelling place of those who seek the Kingdom of God and His righteousness, where may His Kingdom truly come and His will be fully done.

W. A. HARPER.

DOUBLE-YOU.

We like the signature which the editor has placed at the end of these little articles, for it has such a wealth of meaning and no one individual can lay claim to the authorship. When spelled out we get more of the significance of the little letter; doubleyou includes you and me as we work in the vineyard of our Lord. He also is included and his power vibrates in and through and over all. Some do not like to hear the word "we" used in public speaking but when we consider the Apostle Paul's words, "None of us liveth to himself," we can realize that those around us have a part in what we do or say. We admired the way in which Colonel Lindberg spoke of his trip across the Atlantic, using the word "we". He included an inanimate object in his "we", so why should we not include those around us instead of ourselves alone? We are not independent of our fellowmen whatsoever we may attempt to do and as the little articles over this signature come to our mind through the guidance of the Holy Spirit, incidents in the lives of others are woven into them and "only the thread that binds them is ours." Yet, the thread is not ours alone, but comes from the loom of the Master Spinner. The poet, Longfellow, has likened us to ships that pass in the night which greet one another; we need the look and the voice of those around us to encourage and spur us on toward the goal that has been set before us by our Lord and Saviour Jesus Christ, his visible presence. Some one has said, "God saves us singly, but He doesn't leave us to live singly." The Christian life is essentially one to be lived out with others.

W.

CONTRIBUTIONS

SUFFOLK LETTER.

Elon College needs the financial support of the Christian Church as never before. The College plant cost one million and a half, but the debt is about a half million dollars. That means, if the debts were paid, the College would be worth in actual cost one million dollars. The people who gave large sums of money while the buildings were in course of construction, are not giving now; in fact, two of them have passed away; but the buildings are there, the title is in the Board of Trustees for the Christian Church, and the Church must carry on the good work which has been so well done for forty years.

If you put out of the church the splendid churches that have been built, and the pastors that have led in the great work, as the fruit of Elon College, you would hardly recognize the Southern Christian Convention. You can hardly think of a prominent church in the Southern Christian Convention whose pastor is not a graduate of Elon College. The college has grown into a necessity for training preachers and lay-workers in the Church. In all of the churches Sunday school teachers and leaders came from Elon; and they are increasing all the time. It is, therefore, not only important, but obligatory, upon the members of the churches composing the Southern Christian Convention, to make contributions in money to pay the faculty for their loyal and faithful service in these times when money did not come in, in sufficient sums, to meet current expenses and unpaid bills. *On thing* should be kept in mind, that dollars are composed of pennies and dimes, and large sums may be composed of small contributions. No member should feel embarrassed in giving small sums, but keep in mind that "there came a certain poor widow, and she threw in two mites, which make a farthing." And Jesus said unto his disciples that, "this poor widow hath cast more in than all they which have cast into the treasury." (Mark 12:42,43). If church members would keep this teaching of Jesus in mind, it would increase regular giving into the church treasury, and increase special offerings. Duty does not require what we *want* to do, but what we *can* do.

To raise fifty thousand dollars looks like a big undertaking; and it is, if only small numbers contribute; but if all take part it will not be such a difficult task. If the members have faith in God, in the Church, and the College, and then they go to work, great results will follow. Any thought of Elon closing indicates weak faith and hesitation in work. "With men (alone) this is impossible; but with God all things are possible." (Matt. 19:26.) "With God nothing shall be impossible." (Luke 1:37.) What the Church needs is to take God in this effort to raise money for Elon College. A few men of the church started Elon College without money but with faith and courage to establish a Christian College; and God crowned their efforts with success; and now a new demand is upon the Church to work it out of debt and increase the efficiency of the Institution and continue its growth and usefulness. Doubt and failure to work never make progress; and faith and courageous work never fail. An army that never marches to battle never wins; but the righteous cause supported by self-surrender and devoted work wins in the end. Jesus gave His life, but the work went on.

W. W. STALEY.

HENDERSON.

Tuesday evening, January 4th, following our arrival at the parsonage, a reception for the new pastor and his family was held at the church.

This reception was sponsored by the ladies of the church, with every department of the church and Sunday school participating.

The program was a very delightful one and was held in the main auditorium of the church. Short, but impressive, addresses of welcome were made by those representing every enterprise of our church activities. Included in the program was special music, songs and recitations.

A social hour was an important feature of the occasion. This was held in the auditorium of the Sunday school, where the large congregation of friends and members of the church enjoyed delicious refreshments prepared by the ladies. Everybody seemed to have a good time. The deacons were called upon for "stunts" of various kinds, which amused the audience very much.

As a final act, the pastor was handed a ball of twine and told to follow where the unseen end of it might lead, stating that it might lead to rainbow's end and result in the finding of a pot of gold. Our hostess reminded us that in case we did not find the pot of gold, to take possession of whatever we should find.

Unwilling to travel this alone, we summoned our wife an d requested her to lead the way as we followed, winding the ball of yarn. We set forth upon our unknown journey, thinking we were merely taking part in the program, and were doing a "stunt" for the amusement of the audience. The tiny thread led us into the church auditorium, via the pulpit, again through the Sunday school auditorium and from one room to another until at last we reached one room where we discovered a rainbow, the end of which seemed to rest upon a large table before us. This table was covered and piled high with good things to eat, such as flour, sugar, coffee, lard, eggs, milk, meal potatoes, syrup, canned fruits, preserves and many articles of food.

Words failed us to express the gratitude of heart for such a bountiful blessing when we were asked to speak.

Now, after sitting up until a late hour, going through all the packages and making an inventory of our newly acquired possessions, we are yet unable to command words that will fully express our gratitude and thanks for the generous remembrance of our good people.

Only a few days ago, we said goodbye to dear friends, with whom we had labored in Kingdom service. All of them meant much to us. Many of them, by reason of close contact in the work, seemed to have become a part of our own lives. Their loyalty and devotion will never be forgotten. Turning our faces to a new field of service, our hearts were sad because of the severance of ties most tender. We realized that we were facing a new task and with people, whom as yet, we were unacquainted.

Now, the ice has been broken, and we find in our new location not the strangers we had expected but friends; friends like those we left behind, loyal to the Kingdom, kind indeed to the pastor.

We thank God for such a delightful people, with whom we may labor in the cause of Christ. We face the task with hearts made lighter and more determined by reason of our recent happy experience.

Since we began our work here, the church has taken on new life, congregations increasing in

number, with every enterprise of the church launching a campaign for a larger service.

We expect great things from God this year in spite of all hindrances and pray that our Henderson church may prosper and become one of our strong forces for the Master's Kingdom. Pray for us.

R. A. WHITTEN.

A DELIGHTFUL OCCASION.

The Golden Wedding of Mr. and Mrs. W. D. Gregory was celebrated at their home, West End, Virgilina, Va., on Sunday, December 13, 1931. More than sixty members of the family and friends were present. There were guests from New York, Durham, Zebulun, Pittsboro, Palmer Springs, South Boston and other places. The sons present were: J. M. Gregory, of Pittsboro, N. C.; E. S. Gregory, of New York City; Len Gregory, of Virgilina, Va. The daughters: Mrs. Emerson King, of South Boston, Va.; Mrs. Dixie Davis, of Oxford, N. C.; and Mrs. William Scarboro, of Raleigh, N. C.. There were also present six grandchildren: Charles, Gregory, Thomas, Nell, Paul and Dorothy Davis.

All present declared the occasion to have been a most delightful one. Home seemed happier to Mr. and Mrs. Gregory, and why should it not, after fifty years of companionship in the home from which have gone three noble Christian men, and four daughters to preside over the homes of humble and successful business and professional men.

The home was beautifully decorated with holly, cedar and potted plants. The dinner could not be surpassed, either in quality or the manner in which it was served. No guest had occasion to be happier than the writer, whose delightful privilege it has been to be the pastor of the family for twenty-five years. May God's blessing attend Brother and Sister Gregory in giving them many years of continued usefulness and happiness.

C. E. NEWMAN.

EURE'S.

It is a pleasure to report that we are making splendid progress at Eure's Christian Church, Eure, N. C. Unity prevails among the members and a sweet and delightful fellowship exists between pastor and people.

Our wide-awake pastor, Rev. E. B. White, Windsor, Va., is a man of high character and an excellent preacher, and a capable leader.

He is held in high esteem by the entire community. We have large crowds each preaching day.

The Sunday school, under the able supervision of Mr. T. A. Eure and his loyal helpers, is doing a most splendid work.

The Ladies Aid Society, directed by Mrs. Mary F. Eure, is doing great things for the church in a social and financial way.

Our Christmas entertainment was a great success. It was a pleasure to have our pastor and his fine family with us.

MRS. W. B. ALEXANDER.

POUNDING.

The good people of Pleasant Ridge Christian Church visited their pastor's home on the night of December 23rd, while he was away, and loaded down his table with the largest pounding he ever received—just the things we need each day—flour, sugar, coffee, lard, eggs, sweet and Irish potatoes, pumpkins, apples, peas, several cans of fruit, molasses, rice, pound cakes and a dressed hen for our Christmas dinner.

May the good Lord bless each one for their gift, and may the New Year bring joy and happiness to their lives.

J. L. NEESE.

THE FLAG OF THE CROSS.

By H. H. SMITH.

Many of our readers—but perhaps not all—are acquainted with the following naval custom: "There is but one flag, and but one in the world, which can fly above the Stars and Stripes. That is the flag of the Christian Cross—a white cross on a blue field—which is flown every Sabbath morning on shipboard at the hour of divine service. The national standard comes down; the flag of the Cross goes up the halyards, and the Stars and Stripes ascend again to a place just beneath the emblem of worship."

Our sailors and soldiers are taught great veneration for the Stars and Stripes, and this custom of elevating the flag of the Cross above the flag of the country has no doubt impressed them with the incomparable value of the religious truths for which the Cross stands.

The Cross stands for justice and good will toward all mankind, and the daily practice of the golden rule. The observance of these tenets of the Christian faith by all nations would mean the abolishment of war from the earth. The recent trouble in Manchuria has revealed a fine spirit among the Chinese and Japanese Christians of the countries involved. A telegram sent by the Federation of Chinese Churches of Peiping to the National Christian Council of Japan says: "Whole Chinese nation greatly disturbed by present Manchurian situation. Chinese Christians appeal to Christians of Japan to make common cause advocating that their respective governments take peaceful means to settle Chinese-Japanese questions, preserving friendship between two neighboring peoples."

Let China and Japan become thoroughly Christian and war between them would be impossible. The same would be true of every other country. Wars have occurred because even the most moral and religious countries of the world have not always acted toward each other in a thoroughly Christian manner. These Chinese and Japanese Christians give every evidence of being true Christians then, in such a trying crisis, they make an urgent appeal that "peaceful means" be employed to settle the vexing questions. This is the spirit of Christianity.

The flag of the Cross stands for the sacredness of man—every man. A thoughtful writer has said: "Jesus brought the idea of the sacredness of man to the world when He became man; He exalted humanity. Tacitus tells us that because a slave killed his master, 600 innocent slaves were killed. Plutarch says Flaminus put a slave to death for the entertainment of his friend who had never witnessed a death scene, and Pollio, the stoic, fed his fishes with the limbs of his slaves."

Westminster Abbey holds the dust of a man whom England delighted to honor, because he believed in the sacredness of man—even the African savage. It is not solely as an explorer or geographer that England honored David Livingstone. His zeal and sacrificial labors in behalf of the oppressed savages of the Dark Continent, who were hunted like wild beasts and sold into the most barbaric forms of slavery, touched the hearts of his countrymen. In every African native, however vile or degraded in the sight of civilized man, Livingstone saw a brother man. There is no puzzle as to why this man of such eminent talents sacrificed his life for the benighted tribes of Africa. He knew Jesus Christ and all that the Cross stands for. "I am a missionary, heart and soul," he said. "God had an only Son and He was a missionary and physician. A poor, poor imitation of Him I am, or wish to be. In this service I hope to live; in it I wish to die."

Let us pray that "the flag of the Cross may

fly above the flags of all nations, and that He whose conquering sign it is, may rule the earth."

Ashland, Va.

NOT A SLACKER.

In order that CHRISTIAN SUN readers may know that I am not a slacker, I am calling their attention to some of the things that I have been prayerfully and unreservedly, trying to do. For sixteen years, I served as principal and superintendent of some of North Carolina's leading high schools and I feel, until this day, that no man ever had a student body, of nearly five thousand, who had higher ideals and more worthy objectives. Hundreds of them are now filling some of the most responsible positions in this and other States; and I thank God for the opportunity that these years afforded me in building Christian character for the Master's use, but it was in these sixteen years, more than elsewhere, that I became deeply conscious of the fact that much of the country's best talent (salt of the earth) was being overlooked and passed by, without a chance; and for some cause God had placed

it on my heart to help these deserving boys and girls, who are yearning for a chance to find their way into some Christian institution of learning where they might prepare themselves for the high calling of Christian service. Most assuredly, it is a pleasant work, but try it, then you'll see it's a real job, and one that I am not big enough to fill. However, I have been blessed, year after year, to help a good number to find their way into institutions of learning, places for manual training and into environments where life for the future is more hopeful. At present, I have several that I am trying, by the help of good friends, to tide over these financial straits, but it is keeping me at the end of my wits. My last obligation was to a deserving little Methodist girl in her tenth grade, who had to drop her music in the Fall because of the death of her father, but knowing the staunch friendship that existed between her faithful father and myself, came to me a few weeks ago for some suggestions as to how she might again resume her work in the study of music. I find that the surest way is to trust, and work while we pray.

A. R. FLOWERS.

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Ps. 56. 1.
Eccl. 1.
or, all

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MISSIONS



REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

Blessed Creator, Ruler of the nations, sin is rampant and souls are being tried. At this time when for each of us the New Year embraces a new chance, we pray Thee relieve economic pressure, equalize opportunity to earn, rid men's minds of evil plotting. Thou Who carest for men's needs, give to Thy representatives serious concern for the character of men's deeds. Put more conscience and care into civil leadership. And strengthen, Father, the Christian's purpose and promise to keep close to the path of Jesus' earthly tread—the only path that is safe for salvation. For Jesus' sake. Amen. L.

FROM THE PHILIPPINE ISLANDS.

Cagayan, Misamis, P. I.,
November 11, 1931.

Dear Home Folks:

This afternoon I have been getting Christmas packages ready. But somehow it is hard to work up any enthusiasm when the thermometer stays around 85 and everything outside is green and blossoming. But one good thing about Christmas in the tropics, it lasts a long time because we have to get ready two months ahead and then our friends at home, not realizing it takes at least six weeks for mail to reach us, send us belated greeting sometimes even in February.

Dr. White had to make another trip to Manila so baby and I are alone. One of the Americans at the pineapple plantation required a very big operation, which could not be undertaken here for lack of instruments. As the patient was quite ill they wired a specialist in Manila to come by aeroplane, but that could not be done as a typhoon was raging near Manila. And as the regular Sunday boat from Cagayan takes five days to get there they had to get a special boat to stop which would go direct. I certainly hope they reach there before anything happens. One of their men died here this year of a very rare disease, the only case reported in the Philippines. It is doubly hard when things like this happen out here where one is away from home and friends. I sat up all night with the young wife and tried to comfort her. We had a fatal case this week also. A school boy from another province was brought in dying of blood poisoning caused by an abscessed tooth. The strange thing was the brother of the boy who came with him, asked Dr. White if they could have the witch doctor come see the boy. He said, "I do not have faith in witch doctors myself, but our relatives think the boy has been bewitched and I want to try everything." It is still a custom in this province to make "pomohut" (offerings they burn when there is illness in the family, to keep the evil spirits away). However, the witch doctor did not come.

I have a beautiful orchid hanging here in my dining room which is in full bloom. One of our friends here has more than 1,000 plants in a small greenhouse they have made. It is an interesting hobby, collecting orchids, as there are over 800 varieties in the Philippine Islands. Well, there is one thing we have which reminds me of Christmas—the poinsettias in our yard are 15 to 20 feet high and just turning red. We have them on two sides of the hospital also. They will be glorious by Christmas. How I would like to see the shop windows and all the Christmas decorations and the busy shoppers rushing about everywhere. Our hearts turn towards home

more at this time and Thanksgiving than any other. We miss the family gatherings and the good things to eat.

May your hearts be full of kind thoughts and good cheer as you approach the glad Christmas season.

Sincerely,
RITA WHITE.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 9, 1932.

Sunday Schools.

Previously acknowledged since Sept. 1, ...	\$ 1,289.32
Pleasant Ridge, Ramseur, N. C.	2.88
Parks Cross Roads, Ramseur, N. C.	7.00
Holy Neck, Holland, Va.	8.00
Hines' Chapel, McLeansville, N. C.	2.70
Bethlehem, Timberville, Va.	1.50
First Christian, Portsmouth, Va.	24.00
Antioch, Harrisonburg, Va.	3.57
Piney Plains, Cary, N. C.	1.00
Smithwood, Liberty, N. C.	.97
Pleasant Ridge, Guilford College, N. C. ..	.61
Mt. Bethel, Summerfield, N. C.	4.65
Dry Run, Seven Fountains, Va.	1.90
Youngsville, N. C.	1.00
Liberty (Vance), Henderson, N. C.	2.93
Randleman, N. C.	2.20
Woods' Chapel, New Market, Va.	1.00
Total	\$ 1,355.23

Dollar-a-Month Club.

Previously acknowledged since Sept. 1	\$ 124.75
B. F. Branch, Raleigh, N. C., (Catawba Springs Church)	1.00
Mr. and Mrs. Floyd H. Dunn, Lynchburg, Va.	2.00
Mrs. E. D. Midyette, Norfolk, Va. (Christian Temple)	1.00
Total	\$ 128.75

Specials.

Previously acknowledged since Sept. 1 ...	\$ 827.13
Christian Endeavor Society, Wakefield	
Christian Church, Wakefield, Va.	3.00
Total	\$ 830.13

Summary.

Previously acknowledged since Sept. 1 ...	\$ 8,254.80
Sunday Schools, regular, Jan. 9, 1932	5.91
Dollar-a-Month Club, Jan. 9, 1932	4.00
Specials, Jan. 9, 1932	3.00

Total to date \$ 8,327.71

J. O. ATKINSON, Sec'y.

MISSIONARY NEWS ITEMS.

A splendid Thanksgiving program was given at Liberty Spring Church, on the 4th Sunday night in November, 1931, as follows:

Music by orchestra; responsive reading by the women of the Missionary Society; prayer by Mrs. J. L. Byrd; solo by Dr. I. W. Johnson; "A Dramatization of Freedom": Mr. Roy, Mr. I. T. Byrd; Mrs. Roy, Mrs. Nat Byrd; Gopal Roy (their son), Forest Rawles; Nalini Roy (their daughter), Ruby Rawles; Nanda Lal (Nalini's betrothed), James Barnes; Appaji (young friend of Gopal's), Wesley Harrell. This was a story of India's youth and their problems of family,

school and nation. Duet, "Follow the Gleam," by Misses Lula Lee Baker and Ursula Eason; reading, by Mrs. I. W. Johnson; prayer by the pastor; quartette, by Messrs. Nat Byrd, Joel Harrell, Edward Harrell and I. W. Johnson; free-will offering—music by the orchestra; benediction by the pastor.

MILD INOCULATION.

A woman missionary was traveling in a bus in Japan. A passenger, Japanese, remarked that she was pretty young to be alone. The young woman informed him that she was well into her thirties. He turned to another traveler and said, "That's the way with the Christians—they are not afraid of death and so they always look young." A prominent, successful Japanese school head asked a Christian teacher why he always looked so unworried and peaceful. "I want facts, not speculation," he said, "I want peace of mind. How can I secure it?" He saw in the face of the poor Christian schoolmaster what he lacked. Some in America, says Miss Edith Curtis of Osaka, believe honestly that offering Christianity to other peoples is an infringement of their racial and national rights. "I wonder," she adds, "if they realize what other religions have done, or have not done, for people and how by degrees non-Christians are seeing the peace and joy that comes into the lives of those who know Jesus." Is America inoculated so thoroughly as E. Stanley Jones says, "with a mild form of Christianity that the real thing won't take?" Some of the missionaries fear the inoculation has proceeded dangerously far.

TOO CROWDED FOR THE COWS.

"Come in!" said a sweet voice, as Rev. Leland W. Mann, of Otaru, Japan, knocked at the door of a granary after ploughing through three miles of four-foot snow and entering a barn where a dozen cows munched placidly. In a little room lived a young married couple and baby. Five years before they had saved, after hard labor, enough to buy land and five cows. Then they built a barn and silo. This they accomplished without going into debt. Debts haunt the Japanese. There was nothing to build a house with so they decided to live in the grain room. Pointing out of the small window to a pile of lumber on the hillside the young wife said proudly, "On Monday we are to have our house-raising and we have not gone into debt at all." Then, as Mr. Mann congratulated her, she added: "We will be happy to move into our new home—it has been so crowded here for the cows!" Such is the spirit of the young Japanese farmer.

SO AFRAID; SHE JUST DIED.

A small girl in the Criminal Tribes School at Sholapur, India, sat weeping quietly by the teacher's side. "My sister has died and they have taken her away," she sobbed. "What caused her death?" asked the teacher. "She was SO afraid, she JUST DIED," came the pitiful answer. Cholera is rampant in spite of the missionaries' efforts to teach the people cleanliness. Fear was everywhere. "When the children come to school they lose some of their fears but when they go back among their elders in the huts they find it hard to persuade themselves that the darkness does not hold some evil personage that will 'get them'," says Miss Ella H. Hoxie. "We are trying to make real the presence of One who can cast out fear for them. The children, bless them, understand better than their parents. However, it is true again and again that the child often pulls the parents along with them."

QUESTIONS SUPREMACY OF ANTI-LIQUOR WOMEN.

Commenting on the charge of Mrs. Charles H. Sabine, the president of the Woman's Organization for National Prohibition Reform, that the wet organization has more members than the Women's Christian Temperance Union, Mrs. Ella A. Boole, president of the National Women's Christian Temperance Union, makes the following statement:

"The Women's Organization for National Prohibition Reform endeavors to magnify its importance by claiming it has enrolled more members in some states than the Women's Christian Temperance Union. Suppose it has. All the dry women are not members of the Women's Christian Temperance Union; but it seems that all the wet women are in one group.

"The Women's Christian Temperance Union is only one of the bona fide organizations committed to the observance and support of the Eighteenth Amendment. We find standing with us the Women's Missionary societies; the Federation of Women's Clubs; the National Congress of Parents and Teachers, and Women's enforcement organizations. These organizations contain more than 12,000,000 women, who by resolution and conviction are supporting the Eighteenth Amendment.

"In addition, the National Education Association—the large majority of whose members are women—by resolution and conviction favors law enforcement and is conducting an active campaign in support of the Eighteenth Amendment.

"The Women's Organization for National Prohibition Reform spends huge sums of money. It is reported that as much as a quarter of a million dollars is available for its work in a single Southern State. Yet this organization asks no dues and makes no financial report.

"Where do they get it?

"The Association against Prohibition Amendment, supported mainly by seven millionaires, says it no longer takes money from the brewers and distillers. It denies receiving the money the European liquor interests claim they spend in the United States.

"Can it be that the Women's Organization for National Prohibition Reform is the beneficiary of these funds, refused by the Association Against the Prohibition Amendment, but which have been spent so lavishly in the past in opposition to every effort to restrict or curtail the liquor traffic?

"As for women and prohibition, as long as the Nineteenth Amendment stands the Eighteenth Amendment will stand also."

Many organizations now supporting the Eighteenth Amendment were pioneers in the demand for constitutional prohibition, when the wet argument was carried on by the Retail Liquor Dealers Association and the United States Brewers' Association. The church denominations represented by various commissions in the conference of organizations supporting the Eighteenth Amendment comprise 20,000,000 Americans.

It should be remembered that the Women's Christian Temperance Union is organized in nearly 10,000 local communities, and that its membership today is more than double its membership in the twenty years that Frances Willard achieved her great results. The Women's Christian Temperance Union educational program today is reaching ten times as many students as it ever reached in the height of the saloon era.

In the Hopewell Christian Church there are a number of members of the two local W. C. T. U's, and the report of their work last year was a showing of a vast deal of activity.

Every S. S. Superintendent in Prince George County was reached with helps for his teachers.

Evangelistic work was done in both local jail and Federal prison at Camp Lee.

This county was awarded two banners for excelling in work in the departments of Social Morality and Publicity. Mrs. W. A. Starner of the Hopewell Church is president of the Florence Duke Union, and the church welcomes these temperance workers often for both business meetings and public ones. The last was November 2, 1930, known as Virginia Day, the 15th anniversary of Statewide prohibition in Virginia.

W. C. T. U., Hopewell.

GOSSIP INCORPORATED.

Women have had the credit of being the best news purveyors and with some reason in the past, in that they deserved the credit for the sacred gossip of the Church Sewing Society. They were outdone, however, by the masculine type around the base-burner stove in the country store where leaders of political thought won the blue ribbon for their brand of profane gossip.

Gossip may be defined as tattling or scandal, although the word has a good heritage.

A tidal wave of gossip is now sweeping our country, vast in volume, unreliable in authority, cruel and deadly in attacks on people who stand for the Constitution and the law and are opposed to the return of the legalized liquor traffic. We can insure our lives and our property. Unfortunately we cannot insure character against this sort of gossip.

We are led to look for the sources of this outpouring which has perverted the mind and destroyed the thinking of the American public.

A brilliant journalist in *Scribner's* has pointed out the source and motive and given the name of the leader in Washington who, for a \$25,000 salary, provides the press of the country and the world with supplies of fresh propaganda. It is issued to break down the morale of those courageous enough to stand against the return of the liquor traffic which the Eighteenth Amendment forbids, and is intended to assist the political forces back of this movement. This heavily financed enterprise sends out its packages to the press in this and other lands on a sort of chain-store basis. It is a powerful agency in breaking down respect for law, in increasing crime and in injuring the reputation of this country among other nations.

In the *Congressional Record* of the Caraway Senate investigation it appeared that the financiers back of this effort, which includes the outlawed brewers eager to regain their traffic, are equally anxious to be rid of their cumbersome income taxes. One of these declared, according to the Record, "If the tax on beer could return the workingmen would gladly pay it and we should be released from our income taxes." Mr. Irene Dupont stated it would remove a ten-million-dollar tax on one of his corporations.

It is interesting to find a certain group of organized Labor naively proposing to cooperate with these capitalists to bring back these taxes which would amount to a billion, three hundred million dollars annually for Labor to pay. In this organization, privileged people are employed at large salaries, those who carry on the business for "gossip incorporated." They give no authority for their statements. There is none for most of them. Yet they have access to the front page of the city press and there is no opportunity to reply effectively to this organized group.

EDDY STIRS UP YOUNG CHINA.

Young China hardly needs stirring up in one sense, but Rev. Sherwood Eddy in his meetings has been creating some new thinking. At Fochow College, Rev. Ralph R. Shrader reports 58

boys who wish to become Christians and 66 who want to study Christianity. Everywhere he made a deep impression. The burden of his message was: "If you want to save China develop character. Either Christianity or Communism is going to capture China. Get rid of corruption in official life and learn to cooperate." Mr. Eddy addressed Government officials as well as students.

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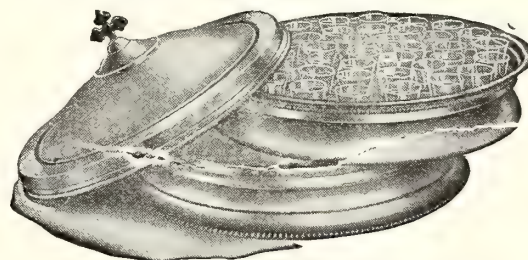


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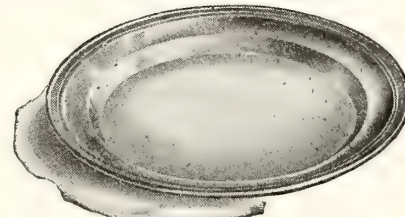
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

JANUARY AND ONWARD!

By LUCY M. ELDRIDGE.

This column is given for the wide-awake young people's groups who are seeking material for emphasizing the important issues before youth today. Clip it for your future reference. You must choose what to do now and what later, of course, but every item is important and demands your serious consideration and planning.

World Peace.

In less than a month the World Disarmament Conference will be in session. Send to the National Council for Prevention of War, 532 17th Street, Northwest, Washington, D. C., for free information about it. For 15c they will send out "Disarmament Poster Program," with four striking posters, and a talk to go with each of them. For 25c they will send a booklet, "The Issues of the General Disarmament Conference." Study the issues. Send your petition to President Hoover. Create peace sentiment.

Prohibition.

What is the "Truth About Prohibition?" Here is a question to challenge your best effort to discover the answer. "The Truth About Prohibition" (5c from Christian Education Department); "Youth Seeks the Truth About the Liquor Problem" (10c); "Prohibition" (25c), will give you information and plans for a number of interesting discussions of this theme. Magazines and newspapers will give further information. Do not be satisfied with less than the truth.

World Friendship.

"Christianity and the Rural Life of the World" is the theme for mission study this year. You will be interested in "The Rural Billion," McConnell (60c) and "God and the Census," by McLean (60c). Or for younger boys and girls (Intermediates) "Treasures in the Earth," Hamlin (75c) and "The Adventures of Mr. Friend," Hunting (75c), are fascinating. "The Church and the World's Farmers," by Mary Jenness (35c), has suggestions for six missionary programs, with discussion, activities, devotional programs and all. "The Envelope Series," (a quarterly at 10c a year), gives splendid program helps. You also need our church papers, "The Missionary Herald" and "The Congregationalist and Herald of Gospel Liberty," with THE CHRISTIAN SUN to keep you up to the minute.

Leading Up to Easter.

Many churches have an evangelistic emphasis, and it is surely a fine time to help young people to think seriously about what it means to be a Christian and how the church gives you an opportunity to make your life count for Christ and His Kingdom. The Holiday Conference considered this and worked out some practical plans. Send for a copy of the report of this meeting (Lucy M. Eldredge, C. P. A. Bldg., Dayton, Ohio, will send it to you). You will also find here helps on other phases of all-around youth program.

Young People's Week.

January 31st to February 7th is known as "Young People's Week," or "Christian Endeavor "Young People's Week" or "Christian Endeavor Week" in many churches. The purpose is to attract the attention of church officers and adults to the younger people, to create new interest in young

people's work, and to create enthusiasm for the things you can do in your own church and community while you learn more about young people's work in your denomination. Here are some possibilities for the week for which you should plan well and at once, choosing the program features which will mean most to you and your group.

January 31. Denominational Day. Special church service in charge of young people. Theme: "Christ in and Through Us."

February 1. Meetings of Executive Committee and special committees to consider your young people's program for the next six months. If there is no youth organization in the church, this is an excellent time to get together and talk about it. Send for suggestions for such a meeting.

February 2. Personal consideration of Christian living. Throughout the day let all young people seek to consider how Christ may live through them in work, in school, in the home, or in contacts with their companions. It would be especially helpful if each person tried to go through the entire day saying only good things about people, making only those comments which would be helpful, and saying nothing at all if good could not be spoken. This day should not close without some definite decision being made to let Christ work more fully in some phase of daily living.

If desired the young people may meet in small groups in various homes for reading through some portions of The Gospel According to John, such as chapters 14 to 17; Eph. chapter 4; Col. chapter 2; and for special prayer that the spirit of Christ may be given full opportunity to operate in and through the young people of the church.

February 3 or 4. It is recommended that the young people be given responsibility for the mid-week prayer meeting. An appropriate worship service should be planned and the rest of the time may be given to carrying out the following suggestions:

Arrange to have read the entire Sermon on the Mount, as recorded in Matt., chapters 5 to 7. Use as the theme for this part of the service "What Would Really Happen if Christ Lived and Moved in Us and Through Us?"

Have one young person read Matt., chapter 5, and then pause long enough to consider what the results would be if we tried to carry out the teachings of Jesus found in this chapter. It might be well to list on a blackboard the results suggested. If sufficient time remains have chapters 6 and 7 read, following each with a similar consideration.

February 5. This evening may be given over to a social or a party either for all the young people of the congregation or for both young people and adults.

February 7. Many churches will wish to use the program suggested by the International Society of Christian Endeavor, given in the December 1st issue of *The Christian Endeavor World*.

Many churches may wish to give a special offering at these youth services for some phase of young people's work or missionary endeavor. If your Congress has a project in which you have a share this is a good time to receive gifts toward it. Summer Schools are coming and a fund may be started here, to help send representatives.

A special offering toward the benevolent apportionment of your church may be received. If you have not contributed to our denominational young people's work through an offering for Christian Education, this may be the time for that. It is well to have a definite purpose for such a gift at this special service, either Sunday, January 31st or February 7th, or both.

CHRISTIAN ENDEAVOR NOTES.

JANUARY 24, 1932.

"WHAT LEADERSHIP SHALL WE FOLLOW?"

Scripture Reading: Luke 5:1-11; Mark 10:17-22.

All people are followers. Some may develop powers of leadership in some lines and become leaders. But there are some things in which all of us must follow. It is impossible for one person to be a leader in every line of activity. To be able to recognize the rightful and the true leader will be of great help to all of us.

Many influences command our following today. Throngs crowd our theaters, and our theatres are leading—but to what place? There is the urge for and against Prohibition. Some follow the leadership of one side, some the other. "Hard times," they say, have come upon us. Some agree and mourn about it, others refuse to lose their spirit over the things that rightfully come in second place and continue to follow their Leader.

Jesus Christ has been recognized in every age and by every class of people as the greatest and best leader the world has ever known. Why do we follow this humble Man of Galilee? Is it for fear of punishment by the wrath of God if we do not learn to do his will? No! A thousand times, no. We follow Christ because of what He himself was and is today. Napoleon Bonaparte, one of the greatest soldiers the world has known, said of Christ, "Jesus founded his empire upon love, and to this day millions would die for him."

The business man finds in Christ a supreme leader. Did not Christ challenge business men of his day to leave their money tables and shops and go follow him? Some went because they saw in him a great leader. He was able to show them in a few words how great a privilege they had in devoting their business ability to the work of the Kingdom. Christ needs business men today to consecrate their peculiar powers and abilities to do His work. Some will hear and heed the call of this Leader of men.

Sinners find in Christ the leadership that they want and need. This Man of God, though not a sinner, could give comfort and help to the most despised of outcast sinners. He did not do it by any lowering of his own character. It was the outgoing, sacrificial, saving goodness, from the very heart of the Master that gave to the sinner a new hope and made him see anew the spiritual possibilities for his own life.

Even the stern, moral man find Christ a leader having incomparable virtues. Who was more harsh and commanding than John the Baptist in his dealings with sinners? Imagine him taking children in his arms and blessing them. He did not have the ability to be gentle with sinning women. And yet this moral giant and great preacher said of Christ, "He is mightier than I, the latchet of whose shoes I am not worthy to unloose."

Consider just one more group of those who admired Christ—his enemies. Even the disciple who betrayed him felt the power of his great leadership and recognized that he had chosen the wrong thing to do. Those who brought him to

(Continued on page 11.)

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

JESUS AND THE SAMARITAN WOMAN.

LESSON IV.—JANUARY 24, 1932.

LESSON TEXT: John 4:9-26.

GOLDEN TEXT: "Christ came into the world to save sinners."—I. Tim. 1:15.

Introduction.

In last Sunday's lesson we saw how a well-to-do member of the Jewish Sanhedrin sought Jesus. He came by night, probably to avoid public disapproval. Today we study Jesus as he seeks to bring light and spiritual life to a despised Samaritan woman; the Good Shepherd seeking a lost sheep.

Jew and Samaritan.

According to the New Testament narratives Jesus as a Jew reared at Nazareth in Galilee. He was traveling from Judea to Galilee but "must needs pass through Samaria" (verse 4). Many Jews, we are told, avoided Samaria and despised its population. The Jews regarded themselves to be purer racially and religiously. They thought Samaritans were a mongrel mixture of renegade Jews with inferior foreigners. The Samaritans traced their ancestry to Jacob through the northern tribes of Israel. Jews traced through the tribe of Judah. Jesus went through Samaria. He would help the Samaritans. Acts 1:8 specifies Samaria as a link in the world expanding mission of his church.

Friendly, Helpful Acquaintance.

Would that more Christians had the art of friendly, helpful acquaintance with those we meet. Many souls are hungering for real spiritual friendship. Still they often disguise themselves under a flippant, careless exterior. Jesus knew folks and could be a helpful friend. In the heat of the day Jesus sat by the well at Sychar—Jacob's Well, a spot hallowed with ancient traditions for both Jews and Samaritans. While his disciples went to buy food, Jesus waited at the well. A Samaritan woman came to draw water and carry it to her home. Jesus had the art of helpful friendship. He asked for water. The woman answered, "How is it that thou, being a Jew, asked water of me, who am a Samaritan woman?" In Jesus' act of helpful friendship he violated three conventions of an orthodox Jew. He showed friendship with the despised inferior Samaritan. He lowered his dignity by talking in public with a woman. He talked with a woman of questionable reputation.

The advancing Christian movement has rendered obsolete many of the conventions that have fettered womanhood.

The Woman Found a Prophet.

The Samaritan woman saw in Jesus a prophet—one who really spoke for God. The world does not always heed the prophet. Many never recognize him. There are always those in the world who do not recognize the prophet. This makes it worth while to be a prophet and to speak the words of God to those who discern the prophet's voice.

Jesus Found a Missionary.

Once this woman recognized the voice of God's prophet and caught the inner meaning of his message, she became a messenger to bear the news to others. Verse 39 says that "Many of the Samaritans believed on him because of the word of the woman." Many people were influenced by a gospel that gave such spiritual release and joyous vigor to this woman of Samaria.

Argument or Friendship.

Jesus might have argued many points that were raised by the incidents of this lesson. He took the better course. Friendship is worth more than argumentation in promoting moral and religious values. Few people are ever convinced of the reality of religions by mere argument. But hosts are won by contacts of friendship that mediate the spiritual life from soul to soul.

The Living Water.

This spiritual sustenance is the living water. The Samaritan woman came to the well for water. Jesus asked her for a drink. In the conversation the soul was opened and living water was imparted to the woman of unfortunate life. The living water made her life to sparkle with a quickened spirit and she became a winner of souls.

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

trial had no charge against him. The only charges ever made by enemies were that he was too liberal; he welcomed outcasts into his fellowship; he was kind and forgiving. Even the worst of sinners were forgiven and those who tried to be his enemies were forgiven by this Christ who understood men better than they understood themselves.

Throughout all the centuries that have passed Christ has remained the same. Can we find a greater leader? Will we try earnestly to follow him?

Daily Readings.

January 18. I. Timothy 4:1-8.
January 19. I. John 4:1-8.
January 20. Matthew 4:18-22.
January 21. Philippians 3:17-21.
January 22. Matthew 7:24-27.
January 23. I. Tessaionians 5:15.

Topic for Next Week: "Our Church's Service for Christ."

AFTER A BUSY YEAR.

Prof. A. R. Flowers is spending his first Christmas at home since 1927. He closes the year with very encouraging reports. Somehow he has been able to keep well in the field through these hard times, and has helped several deserving boys and girls to find their way into institutions of learning and into places where they could have better homes to make good in life. It must be an inspiration to him to read the many nice letters that he receives from young people of the different states, acknowledging their gratitude for the favors he has been able to show them. His address to the B. Y. P. U. at our church Sunday evening, December 27th, was one of the best we have ever had.

MRS. R. E. HATCH.

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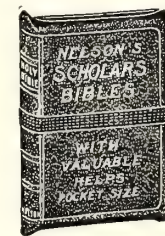
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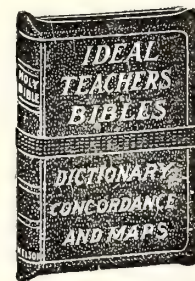
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"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MONDAY.

THE LORD'S DELIGHT IN HIS CHILDREN.

LESSON: Isaiah 42:1-4.

"Behold My servant . . . in whom My soul delighteth." (Verse 1.)

It appears that the Lord loves his children so that he deals with them direct and continues his efforts until he has healed them and completed the work of saving them. And even the most dejected is not without hope, for "a bruised reed shall he not break," so tender is he and so carefully does he take them in his hand. How indulgent, how patient, does he strive with us, until the bruised reed becomes whole and vigorous.

The faith in our hearts should be strong and fearless; but alas, it is fragile and weak, and would fall to pieces at once did not the hand of him who is meekness itself sustain us. He shall not cease his efforts until the victory has been won. "He shall not fail nor be discouraged, till he has set judgment in the earth: and the isles shall wait for his law."

Prayer.—O Lord, we praise thee; we bless thy glorious name; and pray thee for grace to believe in thee, serve thee, and give thee honor forever more. *Amen.*

TUESDAY.

OUT OF THE DEPTHS.

LESSON: Psalm 86:11-17.

"Unite my heart to fear thy name." (Verse 11.)

The Lord had delivered David from death by saving him from the hand of Saul. In this he learned more of God's way and was moved to worship God in a song of mingled sentiment—humility, praise and petition for mercy and for strength to continue in his cause. It is the expression of an upright heart who finds himself wholly on the Lord's side and praying for new revelations of grace.

An undivided heart surrenders itself with entire confidence to the Lord. It regards only his word and trusts only in his promises. It is as unmoved when sin rages against it as it is when surrounded by heavenly influences. When threatened by distress or death, it is as courageous as when the outlook is brighter. It rests its case wholly in the mercy and truth of Almighty God.

They whose heart is undivided have but one desire, which expresses itself in all that they think, say or do; one sun, which shines in the soul and which they reflect; one spirit whose influence radiates everywhere; a heart whose best is true in all experiences.

Such a life returns thanks for sorrows as well as joys.

Prayer.—O Lord, bow down thine ear and hear us. We are poor and needy. Teach us thy way. Help us to walk in thy truth. Unite our hearts in the fear of the Lord. *Amen.*

WEDNESDAY.

"THE FEAR OF THE LORD."

"The fear of the Lord is the beginning of wisdom."—Prov. 1:7.

There are a great many uses of the word

"Fear" in God's Word. However, in but few places does it refer to that passion implanted in our nature, that causes flight from approaching danger. We read, for example:

"The fear of the Lord is to hate evil."

"In the fear of the Lord is strong confidence."

"The fear of the Lord is a fountain of life."

"In the fear of the Lord men depart from evil."

In all these and such like there is described a filial fear, a holy affection, whereby one is inclined to obey God's commandments. When David said, "I will teach you the fear of the Lord," he meant, "I will teach you the true and principal way of worshipping and serving God." When he said, "The fear of the Lord is clean," he meant that the law is so called, because it is the "object, the cause and the rule of the grace of God."

Thus, be it remembered that to "fear God," or to know the "fear of the Lord," is to have reverence and respect for Him; it is to "feel with" him, as one would know and feel with a friend; it is to have a deep sense of majesty in the very thought of Him, and to bow down and worship.

If we take it in our relations to one another, it is easily discerned that we cannot be anything to someone else without their respect. Without this reverence and respect, we cannot understand one another. That is what Philip Brooks meant when he said, "The secret of a man is with them that fear him." That is what the Psalmist meant when he said, "The secret of the Lord is with them that fear him."

Prayer.—Dear Lord, we are glad we do not have to come to thee through fear of punishment; that we can come through love and adoration. Help us to come fully and wholly. *Amen.*

THURSDAY.

CHRISTIANITY OF THE PEOPLE AND BY THE PEOPLE.

"Let every soul be subject unto the higher powers. The powers that be are ordained of God."—Rom. 13:1.

Obedience to the government as a result of obedience to God is the teaching of Christ. Willing submission to the ordinances of man is one of the glories of discipleship. Disobedience to authority springs out of disobedience to God. This is the spirit of Satan. Pride, lust for power, clamor for liberty and pleasure bent—these things were the curse of Absalom and will be the curse of any people.

Thus wrote Paul, and we know that the government under which he lived was heathen, unrighteous and cruel, compared to governments of today.

Likewise, Peter said, "abstain from fleshly lusts and submit yourselves to every ordinance of man for the Lord's sake."

This is quite contrary to the spirit of our day, not only in regards to the liquor traffic, but in regards to other laws which conflict with ideas of personal liberty. A government of the people and by the people does not by any possibility permit the people freedom of action according to the impulse of their passions in contradiction to their laws for the people. Christians are honorable and Christian bound to obey the law, and administrators of the law are to be respected, esteemed and honored as servants of the law, and thereby servants of God. Anything else is false liberty. False liberty is slavery, and lawlessness begets strife and calamity. On the other hand, subjection for the Lord's sake, being true liberty, gives joy and peace.

Prayer.—Lord teach us to know our unworthiness of the great benefits. Give us humble and submissive spirits, and preserve us from self-will and bitterness. Give us the true liberty of the

heart that makes us glad to obey the law and cheerfully renders cooperation to bring righteousness to rule.

We pray thy blessings upon all in authority. Give them righteous hearts, wisdom and strength and may the people be benefited by their lives and service. Drive away, we beseech thee, the evil spirit of discord and lawlessness among our people, and may this country lead in peaceable life in all godliness and honesty.

This we ask for Jesus sake.—*Amen.*

FRIDAY.

REVOLTERS.

LESSON: Matt. 22:15-22.

"Render, therefore, unto Caesar the things that are Caesar's, and unto God the things that are God's." (Verse 21.)

Lucifer was dissatisfied, revolted, and became a devil. Korah, Dathan and Abiram disliked Moses, so they tiraded against the holiness of the people, revolted, and went to perdition. Israel's people listened to the voice of Absalom, became dissatisfied, revolted, and were torn assunder with eternal dissensions. The people of Solomon's Kingdom, after his death, rebelled against their rightful ruler, and they were forced to render the obedience of slaves. In Christ's time, when they discovered that it was not the purpose of Jesus to liberate them from Caesar, and because he was the Kin of true liberty and demanded of them the homage of self-denial, they cried out five days later, "Crucify him; crucify him!" Shortly after this they revolted against the Romans and were destroyed.

Lesson for us: Revolting against truth and righteousness results in self-destruction. Rendering unto our fellowman what belongs to him is a consequence of rendering unto God the things that are His. "Seek ye first the kingdom of God and His righteousness and all these things shall he add unto you."

My first duty is: Bow in humility before God in Heaven; give Him full confidence and love of heart; commit yourself in obedience to his hand; and then we will render unto the government, reverence, obedience and tribute. A good man is the result of obedience to God.

Prayer.—O Lord, give us fear and make us obedient unto thee, following thee in thy heart. *Amen.*

SATURDAY.

HEAVENLY COMPANIONSHIP.

LESSON: Phil. 3:17-21.

"For our conversation is in heaven."—Verse 20.

The apostle is talking about persons who "mind earthly things." This is the teaching of Christ—that if earthly things be our treasure, the heart's beat and dearest possessions, we are enemies of the cross of Christ, and our way leads to destruction. It is a terrible charge to be an enemy of the very thing that is our salvation. Such an one will not bear affliction with Him, will not deny themselves, will not "walk in His steps" through dry places—poverty and suffering. Such an one regards riches, and power, and honor, as better than His love, and of greater value than its benefits.

Christ's followers regard Him as the supreme in all things. They walk in His steps, they follow Him in obedience and self-denial until they reach the end of the journey. Our portion is not with the fleeting good things of this world; "our conversation is in heaven." Upward, onward, and homeward in the company of the saints! "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

(Continued on Page 13)

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

"GIVE ME THINE HEART."

A SERMON BY DR. J. A. BRYAN,
Pastor of the Third Presbyterian Church,
Birmingham, Ala.

The Scriptures, the Bible, the inspired Word of God describes the heart as the seat of life, and can be the home of eternal life. Again the heart is described as being deceitful and above all things desperately wicked. Of course, that refers to the natural human heart. The natural human heart, scientists say, is about as big as your fist. The regenerated human heart can truthfully be said to be as big as the world.

When you see the human heart deceitful and above all things desperately wicked, you take up the Bible and find that it is indeed as hard as stone. When the human heart is changed you also find in the study of God's Word that it is no longer a hard heart but a tender, loving heart. It is changed by the supernatural power of God, by the Word of God being applied to it by the Holy Spirit. It is then no longer a heart of pride, selfishness, criticism, worldliness, pleasure seeking, greed, hatred, malice, deceit, egotism and other evils of the world. It becomes a heart of love. These fruits are found in that heart of love: peace, joy, meekness, gentleness, humility, faith, forbearance, long-suffering, temperance, patience.

It becomes a heart of trust. Oh, to trust this blessed Christ with the human heart. In Him the heart of trust finds security. To Christ the regenerated heart is a heart of reliance. By that I mean that it is a heart upon which Christ can rely for service. Again the regenerated heart is a heart of gratitude to Christ. Oh, just to have this regenerated, this changed heart today. It all depends upon our decision. We must decide for the regenerated heart or for the hard and stony human heart. Would you not like to have the tender, loving heart of trust? Would you not like to have this loving heart which Christ can trust? Would you not like to have this loving heart upon which this blessed Christ can rely at all times?

Now, if you and I have this stony, this hard heart, Christ comes up to us and says, "My son, give Me thine heart." Then you immediately say, "Lord, what do you want with my heart?" He says, "I want to change it from a heart of stone to a heart of love. I want to cleanse your heart of its filth and loathsomeness. I want to change it from one of ungratefulness to one of gratitude and thanksgiving. I want to change it from a heart of egotism and disregard to one of appreciation." Then you say, "How is my heart to be changed?"

Now, how is my heart changed? Standing here as the sun is stealing from the west into the window at my side, I just wish to say that my heart and your heart must be changed by the Word of God applied to our hearts by the Holy Spirit and a perfect cleansing by the application of the precious blood of Jesus Christ which was shed before the foundation of the world. Jesus Christ says, "Ye are clean through the word which I have spoken unto you." The blood of Jesus Christ is sin-cleansing. It cleanses your heart and my heart from all sin. Oh, to have our filthy bird-cage hearts cleansed by the precious blood of Jesus which was poured out on Calvary, dark Calvary.

Such a heart is no longer one of selfishness, egotism, worldliness. If we walk in the light,

as He, Christ, is the light, the blood of Jesus Christ cleanses us from all unrighteousness. No alkali in any drug store, no prescription from any doctor can cleanse the human heart. Nothing but the blood of Jesus applied to the heart by the Holy Spirit by faith in this sin-atonement Christ. If you will read the life of David in the historic books of the Old Testament you will find in the 51st Psalm that David evidently wandered away from God. Really, friends, I would like to see somebody who has not wandered away from God. Yet I humbly look up into His face and say, "Oh, God, forbid that I should turn and walk away from Thee, away from Thy loving care."

Then I have this saying of Christ uppermost in my mind, "Ye shall seek Me, and ye shall find Me when ye search for Me with all your heart." I cannot find God when hatred, malice, greed, selfishness, deceit, and other evils of the world are in my heart. Standing before you this evening, I just come to God crying as did David in the Psalm, "Create within me a clean heart, O God." If ingratitude is reigning in my heart I must have it removed and far from me. I must seek the Lord to place a clean heart in me and renew a right spirit in me. I must seek Him that He cast me not off but restore unto me the joys of salvation. Then I will teach transgressors Thy ways; and sinners shall be converted unto Thee. In the second book of Kings we read that Jehu saluted Jehonadab, reached down and took him up into his carriage with these words: "Is thine heart right?" Jehonadab said, "My heart is right."

Friend, is thine heart right? Has it been changed by the Holy Spirit and cleansed by the blood of Jesus? In God's Word we are told that He dwells in our hearts by faith on our part in Him. Just to think that Christ would condescend to come into and dwell in our hearts by faith. Jesus Christ told John on that Aegean Island, the Isle of Patmos. Pardon me, I saw that island on my pilgrimage to the Holy Land. We moved quietly along there on that great ocean liner about 10 o'clock one night. I forgot the way it looked as my thought all turned to the time when Christ came on the Lord's day and told John to write and send unto the seven churches, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Loadicea, all things which he saw.

Jesus Christ stands at your heart's door today and knocks, saying: "Behold, I stand at the door and knock." He meant that He stands at the door of the human heart and knocks that He may come in and give men and women another heart. He wants to give men and women a devoted, consecrated, more faithful, more compassionate, more trustworthy, more Christ-like heart. "I stand at the door and knock." He stands at the door and knocks. If you have hatred, envy, selfishness in just one corner of your heart, He says, "I want to come into your heart and take full possession of it. I want to make it different, so different that the world cannot know it." Oh, just to have this Christ-cleansed and purified heart. Oh, to have this different heart of love.

Of course, the Christian, the child of God, is different. He stays in the presence of Christ. The child of God is loyal and true. Oh, friend, is thine heart right? Oh, man, oh, woman, if thine heart is not right I beg you to get right

with God today. Can you not see Him on that lonely island telling John to write a book and send it unto the seven churches? Can you not hear Him say, "Behold, I stand at the door and knock?" Will you crush the voice of Christ? It is the gentle, the tender, the loving, the pleading, the appealing voice of God's eternal Son.

Oh, is your heart locked to the gentle, pleading knock of Christ? I beg you to open its door and let Jesus Christ be its chief guest. Let Him be the chief guest of your home, on that porch where you sit, or by the bedside of suffering. Let Him place His loving hand on that fevered brow. Let Him put His hand on your troubled soul. Let Him hold you securely, save you, and present you faultless before His presence in great glory and with exceeding great joy. He says, "If any man hear my voice, and open the door, I will come in unto him, and sup with him and he with Me." Just think, are you going to let Him stay on the outside knocking, gently knocking? I beg you, let Him in and learn of Him.

"There's a stranger at the door, let Him in. He has been there oft before, let the Saviour in. Let Him in, He is your friend, He your soul will sure defend.

He will keep you to the end. Let the Saviour in."
—*Way of Faith.*

FAMILY ALTAR.

(Continued from page 12.)

Prayer—Lord Jesus, teach us to know the grace and power of thy life—of thy Cross; give us the desire to follow in thy steps, and grant that we may be faithful therein unto the end.
Amen.

SUNDAY.

THE CALL OF WISDOM.

LESSON: Proverbs 8:10-17.

"Receive my instruction, and not silver; and knowledge rather than choice gold—counsel is mine, and sound wisdom."

Saint James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Nothing can possibly be desired as of so great importance.

To wish to honor God and benefit man; to wish to walk honestly; to wish to be blessed and be a blessing to others; one must have all the wisdom of the Lord. To wish to do one's whole duty as a father, or mother, or son, or daughter, or child; to wish to render the best service at the job one does; to wish to be the best in any position in which God has placed one, one must consider his need of the wisdom of the Lord; he must take heed to himself in every step of life's way that he walk in the paths of the Lord's making. Add to these things earnest, persistent prayer and a diligent study of His word, neglecting nothing so far as it is humanly possible, and godliness and heavenly wisdom will fill the soul.

Prayer—Help us, O God, to incline our ears unto wisdom, our hearts unto understanding, our ways to the fear of the Lord, and so shall we find knowledge and satisfaction in thee.—*Amen.*

The great soul prays, "Lord, make me as big as my problems," while the little soul prays, "Lord, let me off easy."

The giant soul asks, "Lord, give me strength sufficient for a hard day," as the small soul begs, "Lord, let me have a lighter load."

The great heart prays, "Lord, let me stand firm when the fight is hardest," the craven heart cries, "Lord, let me escape."

Christian Orphanage

Dear Friends:

In this, the beginning of the New Year, we want to thank all our friends for the loyalty and support they gave the Orphanage during the year 1931. While our income was not as large as usual, we feel that our people were faithful. Owing to the year of depression, we rejoice that we had the loyalty and sympathy from our churches and Sunday schools, that we did receive. It was beautiful and brings cheer to us in this work of love and charity. If it was not for the fact that the closing of the bank in which we had our money we would start the year with a cheerful heart. We know you will stand by us during the year 1932. You will not permit these little children to suffer. Remember us in your daily prayers. Remember us with your gifts. The following has been sent in since our last report:

Ladies' Bible Class, Auburn Church, N. C., 1 beautiful comforter.

Church of Wide Fellowship, Southern Pines, 2 boxes of books and magazines.

Mrs. J. W. Williams, Franklin, Va., 1 box clothing.

Wake Chapel Church, Va., 1 truck-load of corn, potatoes, beans, peas, meat, etc; 1 box clothing for two girls.

Young People, Piney Plains, Va., 6 dresses, 1 pair shoes.

Mrs. Rosa C. Dunn, Rocky Mount, Va., 1 comforter.

The Woman's Missionary Society, Reidsville Church, canned goods, towels, soap, etc.

Ladies, Ingram Church, Va., 1 dozen hens for Christmas dinner.

Ladies' Missionary Society, Fuller's Chapel, 1 dozen hens for Christmas.

Haw River Church, N. C., 10 hens for Christmas.

Woman's Missionary Society, Pleasant Ridge Church, 1 dozen hens for Christmas.

Mt. Hermon Sunday School, N. C., 6 hens.

Circle No. 5, Burlington, Church, N. C., 12 dressed hens, pickles, jelly.

Circle No. 2, Burlington Church, N. C., 9 pairs pajamas, 1 coat, 2 pairs slippers.

Lebanon Church, N. C., 9 hens.

Mrs. J. T. Williams, Suffolk, Va., 1 bag pecans. Junior Department, Suffolk Christian Church, Suffolk, Va., 1 box presents, 1 box clothing.

Mrs. H. W. Turner, Suffolk, Va., 1 box presents.

Philathea Class, Ramseur Sunday School, N. C., wash rags and soap.

Cradle Roll Department, Suffolk Church, presents for children from 3 to 8 years.

Primary Department, Suffolk Church, 1 box presents.

First Church, Norfolk, Va., 1 box containing a present for each child.

Franklin Church, Va., 1 box presents for each child.

Congregational Christian Church, 1 box presents for little children in Baby Home.

F. M. Howard, Henderson, N. C., 1 box nice coats for girls, coats, etc.

(Continued next week.)

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 7 and 14, 1932.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:
Shallow Ford\$ 2.25

Hines' Chapel	3.50
Lebanon	2.40
Mt. Bethel	1.19
Greensboro, Palm Street	4.37
Ingram	4.00
Happy Home	1.50

Eastern North Carolina Conference:	
Catawba Springs	\$ 8.46
Mt. Hermon	4.00

Western North Carolina Conference:	
Burlington	\$34.36
Pleasant Cross	.79
High Point	2.32
Parks Cross Roads	8.50
Pleasant Hill	6.50
Ramseur	6.76
Biscoe	4.37
Hanks Chapel	6.49

Eastern Virginia Conference:	
Ivor	\$15.00
Mt. Zion	3.75
Damascus	10.00
Berea, Norfolk (Dec. & Jan.)	11.03
Barretts	1.22
Holy Neek	10.00
Rosemont	9.23
Johnson's Grove	1.12

Valley Virginia Central Conference:	
Bethlehem	\$ 1.75
Antioch	5.00
Mt. Lebanon	.74

Alabama Conference:	
Pisgah	1.45

Georgia and Alabama Conference:	
Hill Side	2.00

Special Offering.	
Mr. and Mrs. Floyd H. Dunn, Lynchburg, Va.	\$ 2.00
Jeff and Betsy Penn Foundation, Reidsville, N. C.	50.00
Prof. A. R. Vancleave, Elon College, N. C.	5.00
Mrs. Maynor, support of Rebecca ..	10.00
Interest on loan	56.00
Mr. Blizzard, support of children ..	6.00
Ingram Church, special collection ..	18.00
F. C. Owen, Durham, N. C., support of James Brown	12.50
Newport Church, Va., special collection	12.30
Leaksville Church, Va., special collection	17.35
Louisa Mae Wilder, support of Thelma Long	10.00
S. M. Rothgab, Raleigh, N. C.	10.00
	209.15

Thanksgiving Offering.	
North Carolina and Virginia Conference:	
Hebron	\$ 1.60
Belews Creek	4.50

Eastern North Carolina Conference:	
Mt. Hermon	5.00

Western North Carolina Conference:	
High Point	1.00

Valley Virginia Central Conference:	
Antioch	\$25.00
Woods' Chapel	2.00

Thanksgiving Offerings.	
Misses Bertha and Beatriz Foushee, Burlington, N. C.	
Mrs. R. O. Strange, News Ferry, Va.	1.00
	3.00

Total to date\$ 425.30

ALL
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COMMAND
ATTENTION
AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jesus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles.....	\$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles.....	.60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.....	.85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.....	.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges.....	1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.	
13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges.....	.90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included.....	1.35

Holman Jewel Testament

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The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller. It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength. One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4½ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 The three wise men

carrying away into Babylonia four generations; and from the carrying away into Babylonia unto Christ are fourteen

ing interpreted is, God with us.
24 Then Jesus being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges.....	\$1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included.....	1.50
5035PX. Fine Grain Morocco, divinity circuit, leather hinges to edge, silk sewed, red under gold edges, with Psalms.....	2.60

Holman GEM Testament

POCKET
SIZE
3½x4½
inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jesus to the multitude, and to his disciples,



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In size, 3½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

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4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included.....	1.90

RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	1.50
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4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms.....	3.00
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2913P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included.....	2.95
RED LETTER EDITION	
3913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included.....	3.10

All styles sent postpaid at above prices

MARRIAGES

TUCK-WALL.

At the John Randolph hotel, Halifax, Va., December 23, 1931, I united in marriage Mr. Edgar Wellons Tuck and Mrs. Myrtle Tuck Wall. The bride is the daughter of the late J. R. and Mollie Tuck, of Virgilina, Va. She is an excellent christian woman and has a host of friends. Mr. Tuck is engaged in farming at Mayfield, Kentucky. After spending a few days at Virgilina, they will leave by automobile for their home near Mayfield, Ky.

It is a great loss to Virgilina and Union church that Mrs. Tuck is making her home elsewhere. Her husband is to be congratulated on taking back to his home with him such a splendid companion. The writer feels that their marriage is directed of the Lord and happiness and prosperity will attend them.

C. E. NEWMAN.

OBITUARIES.

GARREN.

Miss Bettie Elizabeth Garren, died November 8, 1931, aged 82 years and 3 months. She is survived by three nephews: Charlie, George and Walter Garren; three nieces: Mrs. Mollie Hancock, Mrs. Kate Fysinger, and Miss Rinda Garren. She had made her home with George Garren for the past four years.

Services were held at Tabernacle M. E. Church, of which she was a member, and were conducted by the writer. This family is loyal to the service of the Master. May the call of the Master find these bereaved hearts closer to him, and may they wait patiently for the coming of the Lord.

B. H. LOWDERMILK.

McKINNEY.

On November 12, 1931, while alone at his work at the saw mill, Brother William R. McKinney passed out of this life suddenly. It was a great shock to his family and friends. He was born September 3, 1857. Age 74 years, 2 months and 11 days. He leaves his wife, three children, Misses Russell and Maud McKinney, and Mrs. Lelia Rudd, two brothers and five sisters, and a host of friends.

Funeral services were held at Monticello Christian Church of which he was a member. The funeral was attended by a large crowd.

Brother McKinney will not only be missed by his family and many friends, but by his pastor. May God's richest blessing rest upon the bereaved family.

J. L. NEESE.

RESOLUTIONS OF RESPECT.

From the time of its beginning the Ladies' Aid Society of the First Christian Church of Richmond, Va., has counted among its most faithful members Miss Tamar Savedge. And when she slipped quietly out and went to her Heavenly Home, it was with deep sorrow and real

regret that we acknowledged our loss.

Because of our appreciation of her and our grief at her going, we pass the following resolutions:

FIRST: Be it resolved that in the death of Miss Tamar Savedge, the Ladies' Aid Society and the Woman's Missionary Society of the First Christian Church of Richmond, Va., have suffered a loss that is even greater than we know. But as followers of Jesus Christ, we bow in

absolute submission to that which has come.

SECOND: Be it further resolved to express to her family and loved ones our deepest sympathy, and promise to ask God that their grief may not be too heavy and that we commend them to Him who knows what is for our own good. And ask Him to bless and care for them so they may see our Father's wisdom in even this sad event.

THIRD: Be it resolved further, that a copy of these resolutions be sent to the Christian Sun for publication, a copy be sent to the family and the resolutions be spread on the minutes of the Ladies' Aid Society and the Woman's Missionary Society.

Respectfully submitted,

Mrs. C. C. RYAN,

Mrs. W. J. STEPHENSON,

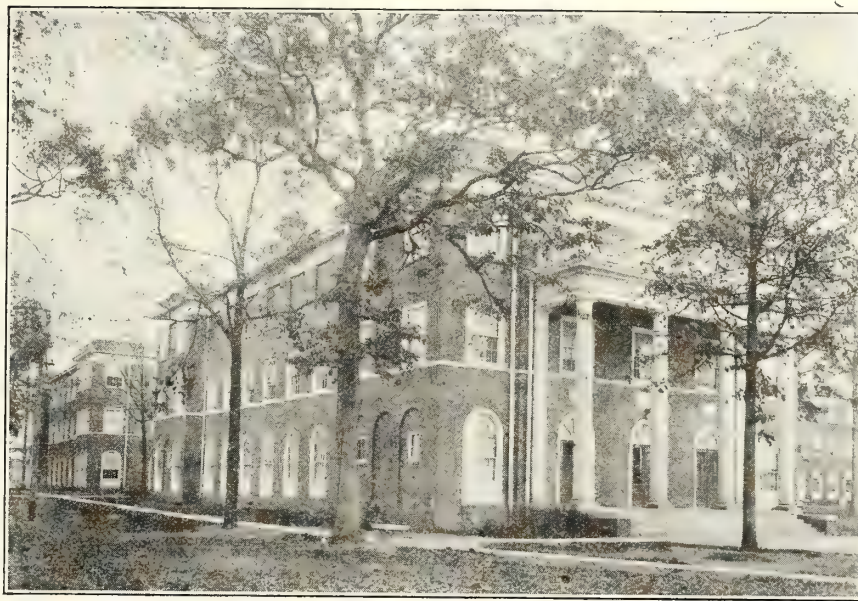
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NOAH.

Burial rites for W. T. Noah, 74, of Elon College, N. C., who died Sunday, November 8, 1931, were held at Shallow Ford Christian Church November 9th, at 3:00 p. m., conducted by the writer, assisted by Rev. J. L. Neese, of Greensboro, N. C. Interment in the church cemetery.

The funeral cortage left Hanes' Funeral Home in Greensboro at 2:00 P. M.

Pallbearers were members of the Men's Bible Class of Shallow Ford Church, which class the deceased taught for many years.

Brother Noah was a man of high aspirations and noble qualities. He was a friend to all and used his abilities to better humanity and inspire faith in the Divine.

He leaves his devoted wife, Mrs. Sophronia Josephine Noah, a loving son, Floyd T. Noah, of Greensboro, N. C., three half-brothers, J. W. Neese, of Haw River, Cicero and Ulysses Neese, of Graham; three half-sisters, Mrs. J. C. Adams, Graham, N. C., Mrs. Jasper Wood and Mrs. Maggie Andrews, of Mebane, N. C.

The flowers for the grave were beautiful, the attendance large and everything tended to show the high respect and love for the deceased entertained by the people. J. W. PATTON.

CATOGNI.

Mrs. Ruby Farmer Catogni died at her home at Richmond, Va., Thursday morning, January 7, 1932. Mrs. Catogni had been a long sufferer, having been sick for more than two years. For the past five or six months she had been confined to her bed.

During her illness, her suffering seemed unbearable, yet she bore it patiently and wore a smile that was cheerful to those who visited her.

Mrs. Catogni professed faith in Jesus Christ when a girl and united with Pleasant Grove Christian Church in Halifax County at which church she held her membership until death. She leaves behind a bereaved husband, four children; Frank, Jr., William, Louise and Elizabeth Ann. Her father, W. O. Farmer, and step-mother, Mrs. W. O. Farmer of News Ferry, Va., a brother, Mr. Howard Farmer of South Boston, Va., a half-sister,

Mrs. L. R. Sides of Charlotte, N. C., and a half-brother, Atkinson Farmer of Richmond, Va., also survive.

The funeral service was conducted at the home of her father, Saturday, January 9, 1932 at 12 o'clock, by the writer. The body was laid to rest in Pleasant Grove Cemetery in the presence of her many friends and relatives. The floral tributes were many and beautiful which

showed the high esteem in which she was held. JOSEPH E. McCAULEY.

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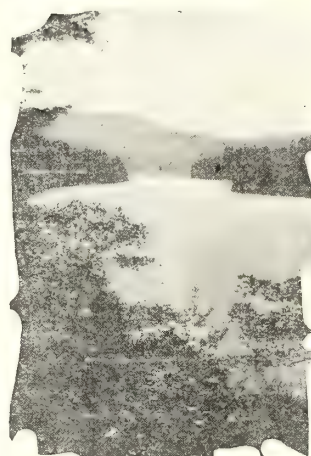
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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, JANUARY 21, 1932.

NUMBER 3.

College Library

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

ELON CAMPAIGN.—

The Elon College campaign has revealed the fact that the college has strong friends and loyal supporters. Recently this writer was spending the night in the home of a Methodist lady and discussed with her the condition of our college. Next morning before I left for church, she bade me goodbye, saying "Here is all the money I have, but you may have half of it for Elon College." Such interest represents what people outside of our church think about the college. We cannot do less than others in our expression of loyalty to the college. There are many friends in the church who would gladly give to the campaign fund if they had the money. Many have done so and denied themselves their last dollar to do so. Their friendship will live on and when they can they will contribute to the needs of the college, and this spirit is what the college needs among all the people in the church. It is the spirit that ultimately wins.

THE WIDOW'S MITE.—

The other day, while discussing the Elon College campaign with a group of friends, a widow with six children remarked, "I gave two dollars to the canvassing committee for Elon College and since then the bank has closed and shut up all the money I had and now I haven't a penny that I can use." She wasn't complaining but simply relating that if she had not given to Elon, the two dollars which she had contributed would have been lost too. "What we give, we save, what we keep perishes with the using." The richest blessing that many contributors have enjoyed for the use of their money has been the satisfaction that they have done something in a time of great need to help the college.

A BEAUTIFUL EXAMPLE.—

A faithful member of the Christian church the other day sent me a check for the college, including a contribution for every member of his family. In his letter he expressed gratitude for what Elon College had done for his son and two daughters, and said, "If I had money the College would never lack for a dollar." He gave me the names of his three children who had been educated at Elon College and assured me that they would contribute to the campaign fund and asked me to write to them. Along with his donation, he sent me a list of prospective contributors who, he thought, would contribute to the college. This spirit of cooperation will enable us to secure sufficient money to take care of our obligations.

LOYAL DEVOTION.—

An aged minister wrote me the other day about the college campaign and expressed his faith in our new President, devotion and good will to the college, and assured me that he would like to contribute money to the call for funds, but did not have any salary or church and was dependent on relatives for a living, but would do all he could by work, influence and prayer for the college. Many of the laymen whom I have met have expressed their good will and devotion to the college and regret that they were unable to help financially because they simply did not have any means with which to help. Their love and loyalty, their devotion and good will were genuine and will bear fruit when times are better and they are able to do something.

A PART OF HIS LIFE.—

A faithful member of the church who has contributed hundreds of dollars to the college in other days when he was able to do so, and has educated several of his children in Elon College and loves the college as he loves his own life, remarked when we were discussing the needs of the college and the danger of its dying for want of support to meet the demands made on it by its creditors, and said, "If Elon College dies, I shall want to die with it. I shall not want to live if the college is closed." My knowledge of the man and his devotion to the church and the college made me know he would gladly give a thousand dollars on this campaign. Such devotion, such love, such good will, such self-sacrificial spirit is what will save the college more than gifts without love. "Though I bestow all my goods to feed the poor, though I give my body to be burned, and have not love, it profits me nothing." Such sacrificial love is more precious than gold and when Elon College is thus enshrined in the hearts of all the people of the church, she will be eternally safe.

WE MUST HAVE HELP.—

The college is infinitely rich when it has the love, loyalty, devotion and good will of all our people. Those who cannot give money or provisions for the boarding department can give their prayers, their love, devotion, and assurances of their loyalty, but we must have help in money to pay debts and to meet expenses. Too often the best friends of the college excuse themselves. If many of our friends would make small gifts all these taken together would help that much to meet pressing obligations. While we might not meet all our obligations by the aggregate of these small gifts, we would be able to satisfy our creditors by small payments until times are better when people could give more without much sac-

rifice. Too many of our people hope that others will give enough to tide us over this crisis, but if too many do this, we shall fail to meet the immediate needs.

CUTTING EXPENSES.—

The President of the College at every possible point, without crippling the college, is cutting expenses. He is using every possible means to save and economize the funds at his command. He has recently added thirty students to the student body from Atlantic University which was forced to close on account of debts. These new students have entered heartily into the student life of the college and will help the college and the college will help them. The entire curriculum will be reconstructed to save expenses wherever it can be done without weakening the institution and many other changes will be made to save wherever possible. Economy, frugality, and saving wherever possible without weakening the college will be practiced and the generous public may be assured that every dollar given will be wisely and economically used for the highest good of the college.

THE CAMPAIGN TO CONTINUE.—

The Campaign Committee, last Saturday, decided to continue the campaign until March 15th, and request every pastor in the conferences in North Carolina to be willing to exchange pulpits with other pastors under the direction of Dr. Smith, president of the Southern Christian Convention, and that all speakers present the needs of the College afresh to the churches of the North Carolina conferences in this manner. The speakers will follow up their plea for the college by taking subscriptions and co-operating with the local committees of the churches as they may think best. This campaign, by the speakers, will not begin until the first Sunday in February, and will continue until March 15th or until all the churches have been visited by the speakers. We crave the hearty co-operation of the pastors and people, both in arranging the appointments and in making contributions. It is hoped that many who could not contribute when the canvass was first begun can save by economy and self-denial so as to make a contribution or to increase their former contribution when this further canvass is made. As the French said when the Germans, during the World War, were about to pass a critical point at Verdun, "They shall not pass," so let us say now of Elon College, "It shall not close." As we practiced war-time saving and were glad to do it to win the war, so let's practice self-denial and Elon-saving economy to gain a glorious victory for Elon College.

NOTES-PERSONALS

Rev. and Mrs. Stanley C. Harrell, Durham, N. C., are rejoicing over the arrival of little Mary Anne, on January 7, 1932. Our felicitations to the happy household.

Chaplain H. E. Rountree, Charleston, S. C., was in charge of the morning devotions last week as broadcasted over WCSC, Charleston. He was assisted by Miss Richolda Luden, and a quartette of Charleston people.

C. J. Duke, of Suffolk, a member of the Christian Church of that city, who has been in a Richmond hospital for several weeks, is very much improved and is expecting to be able to return to his home shortly. His many friends will be glad to hear of Mr. Duke's improvement.

One good correspondent, sensitive to the situation that our Church faces, says: "Elon is in sore need and we must save it. Our Mission work calls for help and must have it. Our Orphanage is worthy and makes its pathetic appeal. Surely, our dependence is on God, Who will help us if all of us will do our part."

This comes from a good sister with a donation to Missions: "Surely, God's children will not falter now, and as we give will we be blessed." It is a time of faltering and hesitation on the part of many, because giving now means real self-denial. And yet it is through self-denial that our Lord sees fit to carry on His work in the world.

Rev. J. H. Dollar, pastor, Congregational-Christian Church, LaGrange, Ga., is enjoying his new field of labor and feels much encouraged at the increasing congregations attending the services. He regards last Sunday as the best service thus far held. He furnishes the Sunday sermon for THE SUN this week, and it is worthy of a place in our columns and of wide reading.

New students continue to come to Elon and Dr. Smith has the right to feel greatly encouraged. Everywhere confidence in the president and in the College is being expressed, even if money is slow coming in. A very large per cent of those who would give to the College have recently had every dollar they had locked up in "closed banks." A most trying time, indeed, for Elon, but it has weathered many storms, and will weather this one.

Rev. J. L. Neese, Palm Street, Greensboro, has set the pace and a high standard for other pastors. The way Brother Neese does things is to go and do them. He went around among the good people of his churches—Palm Street, Hines' Chapel and others—and secured donations in money for Elon College, and then brought a large and liberal load of provisions—a whole automobile full of real provisions for the boarding department of Elon College. Such loyalty and devotion to Elon can but stir the hearts of others, as it indicates the spirit that founded and has carried on the institution.

The closing of the First National Bank, Burlington, N. C., December 16th, tied up our Convention Treasurer's funds, some \$2,000, of which was on hand, and checks drawn but not sent, to our supernuminate ministers and widows of ministers; also some funds for Elon College, as

well as one account of the Christian Orphanage, and all the current funds for Missions. Most of these funds were covered by bond against bank failure, but this will require time, inconvenience and delay for recovery. It is also persistently rumored and believed that the bank will reopen at no far distant date. This bank was managed by Christian gentlemen of unquestioned honesty, integrity and ability, and had the absolute confidence of a constantly and rapidly increasing constituency. It was, at the time of its closing, doing possibly the most thriving business it had ever done, deposits mounting higher daily, and customers increasing. Up to date not a word of censure have we heard of those who were in charge of the bank, and no lack of system or efficiency has been reported. Yet, business for church, religion, industry and enterprise is crippled—an anomalous situation that requires courage, faith and hope to face and conquer. We are fast learning that all human institutions have their limitations, and that the very best that man can do may be swept away.

COMMUNITY SERVICE.

Damascus Christian Church, the Methodist, Baptist and Episcopal churches held a community service in the high school auditorium at Sunbury, N. C., Sunday night, December 27th.

Rev. E. B. White, pastor of Damascus, delivered a most impressive Christmas sermon and spoke words of inspiration for the coming year.

Rev. Edwards, pastor of the Methodist church, read the scripture, and Rev. Taylor, pastor of the Baptist church, led in prayer and made the announcements.

The choir consisted of members of the choirs from the four churches. Miss Ethel Hafley was the pianist. Familiar Christmas songs were used and the following specials were rendered: "Silent Night," by the men's chorus; solo, "Emanuel," by Miss Lydia Nixon; a Christmas carol, "Sing this Blessed Morn," by Mrs. W. B. Crump, Mrs. William Nixon, Miss Margaret Corbitt, Miss Lydia Nixon, Mr. Joe Byrum and Mr. Bedford Brown; a duet, "Christmas," was sung during the collection by Mrs. W. B. Crump and Miss Margaret Corbitt. The collection was taken for the benefit of the Community Charity Fund.

The service was an inspiration to the community as a whole. A splendid congregation was present. The spirit of love and fellowship was made manifest in a most wonderful way in the coming together of the community in this Christmas service.

RUDOLPH CORBITT.

DETERMINATION.

No amount of learning will get a young person anywhere, unless he has the determination to see his purpose through to the end. Many of my classmates, both in high school and college, who were considered dull, have accomplished a great deal more, through the years, than those who were considered brilliant. The difference was not in the "ability" but in the "stickability." Isaac Newton often said, "I have no genius, but it is patient, concentrated toil that gets me success." A man may be born a genius, but he can trifle it away. The greatness of any task never seemed to inspire them in the undertaking, but it has been unconquerable wills and great hearts, for the most part, that have gotten men ahead in the world; a thing that the youth of our age should be taught more than they are. Demosthenes was not a genius, but he succeeded because of his indomitable will together with patient effort and industry.

It is true that the real value of life and its deeds must be reckoned by its fruits, but it should be remembered that good fruits are the result of honest toil. Things that live on beyond men's breathing and men's heart-throbs have been, by far, more the achievement of unconquerable spirits than of brilliant intellects.

I believe that more real learning and less accepting is one of the needs of the age among our youth. One of the best things about education is a personal discovery of those inherent virtues of life that are accentuated by an unfaltering purpose toward some worthy objective. "Work out your own salvation with fear and trembling," was the admonition of Paul.

One of my favorite teachers, until this day, used to tell his pupils that "Nothing did work but work." He was right; everlastingly right, and I am tired of this way some people have of developing slackers among some of our young people by making them feel that they must possess genius in order to succeed. Success is just doing your best, and any normal person has that privilege. "F."

SOMETHING MORE NEEDED THAN TECHNICAL TRAINING.

Technical training is not sufficient to fit a man for the responsibilities of life. Life is more than a trade or profession or vocation. It is more than an art. It embraces so many things that the only kind of education that will fit a man fully for living is a liberal education—an education that stimulates the imagination, creates high ideals, beholds great visions. Because much of our present-day education fails to cultivate the creative faculties of the mind we are becoming a nation of imitators, blind followers of a technique, willing slaves to a method. We want to standardize everything in harmony with some engineering scheme. When the formulas we have developed fail to bring results we become perfectly helpless. Witness the paucity of ideas in connection with the depression: As long as everything was proceeding according to accepted business formulas, business flourished, but when the monkey wrench fell into the gears, then business refused to function, and up to the present has lacked any constructive measure to restore it. Bankers, chambers of commerce, heads of financial institutions have lacked constructive imagination in rejuvenating business confidence and prosperity.

To meet the demands of life we need men who are liberally educated—who will see more than their particular vocation in life. Our colleges need stimulation in this respect. They have been running in a rut. Athletic activities have supplanted literary activities, and the stadium has overshadowed the lyceum. In some institutions like New York University, the trend is setting in strongly against the dominance of sports over letters and an effort is making to recapture the literary values of college life. Dr. Bell, head of St. Stephens' College, challenges the colleges of America to a new objective in words that should be heeded by every educator who is building for the future progress of the race:

"America is full of slave-minded people, excellent servants, but next to no masters. We have few true masters of the liberal arts to do our thinking and planning and understanding for us. All the technicians in the world cannot fill the place of men sufficiently educated to think and to direct the common life, social, æsthetic, political. It is high time that the colleges in America simplify their objectives and get down to their real task. We need some legitimate descendants of the great minds of the past."—*Methodist Protestant.*

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

FRIENDSHIP PARISH, Rev. Alan T. Jones, pastor, enjoyed one of the greatest Christmas seasons of its life. All four churches celebrated. At Friendship Church, Baxely, 175 people were present. This is a wonderful showing and we congratulate all concerned.

THE CHRISTIAN SUN is our Church Paper. It is the medium of publicity for the Congregational-Christian Churches of the Southeast and should have the liberal support of Congregational as well as Christian ministers. There is being made a special effort to increase the number of subscribers at this time. Will you help?

PROVIDENCE CHAPEL at Spies, N. C., is another example of what good leadership can do for a church. Located back from the main highway this little house of God harbors many fine people. Under the direction of Miss Gertrude Bryant, a specially appointed extension worker, this church has grown steadily during the past year. It was one of the first to pay in full its apportionment for missions. They celebrated Christmas in a fitting and attractive way and several new members have been added to the church during the year. Happy New Year and good cheer to all.

LAKE HELEN, FLORIDA. This church has suffered a great loss in the death of Mrs. Eliza Westlake, at the age of eighty-seven. For forty-five years Mrs. Westlake has lived at Lake Helen, and during those years has been in every way the leading influence in the church. She was honored and beloved not only in the church and community, but also in the Congregational Conference of Florida and by many friends in the north. She had been at times President of the Ladies' Aid Society, Superintendent of the Sunday School and teacher of the Women's Class. She was highly respected, showing a brave undaunted spirit in times of trouble and was always devoted to the church and to the mission work of the denomination.

DR. BLOOM has prepared an article, on this page, which is suitable for use on the fifth Sunday in connection with the regular offering and program for our colleges. This very timely article gives a glimpse of our educational equipment in the Southeast. Some of these schools and colleges are already firmly established in finances; others need our continuing help until they, too, may become established. We cannot and we must not neglect this part of our whole Church program.

For the fifth Sunday of January arrange a program in keeping with the ideals of our Church for "a more intelligent ministry" and lay-people. Pray for our schools. Advertise them. Tell of them. Pray for them. They should represent the best we have been able to do. Our best calls for no apologies.

NIAGARA UNION CHURCH, Niagara, N. C., has shown unusual interest under the leadership of Mr. Jefferson Canoy since Thanksgiving day. This is a small church in the midst of a cluster of homes three miles from our great Southern Pines church, where Rev. Elmer Willis Serl is so successful a pastor. Niagara may one day attract many winter tourists and give them a fine winter home. Just now it is developing and this church is sharing in the service rendered by all in the community. From nothing

the audiences under Mr. Canoy's preaching have averaged 46 and the newly organized Sunday school has a membership of 40. But the real power is the increased interest of the people themselves. They are looking forward to a rebuilding of the interior of the basement of the church edifice and the women are organizing, the church also is looking into the business of constitution, by-laws, etc. Niagara is looking up.

APPORTIONMENTS.

It will be too late by the time this is printed. How many of our churches have paid in full their apportionment for our world-wide Missions and gotten the money to the head office so credit may be given for your good work in letting your light shine so that all may see? The writer hopes that he may be furnished with the record of all the Georgia and the Carolina churches (Congregational) by next week. Then the honor roll will be given. Here is hoping that every one will be happy to find his church listed among them. But whether this is possible or not, one thing is certain—we know right now that all the churches have been trying and trying hard, too, to faithfully meet the goal this year. Most of us failed to get our money in by December 15th, but none of us, we trust, failed to make it good by January 10th. And now the great thing to do is to once more set December 15, 1932, as the date and then to begin at once to meet the monthly payments, just like rent. How easy it would become for everybody if we of the Southeast, should set the example. How many will join the December 15, 1932, Christmas Mission Fund Club? Send in your names.

CHURCH BUSINESS.

Our little Columbia church rises to bless many in a great city at Christmas time. "The best Christmas pageant we have ever seen," said they, the visitors and helpers from some large churches. But the greater blessing was for the many families in a needy district, where Rev. Florence Squires, pastor, is doing the impossible and delighting the hearts of all. She works at her job and results are seen in that necessary quality of any business or church, namely, organization. So many churches seemingly almost never hold a business meeting of any kind. Then they wonder why things do not come to pass. Think of a bank never holding business meetings! Yet, even some ministers think they can carry on the King's business just by preaching. It simply can't be done. And the pastor of Columbia church knows it and is laying the foundations of success—"business"—is the way it is spelled. They had a great Christmas time uplift, and every one of the children received a gift of some kind. And now a real annual business meeting is history.

The writer is laying emphasis on this phase of the work because he knows the reason why some churches do not grow and go and glow is just because neither the minister nor the people recognize the need, nay, the absolute necessity, of a church putting business methods into spiritual activity. Paul seems to put business before the emotion of fervency. "Not slothful in business"! after that "Fervent in spirit." And by both these—"Serving the Lord." It is a weak kind of fervency which has no backbone

of business to make it stand up like a man. May more of our churches this January of 1932 add to their knowledge of consecration of emotional well-being, the tonic of the iron of consecrated business.

EDUCATIONAL INSTITUTIONS IN THE SOUTHEAST CONVENTION.

(The following article was prepared by Dr. W. Knighton Bloom, Mission Secretary for the Southeast Convention.)

The educational institutions of the United Church in the Southeast Convention are adequate in number and well distributed geographically. They are also outstanding in quality and fit into our varying needs.

Berea College, Kentucky, while not bearing any denominational name, is a great asset to us and its wonderful mission to the mountain young people thrills us.

Pleasant Hill Academy, the one mountain school under the American Missionary Association, is closely linked up with our Community Church Larger Parish, and covers a big territory, reaching into twenty different communities.

In rural Alabama we have Thorsby Institute, the center of a far-reaching program, giving to over one hundred young people each year not only an educational vision, but an insight into definite Christian living.

Southern Union College at Wadley, Alabama, is pioneering in a needy territory, where people are facing the hardest kind of conditions. This school is reaching out in a most sacrificial way.

Down in Florida we have Rollins College at Winter Park, with its splendid buildings and comprehensive study courses, blazing a new trail educationally and strongly international in its student group and world vision.

Then in the same State there is the contrast seen in the unique work of the Latin-American Institute at Tampa, where again the international spirit is in evidence and the week-day instruction is closely connected with the church life.

Reaching Georgia, there is Piedmont College at Demorest, with its mighty "Piedmont spirit," strong educational program, adventurous outlook, life-preparing opportunity. The demands upon this college are so great that in 1930 it turned away over 250 young people when the capacity for the entering class had been received.

In North Carolina is our Country Life Academy at Star, functioning on the Danish Folk School plan and doing foundation work for the educationally underprivileged from rural communities.

Then, at Elon College, North Carolina, we have our "Harvard of the Southeast," with its adequate and attractive permanent buildings and with its classic setting and challenging spirit. Its heavy debt is a credit, for it means that there has been a group big enough to dare to face a great educational need by putting in a splendid material equipment. Its nearly 400 students; its location centering in a large church territory; its note not only for its regular courses, but also for its Christian educational emphasis in a specially equipped building where men and women have the advantages of preparing for definite service; all of these contribute to make it a great school.

From academy and college work the transition for seminary training is now possible in the same general territory through our Atlanta Seminary Foundation affiliation with the Vanderbilt University School of Religion. Here in a university environment, with a total student enrollment of over 5,000, there is an open door for preparation of an attractive and vital character for the ministry of the Gospel.

E-D-I-T-O-R-I-A-L**EDITOR****J. O. ATKINSON, ELON COLLEGE, N. C.****ASSOCIATE EDITOR****E. C. GILLETTE****117 W. Forsyth Street, Jacksonville, Fla.****CONTRIBUTING EDITORS****W. W. STALEY****W. A. HARPER****S. C. HARRELL****J. E. McCAULEY****NEWS EDITOR****W. C. WICKER****PRINCIPLES OF THE CHRISTIAN CHURCH.**

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

RELIGION AND LIFE.

There may seem to be a tendency to disregard religion and to lay small emphasis on principles and teachings that were valid in other days. This writer's conviction is that this tendency is accounted for, in a measure, by an effort to translate religion in terms of life. We are at grips with perplexing and distracting problems, but we have not forgotten, and cannot forget, that our surest intuition is for religion and that our deepest instincts are religious. These instincts and intuitions hold us to the fundamental fact of God; that at the base and foundation of things is God, and that He is supreme.

In a recent sermon, Dr. W. G. Sargent, of Providence, R. I., dwelling on Moffatt's translation of Matthew 6:25: 'Surely, life means more than food,' very pertinently declares that "The philosophers of our day who insist upon the validity of intuition and the intuitional process seem to have much in common with Jesus—at least in his manner of approach to truth. He never sought to prove the existence of God. He took it for granted. *Ye believe in God; believe also in Me.* We do not need to prove that God is; certainly not by logical processes. We know he is because we are what we are. Never would there have been in the human heart a sense of dependence and responsibility, nor yet the unaided urge to worship if God were not. Religion is the native thing. It is the most normal thing in life. As Henry Drummond used to say: 'I like religion, it fits so well into all the folds of man's being.'"

The many who differ in their speculative theories, and even some who indulge their doubts, are nevertheless making a desperate attempt to translate religion in terms of life, so that the every-day attitude and activity of mind, body and soul may reflect the life of God and the love of God in their lives. Back of the disregard of many theories and much preaching, there is a soul seeking the way of life, even the life of Him Who said, "I am the way, the truth and the life."

Dr. G. Campbell Morgan has pointed out the necessity of "practicing the presence of God," the daily and constant desire and effort to make God real, and to make His goodness and His righteousness transparent in our conduct. It may be after all that our age is driving us back to the real fundamentals of human nature and of God, and that as we live and move in Him, we realize the best in our own lives and in the life of God. Quoting Dr. Sargent again:

"And religion is designed to assure us of our great heritage—possibilities of God-likeness. Because we are part and parcel of Him, life's purpose is to realize more and more of the divinity that lures us with its possibility. They who trust and abide in God *most*, attain the largest inheritance of life's riches. The soul may accept a lower aim than that. It may select lesser values. But any man or woman whose life is dedicated to the service of God knows life at its best."

Knowing, living life at its best—that is religion in terms of reality.

J. O. A.

THE "CHALLENGE OF CHANGE."

Let us hope, and believe, that the changes going on throughout the world are for good, and constitute a challenge to the morally inclined and the spiritually minded. These changes are so enormous and frequent that we are no longer appalled, scarcely amazed, by them.

Note a few of these among the nations the past year. How many SUN readers would be able, off-hand, to recall that in 1931 "The British Empire," the most mighty and extensive political organization in the world, changed its name and status, and in its stead there was born and labelled in history "The British Commonwealth of Nations"? This will likely go down in history as one of the epochs of 1931, since it will be erroneous henceforth to speak of the British Empire, and we shall have to say "The British Commonwealth (of Nations)." This means that instead of an "Empire," a Commonwealth of many languages, colors and ideals has come to be.

1931 saw the last great stronghold of Roman Catholicism, nationally speaking, pass out, and the Monarchy of Spain, which it had held for centuries, gave way, and the Republic of Spain came to be. Spain now has a Constitution of the most liberal type and, with her king dethroned, she has a president and a congress, all elected by the people.

The face and situation of the earth in the Orient has been changing. Japan and China coming to grips in Manchuria and the Chinese government, as such, crumbling, in preparation, seemingly, for a unified and centralized government.

Germany, once the strongest of the strong, has been on the brink of financial ruin and disaster, and was only staid therefrom by the strong hand and great help of the United States and other nations—a thing unprecedented in history, that of nations willfully coming together to save another nation from ruin.

Over the year 1931, Italy takes a somersault, and, instead of rattling the sword," becomes the

first to propose to the nations a rest from armaments and from further military expenditures.

We little realize the revolution through which Russia is passing, in her vast and unprecedented adventure in communism, and her attempt to build a nation and a people without God. Denying all authority, except such as the community may hold, and the government may represent, a nation undertakes to construct, and carry on, its whole economic and civil system without acknowledging authority in power beyond itself.

These changes throughout the world receive but scant and passing notice from us because of the constant changes in economic outlook and prospects about us. Our own nation, our own people, are undergoing changes so rapidly that we can hardly take note of them. Surely, we are living in a changing world.

But there is One who changeth not, and through these changes He is calling long and loud to us to build on that sure foundation, that faith which cannot be swept away.

We may take courage and counsel with Him and find the way out of our bewilderment by trusting in Him, Who never forsakes and Whose wisdom alone is sufficient for these and all times.

J. O. A.

A REAL BENEFACTOR.

The passing, recently, of Julius Rosenwald, gives new emphasis to the name and achievements of a great soul. Though an orthodox Jew, in the manner born and after the manner brought up, he was one of the most benevolent of our human kind, and gave very wisely of his millions for the uplift of mankind. His donations were, in no measure, limited to Jews, nor even to whites. Under the influence of Booker T. Washington, he became acquainted with the Negro situation in the South, and by working with the States and with the Negroes themselves, he built more than 5,000 schools in the South which accommodated 650,000 children. In addition to this, he gave to Negro institutions of higher education and established a \$30,000,000 fund (for the benefit of mankind). Sanitariums, health centers and hospitals, as well as industrial institutions, libraries and schools received his beneficence. In dying, he left an estate valued at \$20,000,000, of which amount \$9,000,000 goes to members of his family, near and remote, and the other \$11,000,000 in benefactions to mankind. It is doubtful if any philanthropist gave his money with more wisdom and intelligence and got larger returns therefrom than did this benevolent Jew. One feels like saying of him as the Master said of Nathaniel, "Behold an Israelite, indeed, in whom there is no guile."

J. O. A.

OBLIGATIONS AND OBLIGORS.

There are two kinds of obligations: one is voluntary in which a promise is made to perform a certain task; and the other, in which self-chosen relations imposes obligations upon individuals. If a purchase is made on credit, that places the debtor under obligation to the creditor. If one resides in a community that has certain laws or rules to control residents that puts the individual under obligation to conform to the law, rule, or custom under which he has chosen to live. Obligations are as numerous as promises and laws. It is plain that a personal promise places an obligation upon the obligor to meet the requirements of that promise.

All unpaid accounts are unfilled obligations; and the world is full of them. This is just as true of corporations and States as it is of individuals. Such unpaid accounts become debts;

and when such debts accumulate, confidence is weakened and depression follows.

The present condition of the financial world is that of debts beyond the capability of obligors to pay. If the debts of the world, of individuals, corporations, cities, States, and nations, could be paid in January, February would usher in good times. The lesson for all to learn is to keep out of debt. The world is not in debt for necessities, but for what was not needed. The nations are in debt for war and not for bread. Many people are in debt for luxuries and not for necessities. "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." (Romans 13:8.) Keeping this law would restore prosperity, and strengthen faith in God, in man, and business.

When one unites with the church it places him under obligation to the church, to attend, to live the Christian life, and to support it. "Lay by in store as God hath prospered him, that there be no gatherings when I come." (I. Cor. 16:2.) And when a law is passed by the State, it puts all citizens under obligation to obey that law. People who buy or use intoxicating liquor, while the Prohibition law exists, are law-breakers as much as bootleggers. If the world would obey law, keep out of debt, and love one another, hard times would be unknown. W. W. S.

THE LOST SENSE OF SIN.

In these days men do not think seriously of sin. With a wave of the hand it is dismissed as a weakness or indiscretion, instead of being viewed as a tragedy. Modern thought has presented God altogether as a Father, and because we have a superficial interpretation of fatherhood, and have failed to show men all that love means in God, man's view of sin is distorted. Love is not simply a sloppy sentimentalism; love can blaze and burn when occasion demands. Sin, to a loving and holy God, is a greater evil than suffering. While modern thought may have quenched the fires of hell, yet God, being what he is, will pass judgment upon sin, and punishment will be meted out.

The modern scientific teaching as to the origin of the world and of man has given to the age a new idea of the question of sin and its origin. We learn from medical science and from physical inquiry that suggestion plays an enormous part in human life. A new idea of sin has sprung into life since the propagation, during the past few decades, of the Darwinian thesis. This idea consists in the conviction that men and women are animals, that animal passions are not only natural and necessary, but superior to moral law; that God is at most an indefinite hypothesis. This idea is spreading rapidly among the multitudes, and out of it has grown a new psychology that man is not morally responsible for the sins he may have committed.

Under such teaching, morality can go but into the melting pot. Already it has carried us so far that many are challenging the authority of moral law. Because of the lost sense of the sovereignty of God in modern thought, people are daring to ask, What right has a holy God to impose moral conditions upon men? What right has God to set up standards of right and wrong for human life, if God is so holy that he has never stood within its conditions and never felt its temptations? The Gospel of the Incarnation alone can answer these questions. God came in the person of Jesus to stand within our conditions, to be tempted in all points as we are, yet without sin, that he might secure for himself the moral leadership of humanity, the full sovereignty of the Redeemer.

We have lost the sense of sin because we are

losing the sense of God. When men are in doubt of the reality of a personal God, when they have lost their sense of the presence of God, naturally they lose the sense of sin and do not feel the need of forgiveness of sin. As we minimize the greatness of God we minimize the awfulness of sin. God never makes light of sin. The measure of God's horror against sin is found in the tremendous truth that "God was in Christ reconciling the world unto himself." The utilitarian philosophy of life of the twentieth century has produced a tendency to minimize God and exalt man. We are lifting ourselves up so high that we cannot see the Lord high and lifted up. With the loss of the vision of God there comes a corresponding loss of the sense of sin. Much of the new philosophy has reduced God to a mere principle or force or law locked up in nature. God being no longer real, his holiness is not vital.

Because of our enlarged freedom there has been a breaking down of many accepted standards. Multiplicity of material things, has made life so comfortable and has so magnified selfishness that man feels little need of God and salvation in Jesus Christ. The roots of our lives have gone down into soil which is not conducive to a growing conviction of sin. And the Church is not wholly blameless for the conditions that face us, with reference to our lost sense of sin. The Church has been too much concerned with another life; her major concern has been in that direction. As a result the present world was largely left to the shaping of science, with new business and new conditions arising. The new civilization which science is building is without any sense of conscious responsibility to human ideals. It is being built without the aim of satisfying the human ideals of a complete life. The Christian religion has a dynamic in it that transforms life and character here in this present life, and makes life complete, and must be linked with the scientific spirit, if human ideals are preserved and happiness brought to the race. Education alone will not suffice. How obvious is the depravity of many of the educated. Men must be changed in their souls. Science is definitely committed to the spirit of social progress. The bodies of men can be refined by our modern education. But the souls of men cannot be massed, cannot be changed by legislation or altered by a shibboleth of political faith. It is in their souls, not in their bodies, that men are either happy or sad, righteous or sinful. A new strength, a strength from outside us, a supernatural strength, the mystical strength that flows into the soul of man from a union of his will with God's—this is alone that which cleanses the heart and fortifies the soul in virtue.—*Nash-vill Christian Advocate.*

A COURAGEOUS CHOICE.

President Hoover's appointment of President Mary E. Woolley of Mount Holyoke College as a member of the group officially representing the United States at the coming Disarmament Conference, honors an estimable woman and naturally gives pleasure to the religious and educational circles of which Miss Woolley is so distinguished a member. But our satisfaction in the President's action, and our appreciation of all that lies back of it, have much profounder reasons than the fact that Miss Woolley is a fellow-Congregationalist, a former contributing editor of this paper, and an important leader in the field of education for women as it has been associated with the religious atmosphere and influences of New England.

First of all, President Hoover deserves great credit for appointing a woman. Women have

suffered above all others from the horror and desolation of war, which in the main has been an institution run and controlled by men, and concerning which women have had little choice—except to provide the chief material, their sons, with which wars have been waged. It is time that women had a voice and a part in the determining councils that make or prevent war.

Second, the President is worthy of high praise for the type and quality of the woman whom he has chosen for this task and responsibility. With the country producing a crop of female politicians-on-the-make, who differ little in general type from the poorest sort of self-seeking and party-serving male politician as we have known him; and with a large number of women of ability, ambitious for public place and preferment, whose ideals are only a slight stage above those of the conventional political type; it means a great deal that the President should choose among all the women in the country, a woman whose distinctive qualifications are moral and spiritual, as well as intellectual, a woman as notable for her fineness and strength of character as for her knowledge of affairs, her breadth of outlook and her political ability. The choice is upon the very highest plane.

And in the third place, one finds in the President's selection of Miss Woolley commendable evidence of his own intense sincerity in this business of disarmament. Whatever the adverse and hostile forces with which President Hoover has to contend in the militaristic jingoism of the country at large, his political foes watching every loophole for attack, and the reactionary influences within his own party, his own aspirations and purposes stand clearly revealed. Integrity of purpose and genuine courage are alike manifested in his decision to send to the disarmament Conference a woman whose alliance with the general movement for international peace, and with the specific agencies in which that movement has found expression, has been as marked as in the case of Miss Woolley. With the possible exception of Jane Addams, no woman of equal prominence in America, judged by her general activities and by her persistent and consistent public utterances, stands more unreservedly committed to the cause of peace and disarmament than does Mary E. Woolley. If disarmament is the real purpose of the conference, and if disarmament is the honest hope and aim of this country in being represented there, it is people like Miss Woolley who ought to be our logical representatives. We congratulate President Hoover upon the spirit he has shown in sending to a peace conference a woman so thoroughly qualified by her devotion to the cause of peace.

To congratulate Miss Woolley upon the honor seems hardly adequate. No one, more than herself, realizes that she has been called to a mission in which outward honor pales before the sense of solemn trust. We congratulate her in terms of sympathy for the heavy burden she is about to bear, and in prayer that God will give her grace, wisdom and strength in the task of representing and expressing, in the place where it will be both most difficult and most needed, the idealism of a Christian woman—an idealism that is inseparable from the true American ideal of a democracy founded upon the essential principle that the welfare of nations and people depends ultimately, not upon might nor strife, but upon liberty and righteousness established in, and establishing, law and order. It is the greatest public and official opportunity a woman has yet had to make her contribution to the goal of bringing world order out of the chaos of international rivalry and distrust.—*The Congregationalist and Herald of Gospel Liberty.*

CONTRIBUTIONS

SUFFOLK LETTER.

Social life and family life fit in very well with religious life; in fact, they can not be well separated. On Tuesday night, January 12th, at the home of Mr. and Mrs. A. D. Bowen, Brewer Street in Suffolk, a demonstration of this idea was carried out to perfection. Mrs. Bowen, the daughter of Mrs. Carr, the relict of Deacon S. Junius Carr, of the Suffolk Christian Church, invited her mother over to her house.

Mrs. Carr keeps a good boarding house on West Washington Street, only a few doors from Mr. Bowen's residence. The next day was Mrs. Carr's birthday, and it was a scheme, on the part of Mrs. Bowen, her sister, Mrs. Annie Titus, other members of the family and friends to give Mrs. Carr a surprise birthday party the night before that day, and the occasion was not only a surprise, but a joyous time for all who were present.

When the company of 38 entered the Bowen home with many congratulations and many presents, Mrs. Carr was overcome with surprise and thankful feelings. Boarders from her house, led by Rev. E. C. Dean, pastor of West End Baptist Church, relatives and other friends, gathered in a group and seated around a table upon which the presents were piled and remained quiet until the presents were uncovered and cards of good wishes read by Mrs. Titus. Many useful and precious gifts were opened and sweet cards made moments rich with ties of love and good wishes. Many useful articles as well as beautiful ones were exhibited. It was interesting to see Mrs. Carr seated by that table and to note the grateful emotions that filled her heart. The room was full of joy; and the givers seemed to be as happy as the receiver; and the Bible says, "it is more blessed to give than to receive." (Acts 20:35.) Anyway, it was one happy throng in a religious mood.

After the interesting experience the party was invited into the dining room where delicious delicacies were served and where a cake was in the center of the table lighted with seventy-three candles. Rev. W. W. Staley invoked the divine blessing and Rev. E. C. Dean read the following composed by the daughter, Mrs. Annie Titus:

"On your birthday of seventy-three,
We are here, Mother, as we said we would be:
We are here to frolic, sing and play,
To help make happy, your birthday.
As the years roll by and you older grow,
We love you better as you surely know.
Now, we will ask Dr. Staley to pray,
Thanking God for Mother so lovely and gay."

Raising a family and keeping boarders, when done religiously, does not take all the joy out of life, but adds new occasions for fellowship, love and sweet feelings of family, religious, and social life, all in one rich evening, more thoroughly experienced than successfully described. It was a tribute to Mother that gladdened her heart, enriched her life, and filled all present with a deeper sense of family affection and Christian love.

W. W. STALEY.

APPLE'S CHAPEL.

Thinking perhaps many would like to hear through THE SUN, how Apple's Chapel is getting on, I give some briefs from this church.

First, our newly chosen pastor, Rev. H. E. Crutchfield, has started off fine by entering the work here in an active and consecrated way.

He comes to us well qualified as a pastor, and with the cooperation of the church, we expect great things to come to pass in honoring the Lord. He is young and energetic and has a happy way of presenting the different enterprises of the Church at large to the local church.

Apple's Chapel is nearly 100 years old, and we are worshiping in the third house—a modern brick building.

Here we have a great many young people and children. These constitute the church's wealth and strength, and this is true of a community as well as a church, especially where they are being given Christian citizenship training.

The Sunday School is open all the year, and is active in all departments.

It would be hard to find a more active and devoted superintendent than Bro. James A. Cook. He is always alert and ready to make the Sunday School more efficient and interesting. He has a splendid corps of teachers, who make their class-work interesting and profitable.

The Sunday School is doing a great and lasting good. In proof of this, is the fact that a large majority of the converts each year in the church come out of the Sunday school.

I wish a prosperous New Year to all.

D. E. MICHAEL.

OUR WASHINGTON WINDOW.

In the twelfth chapter and the second verse of a little volume sometimes referred to as *The Book of the Going Forth*, these words occur: "This month shall be unto you the beginning of months; it shall be the first month of the year to you." The writer went on a visitation in his capacity as a minister-at-large, for the first time in the first month of the year to the "Land of the Sky." Often in summer time has he wended his way thither, but for the first time in winter, Robert E. Lee Hall and the other buildings, and the lovely grounds associated with the Blue Ridge Conference, were seen from Black Mountain. For the first time in winter was sighted the sunrise lighting up with golden glow the foliage along the mountain ranges. Then at sunset the eventide coloring in all its beauty, while in between were the daylight hours of the first Sunday of the first month of the New Year.

Three hundred and sixty-five days are to be ours in this New Year. Just what are we going to put into them, and will the extra day enlarge in a special manner our human efforts and our spiritual horizons? Have we, beginning at the midnight hour of yesterday's year, or at the early dawn of what a little while before was tomorrow's year, been getting ready each hour in a bigger way to do real things? The old-time prophet said, "The people that know their God shall be strong and do exploits." Cyrus Hamlin faced the challenge of his own words, "Let me fail in trying to do something rather than to sit still and do nothing." In such a spirit we can face confidently the avenue of human knowledge and service, for we learn by doing.

The work of the man of Nazareth abides, and that which has like meaning in our lives is also eternal. The truth which the years do not make old, is always united with the joy of the life of actual doing. Facing that which counts for most, judging life by its best, standing for something definite, making service the big thing, we shall discover what it really means to know God. Then we shall estimate every life by its best,

and with a splendid passion of unselfishness, go after things that need to be done.

The essential Christian message meets human needs. Definite, concrete, sincere, it comprehends that which men live by and work for. It meets the experiences of common circumstances and daily routine. Too often we let trifles trouble us. We permit life's irritations to spoil some of our days. Sometimes we need to examine and challenge our very words. If only we were so made that we had to stop talking when we stopped thinking! Are we getting out of the passing years as much as we should? Are we inefficient a good deal of the time? Have we the faith and hope and cheer we ought to possess? Have we a large share in the open mind, the broad sympathies and kindled hearts that can be ours, and through us become the possession of others?

Facing our World Program for united service, these momentous days of the Eternal, call for a consecration of personal life entering into all forms of Christian activity. Taking the Eternal Spirit into our lives, means putting our lives into the Master's way of life. It is not only a matter of problem and challenge, but of privilege and obligation. Putting ourselves where folks can find us, there will come to us the awakening to self-forgetting service; the utilization of undreamed powers. Whenever we serve in this way, we not only follow Jesus' example, but extend his life.

The opportunity to make religion real is ours, and apart from what religion means, is there anything that is worth while? We need to live up to what has been called "The church of the minimum creed and the maximum deed." The eternal experiences of Jesus are those of the world today. They still give meaning to life. They call for a new emphasis on Christian education and a new standard for stewardship in living and giving. Very early in the year there came to me from one of my associates in service, these words, "I am the New Year, pure and unstained, fresh from the hands of God, with twelve months of soothing rain and sunshine glorious; days for work and rest, nights for peaceful slumber. All that I have to give with love unspoken; all that I ask of you—keep the faith unbroken."

W. KNIGHTON BLOOM.

VALLEY LETTER.

The last session of the Virginia Valley Central Conference, held at Mt. Olivet (G), in August, was not favored with an invitation for a meeting place next August. Accordingly, the selecting a place for our next August session was left in the hands of the Executive Committee. This committee had a meeting recently at which invitations from Whistler's Chapel and Winchester were considered, the vote being in favor of Winchester.

Selecting the time and place for the mid-year session was also the business of the Executive Committee. An invitation was presented from Palmyra, but the majority of the committee felt that as Bethlehem was more easily reached by the most of our people, it would be better to meet at Bethlehem. The time agreed upon is Thursday, March 10th.

A. W. ANDES.

We have been running several columns of "Obituaries" recently in an effort to catch up. As far as the fitting of copy would allow, these have been published in the order received. The thought comes to us as we pen this, how nice it would be to say some of these good things about our friends while they are here to read them. Why not try it?

YOUTH.

By JOHN ALLEN HUDSON.

Youth has been called the isthmus between two extremes. It is life's unsettled age. It is the time of illusions and dreams—not exclusively so, but predominantly so. It is just a part of the providential scheme of life and is destined to come like the thought of love that Longfellow expressed in these words:

Like Dian's kiss, unasked, unsought,
Love gives itself, but is not bought;
Nor voice, nor sound betrays
Its deep, impassioned gaze.

It comes—the beautiful, the free,
The crown of all humanity—
In silence and alone
To seek the elected one.

It is the sense of expectancy and of destiny that is thus placed in youth that causes it to be the age of expectancy and dreams. While there are other ages of hope, and there comes at last the age of harvest, yet youth is the age of hope more than any other. Many an old man has been able to retain the faculty of the buoyancy of youth, and it is a compliment to any one in later years to be able to retain this power, for it is the spice of life and can make life livable in the midst of grim realities. But while hope is for every age, it is more especially the province of the age of youth.

Hope humbly then; with trembling pinions soar;
Wait the great teacher death, and God adore.
What future bliss, he gives not thee to know;
But gives that hope to be thy blessing now.
Hope springs eternal in the human breast;
Man never is, but always to be blest;
The soul, uneasy and confined from home,
Rests and expatiates in a life to come.

Many, many times youth is extremely impatient and is straining at the leash, undertaking to walk into the portals of the experience of life, and reckless enough, Samsonlike, if delayed, to undertake to pull down the pillars of life forthwith. Not only is it the age of experience and oftentimes of rashness, but it happens to be the age of extreme sensibility. And many a youth is like a story of South American flower, which, if touched, will fold its petals away from the obtruding hand. This sensibility of youth has sometimes been called the "inferiority complex," which is only partly true. The wit who writes the pieces, "Mutter and Mumble," said in a recent piece that an ostrich of his felt so inferior that he would notice nothing larger than a canary. And sometimes an extreme sensibility will cause a youth to circumscribe his powers and make him unequal to the task of meeting the world face to face. A sensitive person of this kind needs to undertake to overcome this peculiarity. Sometimes it is a battle between the need of overcoming this constraint, or so-called "inferiority complex," and the recklessness that would characterize the age of youth. It is this uncertainty in youth that is like the isthmus between two extremes—the trepidation imposed by inability to meet the issues of life (which makes up the sensitive part that is related to childhood) and the recklessness of courage (that is the action of maturity and independence). These are the two features that are joined by the isthmus of youth.

Youth, again, is the age at which either the boy or the girl is undertaking to get feet on the solid ground of experience, and to take the head away from the mists and uncertainties of life; it is, therefore, the time at which the experience is the great teacher. And the sensibility to which I have made allusion is in this adage: "The burnt child fears the fire." Therefore, life has two features: that of dulling sensibilities under the firm philosophy that it must be so for one's own

good, and, on the other hand, action at whatever cost, because, after all, action is an undisputed factor of life. As a celebrated playwright, Channing Pollack, said in a recent survey of his most priceless assets, that one of these was the ability to work and to enjoy it, so life comes to that point. The youth realizes that he must act in spite of his tender sensibilities, and to the extent that he is able to overcome the "inferiority complex" he becomes a person of action and, therefore, of success.

Whatever the despair may be or however great, youth is as inevitable as the rise and fall of the tides, as the flowing of the rivers, or as the forces of gravity. The mysterious Hand that fashioned nature on such a vast scale that causes the young bird, untaught, to build her nest by the power of instinct, or that causes sweet song of mating in the time of nidification, has inspired the irresistible longings and ambitions of youth. The underlying force is being driven to the surface through many misgivings; and whatever the doubts and trepidations, it is the old story of independent life aching into the void of personal experience and destiny. Any one, therefore, who views the uncertainties of youth and stops to

appreciate the underlying and God-ordered force, ought to be charitable toward the mistakes of youth. It is very much like a noted divine of New England said not long since of his son who was then in university. Some one asked him how his son was getting along, and he replied, with a wink at his foibles, that the young man in question was an agnostic just then. But with his broad tolerance and understanding, he realized that this was but a temporary aberration caused by this age of uncertainty. It is strangely true that this period between late adolescence and early maturity is the age at which doubts are the most apt to creep in. While such might happen at other periods of life, this is the time when faith is the most apt to be upset.

The youth who doubts his own power and has misgivings concerning his own success needs encouragement.

The youth who is inclined to be sluggish and has not a capacity for work needs to be prodded into stern activity.

The youth whose sensibilities are extremely acute needs to acquire the defiance of recklessness.

The youth who dreams and is willing to dream
(Continued on page 15.)

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eth for the courts of the LORD: my
heart and my flesh crieth out for the
living God.

10 Mercy and truth
gather; righteousness
kissed each other,
11 Truth shall spin

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9 Behold, "O God our shield, and \$5.00
look upon the face of thine anointed.
10 For a day in thy courts is better
2 or, all

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8 Take the sum of all the
years old when he began to

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14 Like sheep they are laid in
grave; death shall feed on th

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

Blessed Creator, Ruler of the nations, sin is rampant and souls are being tried. At this time when for each of us the New Year embraces a new chance, we pray Thee relieve economic pressure, equalize opportunity to earn, rid men's minds of evil plotting. Thou Who carest for men's needs, give to Thy representatives serious concern for the character of men's deeds. Put more conscience and care into civil leadership. And strengthen, Father, the Christian's purpose and promise to keep close to the path of Jesus' earthly tread—the only path that is safe for salvation. For Jesus' sake. Amen. L.

MEN AND MISSIONS.

It is anomalous indeed that Missions, the world's greatest task, and Christianity's most unselfish undertaking, are considered by many to be quite "effeminate." If ever there was a man's job, it is that of Missions. It's the most stupendous task undertaken by man, being the one world-wide task which God commissioned man to undertake. And yet we have Women's Missionary Societies and very few Men's Missionary Societies. Why should Missions be relegated to those who many men are pleased to call "the weaker sex"?

These thoughts are brought to mind by a recent leaflet entitled, "Missionary Education Among Men." Commenting on this leaflet, J. R. Scotford, in the *Congregationalist and Herald of Gospel Liberty*, very aptly said:

"Once the word 'missionary society' had as feminine a connotation to the man on the street as does the Martha Washington Hotel to a New Yorker, or the *Ladies' Home Journal* to the world at large. A mere man may visit the former institution, but he can't take his ease and sleep there, while the 'stronger sex' reads the latter periodical only by stealth. The tides of the time are creating a greater interest in other lands and races on the part of the men. Through the luncheon club and their reading, men are getting a wider notion of the world and its needs. Missions on their part are becoming less sentimental, less theological, but more practical and broadly philosophical. When properly presented, modern missions have a real appeal to modern men."

This writer expects the day when the whole Church will be a Missionary Society. This is the aim for which we should strive and the consummation to which we should look. Until that time arrives, every man should regard Missions as his task, and if he cannot have a part in a Woman's Missionary Society, he can, at least, take the part of membership therein, and in every possible way encourage the world-wide work of Missions. The biggest, as well as the best and most manly Christ-like task on earth, is that Missionary task. J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 16, 1932.

Sunday Schools.

Previously acknowledged since Sept. 1 ...	\$ 1,355.23
Winchester, Va.	5.00
Palm St., Greensboro, N. C.	4.17
Mayland, Broadway, Va.	1.82
Holland, Va.	8.00
South Norfolk, Va.	8.38
Morrisville, N. C.	1.00

Linville, Va.	7.05
Apple's Chapel, Brown Summit, N. C.	4.05
Total	\$ 1,394.70

Dollar-a Month Club.

Previously acknowledged since Sept. 1 ...	\$ 128.75
Miss Irene Headley, Winchester, Va., (Winchester Church)	1.00
Total	\$ 129.75

Individuals and Churches.

Previously acknowledged since Sept. 1 ...	\$ 641.57
"A Friend"	1.00
Dr. and Mrs. H. T. Floyd, Oteen, N. C. ...	10.00
L. C. Huffines, Guilford College, N. C. ...	1.00
John R. Foster, Burlington, N. C.	1.00
Mrs. Sallie Hattman, Coleridge, N. C.	1.00
Mrs. J. B. Craven, Coleridge, N. C.	1.00
A. R. VanCleave, Elon College, N. C.	2.00
D. W. Gilliam, Reidsville, N. C.	1.00
M. H. Thomas, Harrisonburg, Va.	5.00
Miss Edith Walker, Burlington, N. C.	1.00
Total	\$ 665.57

Summary.

Previously acknowledged since Sept. 1 ...	\$ 8,327.71
Sunday Schools, regular, Jan. 16, 1932 ...	39.47
Dollar-a-Month Club, Jan. 16, 1932	1.00
Individual and Churches, Jan. 16, 1932 ...	24.00
Total	\$ 8,392.18

J. O. ATKINSON, Sec'y.

FIRST QUARTERLY REPORT, 1932.

Report of the Woman's Board of the N. C. C. Conference for quarter ending Dec. 31, 1931:

Women's Societies.

1. Antioch	\$ 1.90
2. Burlington	104.96
3. Catawba Springs	10.00
4. Chapel Hill	2.25
5. Durham	72.30
6. Elon College	2.30
7. Greensboro	76.60
8. Hanks Chapel	3.30
9. Haw River	7.81
10. Ingram	4.00
11. Lynchburg	7.32
12. Mt. Bethel	2.00
13. Mt. Zion	2.00
14. New Hope	3.30
15. New Lebanon	11.30
16. Piney Plains	4.00
17. Providence Memorial	5.00
18. Pleasant Hill	5.45
19. Pleasant Ridge	9.00
20. Randleman	1.25
21. Seagrove	1.00
22. Turner's Chapel	15.90
23. Virgilina (Union)	9.40
Total	\$ 362.34

Young People's Societies.

1. Durham	12.37
2. Greensboro	15.00
Total	\$ 27.37

Willing Workers.

1. Durham	6.84
2. Durham, Jr.	6.32
Total	\$ 13.16

Cradle Roll.

1. Turner's Chapel	1.00
Total Receipts	\$ 403.87

Disbursements.

Jan. 15. To Mrs H. S. Hardecastle .	\$ 394.70
A. D. Pate Co., Printing	9.17
Total	\$ 403.87

MRS. W. R. SELLARS, Treas.

PROGRAM.

PROGRAM, SECOND SESSION, FIFTH SUNDAY MEETING.

First Christian Church, Roanoke, Ala., Jan. 31, 1932.
9:45—Sunday School.....C. J. Hester, Supt.

Morning

10:45—DevotionalRev. W. T. Meachan
10:50—Enrollment of Representatives.

A Greater Church Program.

11:00—"The Importance of Regular Church Attendance"L. H. Huey
11:10—"Developing the Talent of Youth Through Christian Endeavor"....Prof. Eugene Causey
11:20—"Winning Souls Through the Sunday School"Mrs. V. I. Carter
11:30—"Greater Reverence for the House of God"Prof. W. C. Edge
Rev. J. H. Dollar
11:50—"The Opportunity and Responsibility of the Church in the Present Crisis."

Dr. Frank E. Jenkins

12:10—Adjourned for Lunch.

Afternoon.

1:15—DevotionalRev. C. W. Carter
1:20—"Financing the Church Under the Present Depression"Dr. J. T. Clack
Miss Sallie Poore, Rev. J. P. Bean
1:45—"Understanding Youth"W. K. Hood
Rev. John Taylor
2:05—"The Benefit of These Regular Fifth Sunday Meetings to the Local Church."
C. H. Mitchell, Rev. A. H. Sheppard,
Rev. G. R. Walker

2:30—Miscellaneous.
3:00—Adjourned.

O. O. MITCHELL, Pres.
G. H. VEAZEY, Sec'y.

MISSIONARY EDUCATION AMONG MEN.

The above is the title of a pamphlet just published by the Department on Missionary Education and World Friendship of the Congregational Education Society. It was prepared by the secretary of the committee, Rev. John L. Lobingier. This pamphlet recognizes the growing interest among men and aims to suggest methods by which men may cultivate an interest in world friendship or missions. It treats of ten points, as follows: "The World Friendship Institute," or "Church School of Missions," "The Men's Class," "The Men's Clubs or Brotherhoods," "Forums and Round Tables," "The Guest Book—and Guests," "The Every-Member Canvass," "Project Dinners," "Reading," with suggested lists of books for reading, "Vacation Time," with the possibility of attendance at Summer Conferences for adults. Finally, "Local Contacts," with the opportunities offered for personal contact with people of other races or nationalities.

These ten points may indicate that many of the men of our churches are at work in the field of missionary education to a greater extent than they had supposed. These points may also suggest certain new avenues by which men may be led toward missionary-mindedness and in which they may show themselves to be "World-Christians."

Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the book you want to study while you are living. There is but one such book in the world.—Joseph Cook.

THE W. C. T. U. AND PROHIBITION.

The National Woman's Christian Temperance Union today sent letters to senators and representatives discussing the recent charge of the Association Against the Prohibition Amendment that the W. C. T. U. is inconsistent in opposing resubmission of the Eighteenth Amendment.

The W. C. T. U. makes it plain that it has not changed its position relative to the liquor traffic; and says the resubmission idea is not bona fide, but a part of the wet propaganda against the Eighteenth Amendment to obscure the full benefits of prohibition even imperfectly observed and enforced. In place of resubmission the W. C. T. U. asks for better enforcement and observance. The organization also expresses the opinion that the resubmission drive will be accompanied by wet propaganda favoring violation of the law; and says that resubmission will not take prohibition out of politics.

"The real question involved is the liquor traffic," says the W. C. T. U. "It is a vastly different thing to submit to the people a constructive measure for bettering conditions, than to submit a subversive idea fraught with selective anarchy."

The W. C. T. U. letter said that as soon as prohibition was in the constitution:

"Former liquor manufacturers started a drive to modify, cripple, or repeal the national prohibition act. The Association Against the Prohibition Amendment, supported political and legislative drives for beer. Later, this organization found a way to free itself from the brewers by accepting millionaire financing from Wall Street wets and a wealthy class of society leaders. It spent freely to embarrass the government and drew the enthusiastic support of every scowflaw and liquor law breaker in America.

"The same organizations now proposing resubmission have organized and financed the move to destroy prohibition state by state. Wherever successful this policy has been a boon to illicit liquor dealers. No better proof is needed than the fact that in Illinois the drive to repeal the state enforcement law had one of its strongest supporters in Senator Dan Serritella, one of Scarface Al Capone's political leaders, sealer of weights and measures in William Hale Thompson's ruinous administration in Chicago."

The letter cites the claims of the drys as to the benefits of prohibition and ends with the following.

"Although the place of prohibition in politics is not under discussion, nevertheless, the subject is not far removed from our present consideration. Resubmission of the Eighteenth Amendment will not take prohibition out of politics but is likely to keep it there for many years. Prohibition was adopted fairly; it has stood all legal tests; yet its organized opponents continue their opposition. If the question is resubmitted and they lose again we have no assurance they will obey the law. To take prohibition out of politics, enforcement should be strengthened and the government should engage in a campaign of education to promote obedience."

MRS. G. B. BASS,
Hopewell, Va.

THE BIBLE AND THE WORLD'S NEED.

(A declaration by the Administrative Committee of the Federal Council of the Churches in America.)

The present state of the world, with its depression and confusion, is a summons calling us back to the Bible to learn its message, and forward with the Bible to make its message regnant in human life. More than ever in times of discouragement and perplexity we need its guidance.

In the Bible we are called to that faith in God and in the possibilities of life which is the deepest of our personal needs. We must gain its spirit of course and trust which can sustain us in even the most anxious and troubled hours. We must lay hold afresh of its unshakable assurance that a Divine purpose of love is at the heart of the universe and gives meaning to our human struggle.

In the Bible we are called to those standards of true living on which any abiding civilization must be built. We are called to place spiritual values above material gain, to care more for inner integrity of character than for external things. In a day when insidious forces encourage a selfish disregard of law and of the welfare of the community and weaken the sense of civic honor and high citizenship we need to catch anew the intense passion of the Bible for righteousness.

In the Bible we are called to the principles on which our social and economic structure must be built if it is most fully to serve the common good and permanently prosper. We must learn, more than we have yet learned, that we are "all members one of another." Those who are strong are to bear the burdens of the weak; those who have enough are to share in generous sympathy with those in need. If we follow the Bible, love and brotherhood and the spirit of cooperation will be made the touchstone of every aspect of organized society and no condition will be tolerated that create an underprivileged class, exploit any group for the advantage of another or magnify profit-seeking above the motive of service.

In the Bible we are called to the new way of life for the nations, for which the world in anguish waits. It teaches us to think of the world as one, since all mankind is the one family of God, and to cultivate a spirit of invincible goodwill toward people. Under its inspiration we dedicate ourselves to the achievement of a day when "nation shall no longer lift up sword against nation nor learn war any more."

All this, and more, indispensable to any real solution of the most crucial problems of our day, we find the Bible as the disclosure of the will of God, made supremely clear to us in its record of life and teaching and spirit of Jesus Christ. Now, as always, the Bible is the Word of God to us, bringing the needed message of personal and social salvation.

A CANADIAN PAPER ANSWERS SOME QUESTIONS.

Mr. Gifford Gordon, of Philadelphia, wrote the editor of *The Toronto Globe*, Canada, asking as to the operation of so-called government control in the Province of Ontario.

These questions and answers should be found highly interesting to any student of the liquor problem, and to anyone else at present, who reads the papers:

"Q. Is it your opinion that government control makes for real temperance?"

"A. No.

"Q. Does government control decrease or increase the consumption of liquor?"

"A. Liquor consumption has doubled in Ontario in two years.

"Q. Does government control decrease or increase number of drunken drivers of automobiles?"

"A. Drunken drivers have multiplied by ten, while cars doubled.

"Q. Have deaths from accidents due to drunken drivers increased under government control?"

"A. Yes, enormously.

"Q. Have industrial accidents decreased under government control?"

"A. No. Increasing 7 per cent faster than payrolls.

"Q. Has government control eliminated the bootlegger?"

"A. Large bootlegger eliminated. Small bootlegger multiplied.

"Q. Has government control proved any benefit to the young people?"

"A. No! No! No!"

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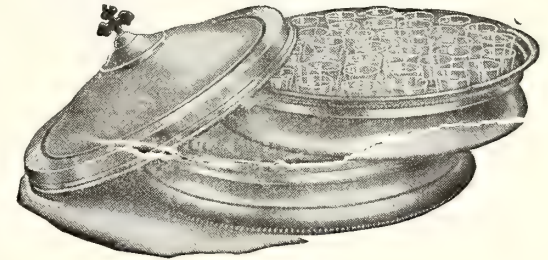
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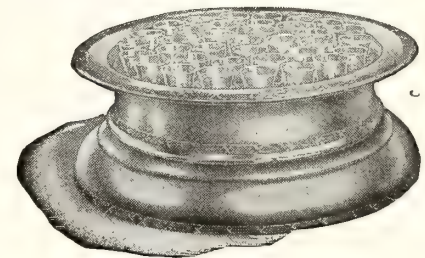
Tray No. 2—Interlocking, with 40 plain glasses \$7.00
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Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)

**Style No. 90.**

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). \$22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow rim.....\$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

HAS C. E. SEEN ITS BEST DAY? NO!

(By K. B. Hook, Director of Religious Education, of Virginia Valley Central Congregational-Christian Conference.)

Occasionally one meets, in the course of one's everyday life, a few who contend that the world is getting worse and worse. Others are not so emphatic as to the condition of affairs and yet while in their presence one cannot help feeling an atmosphere of pessimism. On the other hand it is not a rare thing to come in contact with men and women who are so full of the joy of living and so very optimistic as to the future that it be in their presence but a short time is an event to be remembered.

In these days of depression one often hears discussions and some times arguments concerning the future of various institutions. Will this bank close? Will that business organization be able to pull through the depression? Will it be possible for small colleges to maintain their existence? Is the church adequately caring for the spiritual needs of its members? And so they come. Some believe that the present-day institutions are inadequate; that it is only a matter of a few years until these present conditions will be so changed as to cause the utter downfall of many of our systems.

Does Christian Endeavor still have a part to play? There have been those who said this great movement was only a fad which would quickly disappear when the novelty of newness wore off. They were proved false prophets just as many who predicted the fall of the Church were false prophets. These would-be destroyers of the Church have died but that greatest of all earthly institutions lives and will continue to live.

But what of Christian Endeavor? Have there been those who believed in the inadequacy of this great organization as a training school in Christian citizenship and Christian service? Yes, some of the great thinkers of the past few years have felt that there must be some organization, an organization that will better meet the needs of modern youth.

Why, let us ask, cannot Christian Endeavor be changed, if it is inadequate, so that it will better meet the needs? Can it not be a general process of evolution rather than a thoughtless revolution? Must it not be a gradual and a thoughtful development that will best serve our young people? We believe that such will be the ultimate result. Things must be thought through before radical steps are taken.

It is very evident that Christian Endeavor is far from being a dead organization. Any organization that adds 2,707 new members; that brings 836 new converts to Jesus Christ; that organizes 117 new societies; that gives \$1,250 to denominational missions; that enrolls 416 persons in mission study classes; that trains 164 new C. E. experts; that adds 510 comrades of the Quiet Hour and 209 members to the Tenth Legion; whose officers travel 32,880 miles; make 424 talks; lead 64 conferences; attend 40 denominational conferences; attend 923 Christian Endeavor prayer meetings; attend 183 State, district, county and city executive-committee meetings and write 8,129 letters in one State during a short twelve months, is not yet ready to pass out of existence. These statistics repre-

sent the work in Virginia alone during the past C. E. year.

There is certainly something to an organization which interests our modern young people to the degree that they will miss two whole night's rest for the sake of driving to a district week-end conference and return when a hard week's work is ahead of them. A movement which commands the loyalty of modern youth to the extent that it will make great sacrifices of pleasure for a Christian Endeavor meeting is certainly a great movement.

To be specific, a young people's organization within the Church which can sponsor the most wholesome and enjoyable social life, which can compete with the best literary societies of secondary schools in preparing speakers, which can put on the best pageants and plays produced by amateurs, and which can maintain its grip on the hearts of young people as Christian Endeavor has done, is not a little matter to be scoffed at.

Sure, we shall be glad to see Christian Endeavor pass out of the picture when there comes something better to take its place. We want to be progressive but we desire to know that we have secured an organization superior to Christian Endeavor before we shall be willing to give up this great movement for the betterment of youth. Until that better substitute does appear, let us continue to expand the great work of Christian Endeavor not forgetting that its basis rests on the greater teachings of Christ and the Bible.

THE ALLIED FORCES ARE COMING.

Allied Youth, Allied Women, and Allied Men are coming. Since September 8th, leaders of the Allied Campaigners for Prohibition have been in the field. Visits are made in the principal cities in each State. During February and March the Campaigners will be in the South. In North Carolina they will visit Raleigh, Durham, Greensboro, Winston-Salem and Charlotte. Meetings are held in each town and an educational program is given. Two days' time is allotted to each city.

Mr. W. Roy Bregg, Southern Secretary of the Christian Endeavor, and known to many Christian and Congregational young people in the South, is acting as Executive Secretary. He will be glad to hear from those who would like further information about this campaign. Write him at 419 Fourth Avenue, New York City, care Allied Force for Prohibition.

TO HOLD CHRISTIAN ENDEAVOR RALLY.

Sunday afternoon, January 3, there came together in Strasburg, Va., an efficient group of young people. It was an Executive Committee meeting of the Western District. The chief purpose of this meeting was the final arrangements for a program for the Rally to be held at Harrisonburg, Sunday afternoon, January 31st.

After an hour's discussion of suggestions by the Executive Committee, it was decided to have a rather comprehensive program at the Rally, a program which should include typical C. E. meetings, discussion groups for officers, committees, pastors, and general discussion, special music, and many other worth-while features.

Western District is wide-awake this year under the leadership of Rene Matthews of the Congregational-Christian Church at Winchester.

MT. OLIVET CHRISTIAN ENDEAVOR.

Our Christian Endeavor Society held a very profitable meeting on January 10, the subject being "What Shall I Do With My Money?" The following scripture lessons were read:

1. Luke 12:13-21; 15:11-19—Carroll Vernon.
2. Luke 16:19-31—Winona Morris.
3. I. Tim. 6:17-19—Clarice Morris.
4. Matt. 6:19-21—Ethel Vernon.
5. Matt. 6:1-4—Allen Shifflett.
6. Luke 16:1-13—Francis Courtney.
7. I. John 3:17-18—Elphis Morris.
8. Talks by Eugenia Snow and E. S. Morris.
9. Poem by Margaret Morris, "We Keep What We Give Away."

The Christian Endeavor Society, during fifty years of its existence, has become a force for good citizenship, world peace and international fellowship. The results of Christian Endeavor's emphasis on service are already great, young men wearing the Christian Endeavor pin, are coming to the front in legislative bodies for square dealings and honest legislation.

Young business men and women are putting a wholesome type of religion into their work. The hookworm of the soul and sleeping-sickness of the heart are finding their germicide in the doctrine that consecrated activity is Christian Endeavor.

Now in this great work for the future we must give our time, talent, money and prayers that God's kingdom may grow. LOUISE DYE.

NEW CHRISTIAN ENDEAVOR SOCIETIES ORGANIZED IN THE VALLEY OF VIRGINIA.

In recent weeks there have been at least two Christian Endeavor Societies organized near Timberville and Detrick, Va., respectively.

One of these societies which was organized by K. B. Hood, C. E. World Representative and Publicity Agent for Western District, is in a Reformed Church located on the Shenandoah-Rockingham County line. This society has an enrollment of twenty-eight young people who are very enthusiastic over this new training for Christian citizenship, leadership, and service.

The Detrick Society is a community organization composed of members from the Church of the Brethren and Methodist churches of Detrick and the Brethren and Congregational-Christian Churches of Seven Fountains. Prof. Galen O. Wine, principal of the Detrick high school, is the able president of this new organization.

CHRISTIAN ENDEAVOR NOTES.

JANUARY 31, 1932.

"OUR CHURCH'S SERVICE FOR CHRIST."

For several years now the young people of the Christian Church have been, an organized and somewhat distinct group, accepting certain responsibilities. Several Conference groups of young people have pledged themselves to do certain tasks. Sometimes it has been the support of a missionary at home, sometimes a missionary abroad, sometimes the planning of Summer School courses or activities, sometimes the teaching of classes, or leading and helping in many other ways. Definite goals in relation to our Church papers and Worship and World Friendship have been set. Much more has been accomplished in this way than usually results under other methods. At least there is a check-up to find out just what young people are really doing.

This meeting is a good time to check up on just what the young people of your church know about the activities of the Church at home and in other communities. Christian Church Annuals, Year

(Continued from page 10.)

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

JESUS FEEDS THE MULTITUDE.

LESSON V.—JANUARY 31, 1932.

LESSON TEXT: John 6:1-13, 48-51.

GOLDEN TEXT: "Jesus said unto them, I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst."—John 6:35.

Introduction.

The lesson last Sunday dealt with incidents in Samaria. Jesus touched the springs of spiritual rebirth in the soul of the Samaritan woman. She, in turn, led many to Jesus. He was on his way to Galilee. The incidents of today's lesson take place in Galilee. Jesus' fame had spread until the multitudes sought him. He had taught them, giving those priceless sayings that are recorded in the sermon on the mount. The miracles of healing indicate that many found in Jesus some spiritual power that gave them release of mind and healing of body. He was popular with the people.

Hungry Multitudes.

Far and near the people had heard of Jesus and his disciples. The crowds pressed upon him. Five thousand men besides the women and children. What a crowd. How should they be fed? The popular evaluation of that time counted the men but not the women and children. A more Christian age counts also the women and children, not forgetting the babies. How could this great crowd be fed? Should some one go and purchase food for them? That would take money, and lots of it. The disciples seem not to have had enough money to feed them. Fortunately, there are other things of worth.

"There Is a Lad Here."

This boy was not important enough to count among the multitudes. He was not a man—only a boy. A disciple noticed him and finding that he had a lunch reported it to Jesus. Jesus had time for the children. He could use a boy and his lunch. How many boys there are around the churches and we fail to notice them; we are so busy with the men and women that we fail to see the boys. The Master saw worth in a boy with his lunch.

Feeding the Multitude.

Jesus gave thanks and distributed to the people. All were fed. Many teachers choose to dwell upon the miraculous element of the process. This seems to strengthen their faith. They focus upon the power and act of the divine. Perhaps our love for Jesus leads us to think in terms of too much wonder and mystery at times. At any rate, Jesus fed them. In the process he gave thanks and used the lunch of the lad. Some writers suggest that others had lunches with them. The act of the lad and of Jesus set the example and others shared until all were fed with food that satisfied their needs. This interpretation offers the practical suggestion for our present needs. There are millions of unemployed and hungry in the world today. How are they to be fed? Certainly, we are not going to wait for God to do it in a miraculous way. He has given to the world an abundance. Can the world give thanks and share it?

Man needs to recognize God in the material necessities and comforts of our daily lives. God is the Father of all. It is not his desire that any should perish. Too often man appropriates to himself that which God desires should be shared. We need a spiritual miracle that will enable us to so organize and administer the resources of the world that all may be fed.

Bread of Life.

Christians need the bread of life. If the Christians had more of the purpose of Jesus and spirit of his life, we could feed the multitudes that are now hungry. He shows us the way—he sets us the example. God's resources are abundant to care for all. What lack we? The spirit of sharing. Selfishness still dominates our lives in too many areas. Unselfish sharing is the spirit of Jesus. Can we grasp his larger purpose of brotherhood? There is room for the application of man's greatest talents that the social and economic problems of our complex civilization may come under the practical sway of the Giver of all life. We today may have a part in the glorious task of feeding the multitudes. Let us use the lad, too.

CHRISTIAN ENDEAVOR NOTES.

(Continued on page 11.)

Books, and literature from Mission offices and other Church offices will be of great help to those who are not already well informed on just what our Church has been doing.

It is important that each church do what it can, but too much emphasis on denominational programs and projects may not be for the best in the long run. Especially in our work in other countries denominationalism has proved to be confusing. We should be glad if we have accomplished something in the Kingdom's work, but it should be our resolution from now on to break down as rapidly as possible the barriers of denominationalism.

Interesting leaflets on the work of the Congregational-Christian Church in America may be had by addressing the American Missionary Association, 287 Fourth Avenue, New York. These leaflets will reveal more than twenty schools, each with unique histories and each filling a peculiar need in its section. Leaflets on our foreign work may be had from the same address by writing the Commission on Missions. Make this meeting your opportunity to learn about the splendid work that has been carried on in nearly every country of the whole wide world. There are thrilling stories awaiting you!

Daily Readings.

January 25.—Evangelistic Service. I. Thessalonians 1:1-10.

January 26.—Teaching Service. I. Timothy 4:9-16.

January 27.—Service for the Young. John 21:15-17.

January 28.—Benevolent Service. Acts 9:36-43.

January 29.—Developing Service. Ephesians 3:13-21.

January 30.—Making Christlike Lives. Romans 8:28-31.

January 31.—Topic: "Our Church's Service for Christ." Matthew 28:18-20; Acts 13:1-3.

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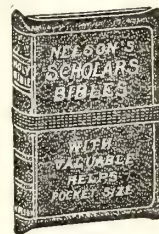
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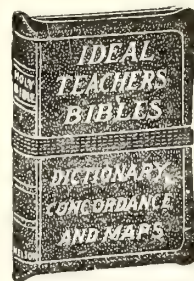
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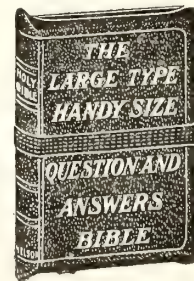
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THE CHRISTIAN SUN

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MONDAY.

LIFE JUST BEFORE DEATH—WHAT?

LESSON: II. Peter 1:12-18.

"I will not be negligent; yea, I think it meet as long as I am in the tabernacle, to stir you up."

Modern Speech Version.—"I shall always persist—I think it right so long as I remain in the body, to arouse you."

Saint Peter was zealous unto the last for the salvation of the brethren. Years made no difference. He kept on, and the Lord blessed him with a clear mind and a fervent spirit. Even now, just before his death, he is full of fire as he was at Pentecost.

This is as it should be. It is a sad thing when Christians become lukewarm, or let up in effort, or let the inner man grow old with the body; something which frequently happens, especially in case of impulsive zeal in the earlier days.

To this end the transfiguration is important, proving conclusively the glory of God dwelt in Jesus. It is this positive faith which makes Peter so energetic and robust even on the brink of the grave.

Can we emulate Peter? He gives two things which shall surely help us to do this. First, heed God's word. In it we have assurance of victory over sin, divine power and everlasting life. Second, personal endeavor. Strive diligently to lead a life of holiness. He who does this has all the grace, strength and promise of God. So shall we "make our election and calling sure." So live like Peter that those coming after us may have these things in their remembrance also.

Prayer—Lord Jesus, help us to do this. Lead us with thee all the way. Crucify everything in us that is displeasing to thee. This we ask for Jesus sake. *Amen.*

TUESDAY.

THE SALT OF THE WORLD.

LESSON: Matt. 5:13-16.

"Ye are the salt of the earth."

Noah was the salt of the earth in the days of the deluge. Lot was the salt of Sodom. Joseph was the salt of the tribes. Moses was the salt of Israel. David was the salt of the Kingdoms, and the faithful saints were the salt of Jerusalem. As long as the righteous dwell among the ungodly the judgments of God are warded off, but when the saints disappear, then the Bible says, "The eagles gather about the carcass." The proud men of the world do not know that the prayers of God's children are props which sustain the country and nation.

If this is true, how it behoves the faithful to strive the more earnestly for faithfulness and holiness. It has been said that "what the soul is to the body the Christians are to the world." The flesh is often in contradiction to the soul, but it is the soul that prevents the body from giving itself over to ruinous lusts. The world opposes (if not to say, hates) the Christian, but it is the Christianity in the world that saves the world from perdition. A writer is quoted as

saying, "The soul is housed in the body, but it sustains the body; the Christians are housed in the world, but they sustain the world."

Prayer—Come, Lord Jesus, and drive away all false pretenses; let the love born of God burn and glow in our hearts; let thy light shine in us that the name of the Lord may be glorified in the world. Help us to radiate thy love and shew forth thy praise forever more. *Amen.*

WEDNESDAY.

LESSON: Heb. 12:1-11.

"Let us lay aside every weight, and the sin which doth so easily beset us."

Lay aside every weight which impairs our strength, everything that is a hindrance, purge self of sin constantly tolerating it in no way. If we should be chastised or caused to suffer, that is to be like Christ; without it we are without the kingdom. There is at the end of every suffering a prize. It was thus Jesus became the "Author" of faith and has gone before us as the "finisher" also. What is all our suffering compared with his; and what is our tribulation compared with the glory of "seeing him as he is"?

Prayer—Blessed by thy name, Lord Jesus! Let us truly experience the power of thy resurrection and the fellowship of thy suffering, if by this we shall be like thee. Make us keep our eyes fixed on thee always, even as thou, Faithful Saviour, dost keep me ever in thine eyes and heart. *Amen.*

THURSDAY.

A VIRGIN SOUL.

LESSON: Rev. 14:1-5.

"For they are virgins."

These are loud songs of heaven. But the songs of heaven, however loud, are as beautiful as the sweet strains of a harp; power and tenderness are united. The "new songs" which they sing are concerning the new things which they see in God.

The word "virgin" here, it is said, refers to purity of mind, the soul's chaste love; to one who does not love the world, but serves God with a single heart; to those who follow the Lamb and are one with him; whose mind and spirit fundamentally differ from the world; to those in whom there is "no guile;" to those without fault before the throne of God." Perhaps they do not reach sinless perfection here on earth, but they strive after it and do not cease before they reach it in the world to come.

Prayer—Help us, dear Lord. Give us the soul's chaste love. Open our ears to heaven's music and heaven's charms, and teach us how to live for the new songs with the angels. *Amen.*

FRIDAY.

THE FAITH SERIES.

LESSON: Heb. 11:8-16.

"Heirs with him of the same promise."

The faithful of the old covenant waited a long time for the coming of Christ and for full salvation; and they thought of the coming of Christ as synonymous with victory over sin and the devil and the perfection of souls in their new home. Time passed and now we live in the midst of that for which they longed. Christ has come, the kingdom is revealed, atonement for sin has been made, justification is an accomplished fact, and the new home, while not realized,

is made known to us, and we know how to live in order to obtain it.

However much clearer these things are to us than it was to them, we do not walk by sight; we also walk by faith; for we have God's word for it, and the church with its triumphs and holy means of grace, which bears witness in our hearts, and we are "made to sit down in heavenly places in Christ Jesus."

Prayer—"Blessed be the man, O Lord, who for thy sake disengages himself from everything of the world, and with fervent zeal crucifies the lusts of the flesh, so that the soul with a clear conscience brings to thee its pure offering of prayer, and becomes fit to join the angelic chorus when all earthly things, of the body and of the mind, are shut out." Grant us this mercy, heavenly Father, for Jesus sake. *Amen.*

SATURDAY.

LESSON: Rev. 7:13-17.

"These are they which have come up out of great tribulation and have washed their robes."

The transfiguration gives us glory as a preparation for tribulation. The Revelation gives us tribulation as a preparation for glory.

Jacob waited long in tribulation for the salvation of the Lord. Naomi lost both husband and sons; David was given tears to drink; and Jeremiah sang lamentations to remove a stone. But behold these, and all the other saints of old, now before the throne of God clothed in white robes.

Moses is no longer troubled with the stubbornness of the people; Job is no longer poor; Peter rejoices; Paul is rid of his thorn in the flesh; and these are they who have "come up out of great tribulation and have washed their robes." These are the saints of heaven.

The school of affliction here prepares believers to bear the cross of Christ nobly; and the reward for noble living is deliverance from all this, from all sin, and with it all sorrow and death. "With him there is fulness of joy; at the right hand of God are pleasures for evermore." It is said of them: "The lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters; and God shall wipe away all tears from their eyes."

Prayer—O Lord, thou knowest how lukewarm we are; and thou knowest the obstacles that bar our way. Inspire us and strengthen us; and enable us to cast from us everything which may endanger our salvation. Reveal to us so much of thy coming glory that we can see and press on, rejoicing in hope, patient in tribulation and continuing instant in prayer. Make us faithful and guide us to the goal. *Amen.*

SUNDAY.

A SUBLIME DECLARATION.

LESSON: Heb. 13:8.

"Jesus, the same yesterday, today and forever."

This is truly a sublime declaration. Everything changes, but he is ever the same. His power and love continue unchanged; his care for the church and for each child of his is the same as it always was. The pillars of life are shaken and foundations are laid bare; but he lives, and is the same. As he has loved from eternity so does he love now, and so shall he love forever. John, Peter and Paul found him infinitely merciful toward sinners; and so he is toward us also. He it is who hath guided us during the past years. Let us never forget to praise the Lord.

Prayer—The grace of our Lord Jesus Christ be with you all. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

WHO IS A FAITHFUL STEWARD?

(By REV. J. H. DOLLAR, La Grange, Ga.)

"If ye have not been faithful in that which is another man's, who shall give you that which is your own?" (Luke 16:1-17.)

We come today to study one of the central themes of the Bible—Stewardship.

Before we begin to follow the practice and teaching as we find it in the Bible, let us define what is meant by Stewardship so that we may know of what we speak. Mr. Lovejoy, in his book, "Stewardship for all of Life," says that it is "The recognition of our responsibility to God as stewards of everything we are and have—life, time, talents, possessions and spiritual resources—and a recognition of our responsibility is fundamental to wholesome Christian faith and experience." In other words, we may say that Stewardship is the acknowledgment of God's ownership of all we have and are, and of our trusteeship. God has willed us certain things, whatever we may have—life, time, talents, money, etc., and has trusted us with their care and use to His glory.

Just how Stewardship first came to be taught we do not know, but we do know that it had its beginning in the Garden of Eden. Cain and Abel offered "The first fruits of the ground, the firstlings of he flocks and the fat thereof." (Gen. 4:2-8.) Abraham followed them and gave the first definition of stewardship (Gen. 14:17-20) ever recorded, and recognized "the most high God, possessor of heaven and earth." The real principle of stewardship is thus declared by "the father of the faithful," and as his recognition of that principle, "He gave him the tenth of all." Cain and Abel brought the first fruits of their vines and the first choice of their flocks, but we are not told what part. Abraham brought the tenth!

Jacob, Abraham's grandson, gives us a shining example of his faith in God, and as well his sense of stewardship, when he found himself an outcast, penniless and friendless, and vowed: "If thou wilt be with me and keep me in the way that I go, and will give me bread to eat and raiment to put on, so that I may come again into my father's house in peace, of all that thou shalt give me I will surely give the tenth unto thee." (Gen. 28:20-22.) Thus we find one of man's first convictions to be that of God's ownership and man's stewardship. This principle, we should remember, was not handed down in writing, but by practice, and in obedience to the voice of God. "Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws." (Gen. 26:5.) These examples of stewardship came perhaps five hundred years before the writing of the law.

Let us hear the voice of God spoken through Malachi a thousand years after the law was given, and we shall notice two things: First, that the law of the tithe was generally recognized, and second, that Israel had fallen away from its keeping. "Will a man rob God?" He answers the question and says, "Yet ye have robbed me." Then God puts the words of the next question into Israel's mouth to ask, "Wherein have we robbed thee?" The answer is clear when God accuses, "In tithes and offerings." Then God says to Israel, "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of

hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes; he shall not destroy the fruits of your ground, neither shall your vine cast its fruit before the time in the field, saith the Lord of hosts." (Mal. 3:8-12.)

It is an interesting study to compare the emphasis we place upon Sabbath observance and note how seldom and carelessly we observe the law of the tithe. We stress Sabbath observance, but break half the commandment at the same time. We are commanded to remember the Sabbath day to keep it holy, but we are also commanded to lay aside, upon the first day of the week, as the Lord has prospered us. When we fail to keep the commandment of the tithe we only half keep the Sabbath, no matter how many times we attend church. The law of the tithe is as old as the law of Sabbath observance, and is taught far more generally and mentioned many more times in the Bible. Why have we separated the two? Why do we not keep all the law?

Disregard for the Sabbath is not the sin from which the world is suffering most, but from the disregard of that which is God's. The Sabbath was made for man, but the tenth is the Lord's. These statements are not made in disregard of the Sabbath, but because the sacredness of the Sabbath is so generally recognized, we use it with the hope that we may lift to higher regard the equally important and sacred law of the tithe.

If we had been honest with God, and had paid him that which is commanded, we would not have so hard a time providing food for the family and shoes for their feet. "If ye have not been faithful in that which is another man's, who shall give you that which is your own?" That is the way Jesus puts it, but it is a hard saying, and who can hear it?

God is kind, loving and merciful, but he will not withhold his wrath forever. We have tried to be honest with each other and be dishonest with God. We have wanted to pay "our just and honest debts" to each other, but all the time we have been robbing God and now we have come to the place that we are unable to pay each other.

I am not surprised at the want and suffering all over the world. We have just recently felt a great depression in every line of industry, but I am convinced that the first depression was one of the heart because we have been untrue and dishonest with God. Our faith in Him weakened and we ceased to trust Him. Then we began to lose faith in each other. When our faith is renewed and our trust placed in Him, and our vows paid, we will again have faith in each other and be willing to trust others to give us that which is our own. But until we are willing to follow God's plan and work His will, we are as well off as we ever can be.

The primary purpose of the tithe is not to raise money, but to teach and practice honesty and build character. A well-known writer has said that "An ever-present conscious knowledge of God's sovereignty and ownership of all things is the cornerstone of character building and tithing is an expressed acknowledgment of such sovereignty and ownership. It is putting God and not ourselves, first every day, every hour and every moment of life, thereby building dependable Christian character, and is intended to help up both spiritually and temporally."

God does not promise to pay us back in dollars and cents the money we invest in his work, for His kingdom is spiritual, not material or temporal. But as a matter of fact, He does pay us back, and much more! We have the joy of heart from knowing that we have paid the tithe to Him to whom it belongs, and while we endeavor to be honest with Him we become more honest with ourselves; better business men and better providers.

John D. Rockefeller began tithing at the age of eight years, when he was a very poor lad. He has been criticised for his fortune, but he has given away more than a half-billion dollars. Charity and educational interests have shared richly. But, is his fortune more than God has promised him who "Brings all the tithes into the storehouse, that there shall be meat in My house?" Then does God not promise that the "Windows of heaven shall be opened and a blessing poured out that there shall not be room enough to receive it"?

William Colgate, like Jacob, when a poor boy, vowed that he would give a tenth of all that God gave him. He went to work in a soap factory and soon became a trustworthy employee and later an officer in the company. The first dollar he earned he paid the tenth. As he grew richer he increased his giving and finally he gave his entire income to benevolent work, and besides many other monuments to his life, perhaps the greatest is that of Colgate University, which he has caused to be a great force in American education.

"Right giving is a part of right living; the living is not right when the giving is wrong. The giving is wrong when we steal God's portion and spend it on ourselves."

May God grant us faith to walk with Him in the payment of the tithe, and when we shall have come to the end of the way help us truthfully to say: "My foot hath held its step, His way I have kept and not declined, neither have I gone back from the commandments of His lips; I have esteemed the words of His mouth more than my necessary food."

COLLEGE STUDENTS AND THE OLD HOME CHURCH.

Piedmont College students returned to their work Monday, January 4th. The vacation of nearly two weeks had taken them to many homes scattered through Alabama, the Carolinas, Tennessee, Georgia, and even as far as Cuba. What this meant to the old home church is more than can be estimated. But it is this very same old home church which is feeding the higher duties of citizenship with rich young life now being trained in our colleges and, to a certain well-defined extent, our Christian Colleges. Men who are paying scholarships to Piedmont, Elon and other colleges are investing in life. It is in just this quality of College opportunity given to the young men and young women by men of means—and some of them of very little means—which opens the way to investments which never fail to return dividends in character and Christian experience that counts. It counts for the one who invests and the one who benefits. Like mercy whose quality is not strained, "it blesses him who gives and him who receives." Piedmont and Elon, indeed, have equal honor gathered from years of untold inspiration and the creation of idealisms in the student life which can never die. For all the old home church must share in the honor and the satisfactions of offerings; for it is the church which must furnish the young people with the springs of ambition and then by its endowment of college with abundant means guarantee the proper development of the investment in life.

Christian Orphanage

Dear Friends:

January has been an exceptionally warm month up to this date (January 15th). While the weather is unusually warm for the time of year, it is fine on poor people and orphanages. Last year at this time it was so cold that it was hard for us to keep a supply of coal on hand. This winter we have only bought two carloads and have enough to run us to February. The children's health has been good up to this writing and all putting in full time at school.

We offered a prize of \$5.00 in gold to the one who made "A's" on all their studies during the entire year. It now looks as though I will have to call on some of my friends to come to my rescue. Quite a number are making "A's", and I only have one \$5.00 gold coin.

Our children are doing nicely in school and making good grades. We will have five to graduate this year. Two want to take training in nursing. Two want to go to college. The other one has not decided. We hope to be able to provide for each one so they can further their education and make useful citizens.

Our friends have been good to us, and the following has been sent in:

Hank's Chapel Christian Endeavor and Sunday School, 12½ bushels wheat, 10 chickens, 8 bushels corn, 2½ bushels potatoes.

Ladies' Aid Society of the Antioch Christian-Congregational Church, 1 box clothing.

W. R. Brown, Asheboro, N. C., 4 pecks meal, 5 gallons molasses, ¼ barrel flour, 6 quarts fruit, 1 bushel wheat.

Bethlehem Christian Church, 14 hens for Christmas.

Junior Department, Christian Church, Suffolk, Va., 1 box presents, 1 box of clothes.

Primary and Junior Departments, 1st Christian Sunday School, Winchester, Va., 1 box handkerchiefs.

J. M. Darden, Suffolk, Va., 100 lbs. candy, 100 lbs. peanut butter.

A. T. Holland, Suffolk, Va., 1 bag peanuts.

J. I. H. Sunday School Class, Barrett's Church, 1 box little dresses.

Mrs. J. R. Jones, Altamahaw, N. C. (Berea Church), 1 cake.

Mrs. E. W. Pritchette, Altamahaw, N. C. (Berea Church), 1 cake.

Mrs. Alma Ross, Altamahaw, N. C. (Berea Church), 1 cake.

Luther Sharpe, 5 pumpkins.

Mrs. P. T. Klapp, Elon College, N. C., 1 hen.

F. M. Harward, Henderson, N. C., 36 sweaters, 20 coats.

Mrs. J. E. Pool, Auburn, N. C., dresses, dress material, ties and stockings.

Mrs. W. C. Wampler, Harrisonburg, Va., stockings, dresses, soap, etc.

Burlington Christian Church, Burlington, N. C., towels, wash rags, soap, socks, stockings, etc.

W. S. Barrett, Dendron, Va., 1 coat.

Waverly Church, Waverly, Va., socks, hose, wash rags, towels, dresses, suits, etc.

Suffolk Christian Church, Suffolk, Va., sweaters, caps, coats, dresses, suits, stockings, socks.

Junior Philathea Class, Suffolk, Va., towels, soap, wash rags, dresses, hats.

Mrs. Nettie Ivey, Elon College, N. C., 1 quilt.

Dr. W. C. Wicker, Elon College, N. C., 1 gallon syrup.

Pleasant Grove Sunday School, News Ferry, Va., canned goods, dried beans, corn meal, etc.

Women's Missionary Society, Roanoke, Ala., 1 box clothing, towels, dresses, etc.

Mrs. Eunice Joyner, Walters, Va., 1 coat.
Oscar H. West, Waverly, Va., 2 bathrobes and 2 dresses.

REPORT FOR JANUARY 21, 1932.

Sunday School Monthly Offering.

Brought forward \$ 425.30

North Carolina and Virginia Conference:

New Lebanon \$ 2.69

Mt. Zion 1.65

Monticello 3.97

Durham 25.33

Greensboro 1st 15.38

3rd Avenue, Danville 18.72

..... \$ 67.74

Eastern North Carolina Conference:

Shadow Well \$ 2.00

Piney Plains 13.50

Henderson 3.29

New Elam 3.00

Cary 5.00

Wentworth 9.62

..... \$ 36.41

Western North Carolina Conference:

Pleasant Union \$ 2.25

Pleasant Ridge 4.98

Shiloh 2.00

Patterson's Grove 1.35

Randleman 2.35

..... \$ 12.93

Eastern Virginia Conference:

Cypress Chapel, Dec. and Jan. \$10.37

Wakefield 2.16

Holland 8.00

Christian Temple 23.34

South Norfolk 8.37

Waverly, balance for 1931 40.00

First, Richmond 6.76

..... \$ 99.00

Valley Virginia Central Conference:

Leaksville \$ 5.00

Dry Run 6.50

Joppa 2.00

Wood's Chapel 1.00

Dry Run, Dec. and Jan. 5.59

..... \$ 20.09

Alabama Conference:

Wadley \$ 1.70

..... \$ 237.87

Special Offerings.

Woman's Missionary Society, Old Zion

Church \$10.00

Glen Cove Mutual Insurance Co. 2.10

Senior C. E., 1st Christian Church,

Winchester, Va. 5.00

Sale of calf50

Mrs. Jennie Shiflett, Edinburg, Va. 1.00

Wm. Newland, Edinburg, Va. 4.00

Hopewell Sunday School, special col-

lection 3.35

A. J. Morgan, support of Morgan

child 60.00

Mr. Blizzard, support of children .. 6.00

A Friend, Durham, N. C. 10.00

L. F. Neblett, Sedley, Va. 1.00

R. J. Miller, support of children ... 85.00

Mrs. Alice A. Barrett, Washington,

D. C. 1.00

Mrs. Iva West, Whaleyville, Va. 1.00

W. H. Etheredge, Selma, N. C. 1.00

Sallie A. Hattman, Coleridge, N. C. 2.00

Mrs. R. A. Hinton, Harrisonburg, Va. 1.00

Edwin Gould, New York City 200.00

..... \$ 393.95

Endowments.

Lawrence S. Holt Endowment Fund \$ 150.00

Thanksgiving Offerings.

Eastern Virginia Conference:

Centerville \$ 1.56

Total for week \$ 783.38

Grand total \$ 1,208.68

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SELF-
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Holman Testaments

COMMAND
ATTENTION
AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type

AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jesus was

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2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles. \$.50

2103K. Morocco Grained Binding, flexible limp, gold edges and titles.60

2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.85

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.70

2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.90

2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.10

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With all the words of our Lord and Saviour printed in red.

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15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included. 1.35

Holman Jewel Testament

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The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its unique quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4½ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2

the three wise men

carrying away into Baby-

lon are fourteen genera-

tions; and from the carry-

ing away into Baby-lon

unto Christ are fourteen

ing interpreted is, God

with us.

24 Then Joseph being

raised from sleep did as

the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges. \$1.00

5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included. 1.50

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Holman GEM Testament

POCKET
SIZE
3½x4½
inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jesus to the
multitude, and to his dis-
ciples,



The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

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4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. 1.35

4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included. 1.90

RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. 1.50

INDIA PAPER GEM TESTAMENT

4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms. 3.00

4136XPRL. Red Letter Edition with Psalms, same binding as 4136XP, but with the Sayings of Christ Printed in Red. 3.25

Old Folks Testament

Extra Large Print

Pica, 16mo. Size, 5½x7¼x¾ inches

Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines.

Specimen of Type.

THE book
of Jesus

It is the most readable edition of all large print Testaments.



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SPICE FOR MESSAGES: PROVERBS.

The world is choked cold on religion, but it knows but little of an experience of grace. Too many folks have religion like the bullfrog; he sits on the bank and sings bass all the summer; but he dives in the mud and stays all winter; so it is with a great many church-members; they sit in the Amen corner or on front seats in revival time, but they dive in sin and the quagmires of the devil, and the preachers never see them till next revival, unless some of the family dies.

I like the spirit of the tortoise, he makes his way slowly but he gets there after awhile. Then other people have religion like a grasshopper; he leaves the ground like he is going all the way now, but he soon lights. A great many church members get a double-barrel case of enthusiasm at times; if they can not run the church like they want to, they light like the grasshopper. We have enough hoppers in the church but they are not grasshoppers.

We have many Jelly-fish members in the church, where-ever the tide leaves them, the poor fellows stay there and die. If the preacher turns up the quagmire of the devil, and turns the sunlight of God's mercy on it, then the little tadpoles in there say the preacher is hard-boiled.

Some folks are as low-down as alligators, and they are so low-down they drag the ground and their claws down deep into the ground. Some one will say this is too hard; well the morning that I was baptized there were two gaitors about six feet long that lay on top of the water, a few yards from us. They acted with more manners than many of the on-looking spectators.

When that poor sinner is convicted, he is like the iceberg floating across the torrid zone; he feels himself away, in the presence of God, but when he is converted, he is like the glacier sliding down the Rocky Mountains, he is bound for the "Promised Land." Others will come later.

—K. V. Shutes in the Free Will Baptist.

DR. TUCKER'S NEW POST.

Dr. F. F. Tucker, who inadvertently shot a thief in the Williams-Porter Hospital at Techow last summer, has withdrawn from active service with the American Board in North China and joined the staff of the United Methodist Mission (British) at Wutingfu, Shantung. Mrs. Tucker, who is also a physician, has taken up work at their new station; her husband will give several months to work with the National Flood Relief Commission before proceeding to Wutingfu.

Concerning the manifesto on the Techow incident, issued by 27 of his associates, Dr. Tucker writes: "Firearms were not used to protect either person or property. Every excellent opportunity, as the recorded evidence shows, to injure the intruder was waived, and the revolver was fired (wide each time in intent) to summon aid and to caution the robber to surrender." It is unfortunate from many points of view that the American authorities who conducted a thorough investigation of the case have issued no official statements. Such a survey of the evidence would clear up many erroneous ideas concerning the facts in the case.

The sexton had been laying the new carpet on the pulpit platform, and had left a number of tacks scattered on the floor.

"See here, James," said the parson, "what do you suppose would happen if I stepped on one of these tacks right in the middle of my sermon?"

"Well, sir," replied the sexton, "I reckon there would be one point you wouldn't linger on."

Watchword.

OFFICIAL CANADIAN REPORT.

Although proponents of the Canadian systems of government sale of intoxicating liquor argue that the Canadian government and each province selling liquor makes considerable profit and a tax besides, they have failed to tell the country that the latest official government report on the Canadian liquor traffic also shows a rise in drunkenness, an increase in deaths from alcoholism and a rapidly mounting rate of convictions for drunken driving and traffic accidents. The Canadian government issued such a report, obtainable from the Dominion Bureau of Statistics, Ottawa, Canada.

YOUTH.

(Continued from page 7.)

his life away needs to try to attain a practical viewpoint.

And the youth who is too fiery and all expectant needs to flavor his ambitions and desires with the necessary quality of patience.

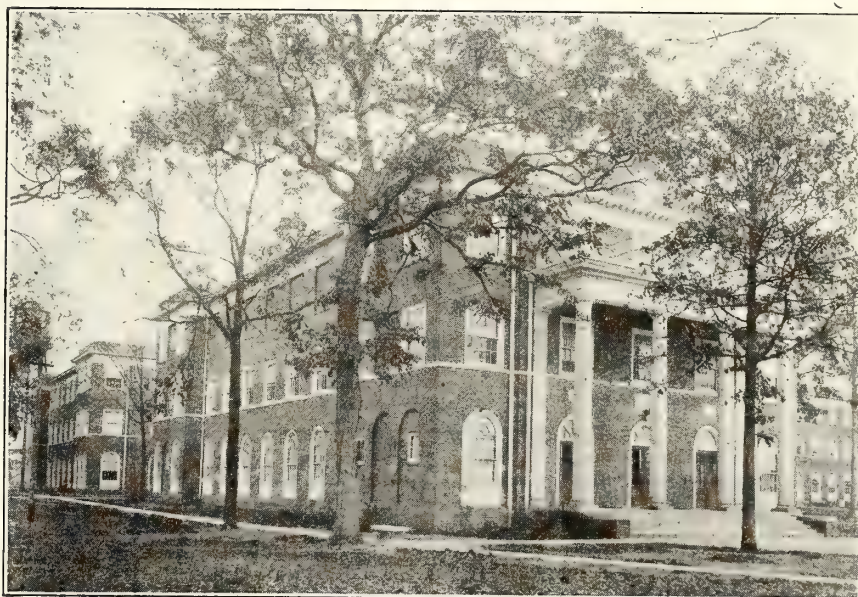
But, after all, life is an individual experience and an individual adjustment in this world of interdependence. And while youth needs encouragement, it needs most of all, understanding and charity; it needs, too, patience, with not too much upbraiding for its foibles and aberrations from the strict code of conduct.—*Gospel Advocate*.

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THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

NEW TERM OPENS JANUARY 25th, and any student may begin the college work at that time.

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OBITUARIES.

CROWDER.

Our heavenly Father called home our brother, W. M. Crowder, on November 24, 1931. In his going we keenly feel our loss, but our loss is heaven's gain.

Therefore, Be it Resolved; That we, the members of the Christian Endeavor Society of the Lowell Christian Church, bow to the will of God and say, "Not our will, but thine be done."

Be it Further Resolved; That we remember his words and deeds to enrich our own souls.

Be it Further Resolved; That we honor his memory and consecrated life by carrying on the work that was so dear to his life.

Resolved, That a copy of these resolutions he sent to the family, one put on the secretary's book, and a copy sent to "The Christian Sun" for publication.

MRS. OTIS CHASE,
MRS. ELTON SMITH,
MR. GLOVER KEEHLE.

ALDRIDGE.

Mrs. Mamie Lea Aldridge, wife of J. N. Aldridge, of Burlington, N. C., passed from labor to reward at her home on

December 29, 1931, aged fifty-two years. She is survived by her husband and eleven children, who feel most keenly her death.

Sister Aldridge was a member of Union Christian Church and had been for a number of years. She was a devoted wife and mother, a good neighbor and a trustful follower of Jesus Christ.

The funeral services were conducted from Union Christian Church by the writer, assisted by Dr. J. O. Lankford, and her body was laid to rest in the church cemetery.

Sweet be her sleep till Jesus Christ bids her awake on the resurrection morning. May Jesus the Healer of broken hearts, comfort the bereaved.

P. H. FLEMING.

WALKER.

Mrs. Ella S. Walker, wife of James Monroe Walker, departed this life, November 23, 1931, at her home, Burlington, N. C., Route No. 3, aged 52 years.

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Methodists have six preachers, Baptists two, Presbyterians one, Congregationalists one. Church workers and teachers must be supported for this great missionary work. Send check to

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For literature, write Rev. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

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AND PREACHERS**



and all who would study the Word of God intelligently this edition is unsurpassed. The type is large, clear, Bourgeois, Self-Pronouncing, with liberal space between the words and lines, which makes it easy to read.

Size, 8 x 5 1/2 inches.

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Our Price—Post Paid..... 10.65

ton, N. C., Route No. 3, aged 52 years. She is survived by her husband and ten children. She confessed Christ as her Saviour and lived a sweet spirited life in her home and community. The home has lost a devoted wife and mother and the community a kind-hearted neighbor. The funeral services were conducted from Union Christian Church by the writer, assisted by Elder King. May the

heavenly Father, who is always kind and good, bless and comfort the bereaved.

P. H. FLEMING.

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666 Liquid or Tablets used internally and 666 Salve externally, make a complete and effective treatment for Colds.

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IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, JANUARY 28, 1932.

NUMBER 4.

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

Prepare to Enter College.—

Young people should prepare in times like these for better days. Many are unemployed and cannot secure employment during these times of depression, but they can save the time by using it to prepare for better things when times are better. Conditions will soon be better, at least in a few years we shall see more substantial conditions and the young men and women who sacrifice now and secure an education will be leaders when better conditions come. Numbers of young people who are not in college now could enter this spring and make a half-year's preparation for life. They could get credit for all they would do towards graduation, and those who cannot enter college before fall could be making plans to enter in the fall and prepare themselves for useful life.

College Gains.—

Surveying 444 approved colleges and universities, the dean of Swarthmoor College reports that there are, in this year of lean finances, 3,721 more students enrolled than last year and twenty per cent more than in the heyday of prosperity five years ago. It's pointed out, however, that when anybody is kept out of college it is generally the daughter, not the son—for women's enrollment, this year, decreased 2,044. Gains are largest in eastern colleges. In size, the University of California, including Berkley and Los Angeles branches, outranks all others with 18,342 enrolled, with Columbia second, at 15,109, and Minnesota third with 12,539. In Germany there has been an increase of nearly 71 per cent in the number of students attending college in the past eighteen years. In 1913 there were 77,000 college students in Germany, while today there are 132,000.

Lost Tribe?—

Skepticism greeted a tale of Tibet brought to London last week by one Jill Crossley-Blatt, Englishwoman, and a Dr. Irvine Baird, Canadian. But the pair claimed that they had proof of a tribe who live in a cranny of the Himalayas that "are white and appear to belong to the earliest civilization. We were able to identify this race of people by their writings. Their hieroglyphics are the same as those of the old Chaldeans. It is possible that some 2,000 or more years B. C., they moved away from their homes in Mesopotamia and traveled to the lands to the north of India. They live about 110 years, continue to marry at the age of 75 or 80, and are a very hardy people. Their girls are attractive

and have good skins and long hair hanging in disorder down their backs. They know nothing of the use of cosmetics or perfumes. They use fats on their hair. They live as naturally as any race now left on earth and although the climate is very cold they go about scantily clad."

Expressions of Loyalty.—

The entire correspondence concerning Elon College with reference to the proposed presidency of Dr. Smith as permanency, has revealed the fact that in the hearts of the membership and friends of the church there is an abiding love for the college and confidence in Dr. Smith as the man who can make the college what the entire church desires. With his frankness, fairness, faithfulness, fondness for folks, daylight policy of administration, honesty of purpose, sterling worth as a man and leader, worthy of the trust of the entire church and the entire public, we can be assured that he shall have the support, love, and loyalty of the entire church and a generous public. His efforts in everything that he has undertaken since he left the cotton-fields of Georgia to this good day, have been a success, and if he becomes the permanent president of the college there can be but one ultimate result and that is success. He will have the love and confidence of the entire church because he merits such an attitude, and the alumni and future graduates will increasingly support him.

Speakers' Bureau.—

All the ministers of the conferences, in North Carolina have been asked to become members of the speakers' bureau for Elon College, and most of them have responded with a hearty approval of the plan to present the needs of the college to the people by exchange of pulpits. There is an enthusiastic interest in the college such as I have not seen for years among the ministers. All seem united in their hearty approval of Dr. L. E. Smith as president and express faith in his ability to lead Elon College to become what she has been designed to be in the minds of her founders—an institution for the preparation of young people for successful leadership both in church and state. Several expressed the hope that Dr. Smith would soon give his unqualified consent to abide with the college as president with the belief that as soon as this is done a greater enthusiasm would result. We regret that his coming to Elon College would deprive the fine church at Norfolk of his services as pastor, but the service that he would render at the college would serve the entire church including Norfolk with all the rest, and the church needs his services here as nowhere else.

Go to Church Sunday.—

Let everyone make an effort to observe "go-to-church-Sunday" during the next six weeks in North Carolina Christian churches, for during that time you may have a new preacher or speaker to speak on the church college. Our people should be informed about the college and its future, and they should be very much concerned about the future of the college. Even if you cannot contribute to the campaign fund at this time, be sure to attend the church service in which the claims of the college will be presented, to show your interest in the college if nothing else. We know that there are thousands in the church that love the college and believe in the president and his administration. They will attend the special services for the college. They will be much in prayer for the success of all the efforts that are being put forth for the college. They will contribute as they are able to meet the present needs and will plan to continue their support as they may prosper and as they may be justified in doing so by the wise administration of the college business. They will use their influence to get others to attend the church service during this month so as to secure a large hearing concerning the college.

Peacemakers?—

The world talks peace and prepares for war. The figures prove it—and nowhere more startlingly than in the United States. Recent studies made by the Foreign Policy Association indicate that in 1930 the expenditures of the six great military powers for land, sea and air armaments were 63 per cent higher than in 1913. And of the six, the United States—in war-maker's zeal—is far in the lead. Our increased military expenditures over 1913 are 197 per cent; Japan's 142 per cent; Great Britain's, 42 per cent; France's, 30 per cent; Italy's, 44 per cent; Russia's, 30 per cent. Alone among the powers, Great Britain, from 1926 to 1930, showed an actual decrease for military outlay—though the amount was only \$6,000,000. Meanwhile, as a result of the military spirit engendered by these war preparations, sentiment is gaining headway for a postponement of the world conference on disarmament scheduled to meet in Geneva in February. For seven years the preparation for this conference has been under way. Now, with the time at hand, the statesmen of the world don't dare risk it. If the Geneva Conference is a failure—or even if it is indefinitely postponed—we're likely to find ourselves, before we know it, in another armament competition which, like all armament competitions, will probably prove a prelude to another war.

NOTES-PERSONALS

You need THE CHRISTIAN SUN and THE CHRISTIAN SUN needs your subscription. Why not today?

Rev. J. E. McCauley, pastor of the Richmond church, reports a decided improvement in the attendance at prayer meeting services during the past few weeks.

Jesse F. West, Jr., of Waverly, Va., was in Richmond on business last Saturday. Mr. West is president of the Eastern Virginia Sunday School Convention and an active lay worker in the Christian church.

Mrs. A. N. White, the mother of Rev. E. B. White, pastor of our Windsor parish, passed away on Saturday, January 23, after an illness of long duration. Our sympathies are with Brother White and the family in this time of sorrow.

Rev. J. U. Fogleman pastor Graham-Providence Memorial Church, is soliciting an offering among his people for Elon College, and with hundreds of other Alumni, is saying: "We will do anything we can to save Elon."

Dr. Martyn Summerbell, president, Palmer Institute-Starkey Seminary, Lakemont, N. Y., the energetic octogenarian, deeply interested in every enterprise of the Church, writes: "Dr. Smith seems to be taking hold with vigor and effectiveness in the college work. He is a very able man, and I rejoice in his career."

A consecrated correspondent writes: "I am sending a little donation to Missions which is not a tenth but a third and no more in sight. But I send this gladly, verily believing that I will get a greater blessing for giving one out of three than the rich will get for giving thousands. And, of course, the greater blessing would come if I gave as the 'Mite-Widow' did. I pray God's blessing upon our Mission needs and work."

Rev. Joe French, a former beloved pastor of the Valley Virginia Conference, is pursuing his work leading to the M. A. degree and hopes also to finish this and secure his B. D. degree this summer. He hopes then to enter fully and wholeheartedly into pastoral work, and certainly any church securing his services will have a capable competent and successful pastor. Brother French sends this personal word: "I hear good news from Elon and hope all her difficulties will be settled favorably and that our dear Elon will continue to render her unique service in the field of education."

One generous soul in sending a contribution to Missions, says: "I am glad to deny myself not only of things I want, but of things I need, for my Lord, for he has done so much for me. As long as I live and have my mind, I intend to give to Missions—every other call through the Church appeals to me, even if not so much as Missions. If we really are missionary and mean to do the Mission task, we cannot stop with prayer and effort; we have got to put money in, too, and some times more than we are able, because our Lord is building up his kingdom through the consecration of money in self-denial for Missions."

Deacon J. W. Felton, of Elm Avenue church, writes: "We are still growing at Elm Avenue.

Have had over one hundred to unite with our Sunday school and about fifteen with the church since last May. We will finish paying for our Sunday school room additions next month, and it looks now like we will have to build more rooms soon. We are fond of our pastor, Brother Phillips, and he is doing a splendid work. The good Lord is blessing Elm Avenue, and we are growing. We are taking an offering for Elon and will help some this week." The offerings and donations for Elon from the churches are necessarily small, but there seems to be a growing feeling of confidence and a universal desire and determination to meet the pressing demands of the college, and carry on our beloved institution to greater usefulness and service.

Mrs. W. R. Sellars, Burlington, N. C., Treasurer of the Woman's Mission Board, North Carolina Christian Conference, writing under recent date, says: "I have received for the first quarter of the present conference year, \$403.87. This is the smallest amount received in some years, but several of our societies have money tied up in closed banks." Our Mission cause is hit hard by banks closing, as some of the treasurers of societies and treasurers of Sunday schools and churches had deposits to the credit of Missions, which deposits were closed up before the checks reached the treasurer. Also the December collections for Missions were tied up, and though it is hoped and expected that the latter will be collected because of a bond carried by the Mission Secretary covering that feature, there is great embarrassment in meeting present demands. Thus the spiritual task of the Church, and that through which the Church seeks to enlarge its usefulness and numbers in the world, is handicapped and hindered. Surely, every offering made now for kingdom enlargement is through self-denial, since individuals as well as institutions are the victims of circumstances over which they have no control.

Rev. D. B. Atkinson, Dean of Piedmont College, Demorest, Ga., writes in a personal letter and voices the conviction of thousands in these words:

"I am watching with keen interest the progress of Elon College in her campaign for funds. Elon is vital to the life and success of the churches in the Southern Convention, and has rendered such large and valuable service to the churches that the friends of the college cannot afford to allow the institution to fail. Success now, in these strenuous times, will mean vast spiritual growth for those who support the college and a closeness of sympathy and fellowship for the future that no amount of success in easy times could bring. I pray that abundant success may come to the college.

"Dr. Smith is a noble leader and I hope that he may receive such encouragement now that he will decide to remain with the college, if he has not already made this decision. I am anxiously awaiting news concerning his decision."

Dr. Atkinson is finding his work at Piedmont quite congenial and adds that "our fellowship with the Congregational brethren in this state (Georgia) is quite congenial and inspiring."

MT. AUBURN.

A happy surprise awaited the pastor at his last appointment at Mt. Auburn Church. Our excellent superintendent, J. A. Kimball, will continue the Sunday school throughout the entire year and everybody is rejoiced at the decision. Years ago, after the automobile came into use and the red roads were impassable by car during the winter months, the Sunday school here was discontinued

during the first quarter of the year because of the difficulty of travel, but now the roads have been improved and we have a good Sunday school even during the winter and a much better one during the summer.

No church can hope to grow without a Sunday school, and it cripples the church to discontinue the Sunday school simply for one quarter during the winter. If we can attend other places for business in the week during the winter, we certainly can attend Sunday school almost at our door when the roads have been so much improved.

All the churches of the community now have flourishing Sunday schools during the entire winter months and in the summer all the churches unite in a union meeting, with the pastors of the Methodist, Baptist, Presbyterian, Episcopal and Christian churches participating. One year the meeting is held in one church, the next year in the next, and all take part in the services as though there were only one congregation. This rule has worked beautifully for more than ten years and all the people of the community enjoy a happy Christian fellowship throughout the year.

W. C. W.

PLEASANT GROVE.

This church is one of the old strong churches of the denomination in Halifax County, Va., and there are many sacred memories that cluster around this church. At present it has an excellent Sunday school under the direction of an Elon graduate as superintendent, Miss Nannie Baker Farmer, who is a teacher in the school in the community at Oak Level, only a few miles away. Under her capable administration, we have had an active Sunday school with excellent, worshipful opening exercises, in which the children and the young people are practiced in real worship. This Sunday school is conducted all the year, regardless of the rain or weather. The people of this community go to school all the winter months and they reason that they can attend church as well as they can attend school, and their logic is sound and their reasoning is bearing fruit. Not only children, but young people and old attend this Sunday school. Of course, during winter, there are people who have a poor way to travel who cannot attend Sunday school at a distance, but the attendance is good and commendable.

The people at all my churches have been generous to their pastor during these strenuous times and have given many valuable things toward the support of the pastor and his family when they could not give money. They have kept their salaries paid up reasonably well, and will meet all their obligations to the pastor when times are better.

W. C. W.

EASTERN NORTH CAROLINA CONFERENCE.

The Eastern North Carolina Christian Conference has been invited to meet with the Liberty Church in Vance County this fall in its annual session, and we wish to express our thanks as President of the Conference for the invitation. I am confident that the Executive Committee will gladly accept the invitation and that the church will, as usual, provide the conference excellent entertainment. This church is one of the largest rural churches in North Carolina, and has the largest Sunday school of fine young people. This church also has an active young pastor in the person of Rev. S. E. Madren, sometime missionary to our mountain work, and now graduate student in the School of Religion at Duke University. He believes in smiling and having the world smile with him, for he is a happy congenial spirit and will make all happy who attend the church of which he is pastor.

W. C. WICKER, President.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

MRS. JOSEPH E. EACH has been obliged to rest for a month, following over-zealous work for the Church.

REV. W. H. CURL has concluded five years as pastor of Friendship Church, Trinity, Alabama. Twenty-three new members were received in this church in 1931.

REV. THOMAS M. HODGON, former pastor at West Hartford, Conn., but now residing at Deland, Fla., is preaching as supply at the Orange City Church.

REV. GEORGE H. BELL succeeded the Rev. C. E. Burkett as pastor of Wesley Chapel, near Goshen, Alabama, on January 1st. Brother Burkett plans to move to another section of Alabama.

UNION CHURCH, MOUNTAIN CREEK, ALABAMA, is developing its Sunday School, and is seeking to establish a Christian Endeavor Society. Rev. and Mrs. George Watson are leading in these activities.

AT THE MOUNT CARMEL CHURCH, Hamilton, Alabama, the Christian Endeavor Society and B. Y. P. U. meet jointly, as do also the Sunday Schools of the Congregational and the Free Will Baptist Churches.

CHRISTIAN AND CONGREGATIONAL CHURCHES will be reported together in Alabama in the next Year Book. There will probably be an "x" (denoting extra quality) to designate the Christian Churches.

IN SPITE OF THE DEPRESSION, Barton Chapel, to which the Rev. and Mrs. George L. Day minister, has raised its apportionment and has discharged local obligations to the bank and to the Church Building Society.

REV. JOSEPH P. BEAN is rejoiced at the progress of Christian Endeavor Societies at Wesley Chapel, near Delta, Alabama, and Bethel Church, near Millersville. The latter organization has 33 members and sixty in attendance.

REV. W. H. TILLMAN of Crestview, Florida, pushes his work at Crestview and outlying points. At Christmas time he went to Thorsby Institute for six students from his area, and took the same bunch back to school at the close of vacation.

REV. THOMAS H. DERRICK, of Orange City, is now at the U. S. Veterans' Hospital at Lake City, where he is improving in health, but expects to have to remain for some weeks. He will be cheered by letters from his friends in the southeast, all of whom wish for him an early recovery.

MISS DORA BRACKIN, who suffered a break-down on account of too much zeal for her work and application to it, has recovered from her illness, and seems to be in better health than ever. She is at her home, near Headland, Alabama, and is able to take part in the regular local activities.

ENIGMA CHRISTIAN CHURCH, Enigma, Georgia, will entertain the Georgia Christian Life Conference the fifth Sunday, January 31, 1932. Miss Annie Campbell and Rev. C. W. Carpenter are in charge of this conference, and it will be one of the movements which is making our Georgia churches grow.

FLORIDA APPORTIONMENT receipts for 1931 amounted to \$6,922.23. This does not in-

clude the "undesignated" or "unbudgeted" gifts which will increase the total quite considerably. The gifts from the churches exceeded those of 1930 by \$1.23, a close margin, but we are glad it was an increase and not a decrease.

MR. W. C. BONHAM, of the Birmingham Congregational Community Church is the last trustee to be elected by the Thorsby Institute. This school was reported out of debt at the regular quarterly meeting of the Trustee Board held in January. It has all the pupils that can be accommodated in its boarding department.

COUNTRY LIFE ACADEMY, having discovered that it has, unknowingly, been doing business contrary to the charter for twenty years has, under the direction of able attorneys, recently gone through the process of correction and reorganization. This seems to put the Academy on quite a different basis, and a new program is possible.

REV. RICHARD A. MCKAY has been pastor of Mount Olive Church, Tallassee, Alabama, one of the strongest rural Congregational Churches of Alabama, for five years. He is now succeeded by Rev. H. M. Gray, a Christian Church pastor. The Alabama Conference of Congregational and Christian Churches will be held at this church in November.

THE MID-WINTER MEETINGS, in a modified form, were held in New York at the Congregational Headquarters, January 19-23. Rev. Edwin C. Gillette, Superintendent of Florida, attended as a member of the Cooperative Council, and also attended the meeting of State Superintendents. He also visited at his old home in Hartford, Conn.

WHITE GIFTS TO THE KING were made by the Stearns, Kentucky, Church, this year and were more liberal than usual. Rev. Almon O. Stevens, of Stearns, is the chairman of the local Red Cross, and so is able to minister to many of the distressed people of the community. He has helped to establish a Sunday School at Barron Fork, near Stearns.

"THE TOWN AND COUNTRY QUARTERLY," the first of its kind to be issued by our Press, and which has just appeared, is written by Hermon Eldredge, of Dayton, Ohio. It is being warmly approved by many Alabama pastors. Such a Quarterly has long been needed by the rural churches. It is written by a man who knows the Bible, country people, and human nature.

REV. J. M. TROSPER is working faithfully at Evarts, Kentucky. The mines of this section lost many of the orders of the season on account of the industrial conflict. There is much destitution among the miners, both because food is not raised in the mountains, and because there is almost no employment for the people. The miners are agitated by the court trials of their representatives.

LAKE HELEN, FLORIDA. The pastor, Rev. Arthur G. Lyon, D. D., is conducting a very interesting Young People's Study Class, taking up such practical subjects as "The Power of Imagination." He also has organized a Junior C. E. Society. On a recent Sunday evening he gave a drama sermon to a crowded church. As this work for young people is new, it is an indication of vital progress in the church.

REV. MARION L. THRASHER is having a Fifth Sunday Rally of his five churches at Antioch Church, near Andalusia, Alabama, on January 31st. This church put up a fine lot of canned fruits and vegetables for the benefit of missions this last summer. The women also made a quilt to sell for the World Work. Brother Thrasher became pastor of Liberty Church, near Brantley, on January 1st, succeeding Rev. C. E. Burkett.

A WEDDING. Prof. H. R. Maddox, Assistant Principal of Thorsby Institute, Thorsby, Alabama, and Miss Odie Lee Arthur, Head of the Commercial Department of the Institute, were married just before the Christmas vacation, and spent their vacation in points in South Alabama, and in the home of the bride's mother, near Midland City. The Thorsby people were delighted that these two fine young people decided to spend their lives together.

LETTERS TO PASTORS. This is the kind of letter which a pastor likes to receive. More such letters would cheer the faithful shepherds of the flock:

"Robbins, Tenn., Dec. 23, 1931.

"Mr. and Mrs. G. L. Day:

"Certainly want to thank you for what you have done for Robbins people during the year, and wish you and yours a Merry Christmas and a Happy New Year.

"Very truly yours,

"B. M. MCCARTY AND FAMILY."

CHATTANOOGA, TENN. New officers were elected and the report of the minister, Dr. C. Rexford Raymond, was given a rising vote of indorsement and confidence at the annual meeting of the Pilgrim Congregational Church Friday night. The business session followed a dinner served by the Northside Circle. Reports of the church and allied organizations, showed that all bills for current expenses have been paid and that there is money in the treasuries of the various units. The denominational apportionment of benevolences was slightly increased. A net gain of eight in the church's membership was reported.

REV. FREDERICK G. AYLEMORE, formerly pastor of Union Church, Niagara, N. C., recently passed to his reward. He has been in ill health for many months but struggled on with hope and the help of his wonderfully devoted and sympathetic wife. Mr. Aylemore was ordained in 1908, and was called to the pastorate of Union Church in 1928. He served it in declining health with the love of the people always with him, till a little more than a year ago, when he felt he could go no farther. Particulars of his last days, and funeral have not yet reached us, but the sympathy of the Conference of the Carolinas goes out to the aged wife in this hour of her sorrow.

IMPORTANT ANNUAL REPORTS from all church clerks must come in if churches are to be properly listed in the Year Book. Pastors, will you look into this matter for your church? And if your report has not yet been sent, will you be sure to answer every question? Some clerks and some pastors fail to answer fully the very simple question of present membership. Yet, it is very important that this item should be accurately given and printed. Look at Table II.—and answer clear through to the bottom of the page. Be sure you are right. This is brought especially to your attention because so many are making faulty reports which have to be sent back for corrections, in some cases a second time. The time is short. Let us help one another in this as in other things. Send in your reports promptly, today!

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

DEMOCRACY AND PROHIBITION.

The United States is on trial before the whole world. Our experiment of government through democracy has stood the test since the adoption of our Constitution—"The noblest document ever struck off by the mind of man," we are told. We have passed through vicissitudes, international and civil wars, but we have thus far survived and have been able, through a "government of the people, for the people and by the people," to conquer in every conflict and come out stronger than before. Our democratic form of government now faces a situation, and a threat never before experienced, and this threat comes from a minority element of our citizenship, who declare that our organic law shall not obtain, and our nation-wide statute law shall be annulled.

The Eighteenth Amendment to our Constitution was adopted and ratified with more universal popular approval than either the Constitution itself or any other Amendment thereof. On December 22, 1917, our National Congress submitted the Eighteenth Amendment to the approval or disapproval of the States, giving them seven years in which to ratify or reject, according to the decision of each. Within fourteen months from the date on which this Amendment was submitted, forty-five out of our forty-eight States had ratified by the most overwhelming majorities ever accorded any action of our national body. In 1922, New Jersey ratified, this making forty-six out of forty-eight States of the union voting for this Amendment. Connecticut and Rhode Island are the only States of the Union not ratifying. It

may be borne in mind that over 2,000 attempts had been made to amend the Constitution of the United States, but only seventeen out of this number had been successful, the Constitutional Prohibition being the eighteenth. The National Prohibition Act, known as the Volstead Law, an instrument to enforce Prohibition passed both houses of the Congress in 1919. If the people ever spoke unitedly on any question ever submitted to, and approved by the National Government, surely that question is Prohibition.

The question before us is, "Shall the few, originally the saloon-keepers, brewers and bootleggers, led by a few millionaires interested in the manufacture of alcohol and wishing to escape their share of taxation, be allowed to break down the morale of our nation; or shall our democracy assert its power of governmental and organized control?" We are told that "law is the organized virtue of the State." This organized virtue of the State, this crystalized public opinion, called Constitutional Prohibition was and is in behalf of an ideal "that relates itself to the moral, social and economic welfare of the whole group." It required the experimentation, and the efforts, of a hundred years to deal with the liquor problem, the greatest menace to the public welfare. Reduced to its last analysis, it is just this: Shall self-interest and private privilege prevail, or shall the welfare of the whole group win out? We wonder if many of us who are indifferent to Prohibition, or maybe favor the repeal of the law, have considered well this deeper question. From the day that Prohibition was enacted till now, the under-world of bootleggers and those who made personal gain by pillaging and profiteering at the expense of public good, have fought the issue and have never let up in spending vast sums to carry on their propaganda. This from the Federal Council Bulletin of January faces up with the deeper question that now confronts us:

"If the number of those who are willing to support the bootleggers and gangsters continue to increase to such an extent as to annul the law, then it seems to me we will have no other recourse than its repeal. Before we reach that point, however, let us face the terrible significance of such an acknowledgement. It will be nothing less than an absolute surrender of our government to the under-world. It will be a confession of the defeat of democracy. And what shall be said of that multitude of citizens who, while enjoying all the protection and privileges of democracy, are in alliance with bootleggers and gangsters to destroy the authority of our government? It is pure and simple rebellion. It is a lawless attempt to make what is unlawful, legal." J. O. A.

THE CHRISTIAN ADVENTURE.

Measured by results, soundness of doctrine, the power to move men and women and his influence in his native land, as well as throughout the world, possibly the outstanding Christian character and leader of our day, is Dr. Toyohiko Kawaga. He is the father and founder of the Kingdom of God movement in Japan and is stirring his nation as no other man has ever stirred it with the message of Jesus the Christ and Him crucified. If Japanese Missions had done nothing else than reach this marvelous man and sent him on his way, the flaming evangel that he is for God and the truth, they would have been well worth-while and worth all they have cost. Though Dr. Kagawa is a scholar of culture and depth, a pulpit orator and preacher of marvelous power, reaching the ear and attention of the highest as well as the lowest of society of his native land, he realizes and declares that "by reaching the least we reach the masses, and

by changing the masses we change society. A notable characteristic of Jesus Christ was his eagerness to reach the least of men." Dr. Kagawa realizes that only Christ can save Japan, and surely Christ is leading this wonderful man in his crusade known as "The Kingdom of God Movement." Some of the words and messages with which this man is reaching his people and stirring them to strange new depths are these: "The redemption of Jesus is a hundred per cent redemption—spiritual, physical, economic, political and social." And then this paragraph recently from his pen:

"Though we study love, we forget it in practice. Indeed, we are too cowardly to practice it. Let us have a revival of love. A revival of faith is not enough. Let us take the cross, which is the symbol of love, on our backs; for the cross has two meanings: it is both individual and social, a deliverance from sin and a willingness on our part to give our lives for others as Christ did. With the cross on our backs let us be adventurers in life.

"Perhaps our most urgent need now, in order that we may attain this spirit of love, is prayer; for without prayer and meditation we cannot develop a full Christian life. We especially need prayer and quiet meditation in the whirl of our modern giant cities."

We need such preaching in our own land, and it may be yet that some mighty man of God will have come out of Japan or China or India to teach us the prayer and the need of prayer and quiet meditation "in the whirl of our modern giant cities—and our rush for material gain."

J. O. A.

THE CHURCH COMING TO GRIPS.

Elsewhere in our columns this week is published by an anonymous writer, signed "Ecclesiasticus," a brief but pointed article to "Dear Howard." That article presents not only a problem of all preachers, but a message that all in the church who are spiritually inclined may profit by. Among the many resounding bombs hurled from the hand of "Ecclesiasticus" is this one:

"It is the church coming to grips with the reality of sin and selfishness in the world of men. It is the embodiment in human form of the divine vision of a world redeemed. No cost is too great, no struggle too fierce, no time too long to devote to this supreme concern of heaven and earth."—Missions.

When the shell explodes but one sound comes forth—Missions, the Missionary enterprise. This declares the writer, "is the advance guard of the Kingdom of God." If the pastor and the spiritually inclined could get the vision that the writer is trying to give to "Dear Howard," this Christian Church of ours would tell a different story in 1932 from the story of the past. God is surely building His Kingdom on earth. It comes with steadfastness, but with power, and the church is one spiritual body through which He builds that kingdom, and the one task to which the Church is called, and the one enterprise which the Church alone of all institutions on earth undertakes is the missionary task and enterprise. Unless and until the Church does the missionary work—the work of giving the Gospel to the world of men and women who are dying without it—it will never be done. The Church, a spiritual body, stands alone among the institutions of the earth in doing missionary work. No wonder "Ecclesiasticus" says, "Missions is the church coming to grips with the reality of sin and selfishness in the world of sin".

J. O. A.

RULES FOR HEALTH.

Much has been written and much has been done to improve the present life of the individual man; but it is not too late to study the question and try to help in this wide field of need. Nothing is more important, apart from the spiritual life and virtuous character, than physical health. No matter what other blessings may be enjoyed, good health equals them all. Fortune, without health of body, and of mind, is worth but little to man. What man needs most for this life is good health and good character, and they are vitally related to each other. It is hard to build good character on a broken life; because good character needs good health through which to manifest its virtues and its service. A sickly person is worth but little in any field of endeavor because he is lacking in the vitality necessary to render service for others; and human value is measured by what we do for others. The value of Jesus is measured by what he has done, and is doing, for mankind. In his human relation he made nothing for himself. He had "not where to lay his head." (Matt. 8:20.) It is what men are, not what they have, that determines their value.

There are three simple rules that will add to health and therefore, to life and usefulness among men.

1. *Moderate or temperate eating.* Many people eat too much. Over-eating is a species of intemperance, and intemperance in anything is wrong. Eat but little is a good rule to follow for health.

2. *Plenty of sleep.* Nothing is more refreshing to a tired body or mind than a good quiet sleep. Rest is as essential to success as work. Some have said eight hours for sleep, eight hours for work, and eight hours for recreation. No matter what men may say, a plenty of good sleep is essential to health.

3. *Keep busy at work.* Nothing is more depressing than doing nothing; and it is not only depressing but tiresome. I have often said, "I would rather work for nothing than to do nothing for pay."

These three rules, then, are good rules to follow for health and useful service: (a) Eat little. (b) Sleep much. (c) Keep busy. And the best work, after all, is to work for the Lord by working to save others; and in that field one can always get work. W. W. S.

KEEP OUR COLLEGES CHRISTIAN.

By E. M. WAITS.

I believe that the Christian College, in spite of its faults, is our best American institution. I am frequently asked, "Is the college a safe place for our American youth?" I don't know that it is. The only really safe place for young men, or old, is the grave. But a college is a good place to grow, and growth implies danger, since it means the possibility of growing worse as well as better. Perhaps one of the most difficult things in our American life is to be moral and yet not be narrow-minded. It is this that our college graduates achieve. It is not strange, therefore, if men should love a college mother who bequeaths helpful traditions, and that they love to revisit the old campus and fix their eyes on the things that do not pass away.

The Christian college came into being through the generosity and prayers and sacrifice of devoted Christian men and women, in order that youth might have higher education amid the most Christian surroundings and in order that the church might have an educated leadership. Each student represents an investment of \$25,000. The church has a right to expect that the boys and girls who study in the college she has built shall have a religious education and that they will come back into churches and communities with a

Christian philosophy of life and an ability to help Christianize community life. Unless the church college has a specific contribution like this to make, why should she exist?

The education offered in our colleges should be Christian without apology or hesitation or intimidation. In motive, in personnel, in atmosphere, in discipline and in character, it should be Christian. There is no apparent reason why the church should build, maintain and endow a college or a university if it does the same character of work done at the state or private school, and no more. In order to keep faith with our history and with pledges made to the living and the dead, we are bound to maintain institutions whose educational standards are high and whose deliberate motive shall be Christian. It should be impossible for any student to attend any class in one of our Christian colleges without discovering that there abides in the heart of the teacher reverence for divine things and a sincere motive to build Christian character.

Our colleges have been nourished by the affection and shaped by the judgment of manifold personalities and we honor greatly their service and their ideals. They believe that education should be illuminated by faith and ennobled by obligation, that the resources of our institutions should be dedicated to excellence. These are noble sentiments. Only faith can redeem human thought. Only faith can give a sense of the true meaning of life. Only faith can give life a spiritual impulse. Only faith will send men and women out dominated by a sense of brotherhood. Only faith can give men a capacity for God and make them his worthy servants to our fellow-men.

Our whole contention is: That the voice of dearest and most radiant moral and spiritual idealism must be frankly heard in our colleges. The quest for God must be limited to any narrow path. But this quest must be the most defining quest of all and in full candor must the masterful sternness of the Man of Galilee be met. It is less than honest to deprive the truth seeker of the most favorable access to these sanctions or fail to meet him in an attitude most favorable to their most vital expression. The college must put men and women where there is air, food and sunlight if there is to be real growth. The Christian college must be the creator of efficiency, the exponent of the scientific mind, the trainer of the technical scholar, the teacher of sound principles for the life of social relations, an interpreter of a world order where civilization and the church can thrive and grow. It must bring its students to that mountain height where they can find that reality of realities, the God of truth and beauty, the Master of life and Lord of righteousness, the source of all vitality and the giver of redemptive love. —*World Call*.

I BELIEVE IN GIVING.

I believe in giving because I believe that the law of Giving has been written into the book of Life as indelibly as other natural laws. I cannot study the world about me and the people in it without observing that well-being—whether physical, mental or spiritual—depends quite as much upon what is given out as upon what is taken in.

I believe in Giving because much has been given me. I dare not think how meager my life would be without the countless ones who have given to make it rich and full.

I believe in Giving because I believe that Life's good things were meant for all. I know that others covet for their loved ones the same comforts that I covet for mine. Yet for many, these things are impossible save as I, and others like me, give.

I believe in Giving because only so can I be my

greatest possible self. But if my life is to count in only that little realm which I may touch personally, I am indeed small and insignificant in such a big world. When I touch someone by Giving, and that one touches another, and so on and on, I reach out and touch hands with all mankind.

Finally, I believe in Giving because now and then I have caught the reflection of that radiant sort of joy for which my very soul cries out—and always it has been in the eyes of someone for whom *living is giving*. Therefore I would Give.

A PROBLEM OF ALL PREACHERS.

An Open Letter to a Pastor.

Dear Howard:

I do not wonder that you are puzzled about "preaching missions." There is so much at stake in the matter that I am venturing to write you about it. Theodore L. Cuyler, famous as a pastor of an earlier day, said that a man's fitness for the ministry was indicated by the manner in which he led his church in its benevolences. Few of us know that when we decide to be preachers.

The ministry is not altogether dramatic. It is essentially a teaching process, slow and silent. A look at the ministry as a whole from this point of view will make it not only normal but inevitable to preach missions.

Let us note two things. The ministry is not purely a personal matter and the missionary enterprise is not merely taking up a collection. Two rather common-place statements, but let us examine them.

A young man contemplates becoming a minister because of the impression of a personality, usually of some evangelist or pastor. He thinks of himself transformed into a similar personality engaged in activities such as those which impressed him. But that is not the ministry; it is only the more public functions of the preacher.

The ministry is not primarily nor to any great extent a matter of prominence or thrills to the individual minister. It is a service rendered toward the making of a better world. The man who takes up the ministry is committed to the building of a new humanity. This will be labor, strenuous, trying, taxing, with manifold more of drudgery than of dramatics. It takes all there is of a man—grit, energy and devotion. That for the ministry.

Now, for missions. This is not simply the bland and commonplace placing of a few easy coins in the basket; and no more is it an energetic bustling to meet the "apportionment" given by insistent secretaries. It would be a pity to lower the idealism of the missionary vision to the drab mechanics of financial conformity or clubby ecclesiastical responsibility.

The missionary enterprise is the advance guard of the Kingdom of God. It is the church coming to grips with the reality of sin and selfishness in the world of men. It is the embodiment in human form of the divine vision of a world redeemed. No cost is too great, no struggle too fierce, no time too long to devote to this supreme concern of heaven and earth. So then the ministry and missions are inseparably bound. Theodore L. Cuyler, the prince of pastors, was right.

It is high time the world builder were at his job with might and main. You ask how a man can present the subject to the men of this efficient machine age. Well, try this on them. This Christian enterprise, whether abroad or at home, has for its objective the raising up of men in whom the ideals of good will, righteousness and reverence may find dominance. Do missions contribute to this end? History has but one answer. YES.

CONTRIBUTIONS

SUFFOLK LETTER.

There is, in Suffolk, a Ministerial Association, composed of the ministers of Suffolk and Nansemond County. This Association holds monthly meetings and cooperates in all the interests of the church and the community. There is in this organization a spirit of fellowship that is remarkable for its sincerity, unity, and Christian loyalty to the common interests of the city and county.

In addition to monthly meetings, they hold an annual meeting to which the wives of the ministers are invited and a dinner is served. In addition to the dinner, a program is rendered in which all take part. The meeting this year was held at the Elliott Hotel on Friday night, January 22nd. The attendance was fourteen ministers and thirteen ladies, making a happy company of twenty-seven. Rev. J. T. Allen's wife was absent on account of an accident from which she had not fully recovered. All fully enjoyed the dinner and especially the women, who did not have to prepare it. One of the burdens of women is preparing three meals a day for a whole lifetime; but God made them for this great service, and they do it gladly, but it is a sort of vacation to attend a dinner.

The program this year was prepared and conducted by Dr. H. J. Goodwin, pastor of the First Baptist Church. The program was built on social, literary, and Biblical questions. All the way through it was of a spirit that maintained the religious tone. It is a fine study to contrast Christian meetings and that class of worldly meetings that leave out the Christian ideals and high social standards. When measured by standards of enjoyment, all meetings of Christian people in the interest of social enjoyment, surpass worldly meetings. Missionary society meetings, benevolent society meetings, Sunday school meetings, and ministerial association meetings furnish enjoyment of the very highest type. Rev. H. N. Tucker, President of the Association, presided.

The close of the meeting was a musical period led by Rev. S. K. Emuiare at the piano. He is an interesting performer, plays and leads one song and then another in which all are supposed to take part. This feature of the meeting makes a real musical concert. All the way through the evening variety and intelligent movements kept the attention and interest high and inspiring to the end. Special stunts of a comic nature were interspersed among the more serious performances of the evening.

Such meetings furnish recreation and enjoyment to ministers whose daily tasks put them in touch with people in trouble, in sickness, funerals, and regular preparation for the pulpit. A minister's work keeps him busily employed all the time and an evening like this, once a year, is a source of real personal enjoyment with friends. This meeting was one of the best and there is no city in which pastors are in more accord than in this good city of Suffolk and Nansemond County. The harmony among the ministers inspires the same spirit among the people and the churches are in working harmony and Christian fellowship. What Protestantism needs is the abolition of theological differences so far as feelings and attitudes, go, and the cultivation of spiritual unity in purpose and practice.

W. W. STALEY.

Inner riches are more important than external wealth.

PIEDMONT COLLEGE LETTER.

The first semester of the present college year at Piedmont is coming to a close. Final examinations are being held this week. The enrollment has been about the same as last year. In view of financial conditions this is quite encouraging. The students have been doing satisfactory work and a fine spirit of cooperation runs through the entire institution.

President Newell who has been giving the major part of his time to financial interests has been at the college for several weeks. His presence has been very much appreciated. He has spoken at chapel and also at the vesper services on Sunday evening. This week he left to take up his field work again.

A very delightful recital in violin and piano was recently given by Mrs. Bertha Thalley Motz of the school of music. The program presented a good variety of music from such well known composers as De Beriot, Chopin, Rachmaninoff, Schubert-Wilhelmj, and Liszt. Mrs. Motz was assisted by Miss Agnes Swindell.

The Union Church in Demarest very appropriately emphasizes the spirit of Christian unity. The college students attend the morning service and they represent various religious denominations. The bulletin carries this announcement: "This Church is composed of a group of Christian people from various denominations banded together to work and worship. We are in fellowship with the Congregational-Christian Conference of Georgia." The pastor, Rev. Henry B. Mowbray, is preaching a series of sermons on "Lessons of Four Hebrew Prophets for American People."

Piedmont College has a fine field for educational activities in North Georgia and it is a needy field. Competition from other educational institutions is scarcely felt. The field is open. The problem is not one of finding students who are anxious to attend the College but one of providing for those who wish to come. These young people are anxious for an education. Their financial resources are limited and for this reason the college expenses must be kept down to the minimum. However, the development of a fine class of native Americans is dependent upon providing educational advantages for these young people. The health, physical vigor, intellectual caliber, and spiritual growth of the people in this section will depend upon the training which the young people receive.

We have a fair representation of the young people from Congregational and Christian churches but we should have a larger number. The college is in no sense sectarian. Young people of all denominations find a home and a welcome here. The College is somewhat isolated from the sections where most of the Christian churches are located but we shall be pleased to welcome any Christian ministers who may find it possible to visit the College.

D. B. ATKINSON.

WINDSOR VIRGINIA.

If there is one thing in which our generation is making a grave and fatal mistake, it is in not realizing that this great country is not permanent, if it departs from God. For if it forgets God it is doomed to destruction. It is a fact that Almighty God blesses righteous nations and blights those that forget Him and are sinful. I am confident that the story of the great flood, and the

history of Israel and the annals of all peoples, illustrate the blessing of obedience, or the displeasure that God, the righteous Judge, shows at disobedience.

It does seem to me that we are living, we are dwelling, in a complex, swift, reckless, godless, critical age. This is an hour when many people live high and fast, without the fear of God or consideration of aught but the indulgence of a worldly life. More speed, more wealth, more pleasure, more power and fame seem to be the great objectives which many are seeking with feverish excitement to attain. Entirely too many people are chasing the illusive phantoms of things temporal, to the neglect of things eternal. That is why so many vain and empty lives abound. No wonder spiritual barrenness is evident in all sections of our great Republic. We seem to have forgotten that "Man's chief end is to glorify God." As long as a man continues an instrument of God's glory, so long his title to life, happiness and prosperity stands sure, and no longer. It is a fact that we dishonor God—the Almighty, Universal Father—when we allow the atmosphere of materialism, cynicism, selfishness, greed, dishonesty, skepticism and distrust to penetrate our lives.

I am confident that the reason for the present unemployment, bankruptcy, suffering, failure, suspicion and tragedy is that men have forgotten God. We have been following our own ways, rather than God's ways. No people can thus forget God, our Benefactor and loving Father, and turn away from His ways of life and continue to be happy, successful and prosperous. Why are we in grave peril? Because the love of luxury, speculation, greed, graft, lawlessness, crime, irreligion and other outstanding sins are on the increase. The trouble is that we refuse to let the light of the world shine in upon us; we doubt and we have our reward in blight and ruin—economic depression, the world over. No wonder "*Mene, Mene, Tekel, Upharsin*"—"weighed in the balances and found wanting," is written on the walls of the world today.

The world today is looking for direction out of its chaotic condition, and the way out is to follow Jesus. He can show the way out, because He is the Light of the World. The time has come for all to live the Jesus' way. It is the only safe and sure way out of the present state of universal bewilderment. Simple living, the re-establishment of unselfishness, good-will and consecration are the supreme needs of the hour. There remains but one thing to be done—restore the spirit of the blessed Christ—the Divine Emancipator—into the affairs of the world.

In these "perilous" times we need a new discovery of God in the vastness of His unlimited wisdom, power, grace and love, and a new obedience and loyalty to Him. We must re-enthroned the Redeemer—Jesus Christ. He only can satisfy the immortal soul. The Blessed Jesus will inspire with new ideals, holy desires, and unselfish and sympathetic helpfulness. Remember that all the problems of life become simplified when we apply to them the simple and universal rule of love which our blessed Saviour laid down. His Sermon on the Mount is the only sure foundation upon which civilization can rest.

Beloved brethren, years of greed and money lust have ended with this awful lesson; that wealth soon evaporates and leaves men with stark and naked hearts. But those who trust in the God of the Universe are never brought to shame. The whole of our lives belong to God—the Everlasting Father—and we ought to dedicate them to His blessed service. Our daily lives should tell for the divine glory of the sacred Godhead. We need hearts large enough and sincere enough to feel every brother's sorrow; hands strong

enough to aid, and words kind enough to inspire the weakest child of our loving Heavenly Father in life's battles. Let us labor to be like Jesus, who, in His matchless life, was the true likeness of our Heavenly Father. E. B. WHITE.

LIBERTY (VANCE).

We are glad to report that our new pastor, Rev. S. E. Madren and family, is now located in the parsonage here. Bro. Madren came to us in November as a stranger and we are glad to say made a good impression upon the community as being a real pastor. He advanced the spirit of love and cooperation with other churches of the community. As a good pastor, we feel that he will be able to lead us into pastures green and bring us into closer fellowship one with the other. By so doing, we will be enabled to do a greater service for Christ.

On the third Saturday and Sunday in December, Dr. W. C. Wicker, President of Eastern North Carolina Christian Conference, was with us in the interest of Elon College. At each service, Dr. Wicker presented the college with all of its beauty and power and great possibilities for training leaders for the Church. Then he presented the college in its present distressing need, and outlined a plan whereby every member of the Christian Church can contribute something to the support of the college. We must say that Dr. Wicker made the strongest and most pathetic appeal we ever heard to save our college, showing his true devotion to the college. If our Southern Christian Convention, as a body, was half as interested in old Elon as Dr. Wicker, there would no more need of worry, because Elon could and would be saved. He spoke in words of the highest praise of Dr. Smith, the president, as one worthy in every respect of the important trust to which he has been called, and expressed full confidence that Dr. Smith, with the support of the Church, can and will save Elon. May we rally to the call that comes today, to help save our college while we may.

We wonder if our people could realize what it would mean to lose our denominational college, if they would not be willing to make some sacrifice to help save it? We should remember that it is the cheerful giver that God honors, and may we recall this incident: A long time ago there was a lad who had five loaves and two fishes, but he gave them freely to the Master, who blessed them, and multiplied them to feed five thousand with plenty to spare. Just so God can take our small gifts, accompanied by our love and prayers, and do great things for our college. May we do our best for our college, and to keep Dr. Smith as our beloved and efficient president.

A Happy New Year in His service to all our readers. MRS. R. J. N.

WHAT'S THE DIFFERENCE FOR RELIGION.

Unless men of intelligence and Christian impulse assert the supremacy of mind over things we are lost, all of us lost, in common vulgarity and insignificance," Dr. William Louis Poteat, for 22 years president of Wake Forest College and now its president emeritus, told an audience of 150 men last night. Dr. Poteat, as principal speaker of the 21st annual membership meeting of the Y. M. C. A., answered to the entire satisfaction of his audience the question, "What's the Difference for Religion?" He was presented by Dr. Charles F. Myers, pastor of the First Presbyterian Church.

After referring to the whole imaginative creed of the universe as being different from ancient times, and tracing some of the effects of scientific knowledge and invention, Dr. Poteat asked, "How

much does it signify this difference? Isn't it in externals instead of in life? The difference is in the tools, the machinery, and not the man who handles them. Don't we have the same fundamental needs, wants, and aspirations? The world has changed but we haven't."

Material Things Not Needed.

The speaker mentioned a number of specific items, the fountain pen, the automobile, the radio, the telescope and microscope, and inquired whether man could get along without them.

"Well, I did once," he continued. "Many men did without them. Plato and Socrates didn't have them, nor Aristotle either. Jesus didn't, Dante didn't, George Washington didn't. What do I want with a fountain pen except to trace the intimate symbols of friendship? What do I want with an automobile except to get home the sooner? What do I want with a radio except to hear the rustlings of beauty sweeping the world? What do I want with a microscope except to extend the horizon of my soul?"

As for religion and its definition, Dr. Poteat declared that love is its essence, its foundation,

and its expression. Christ gave two commandments, love God and love your neighbor, really reducible to one, as the summary of divine requirements, and he is willing to say with St. Augustine, "Love God and do what you please." The man who loves God can do what he pleases, think what he likes, and lock within himself and find a standard of conduct.—Greensboro Daily News.

GRAHAM CHURCH.

The Graham Christian Church is doing a fine service in the Sunday school under the direction of Mrs. M. R. Rieves as superintendent. There are not many members compared with some other churches, but they are doing real service in the community by preparing the children and young people for service in the future. The attendance at church service is supplemented by people of other churches who attend our service. There is no more faithful band of church workers to be found in the denomination than that at the Graham Church. W. C. W.

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of the children of Israh-el,
years old and upward, thro

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eth for the courts of the LORD: my together; righteousness
heart and my flesh crieth out for the kissed each other.
living God. 11 Truth shall spring

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years old when he began t

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grave; death shall feed on th

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MISSIONS



REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

Blessed Creator, Ruler of the nations, sin is rampant and souls are being tried. At this time when for each of us the New Year embraces a new chance, we pray Thee relieve economic pressure, equalize opportunity to earn, rid men's minds of evil plotting. Thou Who carest for men's needs, give to Thy representatives serious concern for the character of men's deeds. Put more conscience and care into civil leadership. And strengthen, Father, the Christian's purpose and promise to keep close to the path of Jesus' earthly tread—the only path that is safe for salvation. For Jesus' sake. Amen. L.

DEVOTIONAL STUDY FOR MISSIONARY SOCIETIES.

FEBRUARY—"Immortal Money."

SONG—"I Gave My Life for Thee."

SCRIPTURE—"The Parable of the Rich Fool. Luke 12:16-21.

SONG—"My Saviour, I Love Thee."

Jesus has sketched in this story in one sentence the essential features of a portrait of a fool—"He layeth up treasure for himself, and is not rich toward God."

Someone has estimated that nearly one-half of the sayings of Jesus have to do with the getting and spending of wealth. As we observe how great a force in making character and how severe a test of character is the getting and spending of money, we understand why he gave right principles in relationship to possessions such a prominent place in his teaching.

It almost seems as if this parable was written for our busy, active, successful American people with our tremendous wealth and prosperity. The rich man portrayed was the sort of man we disciples of today call wise, kind-hearted, thrifty, energetic and efficient. We praise and honor him and delight to call him a typical American. But we cannot forget how Jesus one day looked at this man that we call eminently successful, and said of him—"Thou fool!"

The parable is not a denunciation of wealth or thrift but seems to be rather a plea for greater thrift, a warning against the danger of spiritual poverty. All the value that money has is due to the amount of life that it stands for. Life consisteth not in things, but things may become instruments for enlarging life.

Earthly treasure rightly used may help us to gain heavenly riches. Jay Stocking says, "Whether a person takes his money with him or not depends upon the things for which he has exchanged it. An American traveler, let us say, in a strange land, has a pocket full of American money but he cannot buy a newspaper or a breakfast roll. His American money must be exchanged for the coin of the realm. Likewise, a man cannot carry his American money with him to the better country! It will not pass current there. But he may exchange it for the coin of the spiritual realm."

Money that is invested in the welfare of immortal lives becomes immortal. "The money that has been invested in the training of boys and girls, white or black, brown or yellow, who are today making good as forces for righteousness in the communities in which they reside, is immortal money. There is, therefore, no reason why a man must leave his money behind him. The aspiring man plans to take it with him and to make it as immortal as his soul."

The world was never in more desperate need of the things that money can furnish. When

one even for a moment contemplates the handicapped unfortunates of the earth, he realizes how often the deep needs of humanity can be reckoned in terms of money. "Money is a very awesome thing. The bill you hold in your hand may be the admission price of some child into life and some life into immortality." How serious then becomes the spending of the margin which we may spend selfishly or to make possible opportunities of life for some of earth's less fortunate ones. Whoever uses his wealth, whether, great or small, to make homes brighter, to make hearts happier, to make lives better, is investing not for time but for eternity. If we are not rich toward God the folly is in us, not in our circumstances. We may find openings for spiritual investment at every hand and we can have some share in exchanging earthly coin into immortal riches.

SONG—"Saviour, Thy Dying Love."

PRAYER—"Lord and Saviour, free us from the love of money; reveal unto us the utter worthlessness of earthly prosperity, earthly fame, earthly dignity. In view of thine eternal realities, strip us of all earthly treasure, however precious and adored, which sunders us from thee and hinders us from living unto thy glory alone. Give us a high and invincible poverty of spirit, content with a bare sufficiency of worldly goods; restless and ill at ease, if more is given, until it be lost again in sharing with our brethren."—*Lela E. Taylor, in World Call.*

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 23, 1932.

Sunday Schools.

Previously acknowledged since Sept. 1 ...	\$ 1,394.70
Happy Home, Ruffin, N. C.	1.95
Auburn, N. C.	2.90
Mt. Auburn, Manson, N. C.	2.60
Pleasant Hill, Liberty, N. C.	2.29
First Christian, Portsmouth, Va.	18.20
Suffolk, Va.	25.00
Antioch, Elams, N. C.	1.75
Timber Ridge, High View, W. Va.	4.30
Rose Hill, Columbus, Ga.	1.00
Berea (Nans.), Driver, Va.	4.40
Rosemont, Norfolk, Va.	6.37
United Christian, Lynchburg, Va.	2.39
Franklin, Va.	8.71
Monticello, Brown Summit, N. C.	3.60
Leaksville, Stanley, Va.	1.10
South Norfolk, Va.	7.67
Newport News, Va.	11.00
Biscoe, N. C.	2.73
Spring Hill, Waverly, Va.	1.00
Roanoke, Ala.	1.12
Mrs. Carrie Fields' Class, Reidsville S. S., Reidsville, N. C.	1.00
Howard's Chapel, Wentworth, N. C.	2.00

Total \$ 1,507.78

Individual and Churches.

Previously acknowledged since Sept. 1 ...	\$ 665.57
Miss Stella Sharp, Kernersville, N. C.	2.65
T. J. Holland, Ambrose, Ga.	5.00
T. H. Crocker, Greensboro, N. C.	1.00
Miss Birdie Wilson, Virgilina, Va.	1.00
Mrs. W. L. Cummings, Stokesdale, N. C.	2.00
Mrs. Nannie C. Parrott, Newnan, Ga.	10.00
P. W. Isley, McLeansville, N. C.	1.00
Mrs. W. H. Floyd, Abanda, Ala.	1.00
Mrs. D. E. Mitchell, Reidsville, N. C.	2.00
Mrs. H. P. Ivey, Reidsville, N. C.	1.00
W. S. Hand, Wadley, Ala.	1.00
A. P. Gaster, Randleman, N. C.	1.00
Mr. and Mrs. A. D. Gerringer, Brown Sum-	

mit, N. C.	2.00
Miss Aylmer Goodwin, Columbus, Ga.	5.00
Mrs. O. P. Shelton, Greensboro, N. C.	1.00
United Congregational-Christian Church, Salisbury, N. C.	17.00
Billy Cook, Mebane, N. C.	1.00
Miss Ida Simpson, Mebane, N. C.	1.00
E. B. Roscoe, Burlington, N. C.	2.00
Miss Mettie Sutton, Burlington, N. C.	20.00
M. M. Strowd, Chapel Hill, N. C.	1.00

Total \$ 744.22

Dollar-a-Month Club.

Previously acknowledged since Sept. 1 ...	\$ 129.75
Miss Margaret P. Alston, Henderson, N. C.	1.00
Mr. and Mrs. Floyd H. Dunn, Lynchburg .	2.00
Miss V. V. Ellis, Suffolk, Va. (Suffolk Christian Church)	1.00

Total \$ 133.75

Specials.

Previously acknowledged since Sept. 1 ...	\$ 830.13
Pleasant Hill C. E. Society, Liberty, N. C.	5.36
Rosemont Women's Bible Class, Norfolk.	25.00
Burlington Sunday School, Burlington, N. C.	58.47

Total \$ 918.96

Summary.

Previously acknowledged since Sept. 1 ...	\$ 8,392.18
Sunday Schools, regular, January 23, 1932	113.08
Individual and Churches, January 23, 1932	78.65
Dollar-a-Month Club, January 23, 1932 ...	4.00
Specials, January 23, 1932	88.83

Total to date \$ 8,676.74

J. O. ATKINSON, Sec'y.

A CALL TO PRAYER.

By MRS. W. M. JAY.

The annual World Day of Prayer will be observed this year the first Friday in Lent, which happens to fall on February 12th, Lincoln's birthday. This being a holiday, it is suggested that groups finding it difficult to have their service on this day, may observe February 11th. A call to prayer goes out to all lands in the words of the theme, "Hold Fast in Prayer."

"Ask" for a life of deeper spirituality that there may come a world-wide Pentecost.

"Seek" for a life of world-service as church members, "that the world may believe."

"Seek" for a life of cooperation and unity among churches that the work of the Kingdom may go forward.

"Knock" that the world's door may be opened—the Gospel spread—the Kingdom established.

This call to prayer was prepared by Sra. Elisa de Pascoe, of Mexico, and we are urged to continue its use at the Sunset Hour each Sabbath, until the World Day of Prayer, March 3, 1933.

The World Day of Prayer will be observed in nearly fifty countries and by thousands of groups gathered together using the same program which has been translated into many languages. The program this year was written by Miss Helen Tupper, of Lucknow, India, an Indian girl who was graduated from Isabella Thoburn College, and took graduate work in America, and who is now teaching in Isabella Thoburn College. She has incorporated into the program the deep devotional spirit of the Indian Christian. The hymn which she uses: "In the Secret of His Presence," was written by Ellen Lakshmi-Gareh, an Indian girl whose mother died when she was three months old, and who was taken to England by friends and educated there. Narayan Vaman Tilak is one of the best known poets of India. Miss Tupper has made a great contribution in sharing these friends with us. Plan a service for the young people and also one for the children,

if possible, on this day, thus linking them up with the youth—around the world.

Supplies for the observance of this day may be obtained by addressing the Commission on Missions, 14 Beacon St., Boston, Mass., as follows:

"A Call to Prayer"—free.

"A Call to Prayer for Young People"—free. Program, "Hold Fast in Prayer"—2c each.

Poster (very attractive)—10c.

A service of consecration, "Looking Unto Jesus," for preliminary service, or for one session in the observance of the day where an all-day service is held—10c.

Seals—for letters and envelopes—25c per 100.

MISSIONARY PROGRAM FOR FEBRUARY.

By MRS. W. M. JAY, Editor.

PROGRAM III.

THE STATE CONFERENCE AND ASSOCIATIONS—THE BACKBONE.

Worship Helps.

Hymn—"Open My Eyes that I May See."

Leader—When I was a little girl I knew an invalid. She was beautiful to look at, with lustrous dark eyes and a wealth of lovely black hair. She had beautiful hands always busy with some pretty trifle or holding a book, not too heavy, for she was condemned to spend her remaining years flat on her back. I couldn't understand why one so interesting in all life's activities lay in bed all the time, until my mother explained to me that years before, a terrible accident had paralyzed her spine and she could neither walk, nor hold up her head, or make any member of her body, except her hands, do her will. Then I understood what an important thing a spine is. Perhaps Paul had something like this in mind when he wrote:

Scripture Reading—Romans 12:1-16.

Prayer—That we may know the joy of brotherhood, remembering that in Christian service we must be "all for each and each for all."

Hymn—"Blest Be the Tie that Binds."

First Speaker—"The State Conference."

Second Speaker—"The Association."

(A map of the State should be provided with Congregational and Christian churches, aided churches, foreign speaking and Negro churches, schools and any other State activity indicated.)

Business session.

Mispah benediction.

YOUNG PEOPLE'S SOCIETIES.

Topic—"God and the Census."

Theme—"Follow Me."

I. Study Period, Chapter V. "A Sound Body."

1. The work of Dr. Jane Harris in Porto Rico.
2. Health Conditions on the Island, pp. 62-65—a member.
3. The Work of the Nurses in San Domingo.

The leader may close with the thought that it is a part of the missionary's work to develop a sound body in which the mind and soul may function, bearing in mind the command of Jesus to the disciples, "Heal the sick."

III. Worship Period.

1. Call to worship—"For the Son of Man came not to be ministered unto but to minister."
2. Hymn—"Lead On, O King Eternal!"
3. Scripture.
4. Prayer.
5. Hymn—"Stand Up, Stand Up for Jesus."

6. Responsive Reading—Selected.

7. Offertory.

8. Benediction.

WILLING WORKERS OR JUNIORS.

Topic—"Open Windows."

Theme—"My Neighbor in China."

I. Worship Period.

1. Song—"The World Children for Jesus."
2. Memory Verse—"Love Thy Neighbor."
3. Prayer—Leader.
4. Song—"I Love to Tell the Story."
5. Offertory.

II. Story Period.

1. Chapter IV—"Open Windows."
(Have two children dressed as Chinese tell the two parts in this chapter. If possible, have pictures of Chinese life. This will help to interest the children, and serve to teach.)
2. Song—"Praise Him, Praise Him."
3. Benediction.

Poster IV. Use sheet of colored card-board and cut pictures from study book, pages 40, 44, 52, and paste on. Around each draw a window frame. Write on poster, above picture, "We Look at Africa", and below, "God is the Father of Us All."

COMMISSIONS FOR SERVICE.

By MRS. J. F. BROWN.

Read before the Woman's Missionary Society of the First Christian Church, Roanoke, Ala.

As we have for our Mission study this afternoon, "Commissioners for Service," I would like to mention there are two kinds of missions. We meet so many people that don't believe in Foreign Missions. When you talk Missions to them, they readily say we have all the Missions that we can look after right here at home. That's true, so we have, and a lot more than we have ever seen, but these are different Missions.

When our Lord said, "If any man will come after me, let him deny himself," He did not pronounce a penalty. He promised a blessing. The real joy in this life is not getting, but giving. This is why He founded His kingdom on self-denial. He wanted His followers to be blessed while they built.

He inspired His followers to undertake the greatest task the mind of man or the wisdom of God ever conceived, that of giving the Gospel to every creature. He commanded His followers to go preach. It is not the abundance we give, but the sacrifice we make in order to give, that counts most in His sight.

When we obey the teaching of our Lord, we are only obeying the voice of our conscience. Jesus said His kingdom was not of this world. If it had been, He would have built it on self-getting. If we are to have a part in building up His kingdom, we shall have to do as our Lord did—deny ourselves.

It is for the glory of God, not the praise of man, that, through self-denial, we give to Missions. There are thousands of churches and tens of thousands of men and women in Mission fields today, dedicated to the service of winning souls to Christ. How came one church out there or one missionary? They are there for the glory of God, sent there and supported through self-denial by those who are seeking to build up a spiritual kingdom on the earth.

If we are willing, in benevolence and charity, to give our means to help feed a hungry body or an individual, starving for material bread, how much more willing should we be to help send the Gospel message to the millions who are starving

for the knowledge of Him who said, "Come unto Me all ye that labor and are heavy laden, and I will give you rest." Through Missions, we deny ourselves, that our Lord may be glorified.

What does this little society of the Christian Church mean to each of us as individuals? Let's work together and make this year of service the best year that we have had, by our efforts, with the help of God, send the Light where there is darkness and glorify His name together.

PROHIBITION A FAILURE?

In the 90's there were in the United States over 350 "Institutes" for the cure of inebriates. Many thousands of drunkards were treated by them every year. The Keeley Institute, at Dwight, Ill., alone turned out 50,000 "graduates" annually. But as dry sentiment grew, and the states began to abolish the saloons, the "jag hospitals" began to lose business. As states would go dry, the liquor cures would go broke. A recent investigation showed only thirty of them remaining out of a former total of 350. The big Keeley hospital at Dwight has been sold for a Veterans' hospital and under prohibition the number of drink cures has been reduced 90 per cent. Has a law failed which can do this? The wets will tell you that it is a failure because it has not made the country bone-dry, when they want it 100 per cent wet. Let the good work of prohibition continue and the valuable service in education for its support engage the attention of all good people.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

MT. OLIVET CHRISTIAN ENDEAVOR.

The Christian Endeavor Society at Mt. Olivet held a most interesting meeting on Sunday, January 17th, the subject being, "The Land Where Jesus Lived." The meeting was lead by the president, and the following members took part: Clark Vernon, Omie and Morris, Ione, Eunice and Ruth Snow, and W. R. Shifflet. Short talks were given by Louise Dye and Marguerite Morris.

Louise Dye said, in part, "The land where Jesus lived is almost all hills and valleys. As one travels about among these, more than five hundred varieties of beautiful wild flowers may be seen, among them the lilies that Jesus mentioned in Matt. 6:28. These are a beautiful red and very abundant. Frequently one will see spots on the mountain side that look like shadowy white clouds. These are sheep grazing. This land of lilies and lambs gave Jesus materials for his sermons."

CHRISTIAN ENDEAVOR NOTES.

"HOW OUR SOCIETY MEETS YOUNG PEOPLES' NEEDS."

Hebrews 10:23-35; Colossians 3:12-17.

In planning for this program it will be necessary for the leader to adapt this topic to the individual Christian Endeavor Society. No two societies will be meeting exactly the same needs of young people, in exactly the same way. Select some needs that your own society, as a group and as individual members, have. Base your program on these ideas, using at the conclusion a short discussion on other needs that it should endeavor to meet.

Some needs of young people in general are listed below. These needs may apply to every group of young people. And there may be still other needs that young people have and that your society should try to meet. Let this discussion program be a time to search out these needs.

Needs of Youth.

1. Companionship.
2. Devotion to a great cause.
3. Fun and recreation.
4. Respect for authority.
5. Sense of responsibility.
6. Leadership development.
7. The Beautiful things in life.
8. A philosophy of life.
9. Religious anchorage.
10. Christ.

Youth needs companionship. It seeks the companionship of maturity, and it seeks especially the companionship of other youth. The feeling of "fellowship with others" can go a long way in the stimulation of youth to make life count for the most. It is not a blind following of the crowd, but it is the "feeling out after" the needs and ideals of others that sets youth in the path that he believes is what he is seeking.

Youth is eager to serve, but there must be something that he believes is worthy of supreme devotion and eager sacrifice. Devotion to some great cause calls forth great power and unceasing energy. It is such consecration as youth gives that performs the miracles in accomplishment that are written in history for us.

Youth is happy, joyous, alive, interesting. Healthful fun and recreation do much toward

keeping him fit for the more serious duties of life. Neglect in providing for wholesome recreation is the serious charge that can be brought against many communities, families and churches.

Youth has opinions of its own. It has learned a few things, and sometimes, perhaps, feels too secure in its knowledge. But youth should be eager to learn, conservative in its estimation of its own knowledge, and very respectful of other knowledge and authority. This lesson is hard for youth to learn, but until it is learned there is little unity or satisfaction. Youth is part of a great whole and as such it must take its place. Everyone was once young, and so far the world has not been turned upside down by ambitious youth. Youth has its own place to fill in each generation; and it may be in most of them it is to prevent everything from settling into a nice rut!

Youth must feel a sense of responsibility. Power is in its hand; it must find the right use for this power. It has a responsibility to use the power that it possesses. Youth must also have a chance for development in the use of its power, in the leadership ability. Your society may be able to awaken youth to the sense of responsibility and provide opportunity for leaders to develop.

This is a work-a-day world. And yet, there is time for enjoyment of the beautiful things in life if we only try to find it. We need more than just the bread for which we work. We should be able to enjoy the roses that we see, and the songs that we hear, and even, at times, to grow roses or to sing songs. Literature, art, music, are for all who will use them.

Youth needs a philosophy of life. He also needs a religious faith that will help him to interpret all of life in such a way that there is a constant deepening of the spiritual life. Every experience in life should make him stronger. Youth also needs Christ. Christ can supply every need of youth. He only can challenge great tasks; give companionship when all others fail; and He can supply all our other needs "through the riches of God in Christ Jesus."

Daily Readings.

Monday—Ephesians 2:1-7.
 Tuesday—Psalm 95:1-7.
 Wednesday—Hebrews 4:12-14 and 6:1-3.
 Thursday—I. Samuel 3:1-10.
 Friday—I. John 1:1-10.
 Saturday—John 21:1-8.

ANNUAL MEETING AT WEST TAMPA.

The annual meeting of the trustees of the West Tampa Institute was held on January 7th, at the home of the pastor of the Pilgrim Church, Rev. Carl H. Corwin. All were especially pleased with the presence of Rev. Fred P. Ensminger, D. D., who was the founder of the Mission, and who is President of the Board of Directors. There were fine reports of all phases of the mission work, and the officers of the Institution were re-elected. There has been an increase in the membership of the Cuban Church and a successful series of evangelistic meetings has recently been held. Aside from the pastor and his wife, there have been working in the Mission, and the school connected with it, five young people. The son of the pastor has been a teacher and worker with

boys. Miss Gladys V. Hall has been devoting her whole time to the club, social and visitation work connected with the Mission. Miss Hall is a graduate of Wheaton College, and has had much teaching experience in a school for Mexican girls at El Paso, Texas. She has been conducting a Girls' Club for young ladies, a Woman's Club, and has been sharing in the other activities of the Mission. The other teachers in the Mission have been Miss Lona A. Ward and Miss Naomi Jordan, graduates of the Nyack Training Institution; and Miss Mattie Lou Davis, who spent four years at Brown College, Siloam Springs, Ark., one year at Wheaton College, and one year at Scarritt College, Nashville, Tenn. These teachers have assisted in the various Christian Endeavor groups and Sunday School and other phases of the Mission work, including a Girl Reserve Troop, a club for smaller girls and a Rhythm Band. These teachers receive very small compensation for their work, and manifest a very sacrificial and missionary spirit, as do all the workers in the West Tampa Mission.

CHURCH EFFICIENCY.

Promotion of church efficiency is being sought by means of quarterly rallies in Central Alabama. The following program is one for the second Fifth Sunday Rally of the Clinton, Eclectic and Central Alabama Congregational Churches, with Mount Olive Church, near Tallassee, Alabama, of which Rev. H. M. Gray is the pastor.

PROGRAM FOR JANUARY 31, 1932.

MORNING.

- 9:45—Sunday School (Church School.)
 Praise service led by the Mountain Springs young people.
 Study of the lesson, as usual.
 A missionary story—Miss Marian Fairbank.
 Choice of chairman for the Rally and appointment of committee.
- 11:00—Morning worship.
 Opening worship led by the East View young people.
 Sermon by the Rev. George D. Hunt, Roanoke, Alabama.
 Closing hymn.
 Benediction.

AFTERNOON.

- 12:15—Dinner.
- 1:00—Praise service in charge of Liberty Church, East Tallassee.
- 1:15—Discussion of Sunday School, or Church School, work.
 (Fifteen minutes is allowed for each topic. The leader will speak or read for not more than six minutes, and two or three others will take up the remainder of each fifteen-minute period. It will be better for three people to speak three minutes each than for one or two to take up the nine minutes which remain after the subject is introduced.)
- I. The Truths to be Brought—
- 1:15—To young children—
- 1:30—To juniors—Miss Gulma Traywick.
- 1:45—To intermediates—Mrs. Geo. Watson.
- 2:00—To young people—Prof. Tennyson Dopson.
- 2:15—To older people—Miss Marian Fairbank.
- 2:30—II. Arrangements for a Church School in the separate rooms and standards for teachers which a public school would require for a like task—Prof. T. L. McDonald, Eclectic Union.
- 2:45—III. The equipment and supplies desirable for a Church School—Mrs. Ethel Griggs.
- 3:00—Choice of place for next Quarterly Rally.
 Benediction and adjournment.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

THE SLAVERY OF SIN.

LESSON VI—FEBRUARY 7, 1932.

LESSON TEXT: John 8:31-36.

GOLDEN TEXT: "Every one that committeth sin is the bondservant of sin."—John 8:34.

Introduction.

This is a temperance lesson. Parents and teachers should value these lessons as a great opportunity to give practical temperance instruction to our pupils. The passage of the Eighteenth Amendment is not a complete solution of the problem. America needs a citizenship that intelligently wants to be temperate. Our children need wise and persistent instruction. Let us have less indifference, less contention, less ranting and more facts, more information, more sympathetic guidance and we can save the young from the bondage of intemperance.

Abide in My Word.

The master wants his disciples to continue in his word. It is well to start. But one must abide to be a disciple. The evils of intoxication are plainly seen in the Old Testament. The Nazirite vow (Numbers 6:1-21) and the prohibition enjoined upon priests after the death of Nadab and Abihu (Leviticus 10:8-11) are examples of early Hebrew temperance legislation. Careful study of the Bible offers little encouragement to those who wish to become drunken. It offers much earnest counsel for sobriety and temperance. To abide in Jesus' word makes us truly his disciples.

"Ye Shall Know the Truth."

Truth is the foe of evil and the promoter of good. The Christian religion is a truth-seeking religion. Jesus is referred to as the truth—the way, the truth and the life. Truth is what is needed in the temperance fight against all forms of intemperance. Temperance people should seek the truth and use it freely. We have no need for lies or half-truths. Use the truth.

"The Truth Shall Make You Free."

Truth promotes freedom. Misrepresentation, deceit and lying entangle mankind in detrimental bondage. Let us thank God for a religion that ever seeks the truth. Truth makes free. There is much talk about "personal liberty" these days. Some people want freedom to do as they please, regardless of the social consequences. Let the truth of the consequence be realized and the individual would seek a higher level of freedom. There is a brand of "personal liberty" enthusiasts who take freedom from others and endanger the welfare of all. They need the clear truth of the results of their action to be burned through to their conscience. Christian freedom is freedom on the level of a high social responsibility.

Abraham's Seed.

The Jews had a racial pride and a spiritual freedom. As a race they had been in political bondage repeatedly. Nevertheless, their proud spirits felt the freedom of an ennobling faith. Jesus seemed to be prouder of his spiritual heritage than his physical. He said on one occasion that God could raise up of the stones children to Abraham. He was more interested in men becoming heirs of righteousness and faith than he was in commending those who thought they had a superior ancestry,

Slavery of Sin.

"Every one that committeth sin is the bondsman of sin." The world needs a quickened conscience of sin. We do not hear much about sin in our churches today. Perhaps our congregations have become mutual congratulatory societies. Nice services, pleasant sermons, beautiful music. We need a very practical realization of sin. Sin is any kind of conduct that hinders good living. The world still has plenty of sin. We need to become aroused so that we realize the terrible bondage of sin.

Free Indeed.

"If, therefore, the Son shall make you free, ye shall be free indeed." The souls of men yearn for peace and freedom. Fear, deceit, jealousy, hate and ignorance still hold men in bondage. The world needs the quickening power of Christ. Grant us, O God, the freedom of thy love and trust and faith.

PROGRAM.

PROGRAM, SECOND SESSION, FIFTH SUNDAY MEETING.

First Christian Church, Roanoke, Ala., Jan. 31, 1932.

9:45—Sunday School.....C. J. Hester, Supt.

Morning

10:45—DevotionalRev. W. T. Meacham

10:50—Enrollment of Representatives.

A Greater Church Program.

11:00—"The Importance of Regular Church

Attendance"L. H. Huey

11:10—"Developing the Talent of Youth Through

Christian Endeavor"....Prof. Eugene Causey

11:20—"Winning Souls Through the Sunday

School"Mrs. V. I. Carter

11:30—"Greater Reverence for the House of

God"Prof. W. C. Edge

Rev. J. H. Dollar

11:50—"The Opportunity and Responsibility of

the Church in the Present Crisis."

Dr. Frank E. Jenkins

12:10—Adjourned for Lunch.

Afternoon.

1:15—DevotionalRev. C. W. Carter

1:20—"Financing the Church Under the Present

Depression"Dr. J. T. Clack

Miss Sallie Poore, Rev. J. P. Bean

1:45—"Understanding Youth"W. K. Hood

Rev. John Taylor

2:05—"The Benefit of These Regular Fifth Sun-

day Meetings to the Local Church."

C. H. Mitchell, Rev. A. H. Sheppard,

Rev. G. R. Walker

2:30—Miscellaneous.

3:00—Adjourned.

O. O. MITCHELL, Pres.

G. H. VEAZEY, Sec'y.

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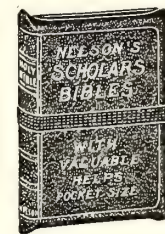
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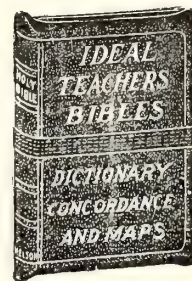
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"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MONDAY.

WILD GUSHERS.

LESSON: I. Thess. 4:1-12.

"Study to be quiet."

Now and then—it has just happened in Oklahoma and Texas as we write—some well in one of the great oil fields becomes a wild gusher. Thousands of barrels of oil are hurled into the air. Sometimes the inflammable spray catches fire, and the well becomes a roaring volcano. Hundreds of thousands of barrels of oil have thus been wasted in a single well.

"Study to be quiet," Paul advised the Christians of Thessalonica. Some people think they are accomplishing nothing if they are not making a big noise. The real workers are known by their quietness, their methodical persistence. In a day they will accomplish as much as the blustering workers in a month. How quietly the Upholder of all things conducts His universe! How His silent ways rebuke our human clamor, even as His vast achievements dwarf the mightiest works of man!

Prayer—Give us, O God, our measure of Thy perfect power. Admit us to the secret of Thy steadiness. Thou who dost work in stillness, may we work in Thee. *Amen.*

TUESDAY.

SHUT THE DOOR.

LESSON: Matt. 6:1-6.

"Having shut thy door, pray."

The athletic coach of one of our universities sent this year to each member of the squad a New Year card bearing these arresting words: "Shut the door." By that he meant that success lies in concentration on the best things. "The world is too much with us." The student must shut the door of his study. If he keeps it open, in will rush a horde of frivolous pleasures, and they will throw his books out of the window.

Is not that what Christ meant when he bade us, in praying, enter our closet and close the door behind us? Unending firmness alone can achieve the great results. But it is gloriously worthwhile. For when we shut our door, shutting out the unworthy and trivial, we shut in with us the grand, the enduring. We win for our constant companions a nobility which only is fruitful of greatness and power and joy.

Prayer—Thou standest knocking at our door, Lord Jesus. Enter, and abide. *Amen.*

WEDNESDAY.

A SURGICAL EYE.

LESSON: I. Cor. 2:6-12.

"The Spirit searcheth all things."

The bronchoscope is a scientific instrument which may be inserted in the lung or in other parts of the body where the presence of disease is suspected, and it will report conditions as accurately as if the parts were laid open to the day. Thus, the beginnings of that dread enemy, can-

cer, for instance, may be signaled to the physician and surgeon, and by the same means the curative radium may be introduced. Thus, without harm to an animal or man, researches of the greatest value may be conducted, and the warfare against lurking death may be carried into the farthest hiding places.

All this is of God, even as were the healing miracles of the Great Physician. And all this is indicative of the way in which God's Holy Spirit "searcheth all things." Admit Him to your soul, and He will disclose there the focal points of secret sin, the initiation of sorrow, shame and ruin.

Why wait for spiritual cancers to eat their horrible way to the surface? Why tolerate their presence for an hour? Here is healing, ready, eager, puissant. We have only to accept it, and it is ours. We have only to receive, and it conquers.

Prayer—Holy Spirit of the God of life, quicken our spirits. Convict us of our sins. Purify our hearts. Pierce us with Thy healing rays. and dwell in us. *Amen.*

THURSDAY.

CHERRY-TREE AMBASSADORS.

LESSON: Prov. 18:10-16.

"A man's gift maketh room for him."

The Japanese Education Association has done a beautiful thing in presenting to Boston, in honor of its tercentenary held this year, three hundred Japanese cherry-trees. When these trees are in blossom, and indeed through the year, they will be continual ambassadors of good-will from the great nation across the Pacific to our own country.

Verily, "A man's gift maketh room for him," and a country's gift also. Those three hundred cherry-trees are incomparably more potent emissaries than three hundred battleships would be. And if we go through the world scattering gifts fragrant with love and laden with fruitfulness, our path will be straight and clear to the hearts of all men.

A battleship costs from twenty million dollars "up." A cherry-tree costs two or three dollars. We need not be Rockefellerers to go forth giving gifts. That is what Mr. Rockefeller means as he distributes his daily dimes—he who has given such vast sums to the world. A smile costs nothing, and every smile is a cherry-tree in full bloom. And what is less expensive than a cheery word—or more precious?

Prayer—Lord Jesus, we would walk in Thy ways of blessed kindness. Give us the giving heart, we pray Thee, that beauty and fruitfulness may line our paths. *Amen.*

FRIDAY.

FLYING AT SEVENTY-SIX.

LESSON: Psalm 92:1-15.

"They shall still bring forth fruit in old age, they shall be full of sap and green."

The newspapers have been telling about a retired publisher, named W. H. Gannett. He is seventy-six years old, and his exhilarating hobby is aviation. He has just flown around South America, returning stronger and fresher than ever. In the days before the airplane he was a balloonist, and he has journeyed by air some hundred thousand miles. Now he is thinking of Alaska.

Mr. Gannett believes that the absolute purity of the upper air invigorates the body, and there is every reason why it should be so. There is every reason why a man's spirit should be strengthened by communion with elevated thoughts, by

dwelling persistently among pure and exalted ideals.

We can all become thus "air-minded." Airplanes are costly, but this spiritual aviation costs nothing. Nothing, that is, that can be paid for in gold or silver, but everything that can be measured in alertness, determination, and faith.

Prayer—Lift our souls, O Lord, into the higher places! Speed us on the wings of the morning to our desired havens. In Thy name, O ascended Lord! *Amen.*

SATURDAY.

THE PROTECTING BANNER.

LESSON: Prov. 18:1-10.

"The name of Jehovah is a strong tower, the righteous runneth into it, and is safe."

There is a resourceful woman out in Iowa. She was fond of an old maple tree which some road-builders were about to cut down. She did what she could by earnest pleas, but they fell on deaf ears. Finally, she had a United States flag fastened to the top of that tree, and defied the wood-choppers. "This tree," she said, "has now become a flagstaff, and if you cut it down, you are desecrating your country's flag. That is against the law." Now those road-builders are looking up the law, and that valiant woman has at least won respite for her aged, leafy friend.

Many times a flag thrown over an assailed man has saved him, but never before, probably, has a tree been thus rescued. The episode is a striking parable of what happens in the spiritual realm every day.

For God is a mighty refuge, a strong tower. God's children flee to Him in every trouble, and are safe. God's banner ever is love, and love is invincible. Ours is a conquering life if it has learned this truth and puts it constantly into effect.

Prayer—We come to Thee for protection, O God. We hasten to Thee when the fiends assail us, and with Thee we always find peace. *Amen.*

SUNDAY.

OUTSIDE THEIR JOBS.

LESSON: Ezra 1:1-6.

"Let the men of his place help him."

Two Vail medals have just been awarded to two New England telephone workers. One of the workers gave intelligent first aid to a boy whose hand was injured when a musket exploded, and rushed him to a hospital, thus saving the boy's life. The other workman, doing a job in an apartment house, smelled escaping gas, traced it, found a woman unconscious on the floor, applied artificial respiration, saving her life. Both were installation and repair men, and such activities were far outside their jobs. But the telephone company honored them for their resourcefulness and humanity.

"Many so focus their minds upon their own work that they do not see the crowding opportunities for helpfulness, or, seeing, pay no attention to them. But we are to be men first, and then workmen. Aiding those in need is a part of our job."

Prayer—Our Saviour, we know that no one ever called on Thee in vain. Grant that our helpfulness also may never fail, as we receive our strength from Thee. *Amen.*

"The heavy mortality of brewery employees is sufficient evidence that beer, so far as its effect on masses of men is concerned, is not a hygienic drink."—*The late Dr. Eugene Lyman Fisk, formerly medical director, Life Extension Institute.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

TRANSFORMED, NOT CONFORMED.

By REV. ELWOOD W. JONES
Pastor Franklin Christian Church.

"Be not conformed to this world; but be ye transformed."

Paul, the apostle, first brings out the negative that he may stress the positive. What not to be and do is given first, then what to be and do. What not to be and do is important for it clears the way for what we shall be and do.

I. *This world sets no standards or customs for Christian people to follow.*

Even the loftiest standards of the world are not sufficient for Christians to adopt.

Honesty, truthfulness, fair dealing are the highest of worldly standards. These are not Christian objectives though it goes without saying, that the Christian should be honest, truthful, and fair in his relationship with his fellows. But these are not distinctively Christian standards. The Christian is not to be limited by these standards. Worldly objectives are much lower than Christian objectives, and worldly customs are decidedly out of line with Christian teachings. The tendency of the Christian is to lower his standards to that of the world, but this is against Biblical teaching. "Love not the world, neither the things that are in the world, for all that is in the world, the best of the flesh, the best of the eyes, and the pride of life is not of the Father, but is of the world."

II. *The tendency of people is to conform.*

The plea of Israel was for a man king. "Give us a king," said the Israelites to Samuel the Prophet, "that we may be like other nations." This tendency to conform to the ways of other nations had gripped Israel. This tendency to conform has gripped the nations of our day in the matter of armament. Despite the teaching of history that preparation for war surely leads to war, and despite the crushing burden which past wars have laid upon the people of our day, still armed preparation goes on now on a greater scale than before the World War. Why? Because other nations do it.

Convention binds us down to the point of insane dread of what others may say or think. We should not fall in with others' way of doing simply because they are doing it, but we should be ourselves, real human beings whom God loves and notices.

This is no plea for stubbornness, to take the opposite side of every question in order to start an argument, but a plea to look into everything proposed, and to refuse to conform, if you find it is wrong, even though others approve it.

"Be not conformed to the world," said Paul.

Jesus' strong plea was for non-conformity. "Be not overcome of evil," said the Master.

Speaking of Scribes and Pharisees, Jesus said: "Do not ye after their works." "Beware of the Scribes which love to go in long clothing and love salutations in the market places, and the chief seats in the synagogues, and the uppermost rooms at feasts, which devour widows' houses, and for a pretense make long prayers."

III. *The tendency to conform has brought disorder in the past.*

Christianity has at times lowered its standards and conformed to an easy going philosophy of life. Wars and strife resulted. The middle ages dropped down to a low standard of morals and religion

because the Church gave way to influences about it. A century and a half ago moral and religious standards were low because the Church had again conformed to the world and was chiefly concerned about formalism and earthly ease. The French revolution and general moral confusion were the results. The emphasis of our day religiously has tended toward lower levels. The world war came and in its way the Russian revolution. There is a vast deal of moral and religious confusion about today as a result of the failure of the church to keep close to God.

IV. *The challenge of God's word is to be transformed.*

"If any man be in Christ, he is a new creature, old things are passed away; behold all things are become new." "Be not conformed to this world; but be ye transformed." Repression is removed, the track is clear, the stimulus is brought to bear to be something. There is no stimulus in the negative, leaving a vital place though it has. The Christian feels no stirring within when thinking in terms of what not to do.

Paul's plea to Timothy was, "Thou, therefore, endure hardness as a good soldier of Jesus Christ."

"Be not overcome of evil, but overcome evil with good," said Jesus. "Be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God," said Paul.

These are days for the Christian leadership in community, state and nation. These are days to show forth our faith, our love for God, and for our fellowman, to manifest a concern for the souls and bodies of our fellows. The challenge of our day is to reality and sincerity in religion. The challenge is to test to the full the realities of our religion. Let us examine ourselves to see whether we are in the flesh. Have you conformed to this world? Jeremiah says, "Thus saith the Lord, 'Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your soul.'"

Family religion was good for our fathers, it is good for us. Let your children hear your voice in prayer for the family circle. Let us rally around the institutions that make for community welfare, home, church, and school. Let us seek to make the church a place of life and power where, by the grace of God, people shall feel an uplift toward God and better things. Let us make mighty use of the power of prayer that we may be a people whom God can bless and wonderfully use for His glory. Let us win back the erring, lift up the fallen, and help people to God.

NEWS FROM BELEW CREEK.

For three years I have been pastor of this church, and have enjoyed the fellowship and service with the people. It was our purpose to erect a church building here, but bank failures and reverses in economic conditions, which are general, have affected people here as they have in other parts of our work, and it has not been wise to begin such an undertaking, but as soon as conditions grow better it is our purpose to launch the building a new house of worship. In the meantime, we shall endeavor to keep the congregation active in religious service and character-building. The young people here are very active in both church and Sunday school work, and there

are no finer young people in church service in any country church than here. The young people of the church are the real present and future leaders, and here, as at Mt. Auburn, they render a large service in Sunday school and other church activities.

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Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

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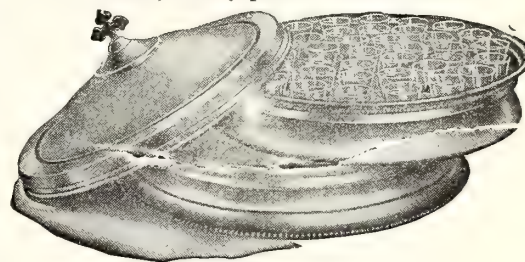


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses \$7.00
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Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

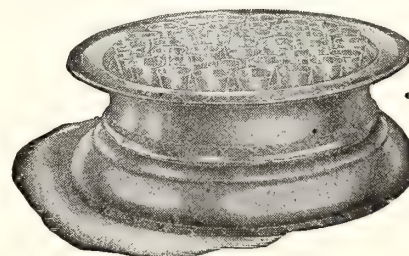
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(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) \$22.00
Base No. 2—Silver-plated; fits Silver Tray 90... 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow rim..... \$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

It must be a real pleasure to those who have been richly blessed in this world's goods to help meet the needs of helpless humanity. We have often wondered what people who have piled up millions think they will do with it when they shall say goodbye to the world and all there is in it, when they know they have thought only of heaping up a great fortune and have denied all calls for charity. They cannot realize the joy and the pleasure they would get out of helping others, who are helpless and dependent. Even if they can store up millions of gold dollars and turn a deaf ear to the real needs of humanity, I am afraid that when the death angel knocks at their door and they find that money cannot buy or prolong life, that their millions will be like the old woman's dream. She dreamed that a fairy carried her to a large pile of gold and gave her a cart and shovel and told her to help herself. She shoveled till she was tired and had the cart almost full and she thought she was vastly rich, but as she was taking up the last shovel-full, she awoke and found it was all a dream.

I wonder if some people whom the good Lord has richly blessed in this world's goods and who have kept it and used it for their own selfish purposes, and denied the appeals of helpless humanity will not, in the end, find that it was a dream, and in the hour of death it was of no assistance.

We are happy that all wealthy people don't take that view of life or wealth. Our good friend, Mr. Edwin Gould, of New York, gets pleasure out of his wealth by helping the helpless and needy and especially the dependent children. He loves little children and they appeal to his tender heart-strings. He noticed in the Christian Orphanage report some time ago that sixty of our children slept in double beds. He asked if we would allow him to make a donation of sixty beds, sixty mattresses and sixty pillows, so every child might have its own bed. We could not refuse such a generous offer, and this week we received the beds, mattresses and pillows. The children are tickled very much over the splendid gift. The first night a little boy was down on his knees, saying his evening prayers, and had his head up against his new bed. The bed was easy to roll, and it rolled away from him and he fell over on the floor, but he finished his prayer.

We feel sure that he asked God to bless Mr. Gould, who had been so kind to him and gave him such a nice little new bed, all his own, in which to sleep.

REPORT FOR JANUARY 28, 1932.

Sunday School Monthly Offering.

Brought forward \$ 1,208.68

North Carolina and Virginia Conference:

Apples Chapel \$ 2.22
United, Lynchburg 2.10
Greensboro, Palm St 10.50
Howard's Chapel 2.00

16.82

Eastern North Carolina Conference:

Bethel, Wake \$ 4.23
Piney Plains 6.00
Mt. Auburn 1.50
Christian Light 3.80
Liberty, Vance 7.15
Youngsville 1.00

23.68

Western North Carolina Conference:

Zion \$ 3.94

Glendon 9.16
Ether 1.98
Antioch (R)56

15.64

Eastern Virginia Conference:

Spring Hill \$ 1.00
Bethlehem 15.00
First, Portsmouth 12.42
Suffolk 30.00
Franklin 7.36

65.78

Valley Virginia Central Conference:

Timber Ridge \$ 7.74
Newport 1.36
Winchester regular monthly offering and special 15.50
Leaksville 1.82

26.42

Alabama Conference:

Noon Day \$.75
Roanoke 1.12

1.87

\$ 150.21

Special Offerings.

Olive Branch Class, Holland Church. \$11.00.
A Friend 5.00
Mr. Blizzard, support of children .. 6.00
C. E., Dendron Christian Church .. 2.50
First Christian Church, Richmond .. 35.50
Mrs. Horner, support of boys 20.00
Junior Philathea Class, Suffolk, Va., support of Daphne Curren ... 2.50
Mr. and Mrs. Floyd H. Dunn, Lynchburg, Va. 2.00
Mrs. Nannie L. Hawkins, Cedar Grove, N. C.25
W. E. White, Mebane, N. C. 10.00

94.75

Thanksgiving Offerings.

Eastern North Carolina Conference:
Auburn \$ 6.00
Christian Light 10.60

16.60

Eastern Virginia Conference:
Salem 3.75

Total for the week \$ 265.31

Grand total \$ 1,473.99

CHAS. D. JOHNSTON, Supt.

FLORIDA CHAIN OF MISSIONARY ASSEMBLIES.

These assemblies are interdenominational in character and have grown out of a very successful missionary assembly held for several years at St. Petersburg. The movement is under the leadership of Mrs. Henry W. Peabody, well known for her activities in missionary lines and also in law enforcement. This year the assemblies are being held in Miami, West Palm Beach, St. Petersburg, Tampa, Clearwater, Orlando, Deland and Jacksonville. A splendid list of missionary speakers has been announced, among them being Dr. Robert E. Spear, former moderator and present secretary of the Board of Foreign Missions, Presbyterian Church, U. S. A., and Rev. Lee Vrooman, missionary under the American Boards and Dean of the International College at Izmir, Turkey. Dr. Vrooman represents our Congregational constituency and is an able and interesting speaker. He will speak in the Congregational churches in the cities where the assemblies are held.

When things are blue, nobody can help the situation by turning yellow.

ALL
SIZES
PROMINENT

Holman Testaments

COMMAND
ATTENTION
AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2 5/8 x 4 1/2 inches

Specimen of Type
AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was

The VEST POCKET is, beyond question, the most popular Testament published.

2101. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles. \$.50
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2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, red under gold edges.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.10

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With all the words of our Lord and Saviour printed in red.

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151RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included. 1.35

Holman GEM Testament

POCKET SIZE 3 3/4 x 4 1/2 inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jesus to the multitude, and to his disciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance. In size, 3 3/4 x 4 1/2 inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronounced text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

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4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. 1.35
4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included. 1.90

RED LETTER GEM TESTAMENT

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INDIA PAPER GEM TESTAMENT

4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms. 3.00
4136XPRL. Red Letter Edition with Psalms, same binding as 4136XP, but with the Sayings of Christ Printed in Red. 3.25

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INDIA PAPER ONLY—Size 2 1/2 x 3 1/4 inches x 3/8 inch

The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller. It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

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Specimen of Type
ST. MATTHEW 2 *The three wise men*
carrying away into Egypt; and from the carrying away into Egypt to the birth of Jesus the child; and the angel of the Lord had

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Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines. It is the most readable edition of all large print Testaments.

Specimen of Type
THE book
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ACTIVITIES OF A GREAT MAN.

Recently the church of which he is a member, Lakemont Christian Temple, Lakemont, N. Y., celebrated the 84th birthday anniversary of Dr. Martyn Summerbell well-known and well-loved by THE CHRISTIAN SUN readers. *The Chronicle-Express* (Daily), gave the following items in this notable minister's splendid career:

"Rev. Martyn Summerbell, D. D., Ph. D., is the 15th head of Starkey Seminary in order of succession and is the first president of Palmer Institute-Starkey Seminary. Several new and improved buildings, including the recently erected Corwith gymnasium, and an increase of over \$100,000 to the school's endowment fund form a small portion of his contribution to the institution.

"Dr. Summerbell is a native of Naples, Ontario County, the son of Rev. and Mrs. Benjamin Ferris Summerbell, a distinguished minister of the Christian Church, one of a family that has provided many able workers to the ministry. He was born in 1847. At the age of 18 years he began to preach, taking his first charge, a Brooklyn church, when 19 years old, and serving this church for 14 years. While at this church he attended the College of the City of New York and was graduated in 1871, at the age of 24, receiving his A. B. degree. Later he received his A. M. degree. For eight years after 1872 he served as vice-principal of Friends' Seminary in New York City.

"After planning and erecting a new church edifice for his Brooklyn congregation, he resigned to accept a call to the Franklin Street Christian Church at Fall River for six years. From there he went to New York City again, this time as pastor of the St. Paul's Evangelical Church. Here he became acquainted with Hon. Francis A. Palmer, who was instrumental later on in directing him towards the leadership of Starkey Seminary. In 1888 the trustees of Bates College, Lewiston, Maine, elected him pastor of the college church, which position he was filling when called to Lakemont, Yates County.

Other Activities.

"During the years while serving as pastor he was active along many other lines. He was an instructor in the City of New York, and in 1874, was elected a non-resident professor in the Christian Biblical Institute at Stanfordville, which position he held for 24 years, until coming to Starkey Seminary. He also served as secretary of the board of trustees of the Institute. His alma mater gave him his Ph. D. in 1889, and Union Christian College awarded him a D. D. the same year, while Elon College, North Carolina, awarded the honorary degree of Doctor of Law in 1909.

"Upon going to Lewiston, Maine, Dr. Summerbell was elected president of a correspondence course of instruction organized by the Christian Church. After five years as head of this work, the Free Baptist denomination elected him president of a similar school.

"Dr. Summerbell was secretary of New York State association of his denomination for eight years and president of the New York Eastern Christian Conference for two terms. Along with other activities and positions of leadership came the presidency of the Christian Camp Meeting Association at Craigville, Cape Cod. During the half century of this flourishing association camp, Dr. Summerbell has been upon the program nearly every year. While at its head he planned and erected the large tabernacle on the grounds. He has been popular for two years as a lecturer and as the author of several useful books.

"As a Mason he served the Grand Lodge of Maine as grand chaplain for five years and the Grand Chapter for five years.

"In 1902 he was made secretary of the State Federation of Churches, upon its establishment. He has been prominently connected with the Federal Council of Churches of Christ in America for years."

"I give this as my personal testimony. I have lived under many liquor laws; I have visited many states and foreign lands over which different liquor laws were in operation; I have never observed a liquor law that was enforced; I have

never known a liquor law that was liked by the people. Personally, I believe in prohibition because it is a better law and is better enforced than any other liquor law I have observed. I shall continue to think it is the best law for this land until a better law appears. No such law has come as yet."—*Carrie Chapman Catt.*

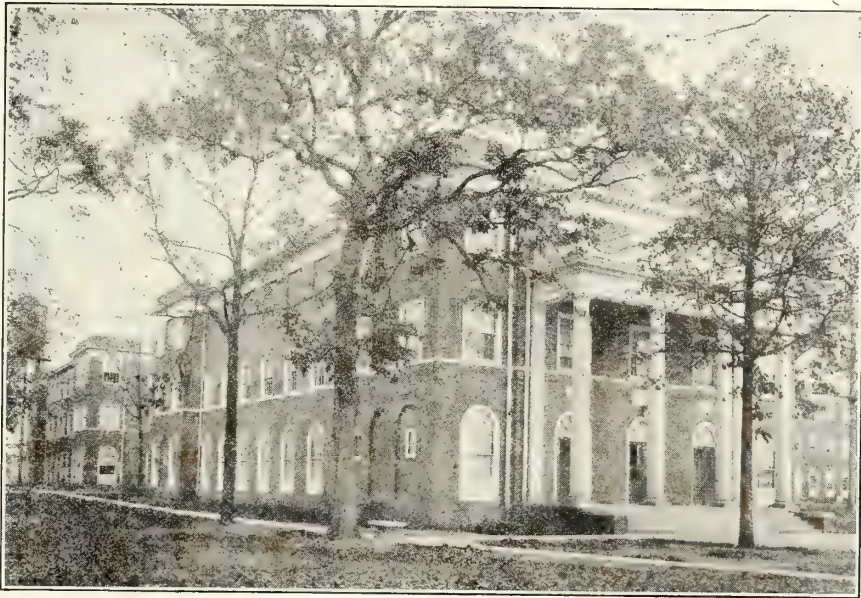
In his speech accepting the nomination for President, Mr. Hoover said, "I do not favor the repeal of the Eighteenth Amendment. I stand for the efficient enforcement of the laws enacted thereunder."

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Chapel township, near Salem Chapel Christian Church, April 4, 1864. At the age of 27 he went to Oklahoma and settled at Norman, where he remained until last May when he returned to his old home.

While Brother Haizlip was a member of the Presbyterian Church in Oklahoma he loved Salem Chapel Church, where as a boy he professed his faith in Jesus Christ, and was much interested in the work of that Church.

Surviving are his two daughters, Mrs. Gilbert Smith, of Norman, Oklahoma, and Mrs. Ralph Andrews, of Tulsa, Oklahoma; one son, James G. Haizlip, of St. Louis; four sisters, Mrs. J. W. Marshall and Mrs. J. G. Flynt of Winston-Salem; Mrs. L. C. Huffines of Guilford College, and Mrs. H. A. Smithwick, of Eustis, Fla; and four brothers, Dr. John Haizlip of Neederland, Texas, R. F. Haizlip of Idabel, Oklahoma, Dr. N. A. Haizlip of Gal-

veston, Texas, and R. V. Haizlip of Winston-Salem, N. C. His wife, who was Miss Minnie Hall of Little Rock, Ark., passed away five years ago.

The funeral service was conducted from Salem Chapel on Sunday, December 13th, by the writer and assisted by Rev. Thomas C. Keeton of Winston-Salem.

A great assembly of friends and loved ones gathered to pay a final tribute to

one who lived a long and good life as a humble follower of Jesus Christ.

WM. T. SCOTT.

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666 Liquid or Tablets used internally and 666 Salve externally, make a complete and effective treatment for Colds.

\$5,000 in Cash Prizes
Ask Your Druggist for Particulars

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Thorough Instruction in Speech and in the Commercial Branches.



A beautiful location in the "Foothills of the Blue Ridge"; altitude of 1,500 feet; spring waters and invigorating climatic conditions.

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Expenses exceptionally light: \$318.50 for the College Year.

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Are helping give the Gospel, which is "the power of God unto salvation to every one that believeth," to the forty thousand Latin people of Tampa. The evangelical forces working among the foreigners of Tampa are by no means covering the territory sufficiently.

Methodists have six preachers, Baptists two, Presbyterians one, Congregationalists one. Church workers and teachers must be supported for this great missionary work. Send check to

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Route 4, Box 468, - - Tampa, Fla.
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OBITUARIES.

BRANNON.

Sister Nancy Delilah Brannon, wife of James M. Brannon, was born May 31, 1857, and died November 26, 1931, at her home near Jonesboro. She had been a faithful and loyal member of Shallow Well Church since early life. She was a devoted and faithful wife, a thoughtful and loving mother, a good and kind neighbor and friend.

She leaves to mourn their loss, her husband and eight children, several grandchildren, other relatives and a host of friends.

The funeral service was held at Shallow Well Church by the writer, and the body was laid to rest in the Church cemetery.

The floral tribute were many and beautiful.

T. FRED WRIGHT.

HAIZLIP.

James Thomas Haizlip, a well known and beloved citizen of Salem Chapel Community, died December 10, 1931, after a fatal fall which he had while working on his farm.

Brother Haizlip was born in Salem

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THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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IN ALL THINGS, CHARITY

VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, FEBRUARY 4, 1932.

NUMBER 5.

.. THE SUN'S OBSERVATORY ..

BY DR. W. C. WICKER.

Dr. Athern, Head of Butler University.—

Dr. John H. Finley, of the *New York Times*, and Dean C. W. Gilkey, of the University of Chicago, will be speakers at the inauguration of Dr. Walter S. Athern, as president of Butler University, Indianapolis, February 6th and 7th. Dr. Athern was for some time professor of religious education at Boston University and is authority on religious education. He has written several valuable books on religious education, which are used as text-books by the colleges and universities of the country.

Remedies for Depression.—

The Philadelphia Conference of the Methodist Church, through its social service commission, prepared a statement on the present economic crisis in response to an appeal of the Philadelphia ministers' meeting. The statement calls for the outlawry of war, the establishment of a thoroughly organized department of labor in each State, the five-day working week, a more equitable distribution of the rewards of industry, old-age pensions, and unemployment insurance. The statement was unanimously adopted by the ministers' meeting. Dr. Gladstone Helm is chairman of the social service commission.

Mexican Returning to Mexico.—

During the past year at least 175,000 Mexicans from Texas alone have gone back home, 25,000 at one time from the little town of Karnes City. The main explanation is economic distress. Mexico, too, is showing much concern in caring for its own, waiving customs regulations and providing free transportation to the interior. Something must also be attributed to the stabilizing of political conditions in our neighboring republic. Religiously, however, Mexico is still upset, the new law limiting the number of priests to one for a population of 50,000 in Mexico City being firmly resisted by the hierarchy of the Roman Catholic Church. This condition will interest the workers in the missionary activities in Mexico.

Elon College Campaign.—

The campaign for funds for Elon College will continue until all the churches have either responded or until all churches have had a chance to contribute to the Elon College fund. There will be an exchange of pulpits in the North Carolina churches during the month of February, and the needs of the college will be presented to all the churches. In some the work has not been completed, in some very little has been done, in some the people have not been urged to give other things than money, which may be used in the boarding department of the college. Every loyal member of the Christian churches will make some

kind of gift or send some kind of expression of good will and loyalty to the president.

"The Old Gospel in a New Day."—

The third annual convocation of ministers of Illinois will be held at Springfield, February 1-3. The general theme for discussion will be, "The Old Gospel in a New Day." Among the speakers scheduled are Gov. Louis Emmerson, Bishop Paul Jones, Dr. Luther W. Smith, Dr. Frank W. Bible, Dr. Silas Evans, Dr. Harris Jenkins, Dr. Arthur E. Holt, Dr. Bromley Oxnam, Hon. Frank J. Loesch, and Hon. Patrick Callahan. The final contest of the series of "Prince of Peace Declamation Contests," which have been conducted by the Illinois council among high school people of the State will be held on February 2nd, in connection with the convocation. The convocation has chosen a timely subject for its general theme especially in the light of the modern trend away from the old gospel toward modernism, which minimizes the supernatural element in the Sacred Scriptures.

Philanthropies of Religion.—

According to a tabulation made following the death of Julius Rosenwald, his lifetime gifts to charitable and educational causes totaled more than \$60,000,000. Among his more noteworthy contributions were the following: Rosenwald fund, \$30,000,000; contributions to 4,400 rural Negro schools in the South, \$3,660,000; establishment of twenty-five Y. M. C. A.'s and three Y. W. C. A.'s for Negroes, \$625,000; Negro housing project in Chicago, \$2,700,000; Jewish colonization, \$6,000,000; Industrial Museum, Chicago, \$5,000,000; gifts to University of Chicago, \$5,000,000; Jewish Theological Seminary, \$5,000,000; American-Jewish joint agricultural cooperation, \$5,000,000. To these sums is to be added \$11,000,000, which Mr. Rosenwald, in his will, turned over to the Rosenwald Family Association, with the provision that at least \$5,000,000 be used as endowment for the Industrial Museum.

Increase of Divorce.—

Apparently divorces are growing at an alarming rate in Texas. For example, in Dallas County, since 1927, there have been issued 16,832 marriage licenses, while for the same period 13,280 divorce suits have been filed—81 per cent of the marriages. The decrease in marriage licenses in Texas during the past year is accounted for in large part by the number of couples going across the Red River into Oklahoma where advance notices of intention to wed and medical examination are not required. The same condition exists between North Carolina and Virginia. Many couples from North Carolina go to Virginia to be married because of less cost and

less red tape in the marriage arrangements. There should be more stringent laws enacted concerning divorce and greater care about the marriage contract to prevent the necessity for divorce. We are tending toward companionate marriage by the laxity of the divorce laws.

Students' Interest in Religion.—

A college pastor ministering to Baylor University students and faculty during the past seventeen years, and beginning the eighteenth year in this capacity, says: "I may be allowed to testify to what seems to me not only a sustained but, if possible, a growing interest among college folk in the subject of vital religion. A few weeks ago I witnessed 3,000 young churchmen, many from the colleges, assemble in Baylor Chapel for a State convention in which training for Christian service was the theme. In no convention which I have attended have I seen more evidence of deep seriousness in the thoughtful consideration of religious matters." Young people are intensely religious, as a rule, and are ready to be guided either in the right direction in religious matters, or as easily misled in the wrong direction. This emphasizes the great importance of correct teaching in religious matters. Of all the teachers in a Christian college, the teachers of religion should be most carefully chosen, for none other can do more harm or good to the religious life of our young people.

Bishop Gore Passes.—

Bishop Charles Gore, outstanding scholar and theologian of the Church of England, died January 17th, at his home in London, his death being due to pneumonia. He was 78 years of age. Educated at Harrow and Balliol, Dr. Gore early established his reputation as a scholar. He received honorary degrees from many universities. In 1893, Dr. Gore—who never married—established the celibate order of student and mission clergy known as the Community of the Resurrection. He early became librarian of the Pusey Library at Oxford. While bishop of Worcester, in 1902-4, he decided that his real work lay, not in the old cathedral city of Worcester, but in the center of Birmingham, where he took plain lodgings in the section best suited to his purpose. He urged the formation of a separate diocese of Birmingham, and in 1905 was transferred there as its first bishop, having been nominated by Arthur Balfour, then prime minister. In 1911, Bishop Gore went to Oxford, and in 1919 resigned, to devote his time to writing. Many books came from his pen, and he was editor-in-chief of "A New Commentary on the Holy Scriptures." This ranks with "The Abingdon Commentary," as one of the best single volumes of commentaries in the English language.

NOTES-PERSONALS

Dr. W. C. Wicker is filling the editor's place during the latter's stay in Florida.

Dr. J. E. McCauley, Richmond, Va., reports that his evening services have been attended by larger crowds recently.

Dr. L. E. Smith reports that he expects the enrollment at Elon College to run above the three hundred mark this spring. This is an excellent showing under the present financial conditions. Dr. Smith is giving his very best to Elon and deserves greater support in this work.

Miss Nina Black, of Hopewell (Va.) Congregational Church, has been awarded the second prize in an essay contest recently conducted by the Virginia State Christian Endeavor Union. Her subject was, "Why I Believe in Upholding the Eighteenth Amendment." Miss Black is the daughter of Mr. and Mrs. W. T. Black, of Hopewell, Va. The first prize was won by Miss Phyllis Brown, of Richmond, Va.

W. C. T. U. NOTES,

As a part of its nation-wide celebration of the twelfth anniversary of the Eighteenth Amendment, January 16, 1932, the Woman's Christian Temperance Union started the enrollment of at least five million Americans opposed to drink. Pledges were distributed to the public through the ten thousand local W. C. T. U. organizations. The pledges read:

"I hereby declare my purpose to abstain from alcoholic liquor as a beverage."

In the fifty-eight years of our existence it is estimated that more than 50,000,000 persons have enrolled themselves as total abstainers through the W. C. T. U.

During the week ending January 16th, meetings under W. C. T. U. auspices were held in more than a thousand communities stressing the scientific facts of the effects of alcohol on the human system and the growing conviction that intoxicating drink has no place in this age.

At every meeting the following was read:

"We challenge the wets to solve the liquor problem with anything better than total abstinence; we challenge the wets to produce a better educational program than the facts concerning alcohol as divulged by science; we challenge the wets to substitute something better than law observance. We challenge them to produce a program of liquor regulation which liquor men will obey and which can be guaranteed as a remedy for drunkenness, vice, lawlessness, corruption, and waste. For twelve years the wets have sneered at prohibition. What have they to offer?"

G. B. BASS,
Hopewell, Va.

ROSEMONT CHURCH.

Rosemont Christian Church is to celebrate the first anniversary of the dedication of the new church on February 14th. In addition to the home folks who are to speak on that day at the various services, we are expecting to have Mr. J. M. Darden, as the special guest of the Sunday School, and Mr. A. S. Jones, a member of the community, but not a member of the Rosemont Church, as special visitor at the morning service. The Young People's Societies will have as their special speaker, at 6:45 P. M. Dr. Carl S. Frischkorn, of Norfolk, and at the regular evening service, at 7:30, Dr. W. I. Johnson, of Suffolk, Va.,

will be the preacher. Rosemont is delighted to have all these friends come to see us, and extends to every one of them a most cordial welcome. We are looking forward to a day of great blessings, and hours of most delightful fellowship.

J. F. MORGAN.

GLIMPSES OF A BUSY SPRING AND SUMMER.

Following is a review of the extension work of Pleasant Hill Community Church, Pleasant Hill, Tenn., for the year 1931:

Twenty-one vacation Bible schools enrolled 730 boys and girls for religious education through stories, hymns, worship, handwork and play. We held such a school in every place shown on the little sketch map, except Crossville (which has its own churches and its own vacation school), and in two farther places. The average attendance of the schools totaled 521. In four places night sessions were held for young people and adults. 36 young people joined with the regular extension workers in carrying on these schools. A training conference at Pleasant Hill, with able leaders, had helped prepare a large proportion of them for this work.

Six potato clubs for boys and girls centered in Pleasant Hill, Browntown, Flatrock, Toddtown, Ridgedale, and Neverfail. More than 70 members undertook to grow a quarter acre each, under the direction of one of the extension workers and the Pleasant Hill Academy teacher of agriculture. It was a bad potato year but two little club members took first and second places over all comers at the Pleasant Hill Community Fair and then won second and third prizes in the boys' competition at the State Fair. Two "pig chains" were started to enable the boys to raise full-blooded Hampshire hogs. The first two pigs went to boys far off in "The Gulf," eager to raise stock.

One extension worker spent most of her time in club work with women and girls, directed by the county home demonstration agent. Many boxes of Red Cross garden seed were distributed. Everything was done to encourage the growing of more food, and a greater variety, and the canning and storing of food for winter. A large quantity of fine seed and fertilizer was purchased through the county agent and distributed so that farmers could get them at reasonable prices. The Community House became a warehouse and we seemed to be in the trucking business.

Six Chautauquas drew crowds at Browntown, Flatrock, Toddtown, Burgesstown, Lost Creek, and Big Lick. Demonstrations of home nursing and care of the sick; discussions on eating for health, on better farming, and in the value of an education; entertainment; music; and inspirational talks made these week-end programs helpful.

Boy Scout activities were carried on at Ravenscroft, Eastland, and Ridgedale, and occasional work with boys in other places. One worker specialized in boys' work.

Religious services were held regularly at DeRossett, Eastland, Mobrey, and Flatrock, in addition to Pleasant Hill. (Sunday School, morning worship, and Christian Endeavor meeting constitutes the Sunday program at Pleasant Hill the year around.) Two weeks of special services at DeRossett led into a weekly Bible study and prayer hour. Sunday School was maintained at Browntown. All these services continue this winter, with the addition of two more preaching places—Toddtown and Clifty.

The Community House at Pleasant Hill, though unfinished, served as church building for the summer and was the scene, also, of many enjoyable gatherings, notably the monthly fellowship suppers and the annual Community Fair, which drew

a great crowd from a wide area. As in previous summers, an active social program was carried on by and for the young people of Pleasant Hill.

Years of effort and a most generous cooperation made this extension work possible. A larger group of workers than in any previous year—nine young people—gave full-time service on what was practically a volunteer basis. The staffs of the Pleasant Hill Academy and Uplands Sanatorium, academy students, and community folk joined in the planning and the work. Friends far and near contributed more than ever before and enabled long-dreamed-of projects to take shape—though the expenses are by no means covered as yet. We hope that the work here reported is but a suggestion of what will be done the year around before long.

METHODS CORNER

BY REV. ELISHA A. KING, D. D.
Miami Beach, Fla.

Church hymn books may or may not be an index to the general character of a church. That is, in some churches the hymn books are not cared for properly. They are left scattered about during the week just where they were left last Sunday. They are liable to get dirty and worn and are not pleasant to handle next Sunday. Then, too, they get eaten by bugs of one kind and another, and they look bad. Many times people dislike to handle them. All in all, the hymn book is a mighty important item in a church worship program.

What can be done to remedy all this? First of all there should be a janitor who has enough interest in his job to gather up the books and put them away safely. Boxes may be used if there are not shelves or closets. Books may be shel-lacked with poison stirred into it and that will keep the bugs away. If the books are torn the leaves may be mended with transparent gummed paper, such as banks use in repairing torn currency. If bindings are broken use sticky tape such as is used in modern stores to do up packages instead of string. It comes in large rolls.

And then the contents of the book itself. There are so many paper-covered hymn books now that one may expect to find most any kind of book in use among the churches, Sunday Schools and Young People's meetings. We realize that there are several reasons for selecting a book, as for example, its quality of music, its type of poetry and its evangelical character. The matter of cost has much to do with it, of course. However, we feel that everything possible should be done to raise the standard of music in our churches and Sunday Schools. There is often too much swinging jazz to the tunes and too little sense to the poetry. A hymn that goes with a grand swing and a catching tune may convey a lot of religious nonsense in the words of the hymn. After considerable sad experience along these lines we finally adopted Augustine Smith's "Hymns for American Youth." We do not wish to recommend any special church hymnal, because there are so many splendid ones. When a new book is to be chosen there should be a committee appointed with good musicians among them, and the pastor of the church should be included. Let him study the poetry, the orders of service and the responsive readings, and see if they agree with his preaching and the general theological convictions of his people. In other words, a hymn book records the faith of the universal Church and it is interdenominational and cooperative. A modern hymn book ought to have some social service hymns in it and ought to have some practical suggestions about living on this earth.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

UNION GROVE CHURCH, Haleyville, Alabama, is prospering under the leadership of Rev. A. Calvin Nelson. The church did well for Missions this year.

AT THORSBY, ALABAMA, the United Protestant (Congregational) and Baptist Churches hold union prayer meetings once a month. Members of the congregations visit each other's church freely.

REV. ABRAM NIGHTINGALE, Crossville, Tenn., estimates that he has calls for relief from three destitute families each day. It is sad to think that fine young people are developing T. B. for lack of a little care and extra nourishment. This pastor, like many others, is waging a valiant fight to save humanity here and now.

THE CHRISTIAN SUN desires the active support of Congregational ministers in the South, especially at this time. It is essential that the ministers themselves should keep informed as to the activities of the United Church. There is no other medium through which they can obtain this information, and the four cents a week it costs is certainly little enough.

REV. SAMUEL LONG owned an acre of ground in the rear of the flower garden of the Christian Hill Church, near Midland City, Alabama. He has given this tract to the church, which will make it into a pecan grove, the harvest of which will go to the support of Missions. The children of the church will take care of the grove. Rev. N. A. Long, son of the donor, is pastor of the church.

JACKSONVILLE, FLORIDA. The Sunday School of this church is conducting a George Washington Contest. The members of the school have been divided into three groups, designated as Patriots, Soldiers and Statesmen. The object is to increase membership in the school. The group which holds the lowest score will serve the others with a George Washington banquet on February 22nd. The pastor of the church is Rev. H. Samuel Fritsch, D. D.

HOLLY HILL, FLORIDA. The city of Holly Hill has purchased several large lots adjoining the Union Church at Holly Hill, of which Rev. Lewis H. Keller, D. D., is pastor. The lots run from the church to the canal and are being converted into a beautiful park and playground. In the rear of the church and adjoining it on the other side are the Grammar School and the High School of Holly Hill, with large playgrounds. Across from it is the City Hall, which gives the church a fine setting.

THE BIRMINGHAM CHURCH has rented a store-room on Fourth Avenue which, in addition to the theater used for the main church and Sunday School, and the theater used for the Crusader's Bible Class, and for the meeting of the Young People's Chalice Club, and the suite of church offices in the Comer Building, makes a total of four down-town quarters in the use of the church. The church is more active than ever and is steadily going forward. Its people rejoice in their free fellowship, great program, and able leadership.

SALISBURY UNITED recently put on a special financial campaign to secure funds for the payment of a new roof. For the first time in

years it went outside its own membership for money, and was cordially received by all. Of course, the members themselves, who had previously subscribed liberally once more added to their pledges to the point of sacrifice. It is just that sort of thing which gains respect of people on the outside, and courage and hope to those on the inside of any church. February 1st will probably find the United Church with all bills paid and a small balance in the treasury. William T. Scott is the pastor.

MIAMI BEACH, FLORIDA. The Women's Association of the Community Congregational Church recently served a chicken dinner, the event being the opening of the new Social Hall built by the association for its own use and for the use of the church. The building consists of a dining hall and modern kitchen. It is connected with the church building and with the Beginners' House, making the latter a screened porch. On Sundays the building will be used for the ever-growing Primary Department of the Sunday School. Nothing has been done in recent years more valuable in the expanding program of this church than the erection of this building.

DR. TREVOR MORDECAI of Birmingham, at his usual night service of January 10th, addressed 1,500 people in a house that has a capacity for 1,150, and from which 300 or 400 were turned away. Dr. Mordecai spoke on the inhumanity of flogging in an Alabama prison. A young ex-soldier, who had inadvertently cut some timber over his own line on the land of a company, had gone to prison for this offense, and was flogged when he remained in bed one of two days while he was sick. At a mass meeting in Birmingham, Dr. Mordecai, Mrs. Louise O. Charlton, United States Commissioner; and Mr. Lewey Robinson, State Representative, and an editor of the *Post*, protested the flogging.

REV. JAMES E. PARKER, pastor of the Palm City (Florida) Church, in his quarterly report, says: "For the first time since the church was organized it has had a deficit at the end of the year. The Sunday School attendance has averaged 66 per cent of the enrollment, and the church attendance 56 per cent of the resident membership. I find the average distance of each family from the church is three and one-half miles. Only seven families in the parish live less than one-half mile from the church. From my diary I find that on December 8th, I drove twenty miles and made two calls; on December 10th, drove twelve miles and made three calls; and on December 20th took a load of women to the missionary meeting and drove twenty miles. This meeting was held at the home of the family living farthest from the church."

VOLUNTEER WORKERS of East View Church, near Clanton, Alabama, are building a parsonage for their pastor on a lot across from this church, which is on a nice elevation. The lumber for the house comes from the Stony Point Church, near Deatsville. This organization has been dormant for two or three years, and decided to disband. At the final service held on January 13th, Rev. E. W. Butler, former State Superintendent, and Mr. Sereno E. Norton, recalled the work of former days, and two pastors, Rev. Joseph E. Each and Rev. A. Calvin Nelson made addresses. Mr. J. B. Ross, leading layman of the

church, made a glowing tribute to the work of a veteran pastor, who served the church for eighteen years, and said that he could see evidences of the work of this great soul in the characters of his sons, and in the lives of many others in that community.

ANTIOCH CHURCH, Bristol, Georgia, under the leadership of Rev. Alan Jones, is happy with fine Sunday services, a great Sunday School and Friday night "Social and Sing-Song," with more than a hundred present, mostly young people. This church is located in a fine farming section of Georgia, and here is where are made the "Sills of the Republic." It is here, too, that Mr. Jones is leading a fine people into a fuller and happier Christian experience, the experience of careful organization and enthusiasm in the fruitful fields of accurate records. And it also should be mentioned that in the management of the finances, the members are going ahead with pride and satisfaction. It is good for a young minister to have the opportunities of such a field and good for the church that it has a minister with vision, tact and energy. It takes plenty of work to bring good things to pass in any church. What must a man do who has four churches to look after, to serve and to love. Congratulations to a man who dares.

THE CHURCH OF WIDE FELLOWSHIP, Southern Pines, is strong in its Sunday morning services, Rev. Elmer Willis Serl, preacher, and unusually happy in its evening services, or "Platform Hour," as it is called. A lecture, a high-grade concert, an interesting picture of the progress of radium, or the China of old and of the future, all with musical preludes by accomplished artists, make life more than worth living in Southern Pines. Our own North Carolina University Glee Club will appear February 7th. Dr. Luther Gable, scientist, will tell "The Astounding Story of Radium" on March 6th. "They come for miles to see and hear." Surely, this church is going about doing good. But the story of it goes further: Two Christian Endeavor Societies every Sunday at the vesper hour. And a Sunday School with Rev. Smith Sargent leading, and "community sings," directed by Mr. J. B. Gifford, on occasional Wednesday nights, beginning January 20th. There is also the well-directed Woman's Society programs offered every second and third Thursdays. Surely, this is a great church happily meeting the needs of hundreds of people sojourning in this beautiful little city, as well as caring for many permanent residents.

THE CHRISTMAS FUND.

An emergency relief fund of \$73,513 has been contributed for aged and disabled ministers as a result of the annual Christmas appeal of the Ministerial Boards of the Congregational and Christian Churches, it is announced by the Rev. Lewis T. Reed, D. D., general secretary.

The response to the appeal was 10.9 per cent less than last year, when \$82,470, the highest amount in the history of the Christmas fund, was given. In view of the depression, however, the generosity of the donors this year is very heartening, Dr. Reed stated. The number of individuals or churches contributing was 6,742.

The regular pensioners for whom the fund is largely used to meet emergency needs arising from sickness and for an annual Christmas check, number 850, representing with their dependents, about 2,000 persons. The 850 pensions of the Ministerial Boards are being granted upon a basis of a total of more than 21,000 years of active service in the ministry, which was distributed in all States of the Union.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

IN FLORIDA.

Orlando, Fla., Jan. 30, 1932.

I did not come to Florida this time from preference, but from pressure; nor from the novelty, but from the need of it. No, not sick; but to keep from getting sick; not an invalid, but to prevent being one. One may learn Latin and Greek and Hebrew, and the differential calculus with comparative ease, and real pleasure, but to learn how to live, to conserve one's strength, to stay strong and vigorous, especially if one has once lost one's grip on strength and vitality, that is a different and far more difficult proposition. How prodigal, indeed, we are of health and strength, until we have lost our grip on it, and then with what pains and pursuits and price we regain that which we have trifled away.

But weakness has its worth, and poor health its profit. The fact is, says Emerson, every condition and circumstance of life has its compensation. Maybe, after all, hospital and hospitality are very close kin, as are sanitarium and sanity, nurse and nourishment, worry and worship.

At any rate, it is good to be housed in this Florida sanitarium, where they feed you on fruits, vegetables, milk, honey, mush and sunshine, but never a morsel of fish, flesh or fowl, nor a sip of tea or coffee, nor a sprinkle of pepper, vinegar or spices. And this food is palatable, plentiful, potential, wholesome, healing. The physicians are efficient, the attendants are attentive and courteous, the surroundings are comfortable and cheerful, and the Florida sunshine, with its fragrant fresh air, is a restorative that cannot be resisted. One just has to grow strong and well here.

There are not so many visitors in Florida as heretofore. The hotels are having hard sledding, many of the best and most expensive ones having but few guests, and many others in the hands of receivers. Even this sanitarium feels the effects of depression, and sick are curing at home, or not curing at all, as the case may be. But Florida flowers, fragrance, oranges, grapefruit, sunshine, are just as abundant and wholesome as ever, and it is good and glorious to enjoy them; even if one is driven to the necessity of it by a weak body and over-wrought nerves.

We are still living in a world of wonder, amazement and mystery. Science, knowledge, invention and discovery are not eliminating mysteries, nor removing wonders; they are multiplying them, and hardly a new day comes that the world does not find itself confronted with another and deeper mystery. This writer stood on the street recently, with hundreds of other curious onlookers, and saw a "phantom automobile" pass along, blowing its own horn and turning street corners and dodging other cars and pedestrians "at will." It had no chauffeur, visible or invisible, and no human hand guided or controlled it. It was equipped with a radio set, and another car trailing it a few feet in the rear, but in no wise connected with it, had also a radio, and the man on the second car, with his radio, controlled the "phantom car" solely and only through the operation or agency of the radio. So we now have the radio-driven automobile. And if one with a radio in one car can drive and direct and control perfectly another automobile occupied only by a radio, with the two several yards apart, why may not one soon control a car radio-equipped, several rods or miles apart? Are we soon to have radio-driven cars, buses and trucks running along our streets and highways, and under perfect control? It would now seem so. The radio has not cleared up any mystery, nor abolished any wonder; it has increased and intensified both. And yet, when students of theology and religion speak of mysteries they cannot fathom and wonders they cannot comprehend, a doubting, skeptical world cries out, "Oh, give us facts that we can comprehend and truths we can understand." As if there were any facts in this world whose origin or end did not lead to mystery, wonder, amazement.

How this Florida sunshine gives hope and health is a mystery to me, but praise God for it.

J. O. A.

PESSIMISM AND OPTIMISM.

These two words express opposite views that are usually exaggerations. They both work harm in human society. Pessimism represents bad conditions as worse than they are; and discourages activity and faith in God, in man, and conditions. There is nothing gained by talking "hard times" and reducing effort and contributions. The duller the times the more energetic people ought to be; and they ought to learn lessons of economy that would last through times that boom. What the world needs is great faith in dark times and great energy in dull times. Pessimism is the measure of men rather than the measure of conditions. Present conditions may be necessary to teach people the value of faith and economy.

Optimism is just the opposite of pessimism. It is an exaggerated view of conditions that men regard as prosperous times. In times of prosperity people run wild and go beyond the exercise of intelligent faith. "Faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.) Faith is based on evidence. Evidence implies facts that prove. A court would not accept an opinion as evidence. Optimism goes beyond reason and facts, and leads men into investments that end in failure. Times of pros-

perity are more dangerous than times of adversity. Men lose under the influence of optimism and fail to employ their energy under pessimism. Speculation is not business; it is an effort to make profit without adequate service.

Of the two, more progress is made out of depression, hard times, pessimism, than out of wild prosperous times; optimism that has no foundation in facts. Real faith is based on substance and evidence. What this present time needs is faith. Stocks and bonds are often built on plans, theories, imaginations, that all vanish when hard times come. Now is the time to lay the foundation for prosperity, in religion, in government, in business, and in domestic life. Banish pessimism, optimism, doubt, overconfidence and believe in God, yourself, and others.

W. W. S.

BEWARE OF FALSE DOCTRINE.

"Much that is being written and said today has implications which need to be considered carefully by those who are interested in guiding youth to the truth about life. Certain fallacies are readily accepted by the mass as true without critical examination.

"One of these is that *the bad is more alluring than the good*. Newspapers depend upon what is bad for news. A boy stands up for the highest ideals of sportsmanship in an athletic game, but that is not news; if he gets drunk after the game, that is news. Is it impossible for church leaders to change the situation? A recent traveller in Europe remarks that young people are very conversant about the leading literary productions of the day. When he asked for the reason, he was told that the daily newspapers carry extended reviews of modern literature and a discussion of timely topics. It is almost impossible to find a daily newspaper in our country which gives extended discussion of world affairs. A few do, to be sure. As church leaders, we have a right to demand such treatment by our own daily paper.

"Another fallacy which should give us concern, is that *happiness can be secured without a price*. So much of life is lived on a superficial level that young people may readily get the idea that they can acquire anything they want without having to pay for it. True experience, however, tells us that the vestibule to happiness is suffering. One never gets happiness by going after it; happiness is always a by-product. We go after something else and after we achieve it, we find happiness. Is it not unfortunate that young people often miss the secret of this truth. Parents and others make it easy for them with the result that they are not given an opportunity to develop their creative powers. This situation may well give us concern.

"A third misconception young people are getting by inference from the way we look at life is that *the measure of greatness is the amount of money a man has been able to acquire*. Poor men seldom get a write-up in the paper when they die. The length of the obituary is too often determined by the size of the bank account. A man's success is determined by his money, not by the richness of his life and the extent to which he made life bright and more worthwhile for his fellow-men.

"These attributes of our modern life need to be corrected by helping young people to build a Christian philosophy of life."—*An Editorial in "The International Journal of Religious Education," March, 1931.*

PROHIBITION SPEAKERS SWING SOUTH.

With more than 160 cities already behind them on their nation-wide tour, speakers for the Allied Forces for Prohibition now are turning to the

South for a long series of meetings in support of the Eighteenth Amendment. All February and March the six nationally-known speakers, who are making the tour, will spend in the Southern States, sweeping across the whole tier of States from Virginia and the Carolinas to Texas.

The meetings have attracted large crowds, even in the Eastern cities where anti-prohibition sentiment is strongest, and leaders of the campaign are looking forward with interest to the meetings through the South, which always has been a stronghold for the prohibition forces.

Dr. Daniel A. Poling, chairman of the Allied Forces for Prohibition, and director of the campaigners, announced before the speakers began their Southern swing, that more than 250,000 persons have been enrolled as supporters of the Eighteenth Amendment since the campaign began last September.

The campaigners have a double objective. They are seeking to spread broadcast the truth about prohibition. The meetings accomplish much in that direction. But the campaigners do not stop there. In every community they visit, they enroll the names of citizens who wish to see the Eighteenth Amendment upheld and present a plan for continuing this enrollment after the speakers leave.

Dr. Poling and the others who are making the tour believe that the great majority of American people are in favor of prohibition, but they also believe that the cause is in jeopardy unless friends of the Eighteenth Amendment organize to meet the attacks that are being made upon it. Plans are outlined at the meetings whereby each community can carry on and extend this work of organization.

Judging from the progress that has been made thus far, Dr. Poling says, more than two million persons will be enrolled as supporters of the Eighteenth Amendment before the tour ends. The campaigners are to visit more than 500 cities.

The movement is non-sectarian and non-partisan. Among its national sponsors are such men and women as Miss Jane Addams, of Chicago; Josephus Daniels, Senator Morris Sheppard, Mrs. Jean Rushmore Patterson, of Washington; Bishop John M. Moore, of Dallas; Dr. Charles Clayton Morrison, of Chicago; William G. McAdoo, Senator Arthur Capper, President Mary E. Woolley, of Mount Holyoke College, and Governor Gifford Pinchot. Thomas A. Edison was chairman of the board of sponsors until his death.

Those making the tour with Dr. Poling include Colonel Raymond Robins, noted social economist; Oliver W. Stewart, vice-chairman of the Allied Forces; Dr. Ira Landrith, noted lecturer and publicist; Miss Norma C. Brown, secretary of the Allied Forces; and Robert C. Ropp, chairman of Allied Youth, a young people's organization sponsored by the Allied Forces.

Beginning in West Virginia early in February, the Allied Campaigners go to Virginia for a series of meetings and then swing south through North Carolina, South Carolina, Georgia and into Florida before the month ends. During March, meetings will be held in some of the Florida cities, Alabama, Mississippi, Louisiana, Texas and Oklahoma. Meetings will be held in nearly 100 cities and towns in these States.

Liquor, over whatever kind of a counter or under whatever conditions it may be sold, has proved that it is a personal and social liability. The liquor business cannot abide by law. It serves no useful purpose. All efforts to regulate it have failed. The only solution of the liquor problem is to destroy the liquor business.—*Frank E. Gannett.*

THE POWER OF GENTLENESS.

By REV. B. F. VAUGHAN.

It is no easy task to paint the most beautiful scenery in the natural world, and not overdo or underrate Nature's own richest colors and rarest beauty. So in painting one of the finest flowers of human character, it requires skill to keep in proper balance the relationships of other almost equally valuable qualities. No one characteristic however beautiful it may be in itself, can form a well-rounded portrait of human life. It must have other traits which, when combined together in one personality, will make up a beautiful character. If sincerity, truthfulness, unselfishness, and other qualities of noble type are found blended with gentleness, we may expect a personality which may be admired, trusted and loved.

Some persons have some very excellent qualities in their nature, but a few ugly traits may mar the beauty of the whole picture.

The beauty of the gentle life is so attractive that we cannot resist or fail to be touched by its influence. It is never obtrusive, or self-seeking. It "seeketh not its own." It "dwelleth in a cottage of gentility," and walketh in the way of uprightness. Its admirers are the companions of a lifetime, and not the pleasure seekers of a day's journey. Its friends are won through the power of inward rather than outward attractions. It breathes the atmosphere of peace, truth, love, and kindness, and so wins confidence, esteem and lasting friendship. A true gentleman combines in his nature the spirit of gentleness blended with that of courage and constancy, also.

A little book which lies before me as I write bears the title, "The First True Gentleman," with the sub-title, "A Study of the Human Nature of Our Lord," in which the author borrows his title from some lines of the Elizabethan poet, Dekker, who declared Jesus to be "the first gentleman that ever breathed." The passage is worth quoting:

"Patience! Why, 'tis the soul of peace,
Of all the virtues nearest-kin to Heaven;
It makes men look like gods; the best of men,
That e'er wore earth about him was a sufferer,
A meek, patient, humble tranquil spirit—
The first true gentleman that ever breathed."

Jesus made manifest in his life all those finer qualities which so adorn and beautify character. In him dwelt the soul of honor, truth, sincerity, gentleness, meekness and simplicity, yet the milder qualities were combined with courage, firmness, integrity, fidelity in doing his Father's will, and divine conviction in favor of right and justice.

He could be as gentle as a mother, yet firm and unyielding as the most courageous manhood could manifest, when truth and honor were at stake.

His gentle manner won for him the lasting friendship of his truest disciples, and the unwavering faith of the few faithful women who remained his friends through the last trying ordeal of his suffering, crucifixion and burial, until the dawn of that triumphant morning when he arose, a victor over death and the grave.

Some may regard gentleness as a sign of weakness. Yet its apparent weakness is the real secret of its power. Its victories are more sure and lasting than violence, and its triumphs more enduring than severity or force. It wins through the quiet, mild well-poised exercise of that spirit which subdues all its foes, and wields its power over the nobler and finer qualities of those who willingly become its friends. I once knew a mother, whose quiet manner and soft, gentle words wielded such an influence over the four boys and the one daughter in the family that they were so held under the sweet control and the gentle touch of the mother's love and devotion that they could not do that which would wound her heart, or

grieve her spirit. The sons are all living yet, the daughter and mother long ago passed to the Home Unseen, but the boys have never forgotten mother's loving words and sweet, gentle ways.

The poet, Wordsworth, has given us these beautiful lines:

"The best portion of a good man's life—
His little nameless, unremembered acts
Of kindness and of love."

We apprehend that our philosophy of life, as judged by men of the world, will be regarded by such as weak and impractical, if not scoffed at as idle, weak, and foolish. But such critics are harsh and severe, or proud and imperious, selfish, self-seeking, and ambitious.

The soul's true inheritance and power is in the realm of the spirit, of the inner life, of character which shrinks from outward show, and contents itself with the imperishable wealth of love and truth.

"Truth, crushed to earth, shall rise again,
The eternal years of God are her's."

The prayer of the unselfish one is:

"And oh, for a man to arise in me,
That the man I am may cease to be."

Centerville, Ohio.

CIGARETTE ADVERTISEMENTS NOT WANTED.

The superintendent of schools who canceled the school subscription to a popular magazine because it advertised cigarettes as being devoid of harmful effects upon youth, had the courage of his convictions and will be given the approval of all friends of school children. The cigarette advertisements in the magazine and over the radio constantly harp on the idea that certain brands are "kind to your throat" and have other harmless qualities. This schoolman spoke plainly to the publishers when he charged that such advertisements are "willful and deliberate misrepresentations of the truth." The letter added that cigarette manufacturers "would never suggest that there is overwhelming evidence to support the fact that the habitual use of cigarettes by the growing boy stunts the body, impairs the intellect, weakens the will, and breaks down the moral fiber." Neither do the advertisements emphasize the fact that cigarettes are largely responsible for truancy and retardation in the schools and the cause of much delinquency. Not satisfied with the millions of men who are addicted to the use of cigarettes, and the increasing number of women who are taking up the habit, the manufacturers are reaching down into the schools to secure new victims for their greed.

This school official should have many allies; too long the public has complacently endured the seductive advertisements of the cigarette makers. These should not be placed before the school children, and magazines using them should be barred from the schools. Radio programs featuring cigarettes should be excluded from homes where there are children to be corrupted by them. It has been said, but cannot be said too often, that cigarette manufacturers are making the same stupid blunders made by the liquor dealers in the past; they cannot recognize that the children of the nation should be permitted to develop without the contamination of the cigarette habit. If they decide to smoke cigarettes after they reach maturity, it will be their own affair. But the truth is that many thousands of them, is they are protected in their youth, will not yield to the habit when they are grown. And this fact spurs the corrupting cigarette sellers to establish the habit in youth as early as possible.—*Nashville Christian Advocate.*

CONTRIBUTIONS

SUFFOLK LETTER.

At one o'clock in the afternoon, January 27, 1932, in the Senate Chamber, Richmond, Va., occurred an event of interest and historic importance. Col. Junius E. West of Suffolk, was honored by the presentation of his portrait to the State Senate by a formal occasion.

Col. West had served as a member of the House for two years, and as a member of the Senate for ten years; and as Lieutenant Governor for eight years; and presided over the Senate during that eight years. On January 15, 1930, Col. West retired from public position in which he had rendered splendid service; but he continues as a successful teacher of the Philathea Class in the Suffolk Christian Church, and in his private business.

At the last session of the General Assembly Senator John A. Lesner, of Norfolk, was appointed as chairman of a committee to have painted a portrait of Lieutenant-Governor West, to place among the portraits of distinguished Virginia citizens. Miss Glenna M. Latimer, of Norfolk, was chosen by Senator Lesner as the artist.

When one o'clock came, the Senate adjourned for the presentation exercises. Lieutenant-Governor James H. Price, presided. Senator Lesner presented Senator E. E. Holland, of Suffolk, on behalf of the committee, who presented the portrait to Lieutenant-Governor James H. Price, who accepted the same on behalf of the Senate. In presenting the portrait, Senator E. E. Holland delivered a brief address reciting the fine qualities of Col. West and the high esteem in which he was held by his constituency and his home city of Suffolk. He said: "I can attest that in Suffolk he is considered a model citizen, and is a leader in all religious, civic, social and political activities. He has been eminently successful, is progressive yet conservative, and is always alert and ready to strive for the best interests of Virginia and her citizens."

Lieutenant-Governor James H. Price, accepting the portrait on behalf of the Senate, said: "It is a great privilege to pay my respects to his worth and character. I feel the Senate and the General Assembly have been made better and more useful by reason of the fact that Senator West, and Lieutenant-Governor West, has served with them." Lieutenant-Governor Price then presented Col. West, who expressed, in fitting language, his appreciation of the honor paid him in this generous and beautiful fashion.

As the interesting ceremony was near the close, Senator Lesner presented Miss Latimer, the artist who painted the portrait. Miss Latimer stood for a moment, and the great audience applauded. It was the climax of a great occasion in honor of a great citizen.

The presence of the Senate, other distinguished citizens, among whom was Col. R. L. Brewer of the House, who is also from Suffolk; and personal relatives and special friends, made an audience sympathetic with all the honor and the personnel of the occasion. The only unfortunate thing of the day was that Mrs. West was indisposed and could not attend this impressive ceremony, which she would have so much enjoyed; but two of her sisters, Mrs. Robert West, of Waverly, and Miss Effie Beale, of Suffolk, were present and enjoyed all that was said, as the audience listened and gazed upon the portrait.

W. W. STALEY.

THE NEARNESS OF GOD.

By H. H. SMITH.

Hardly anything would do more good for the present generation, perhaps, than to cause it to realize the presence of God in the world. To multitudes today, both professing Christians and those known as irreligious, God seems to be far away. In many cases, their belief in God is such a vague thing that it can hardly be called faith. Faith is far more than mere assent of the mind; it is belief with such strong convictions that it leads to action. "And what shall I say more? For the time would fail me to tell of Gideon, and of Barak, and of Solomon, and of Samson, and of Jephtha; of David also, and of Samuel, and of the prophets: who through faith subdued kings, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

That is what the inspired writer of Hebrews tells us faith in God will do. To those heroes of faith God was "closer than breathing and nearer than hands or feet." Luther said, "If you knock on my breast and ask, 'Who dwells there?' I will not say, 'Martin Luther', but 'Jesus Christ'."

In Dr. Branscomb's fine book, "The Teachings of Jesus," there is a paragraph showing how Jesus regarded the presence of God in the world: "But in the actual concrete world Jesus saw God everywhere. He walked at home in a universe which a heavenly Father has fashioned for His children. Consider the lilies dotting the fields with color and bordering the dusty road in their purity—their garments came from the hands of God! The birds that never sow nor reap nor gather into barns are nourished by the daily care of God. In the natural processes of the heavens He saw God's constant activity. He makes each sun to shine. The fresh rain is his spirit to good and bad alike. Jesus never relegated God's activity to simply one long past divine act of creation. He gave thanks to his Father at the beginning of each meal. He told his disciples to pray, 'Give us this day our daily bread.' He saw in all those natural processes which we call physical laws simply the direct expression of God's active will."

What Jesus tells us about the nearness of God is not mere speculation, but the teachings of the Son of God, who came to "show us the Father." Let us realize that God is here, right here now—closer to the writer than the person sitting nearby; closer to the reader of these words than the nearest person in the room. Paul believed in the nearness of God with all his heart—and see what it made of him! "Though He be not far from every one of us; for in Him we live, and move, and have our being."

REORGANIZATION OF INTERNATIONAL COMMITTEE OF Y. M. C. A.

The very recent reorganization of the International Committee of Young Men's Christian Associations is an event of interest for all the churches as this largest of Christian lay organizations of North America enters a new period of service to the boys and young men of the world.

In August the Y. M. C. A. National Council of the United States had requested the International Committee to resume financial and ad-

ministrative responsibility for its foreign or missionary program of cooperation with more than thirty brother movements in as many lands, the purpose being to reinforce the democratic strength of the National Council with the leadership and support of such a lay body as the International Committee could enlist among other laymen having national and international affiliations and experience. The Executive Board of Canada concurring, the transfer took place January 19th, at a meeting in the Union League Club, New York City.

Dr. John R. Mott, unable to resume the large accession of executive duties which the change brought to the general secretaryship of the International Committee, asked to be relieved of the office and to nominate his successor. He presented Francis S. Harmon, Mississippi newspaper man and lawyer, whose election unanimously followed. Coincident was the selection of Wilfred W. Fry, of Philadelphia, as chairman of the International Committee to succeed James M. Speers, of New York, who has served in that capacity for the last ten years. Mr. Fry is president of N. W. Ayer and Son, Incorporated, advertising agency, and for many years active in Y. M. C. A. work as a member of the International Committee of the two National Councils. He is a prominent Baptist layman on the Foreign Mission Board of his church, and on the governing boards of Brown University, Colgate University and Rochester Theological Seminary.

Vice-chairmen were elected as follows: Colonel Gerald W. Birks, of the firm of Henry Birks and Sons, of Montreal; Cleveland E. Dodge, vice-president of Phelps-Dodge Corporation, and the fourth member of the Dodge family in direct line to be president of the New York City Young Men's Christian Association; Charles P. Taft, II, of Cincinnati, attorney, son of former President Taft; Roger H. Williams, of Estabrook & Company, New York. Bertram H. Fancher, of New York, was re-elected treasurer.

Mr. Harmon, who takes up the post vacated by Dr. Mott, is already in New York, and begins his duties immediately. He is thirty-seven years old and has been active in the Association's affairs since his high-school days. Born in Paulding, Miss., the son of a Methodist minister, he moved from place to place in the South during his youth. He paid his own way through the University of Virginia, from which he received both his B. A. and M. A. degrees in four years and was elected to Phi Beta Kappa. Entering war service as a private in the regular army, he was later commissioned as an officer, and saw action at San Mihiel and in the Meuse-Argonne. Returning after the war, he studied law at Harvard, graduating in 1922. Later he served two years as Assistant Attorney General of Mississippi, following which, in association with his younger brother, he entered the newspaper field as editor of the *Mattiesburg (Miss.) American*.

Mr. Harmon completed in 1931 two years' service as president of the Y. M. C. A. National Council (U. S.), being the youngest man ever elected to that post. He accepted the position vacated by Dr. Mott in response to pledges of support from all sections of North America. It is noted that he is only the third General Secretary, the first being Richard C. Morse, who began his service in 1869, and continued until 1915, when Dr. Mott assumed that office.

In his statement of acceptance, Mr. Harmon paid a deserved tribute to the administration of Dr. Mott and his associates of the International Committee, and recognized that heavy responsibilities rest upon the present Committee to measure up to their record of achievement. The International Committee was organized in 1867. In assuming its chairmanship, Mr. Fry fills a

position held by a line of notable laymen. The first chairman was Cephas Brainerd, distinguished New York attorney, who served twenty-five years. He was followed in succession by Elbert B. Monroe, Dr. Lucien C. Warner, Alfred E. Marling, and James M. Speers. It was during the administration of Dr. Warner and Mr. Marling, spanning the period from 1894 to 1922, that the North American Association extended its service throughout the world. Dr. Mott has been elected to membership on the International Committee, and continues as president of the World's Alliance of Y. M. C. A. His responsibilities continue as chairman of the International Missionary Council.

The International Committee adopted a budget for 1932-33-34 totalling for the three-year period the sum of \$3,000,000, thus arresting the reduction trend of the most recent years and stabilizing the program around the world. The Committee is fortunate to have at hand the results of the three-year survey, independently financed and conducted, which has just been completed.

The members of the Committee responsible for the study were: Prof. Daniel J. Fleming of Union Theological Seminary, chairman; Dean William F. Russell of Teachers College, Columbia University, vice-chairman; William M. Kinksley, president of the United States Trust Company, treasurer; Mrs. John H. Finley, of New York, secretary; Prof. Clara C. Benson, of Toronto University, Mrs. Harry Emerson Fosdick, of New York; Prof. Rufus Jones, of Haverford College; Prof. William H. Kilpatrick, of Teachers College, Columbia University; Judge Adrian Lyon, of New Jersey, and President Florence M. Read, of Spelman College, Atlanta. The funds were furnished by one of the large foundations.

The surveyors faithfully registered both commendations and criticisms. They presented important constructive recommendations, alongside this general validation:

"The declared aim of the Associations in North America in launching the foreign work was to assist in founding 'self-supporting, self-directing and self-propagating national movements.' This aim, which has been pursued with fidelity, is as valid today as when the work was started. An evaluation of the work itself is rendered difficult because the Associations in the various countries present many contrasts in respect to form and content of program, financial strength, indigenous development, and quality of leadership. But on the whole, it is fair to say that the work being carried on abroad with the aid of the North American Associations has a marked degree of vitality, shows a large measure of resourcefulness, has courageous and sacrificial leadership, has a recognized genius for discovering social needs and mobilizing resources for meeting them, has a superior strategy in dealing with the interracial, international and interreligious problems, and is, at its best, in line with the major world trends of the present day. The enterprise as a whole is well worth the support of the Associations' constituency in North America."

Without engaging in advance to subscribe to all of the philosophy, data, findings or recommendations set down in the Survey Report, the responsible administrators of the International Committee will be employing the most thorough-going processes to appropriate every recognized value of the painstaking, objective and sympathetic study. Indeed, they certify that large appropriations already have been made.

GIRLS AND CIGARETTES, A PROTEST.

One church, at least, according to the daily press has entered its protest against the permit allowing the young women of Greensboro College

for Women the privilege of smoking in their rooms and on the campus. The following is of interest and significance from the Burlington Daily Times:

The practice of cigarette smoking among girls in the colleges, and its sanction by officials, is condemned in a resolution of the Laura Montgomery Bible Class, afterwards favored by unanimous adoption by the congregation of Providence Memorial Christian church, of Graham.

Mrs. Jos. S. Holt, as secretary, handed the resolution to Col. Junius H. Harden, publicity chairman, with the request that it be given state-wide notice. The full text of the resolution is quoted:

"It is noted in the state papers that the authorities of Greensboro College for Women have issued a statement permitting the young women of the school to smoke cigarettes in their rooms or on the campus. We feel this is a step in the wrong direction, and one which does violence to the moral sense of the supports and constituents of the College."

"Admitting, as we do, that there are girls in

colleges who smoke, we do not believe that our colleges should give a stamp of their approval to this insidious habit, a habit which undermines health, poisons the system, depletes mental energy and blunts, where it does not paralyze, the moral sensibilities. Our conviction is that the church should enter a protest against this innovation which can be fraught only with evil and for which there seems to us not the first or the faintest valid excuse.

"There is every argument against and not one argument in favor of such a practice among the girls of our colleges, and we feel that an institution goes far out of its bounds in giving stamp, even of its passive approval, of such a nefarious practice."

Did it ever occur to you that Elon College is the keystone around which the Christian Church in the South has been built? If the Church should lose Elon, we predict it would only be a matter of time before its other institutions would also be lost.

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

Lord teach us to pray. Teach us the language of prayer, but more, Jesus' spirit of prayer; his compassion, his love for a world that is blackened and sickened by selfishness and sedition. Show us the world's helplessness, its hopelessness, unless prayer shall completely cleanse and cure. All barriers burned away, daily bring us, O Lord, our Saviour, our Guide to the garden of prayer, prostrate, surrendered, forgetful of all else but God, possessed of Him, beseeching Him to empower the church and to lift from millions the pall of impending eternal darkness. All for Jesus sake. Amen. L.

OUR MISSION FACES CHINA'S POVERTY.

By Helping the Farmer to Help Himself.

By FRANK GARRETT.

True followers of Jesus must show an active interest in the poor. This the China Mission of Disciples of Christ has always done. In Connection therewith we have emphasized education. We were one of the three Missions founding the University of Nanking. We have given all aid possible to its development until it now stands as one of the leading universities of China. To aid the poor in China, food supply and the rural population must have first attention. The University of Nanking is widely praised in China for its aid to farmers. Sixteen mission colleges and universities have formed a Council of Higher Education to promote Christian education in China, and in their correlated program say of the University of Nanking, "The College of Agriculture and Forestry should be the national center of the training of agricultural experts, and its work should be related to all other projects dealing with rural life through a national committee."

Much attention is given to plant breeding. Through many years of expert application of scientific methods the quality and yield have been much improved in cotton, rice, corn, wheat, millet, beans and gaoliang. This last is a type of grain sorghum, not saccharine. The stalk is much used for animal food and fuel, while the grain is food for man and beast. Foreign seed of all kinds deteriorates and is more uncertain so it is usually best to develop native seed.

Because of the widely varied conditions under which crops must grow in various parts of China, these expert developing stations are widely scattered. Recently the management of the agricultural department of the Yenching University in Peiping was taken over by the University of Nanking.

A great work is being done in testing silkworms and putting on the market disease-free eggs of high quality. A very large per cent of the eggs on the Chinese market are from diseased moths and produce worms that die before reaching maturity. In our sericulture department 1,550,000 moths in 1928 and 1929, and 1,450,000 moths in 1930, were tested under the microscope and found disease free. Their layings were carefully preserved and sold. This is the capacity of our plant at present. The demand is much greater than the supply.

Millions of good trees have been sold from our forestry department, not only trees for feeding the silkworms, but trees for reforesting the denuded hills, shade and ornamental trees, and fruit trees for the home.

Crop enemies have received the attention of our experts. Rust, smut, insect pests of many

kinds are dealt with. Our university introduced a copper carbonate dust cure for smut. This disease is present wherever wheat, barley, millet or gaoliang is raised, and causes a loss of from 5 per cent to 30 per cent in many places. This new remedy has proved so successful that the government is cooperating with our university in ordering it from America.

Cornell University cooperates with our university in plant breeding and in Summer Institutes. In 1926 Dr. Myer started the Summer Institutes which have grown until this year ninety-one picked men were in attendance from government agencies and mission stations. They came from Canton, Peiping, and far-west Szechuen. Nearly every province was represented. Three weeks are given to an intensive study of Manner of Crop Improvement, Plant Breeding, Methods of Testing, Disease and Pest Control, Land Utilization, and Rural Economics. Dr. Myer and Dr. Love from Cornell were both in the Institute this year rendering valuable service.

The results of the work of the expert must be carried to the farmer. The representatives of the extension department put on free theatricals in market towns, drawing large open-air crowds. The play carries the message. At night they show moving pictures of the new methods and crops. They establish district fairs for competition and prizes for best crop results. They show improved farming implements, irrigation pumps, etc., and make demonstration trips far and wide.

MISSION STUDY CLASS.

The women of the North Carolina Woman's Missionary Conference will have a day of mission study with the women of the Reidsville Church on Thursday, February 18th. The book to be studied is "The Challenge of Change," and Rev. A. W. Hurst, of Elon College, is the teacher. Each one is to take a sandwich lunch and the Reidsville women will furnish coffee. We had such a splendid day at Burlington last year that our women will be looking forward to another. We wish there could be representatives from each church in the Conference. Remember the date—February 18th, at 10:30 A. M.

MRS. C. H. ROWLAND,
President.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 30, 1932

Sunday Schools.

Previously acknowledged	\$ 1,507.78
Randleman, N. C.	1.25
Hanks' Chapel, Pittsboro, N. C.	2.90
Antioch (R), Bennett, N. C.	.46
New Lebanon, Summerfield, N. C.	4.42
Dry Run, Seven Fountains, Va.	1.83
Lanett, Ala.	3.10
Youngsville, N. C.	1.00
United Christian, Raleigh, N. C.	6.00
Hines' Chapel, McLeansville, N. C.	2.00
Berea (Norfolk) Hickory, Va.	3.75
Whistler's Chapel, Mt. Jackson, Va.	1.00
Fuller's Chapel, Henderson, N. C.	3.90
Ingram, Va.	3.75
Antioch, Zuni, Va.	3.00
Total	\$ 1,546.14

Individual and Church Offerings.

Previously acknowledged	\$ 744.22
Mrs. A. O. Bridgers, Wendell, N. C.	1.00
Mr. and Mrs. J. W. Payne, Wedowee, Ala.	6.00

Miss Lydia Creswell, Hooks Mills, W. Va.	1.00
J. T. Rawles, Holland, Va.	5.00
A. T. Holland, Suffolk, Va.	10.00
B. E. White, Waverly, Va.	5.00
J. F. Hilliard, Cary, N. C.	1.00
Mrs. Ben T. Holden, Louisburg, N. C.	1.00
Mrs. H. E. Pearce, Franklinton, N. C.	2.00
A. M. House, Franklinton, N. C.	1.00
Mrs. Rebecca Watkins, Middleburg, N. C.	3.00
Mrs. J. H. Pierce, Sunbury, N. C.	1.00
Miss Lillie G. Burton, Wakefield, Va.	5.00
J. W. Bradshaw, Zuni, Va.	1.00

Total

Dollar-a-Month Club.

Previously acknowledged	\$ 133.75
Miss Margaret P. Alston, Henderson, N. C.	3.00

Total

Specials.

Previously acknowledged	\$ 918.96
Rev. J. Lee Johnson, Fuquay Springs, N. C.	2.00

Total

Summary.

Previously acknowledged	\$ 8,676.74
Sunday Schools, regular, Jan. 30, 1932 ...	38.36
Individual and Churches, Jan. 30, 1932 ...	43.00
Dollar-a-Month Club, Jan. 30, 1932	3.00
Specials, Jan. 30, 1932	2.00

Total to date

J. O. ATKINSON, Sec'y.

QUARTERLY REPORT.

The Woman's Board of the Southern Christian Convention makes the following report for the quarter ending December 31, 1931:

Receipts.

Alabama Conference:	
Women's Societies	\$ 125.16
Georgia-Alabama Conference.	
Women's Societies	12.00
North Carolina Conference:	
Women's Societies	\$353.17
Young People's Societies	27.37
Willing Workers' Societies	13.16
Cradle Roll Societies	1.00
	394.70
Eastern Virginia Conference:	
Women's Societies	\$555.00
Young Peoples' Societies	150.00
Willing Workers' Societies	80.00
	785.00
Total	\$ 1,316.86

Disbursements.

Home Missions:	
Ocean View Church	\$200.00
Mountain work, Va.	100.00
Raleigh Church	122.00
South Norfolk Church	122.00
	544.00
Foreign Missions, (Japan):	
General work	\$408.33
Sunday School	12.50
Kindergarten	.50
	421.33
Foreign Missions (Porto Rico):	
General work	\$135.26
Kindergarten	.50
	135.76
Specials, Dr. Wilder's Hospital (India) ..	216.18
Total	\$ 1,317.27

Respectfully submitted,

MRS. H. S. HARDCASTLE,
Treasurer.

FIRST QUARTERLY REPORT.

Woman's Home and Foreign Mission Board,
Eastern Virginia Conference, for the quarter end-
ing January 15, 1932.

Women's Societies.	
Antioch	\$ 4.60
Berea (Nansemond)	17.15
Berea (Norfolk)	6.00
Bethlehem	16.10
Christian Temple	94.00
Cypress Chapel	19.75
Damascus	6.90
Dendron	5.05
First, Portsmouth	17.20
First, Norfolk	27.35
First, Richmond	3.10
Franklin	54.35
Holland	22.20
Holy Neck	40.50
Holland (Berta Rowland)	21.20
Hopewell	3.20
Isle of Wight	4.50
Liberty Spring	32.75
Mt. Carmel	5.55
Newport News	8.60
Oakland	4.90
Old Zion	11.30
Ocean View	3.10
Rosemont	42.15
Suffolk	69.50
Wakefield	6.75
Waverly	15.00
Windsor	6.50
	\$ 569.25

Young People.	
Antioch	\$ 2.07
Burton's Grove	6.50
Bethlehem	35.00
Christian Temple	28.00
Dendron	3.45
Franklin	19.05
Holland	5.85
Holy Neck	7.00
Hopewell	2.50
Liberty Spring	4.50
New Lebanon	6.85
Mt. Carmel	5.00
Rosemont	5.00
Suffolk	25.70
Waverly (Y. People's S. S. Class)	6.25
Total	\$ 162.72

Willing Workers.	
Berea, Nansemond	\$ 3.00
Bethlehem	8.50
Christian Temple	4.00
Cypress Chapel	5.00
First, Portsmouth	2.00
Franklin	15.00
Holland	12.50
Holy Neck	15.00
Hopewell	.50
Liberty Spring	2.75
Newport News	1.25
Rosemont	2.85
Suffolk	8.00
Total	\$ 80.35

Summary.	
Women's Societies	\$ 569.25
Young People	162.72
Willing Workers	80.35
Grand Total	\$ 812.32

Respectfully Submitted,
MRS. O. V. LEATHERS, Treasurer.
Suffolk, Va., Jan. 21, 1932.

MISSIONARY PROGRAM FOR FEBRUARY.

By MRS. W. M. JAY, Editor.

PROGRAM III.

THE STATE CONFERENCE AND ASSOCIATIONS—
THE BACKBONE.

Worship Helps.

Hymn—"Open My Eyes that I May See."
Leader—When I was a little girl I knew an invalid. She was beautiful to look at, with lustrous dark eyes and a wealth of lovely black hair. She had beautiful hands always busy with some pretty trifle or holding a book, not too heavy, for she was condemned to spend her remaining years flat on her back. I couldn't understand why one so interesting in all life's activities lay in bed all the time, until my mother explained to me that years before, a terrible accident had paralyzed her spine and she could neither walk, nor hold up her head, or make any member of her body, except her hands, do her will. Then I understood what an important thing a spine is. Perhaps Paul had something like this in mind when he wrote:

Scripture Reading—Romans 12:1-16.
Prayer—That we may know the joy of brotherhood, remembering that in Christian service we must be "all for each and each for all."

Hymn—"Blest Be the Tie that Binds."
First Speaker—"The State Conference."
Second Speaker—"The Association."
(A map of the State should be provided with Congregational and Christian churches, aided churches, foreign speaking and Negro churches, schools and any other State activity indicated.)
Business session.
Mispah benediction.

YOUNG PEOPLE'S SOCIETIES.

Topic—"God and the Census."
Theme—"Follow Me."
I. Study Period, Chapter V. "A Sound Body."
1. The work of Dr. Jane Harris in Porto Rico.
2. Health Conditions on the Island, pp. 62-65—a member.
3. The Work of the Nurses in San Domingo.
The leader may close with the thought that it is a part of the missionary's work to develop a sound body in which the mind and soul may function, bearing in mind the command of Jesus to the disciples, "Heal the sick."

III. Worship Period.
1. Call to worship—"For the Son of Man came not to be ministered unto but to minister."
2. Hymn—"Lead On, O King Eternal!"
3. Scripture.
4. Prayer.
5. Hymn—"Stand Up, Stand Up for Jesus."
6. Responsive Reading—Selected.
7. Offertory.
8. Benediction.

WILLING WORKERS OR JUNIORS.

Topic—"Open Windows."
Theme—"My Neighbor in China."
I. Worship Period.
1. Song—"The World Children for Jesus."
2. Memory Verse—"Love Thy Neighbor."
3. Prayer—Leader.
4. Song—"I Love to Tell the Story."
5. Offertory.
II. Story Period.

1. Chapter IV—"Open Windows."
(Have two children dressed as Chinese tell the two parts in this chapter. If possible, have pictures of Chinese life. This will help to interest the children, and serve to teach.)
2. Song—"Praise Him, Praise Him."
3. Benediction.

Poster IV. Use sheet of colored card-board and cut pictures from study book, pages 40, 44, 52, and paste on. Around each draw a window frame. Write on poster, above picture, "We Look at Africa", and below, "God is the Father of Us All."

Worry is not only a sin against God, it is a sin against ourselves. Thousands have shortened their lives by it, and millions have made their lives bitter by dropping this gall into their souls every day. Honest work very seldom hurts us; it is worry that kills. I have a perfect right to ask God for strength equal to the day, but I have no right to ask Him for one extra ounce of strength for tomorrow's burden. When tomorrow comes grace will come with it, and sufficient for the tasks, the trials, or the troubles. God never has built a Christian strong enough to stand the strain of present duties and all the tons of tomorrow's duties and sufferings piled upon the top of them.—Theodore L. Cuyler.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."
JEWEL TRUITT, Editor, Glen Raven, N. C.

WORSHIP PROGRAM FOR CHRISTIAN MEETING.

Theme—"Christlike Faithfulness."

Music (played softly)—"O Master, Let Me Walk With Thee."

Leader—"Who shall ascend into the hill of the Lord, and who shall stand in his holy place?"

Response—"He that hath clean hands and a pure heart, who hath not lifted up his soul unto falsehood * * * He shall receive the blessing from the Lord * * * This is the generation of them that seek him, that seek thy face, O God of Jacob."

Unison—"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

The Lord's Prayer.

Response—"My Faith Looks Up to Thee" (1st verse sung softly).

The Story of the Talents—Read carefully or told as a story (Matt. 25:14-29).

Solo—"O Love That Will Not Let Me Go."

Meditation—"Christian Faithfulness."

Meditation—"Christian Faithfulness."

A short talk telling how people have been faithful to Christ at any cost, and the need today for men and women, young and old, who will seek to learn what he taught, and be willing to follow faithfully the teachings which they discover.

"O Jesus, I Have Promised."

Close with this hymn telling how John Bode wrote it on the day when his third son was ordained as a minister. He remembered three other ordination services, his own and the ones of the two elder boys. He remembered gratefully the opportunities to serve which followed those impressive hours, but he remembered also the times of trial and temptation and difficulty. For the boy to be ordained to the Christian ministry that day his prayer was "O give me grace to follow, my Master and my Friend," and he made the prayer a personal one for all of us in this loved hymn. Sing it prayerfully.

Silent prayer.

Solo—"Something for Jesus," sung softly.

"Give me a faithful heart,

Likeness to thee,

That each departing day

Henceforth may see;

Some work of love begun,

Some deed of kindness done

Some wand'rer sought and won—

Something for thee."

Benediction.

LUCY M. ELDRIDGE.

CHRISTIAN ENDEAVOR NOTES.

"WHAT JESUS TEACHES ABOUT FAITHFULNESS."
Matt. 25:14-29.

Have some pencils and paper and Bibles ready and begin this meeting when the first people arrive. Form three or four small groups, assigning members to a group as soon as they come. One group may be asked to list incidents in Jesus' life which reveal his attitude toward faithfulness and unfaithfulness. A second group may gather together all the teachings which they can find which give counsel regarding faithfulness. Let a third group seek to discover what Paul, the great follower of Jesus in the first century, had to say

about faithfulness. And a fourth may contribute to starting the discussion by listing situations today which test one's faithfulness to Christ, or places in our modern life where it is most difficult to be faithful.

The society may meet in these groups before the meeting hour and for ten or fifteen minutes of the period. Call them together by announcing a stirring song like "Loyalty to Christ" or "Who is On the Lord's Side?" After a brief prayer, ask for the reports of the groups, allowing the members of the entire group to add anything they can think of to the reports of the first three, and conducting a general discussion on the points brought out in the last report. Allow ten minutes for the closing worship service.

Starters for the Groups—Incidents in the Life of Jesus.

From the time when, as a boy, "he went down with them . . . and was subject unto them" until he remembered his mother's loneliness at the time of his crucifixion, Jesus was faithful to his home, even though he was misunderstood. What was Jesus' attitude toward his disciples? What was Jesus' attitude toward his Father in Heaven? Would Jesus desert a friend? Why? Why not? How far did his personal considerations keep Jesus from doing his duty? Jesus was faithful to truth as well as to persons. When the time came to speak, he spoke fearlessly, whether it was a loving reminder to worried Martha or a stinging rebuke to sellers in the temple. How many incidents in his life give you a picture of his own faithfulness?

Teachings of Jesus.

The parable of the talents is a classic utterance on faithfulness. Was the man with ten talents praised because he was especially gifted? Why? (Matt. 25:14-29.) Read Matthew 24:26-45. Many sermons have been preached to tell men that they must be faithful because death may come at any time. Is this the strongest reason Jesus would give for being faithful? (Luke 12:32, 43.) Read Luke 16:10. What did Jesus mean here? Jesus taught his disciples to be faithful as he in turn was loyal to his Heavenly Father (John 3:29). Matthew 10:16-22. How far should one be faithful if the teaching of Jesus is heeded?

Teachings of Paul.

Paul lived so soon after the close of the earthly ministry of Jesus that his teachings would naturally reflect the note of his Master. It will be profitable to spend a little time studying what the Apostle taught. A concordance will help you to find his outstanding words. "God is faithful" (1 Cor. 1:9). "Moreover it is required in stewards that a man be found faithful," etc. (1 Cor. 4:2; Thess. 5:24; Col. 2:6; Phil. 4:13; Rom. 12:9.)

Faithfulness Today.

How is this teaching to be applied today? What situations are especially trying and discourage continued effort? List those which are most difficult for you. It has been claimed that prosperity causes people to forget religious duties. Others today are forgetting God because of their hardships which they are willing to blame on anyone but themselves. Is there a special need for faithfulness to the right and noble today? People who are busy forget God. Is "business"

a handicap to faithfulness? Youth seeks fun, and the temptations of a "good time" overcome good resolutions sometimes. Scorn deters others, and a youth prefers to compromise rather than to be called "old-fashioned" or "goody-goody." Scientific teaching has confused others. Which of these situations really put our faithfulness to a test? What others are more powerful?

DO WE?

We can worship God in our home Sundays. Do we?

We can worship God in the woods and in the fields. Do we?

We can worship God on the road in the auto. Do we?

We can worship God in our lodge and neglect the church. Do we?

We can worship God by sending the children to Sunday School and staying at home. Do we?

We can worship God by going to church and taking the children with us. Do we?

A LITTLE FROM ALL.

How to meet the deficits which have been incurred as a result of the decline of 16 per cent in our apportionment giving during 1931 was one of the major problems which confronted the abbreviated mid-winter meeting of boards and administrative officers in New York on January 19-21.

Future economies can hardly be expected to cover past deficits—yet to allow these deficits to continue to mount up is almost suicidal. Although large gifts cannot be sought and "high-pressure" campaigns are decidedly out of order at such a time as this it is thought that the general disposition of the people of our churches toward their missionary and benevolent enterprises is decidedly favorable. The problem is to devise a scheme within the financial ability of our constituency by which they can give expression to this good-will.

After much discussion what is known as the "Dollar Plan" was finally adopted. The idea is to ask every member and friend of our churches who is able to make a special contribution of one dollar to be used to wipe out the deficits of 1931 and to diminish those of 1932.

A simple plan is to be followed. By the first of March the Commission on Missions will have ready for distribution to the churches through the State offices coin folders with spaces for ten dimes. These are to be given out before Easter and to be collected just before the meeting of the State conference in all states having such gatherings in the spring. The proceeds are to be divided between the State Conference, the Home Boards, and the American Board, in accordance with the accepted percentages, but are not to be counted in the regular apportionment.

The thought is to make this a widespread, popular, widespread, emergency appeal to meet a definite and pressing situation. Its success will depend upon the whole-hearted cooperation of everybody.

Despite all the accidents and the homicides of which we hear so much, the death-rate of the United States is 11.4 per 1,000, compared with a death-rate for Britain of 12.3. A man has a better chance of life in this country with her bandits, than he has in Britain with her brewers. In France, with her wines, the death-rate is 16.5 or 44 per cent higher than in the United States. In Italy, with her light wines, the death-rate is 15.7 or nearly 40 per cent higher than in this country.—*Evangeline Booth in Vanguard* (N. Z.)

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

JESUS AND THE MAN BORN BLIND.

LESSON VII—FEBRUARY 14, 1932.

LESSON TEXT: John 9:1-11. 30-38.

GOLDEN TEXT: "I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life."—John 8-12.

Introduction.

It would be well for Sunday School pupils and teachers to approach this lesson with the same practical human interest that Jesus shows in its incidents. Jesus and his disciples pass a blind man, a man blind from birth. It seemed that his case was well known. It was generally agreed that he had been blind from birth.

Fact and Interpretation.

The fact was admitted by all but there seemed to be a variety of interpretations as to the cause. There was the popular belief that the misfortune was due to sin. Some one had sinned, therefore, the result, a man blind from birth. There was also more than one procedure in dealing with the case. Some would do nothing about it, some would pity, some would theorize and argue as to the course and possible procedure, others would help the unfortunate man in any way they could.

A Significant Question.

The disciples raised a significant question, "Babbi, who sinned; this man, or his parents?" There is a place for the question. It would be well to raise it in the modern clinic. Science does well to trace all possible relations of cause and effect. Knowledge is a great aid to mankind. The world would have many more blind men in it today were it not for the work of scientific men, who have raised such questions and solved them. There is a place for the honest question. The world gains much from sincere inquiry. It may lead to the most valuable practical results.

Practical Aid.

Jesus seemed more interested in administering practical aid to the man than in a mere theoretical discussion of the cause of his trouble. Whatever the causes of his misfortune may be, the immediate human interest should be to give practical aid to those in need. Jesus saw, first of all, a practical opportunity to relieve one in a pitiable condition. "We must work the works of him that sent me, while it is day; the night cometh when no man can work." Jesus' kindly heart prompted him to help the man at once. So he healed him. Today there are hundreds of medical and surgical discoveries available for human relief and cure because doctors and surgeons have carefully and persistently sought to understand human ills and to find ways of prevention and cure. Jesus' healing has been a spirited stimulus to men to discover God's laws of health and his ways of cure.

The Results.

The man was able to see. This was the valuable human interest that Jesus sought. A man, being deprived of his eyesight was enabled to see. The man and his friends could rejoice in his cure. But there were other results. The Sabbath had been violated in the judgment of many, for the transaction occurred on the Sabbath. Questions arose as to the nature of his healing and the healer. Again theoretical questions were to the front. If the healing took place on the Sabbath, it was proof that it was not from God. If the man were actually blind from birth, then no one but God could restore his sight.

Investigation.

This called for investigation. Both the man and his parents were questioned. This was not an investigation to ascertain the facts of the case. It was a partial investigation to vindicate, if possible, the position of leaders with vested interests. How often, from ancient times to the present, have investigations been conducted to prove a protected party innocent rather than to find out the whole truth in the matter.

The man's evidence did not fit well into the theory of the investigating committee, so they rejected his testimony and threw him out of the assembly of the faithful.

Jesus Sought Him Again.

How like Jesus to seek this man again. The religious leaders had cast him out, but Jesus found him. As a result the man was enabled to see Jesus as the Son of God. Verses 39-41 of the chapter indicate that Jesus was more interested in the figurative blindness of spiritual sight. He was supremely interested in enabling men to see the truth and to believe it. This Jesus, who sought the blind twice, can give us inspiration both to help remove the spiritual blindness of our times and to discover and apply the remedies for prevention, relief and cure of physical blindness.

ELM AVENUE SUNDAY SCHOOL.

The Elm Avenue Christian Sunday School, of Portsmouth Va., held a combined rally and missionary program on January 17th, with all the classes taking part. The program opened with the teacher of the Ladies' Bible Class reading the Scripture lesson, and one of the members leading in prayer. Other classes took part as follows:

Boys' Intermediate—A talk, "Why Send Missionaries to China?"

Beginners—Two recitations and one song on missions.

Young People's—Duet, "Dear to the Heart of a Shepherd."

Primary—Two recitations, "The Foreign Missionary."

Juniors—Duet, "Rescue the Perishing," Instrumental solo, "I'll Go Where You Want Me to Go."

Girls' Intermediate—Four recitations, "Tithing."

Song by School—"Tithing"; tune, "More About Jesus."

Talk—"A Missionary Church," Rev. S. W. Phillips.

After the program, church services followed, and a splendid sermon on "The Number Twelve," was delivered by the pastor.

DOAK SAVAGE.

Supt. Sunday School.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and

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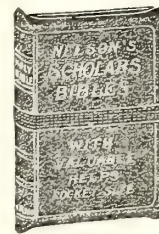
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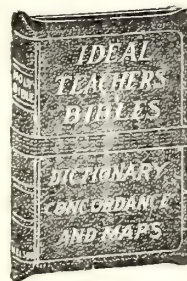
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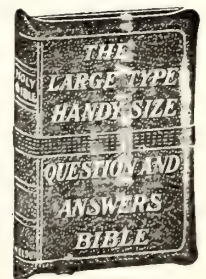
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THE CHRISTIAN SUN

1536 East Broad Street, Richmond, Virginia



FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

By DR. AMOS R. WELLS.

MONDAY.

DISCORDANT MUSIC.

"Praise Him with psaltery and harp."—Read Psalm 150:1-6.

There lies before us a newspaper account of an election fight in a federation of music clubs between representatives of the Chromatic Club and the McDowell Club. One would think that harmony should prevail among music clubs, if nowhere else, but it does not seem so. Church choirs, and other musical organizations, are also noted for rather frequent rows.

Music may be in the fingers and in the voice, without being in the heart. David himself is a conspicuous proof of the fact that the most glorious poetical strains may come from a great sinner—and also may be used to express deep and true repentance of the sin. We may not be great musicians, but we may all produce heavenly harmony. We may all be in tune with the angels.

Prayer—O Thou who hast established the music of the spheres, plant music in our lives. Keep all discord out of them. Be in us the principle of harmony, which is the principle of love. *Amen.*

TUESDAY.

LOVE THAT TELLS.

"Many waters cannot quench love, neither can floods drown it."—Read Solomon's Song, 8:6-7.

A dog was brought before a New York judge, claimed by two separate persons, one a Jewish boy, the other a negro. The dog was let loose, and the Jewish boy was told to call it. At once the dog flew to the boy, jumped on him, and wagged his tail as fast as tail could wag. Then the negro called the dog, who at once went to him and licked his hands, but only wagged his tail a little. The judge awarded the dog to the Jewish boy for whom it seemed to have more affection, shown by the vigorous wagging of its tail.

A homely story, but full of meaning for all lovers of dogs. A dog does not coldly conceal his affection. His is the love that speaks out, love that is proclaimed to all beholders. And it would be well if we were not so chary of our love to our heavenly Master. How His love overflows upon us! How abundant is His grace! But how quickly we come to an end of our gratitude!

Prayer—Forgive us, our Saviour, for our indifference. Pardon the meanness of our thanksgiving, the shallowness of our love, the parsimony of our praise. *Amen.*

WEDNESDAY.

FIRE AND FUN.

"As a madman who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am not I in sport?" Read Proverbs 26:14-19.

A five-year-old boy in Massachusetts was eager to "play fireman," and so set fire to his own house. He was able to do it because his parents

were away from home and he was left in charge of his grandmother who lived in another house; but he ran away from her, fired his home, remained in the house to exult in the blaze, and was rescued only with difficulty.

We need not point the finger of scorn at that little boy and his silly sport. Are not we grown-ups incessantly playing with fire? Do we not often seek to burn down our own houses of life over our heads? Are we not constantly using the devil's tools to our own undoing and calling it amusement? Do we not frequently set fires for fun?

The fire of passion. The fire of intemperance. The fire of gambling. The fire of licentiousness. There are many kinds of fire, as many as there are matches in a box. And all of them can burn down our houses of life.

Prayer—Lord Jesus, teach us the true joy. Instruct us in the exhilaration that means lasting pleasure. And forbid that we should go to the fires of hell to find our fun. *Amen.*

THURSDAY.

A BUTCHER SHOP DE LUXE.

"My heart rejoiced because of all my labor." Read Ecclesiastes 2:4-10.

The newspaper gives us the exhilarating news that a New York City butcher shop is to have rugs on the floor instead of sawdust. It is to have the appearance of "a swell jewelry store," as its proud proprietor asserts. It is to be a "shoppe" instead of a shop. The selling of meat is to become a fine art.

Why should not all such places as groceries, meat shops, and hardware shops be made beautiful? Cleanliness would be promoted thereby. Life would be made more joyous. Labor would be elevated. Trade would be promoted. There would be no loss but an enormous gain.

Daintiness and delicacy, loveliness and light, pleasure and perfection—the world can not have too much of these. Especially should these be made to minister to the essentials of life, to those parts of life that some mistakenly call lower—food, shelter, warmth, clothing. Our cellars should be as radiant as our parlors, as clean and sweet and charming. Butcher "shoppes" with rugs are distinct contributions to the progress of civilization.

Prayer—Thou, O God, art altogether lovely, and Thou hast formed Thy creatures for loveliness. Help us to put all ugliness far from us. Aid us to reach the purity and the beauty which mean power and peace. We ask it in Thy glorious name. *Amen.*

FRIDAY.

ENSEMBLES.

"The whole body shall be full of light." Read Matthew 6:19-24.

The world of fashion is now captured by "the ensemble idea." All articles of a woman's attire must be of the same color, must harmonize perfectly. The woman must be a unity to the eye, a perfect ensemble.

Fantastic as is the notion when carried to an extreme, it is well grounded in the rules of art, which are the rules of harmony, and affords a hint for the spiritual world, where perfect harmony should always prevail. "Thy whole body shall be full of light," said the Lord; the Christian is not to be half light and half darkness, but is to be a complete and shining whole. The ensemble of the immortal soul is surely far more important than even the most artistic ensemble of perishable earthly costumes.

Prayer—Lord of all beauty, make us beautiful within. Fashion us in entire loveliness. Make us impatient with any trace of ugliness, any hint of discord. Be Thou our perfection, now and evermore. *Amen.*

SATURDAY.

RADIO NEWSPAPERS.

"His word runneth very swiftly." Read Psalm 147:7-15.

The latest marvel in the world of invention is the sending of a complete page of a newspaper two thousand five hundred miles by radio. This means that some day—perhaps very soon—the news of the world will be collected in a single city, pictures and all, and distributed simultaneously to all the world, pictures and all. Nothing that ever happened in the physical realm will equal this new invention.

But in the spiritual realm infinitely more marvelous things are happening every day. Our God sits at the center of the universe, of all universes. To Him run all lines of communication, from Him extend all lines of influence. His will is radiated to every heart. His good news, His gospel, is published in every land. Though we flee to the East or the West, though we travel North or South, His word outruns us. His personality is there before us.

May we never attempt to escape the Lord of light! Rather may we run to Him and dwell with Him at the center. For there only is peace, and there only is blessedness.

Prayer—God of all wisdom, the little deeds of little men seem large to us until we think of Thee. Shall the created value himself above the Creator? Grant us humility, O God, and at the top of human accomplishment may we know how great Thou art, how infinitely great. *Amen.*

SUNDAY.

PARTICEPS CRIMINIS.

"Am I my brother's keeper?" Read Genesis 4:1-13.

The United States is seeking to establish the point that the purchaser of bootleg liquor is equally criminal with the bootlegger. It is perfectly clear that if there were no seller and no manufacturer of liquor there would be no purchaser. The purchaser is *particeps criminis*, according to the rule of common sense, and it remains to be seen whether the law will agree with common sense or not.

The principle—and the difficulty—enters into every phase of life. There would be no slander if slanderers were everywhere repulsed and condemned. There would be no obscene literature if people ceased to read it. There would be no bad plays if men kept away from them.

We are our brother's keeper. We are his partner in crime if we partake of the fruit of the crime. The law of man may absolve us, but we are not absolved by the law of God.

Prayer—Hold us to our responsibility, Divine Judge. Compel us to see that we are a part of all evil from which we do not keep ourselves apart. *Amen.*

The habit of using ardent spirits by men in office has occasioned more injury to the public and more trouble to me than all other sources. And were I to commence my administration again, the first question I would ask respecting a candidate for office would be, "Does he use ardent spirits?"—*Thomas Jefferson*. (Sixth Annual Report of the American Temperance Society, May 1833, page 11.)

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

"THE GOOD OLD DAYS! WHEN?"

By R. C. HELFENSTEIN, *Minister*
People's Congregational-Christian Church,
Dover, Delaware.

We have all heard so much and many of us have talked so much about "the depression" that one would conclude that the present day is the most gloomy we have ever experienced.

None of us have escaped the pangs of the depression. At least, no true men and women have. For those whose incomes have not been cut have gladly accepted the increased responsibility of helping others. Where incomes have been decreased for some, the "outgo" has been increased for others so that all can be brothers in sympathy. But thousands can talk of nothing else but "the terrible mess we are in."

"Material values have kept receding—many to the vanishing point. Prices on what one has to sell have dropped so low that property holdings in many instances have become a liability. Prosperity has passed from the land. And all men weep for its return. Thus people talk, as they long for "THE GOOD OLD DAYS."

But what days do they refer to? Are high prices all humanity needs to insure peace of mind and satisfaction of soul? Perhaps if we would only stop to think, we might realize that despite all the economic unrest and the industrial uncertainty; that in spite of all the so-called depression which is indeed occasion for real anxiety and which is punishing us all in some way or other, but that in spite of the depression which is terrible, conditions today have far more of inspiration and satisfaction than had conditions in many other days, that all of us have experienced.

Who would want to exchange the present state of conditions with all its perplexities for conditions during the World War, when instead of men merely being out of work, young men with great futures before them, and with salaries most satisfying, were taken from their offices and other positions and compelled to go to war as bullet meat for a dollar a day? And think of the horror of their experience, constantly facing possible tragic death, and daily experiencing deprivations and exposures about which only those who thus suffered know. Even the unemployed ex-soldier would not wish to exchange conditions today for the war conditions. Nor would those who stayed at home wish to make such exchange. The anxiety experienced in watching the casualty list, the restrictions on the kinds and amounts of foods one could purchase, these and countless other memories of the War days remind us of how much our nation today at peace has for which to be thankful.

Who would care to exchange the depression of today for War time prosperity, including in the exchange the concomitant experiences of that prosperity? Oh yes, prices were high in those days but human life was cheap. The army of unemployed today is occasion for real concern, but certainly of not so great consequence as the army engaged in war. No individual had the power to change conditions for those in the war army, but every employed person has the opportunity to help change conditions for those in the army of the unemployed.

"The Good Old Days!" When? Perhaps we mean the conditions that obtained during "the Flu Epidemic" when that dread contagion stalk-

ed through every community, and the shadow of its fear fell upon every home. Just the mention of the word is enough to bring back the memories of those conditions, and the anxiety associated with those days.

Though prices were high and prosperity abounding, who is it whose materialistic propensities would make him willing to exchange our present depression for conditions of those days?

When we are tempted to scound our lamentations because of the present conditions, we need instead to go to our knees in thanksgiving to God that conditions are no worse. Instead of longing for "the good old days" we should thank God we are not having to experience now the anxiety of those days that were not good, but evil. When discouraged because of the problems of unemployment, we should be encouraged by the possibility of some day changing a profit based social order to a service based social order, and rejoice in the opportunities of personally making a worthy contribution in ameliorating the present conditions, and of having a worthy part in helping to rebuild a more equitable and more stable industrial, economic and social regime.

Christian men and women, though deploring conditions as they are, should rejoice in the larger opportunity for service the present conditions afford.

Nor should we forget that the prosperity of the pre-depression days was not real. It was only make-believe. Fictitious values deceived the people. The so-called financial crash simply let them know the truth with a possibility of understatement of fact. The pseudo-prosperity made many people hysteric in their speculations and wild in their extravagances. All principles of thrift were thrown to the wind.

There was also an army of unemployed in the pre-depression days—the army of men and women who had abandoned work and honest effort in following the will-o'-the-wisp of margin speculation. And society was just as surely supporting that army of unemployed as it is now supporting the present army of the unemployed. The personnel of the army has simply shifted. Whether it has enlarged or not, nobody is able to state authoritatively. For more people had been caught in the meshes of false hopes of the prosperity of those pre-depression days than we will ever know.

And let us not forget that the depression is not without its compensations. It has sobered the living of millions. It has banished from the commercial world that growing arrogance of independence which often expressed itself in the attitude if not in the words—"Let the public be d . . . d." "Take it or leave it." "Why should I worry," etc., etc. The tragedy is that so many of the innocent have had to suffer with the guilty. But even these innocent victims upon sober thought would not ask for "the good old days?" of the War, the Flu Epidemic, the legalized liquor traffic, and of other evils that characterized periods of the past.

"The Good Old Days!" When? It is not ours to long for "the good old days," but to work for "The Better New Days." It is ours to appreciate the good in conditions as they are, and to play a man's part in helping to make conditions what they ought to be. It is ours to realize that there never has been or never can be any "clash" in spiritual values, and that the only

security which is bound to increase in value with the passing of the years is spiritual security. It is ours to realize that morality and religion are after the greatest and only final protection to the individual, the home and society.

(Continued on page 14.)

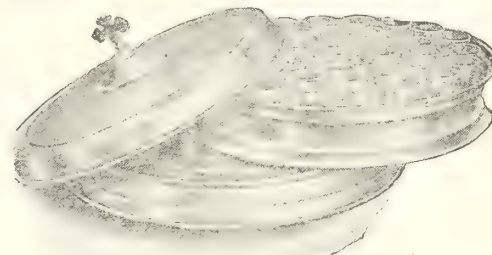
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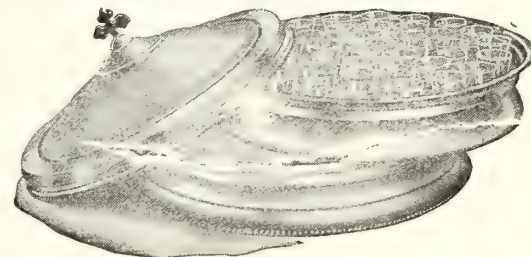


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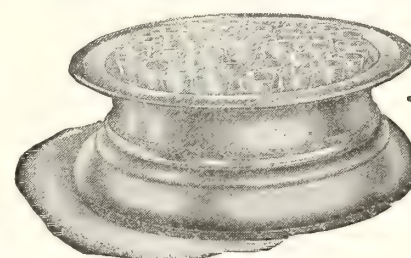
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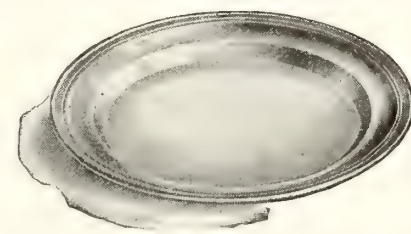
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

If the different churches could but realize how much they could help us and how easy it would be, I believe all our churches would lend us a helping hand.

Our good friends of Catawba Springs and Wntworth Churches sent us a truck-load of corn, wheat, peas, chickens, sausage, potatoes, canned goods, preserves, quarter of beef, and many other good things to eat.

Piney Plains Church sent us wheat, corn, meal and 8 chickens. Suppose all our churches would come to our rescue like these churches, we could make ends meet so much easier. One orphanage in North Carolina received for Thanksgiving more than one hundred truck-loads of foodstuff. Think of it—one hundred truck-loads. Does that denomination love its orphan children more than we Christians? They may not, but they are showing their love by their works.

The Woman's Missionary Society, Roanoke, Ala., sent us one box of clothing, towels, etc.

J. D. and L. B. Whitted, caps, underwear, gloves, dress goods, hose and thread.

Edwin Gould, of New York City, 60 beds, 60 springs, 60 mattresses, 60 pillows.

Missionary Society, Palm Street Church, of Greensboro, N. C., coat, bloomers, 6 dresses, 26 yards dress material, cutting, etc. sugar, flour, corn, fruit, preserves.

Ladies' Bible Class, Holland Christian Church, Va., 1 box clothing, dresses, shoes, coat.

We are grateful for kind friends.

We appreciate their loyalty and support.

We truly hope and pray that the churches and Sunday Schools will stand by us in these days of discouragement, while our friends are tied up in a closed bank. If we ever needed your love, your loyalty and your help, we need it now.

CHAS. D. JOHNSTON, Supt.

REPORT FOR FEBRUARY 4, 1932.

Sunday School Monthly Offerings.

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Brought forward	\$ 1,473.99
Fullers Chapel	\$ 3.81
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	17.07

Eastern Virginia Conference:

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First, Norfolk	49.04
Oakland	5.00
	58.11

Valley Virginia Central Conference:

Mayland	\$ 1.90
Linville	24.32
Woods' Chapel	1.00
	27.22

Alabama Conference:

Wadley	1.69
	\$ 104.09

Special Offerings.

Baraca Class, Union Grove Sunday School, Ashboro, N. C.	\$ 5.00
Ladies' Bible Class of the Holland Christian Church, Holland, Va.	7.60
Mr. Blizzard, support of children ..	6.00
United Church, Raleigh, N. C.	4.91
	23.51

\$ 127.60

Grand total \$ 1,601.59

RELIGIOUS BOOKS

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

THE EASTERN ORTHODOX CHURCH, by Stefan Zankov. Student Christian Movement Press. \$1.25.

The well-known Bulgarian has interpreted his church, and does it fairly. The reader who would understand the church that regards itself as the original Christian organization, will do well to study this volume. The characteristic resentment of Protestant missions to Greek orthodox lands is here reflected, and it is naive on the author's part to regard all Protestants as Anglican or Lutheran in doctrine. Despite its betrayal of insufficient acquaintance with our Western churches, the book is valuable as revealing the Eastern church to those who wish to know its genius and outlook.

CAN I TEACH MY CHILD RELIGION? By George Stewart. Student Christian Movement Press. 75c.

This book approaches religion from the standpoint of ordinary daily experience in the realm of practical living, and concludes that religion can be effectively taught in such situations. The anxious parent, and forward-looking teacher alike, will find this little volume by this singularly independent thinker a rich mine of suggestion.

TAMING OUR MACHINES, by Flanders. Published by Richard R. Smith, Inc. \$2.50. 244 pages.

"Taming Our Machines is an exposition of the effect of machines on life today, treated from

the interesting and comprehensive vantage point of experience combined with keen observation, and affording delightful reading for every man, showing that none is exempt or immune from these effects.

It is a development of the progress of western civilization with a comparison of the human value and the machine value, in terms of the thinking of today. It is a barometer of human emotions in a changing world, and worth reading.

THE SUN'S PULPIT.

(Continued from page 13.)

Humanity has made great advances in material and scientific progress. But what is the value of it all, if it lags behind morally and spiritually? Humanity has progressed materially at rapid pace these past fifty years. It is true now for humanity to catch up morally and spiritually.

What is the benefit of being able to cover distance more quickly, if we do not know how to conduct ourselves better when we arrive? What is the use of being able to throw our voices farther, if we do not have something more worthwhile to say? What is the use of labor and time saving devices, if we do not profitably use our leisure time? What is the benefit of any advancement if it does not advance us nearer to the mind and heart of God?

The depression may be a challenge from God for us to put first things first, a challenge to think more about God than about gain, more about moral and spiritual progress than about material and physical progress, more about the world as it ought to be than about the world as it "used to be."

Let's look to God and the future. The best days for humanity are ahead.

Holman Testaments

ALL SELF-CONTAINING

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Size, 2 1/2 x 4 1/2 inches

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AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jesus was
there.

The VEST-POCKET is, beyond question, the most popular Testament published.

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THEN spake Je'sus to the multitude, and to his disciples,

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ST. MATTHEW 2 *The three wise men*
carrying away into Bab- ing interpreted is, God
ylon fourteen genera- with us. 24 Then Je'seph being
tions; and from the carry- raised from sleep did as
ing away into Bab-ylon the angel of the Lord had
unto Christ are fourteen.

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MARRIAGES

SEEKFORD-STROUPE.

On December 31, 1931, Mr. Lee Seekford and Miss Edna Stroupe from Newport and Leaksville, came to my home, and were united in matrimony. It was a quiet wedding, there being only a few intimate friends present.

The groom is the son of Mr. William Seekford of Leaksville, and the bride a daughter of Mr. and Mrs. Philip Stroupe of Leaksville. The best wishes of their many friends in general, and of their pastor in particular, will follow them on their happy journey through life.

A. W. ANDES.

SELDON-JOHNSON.

A pleasant surprise awaited me on January 8, 1932, when in response to a phone call, I went to the home of Bro. and Sister N. H. Hasler in Harrisonburg, and there found Mr. Melvin Seldon and Miss Edith Johnson waiting to be married. They had made the journey from their homes near Timber Ridge in Hampshire County, W. Va., ostensibly for the purpose of visiting the bride's father who was temporarily confined to the Hasler home by illness. A second purpose in their coming was that they might have their pastor marry them—not a bad idea it seems to me. These young people are active in the work of the church at Timber Ridge, and their wedded lives will doubtless be useful as well as happy.

A. W. ANDES.

OBITUARIES.

LONG.

Mrs. Janet Bonie Long was born March 16, 1837, and died January 2, 1932, aged 94 years, 9 months and 17 days. She was married November 15, 1859 to Capt. W. J. Long, who died June 24, 1909. They were both charter members of Pleasant Union Christian Church near Lillington, Harnette Co., N. C. Mrs. Long was the last of the charter members. She was faithful and loyal to her church all her church life and seemed to always look forward with a great deal of joy for her regular preaching Sundays, and the Saturday services as well. I am sure but few people ever attended as many church services as did she.

For several years (some 4 or 5), before her death, her health was such that she could not attend services, but she was still very much interested and always inquired concerning same.

She leaves behind to miss her, several children, most of whom are among the faithful members of the old home church. Her youngest child was the wife of the late Dr. L. F. Johnson.

The body was laid to rest in Pleasant Union cemetery and services conducted by the writer. May God's richest blessings rest upon those that are left to miss her and be prepared, through faith in the Crucified One, for a great reunion.

J. LEE JOHNSON.

FOSTER.

Miss Lizzie Foster fell asleep in death January 21, 1932, aged 66 years, 1 month and 11 days. She is survived by two sisters and three brothers. She united with Union Christian Church some years ago and attended its services as opportunity afforded.

The funeral services were conducted from Union Christian Church by the writer and her body laid to rest in the

church cemetery. May Jesus who went about doing good, comfort the bereaved.

P. H. FLEMING.

ISLEY.

Mrs. Angeline Bradshaw Isley was born June 29, 1853, died December 11, 1931, aged 78 years, 5 months and 11 days.

She leaves to mourn her departure her husband, Edward Allison Isley, several

step-children, other relatives and many friends.

She was a good woman and much loved by all her friends, especially by her step-children.

Burial service was conducted at Pleasant Hill Church by the pastor and writer, in the presence of a large congregation of sympathizing friends, and many pretty flowers were placed upon her grave.

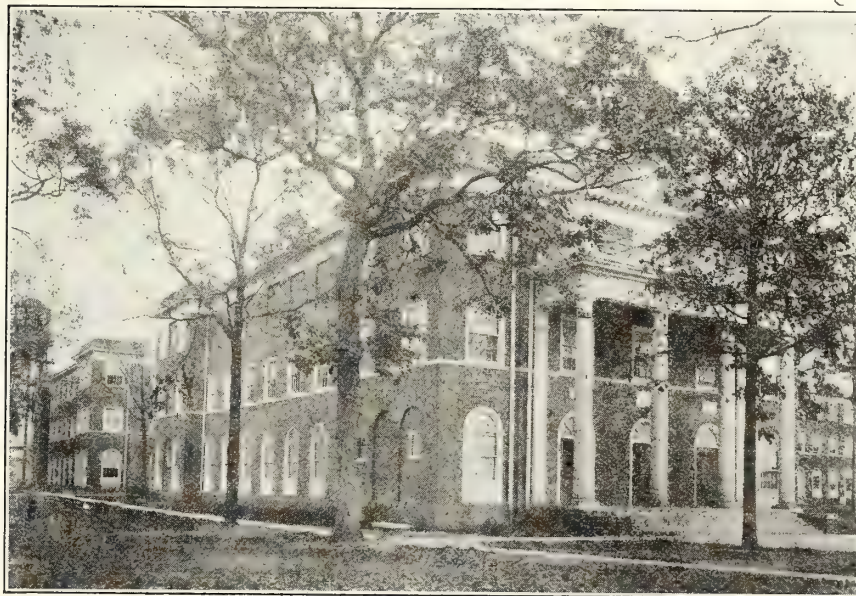
T. J. GREEN.

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Change of Address: Give both old and new address when asking that your address be changed.

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HICKMAN.

Whereas, it has pleased the Almighty to remove from our midst, by death, our esteemed friend and co-laborer, Mrs. Nell Green Hickman, who since coming into our midst has been a faithful and loyal member of The Hart Bible Class, The Ladies' Aid Society, and the Woman's Missionary Society. We bow in humble submission to His will. Her friends were impressed with her knowledge and deep love for God's work, her loyalty to home and friends, her fine co-operative spirit and her abiding faith in prayer.

Therefore, resolved: That in the death of Mrs. Hickman we have sustained the loss of a friend whose friendship it was an honor and pleasure to enjoy; that we bear willing testimony to her many virtues, to her unquestioned consecration and pure life; that we offer to her bereaved family and sorrowing friends, our heartfelt condolence, and pray that God may bring speedy relief to their burdened hearts and inspire them with the consolation that faith in God gives even in the shadow of the tomb.

Resolved, That a copy of these resolutions be presented to the family of our deceased friend, a copy sent to the local papers, a copy of The Christian Sun, and a copy kept on file by the Hart Bible

Class, the Ladies' Aid Society, and the Woman's Missionary Society.

MISS EMMA HART,
MISS IDA ROSSER,
MRS. W. I. WILLIAMSON,
MRS. M. A. WICKER,
MRS. A. T. HIGHT,

Committee.

BARKER.

Mr. George W. Barker, Burlington, N. C., Route 2, died at his home January 17, 1932, aged 73 years, 9 months and 26 days. He is survived by his wife, one daughter and three sons.

Bro. Barker was a member of Union Christian Church and had been a number of years. He was interested in the church, a regular attendant and an interested and helpful listener in the church services. He was a devoted husband and gather, a good neighbor and citizen. The funeral services were conducted from

THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

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Our Price—Post Paid..... 10.65

Stony Creek Presbyterian Church by the writer, assisted by Rev. W. R. Turner; with whom one is associated, should be and his body laid to rest in the Stony Creek cemetery. May the blessed Christ comfort and keep those who mourn.

P. H. FLEMING.

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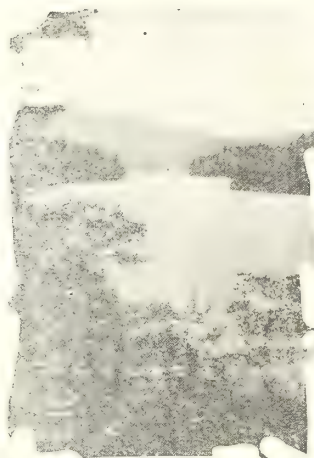
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IN ALL THINGS, CHARITY

VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, FEBRUARY 11, 1932.

NUMBER 6.

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

Elon Campaign.—

The campaign for Elon College has not closed and will not close until every church in the Southern Christian Convention has contributed something, or has had a chance to contribute, to the college. The college needs your help in this financial crisis that is trying not only Elon, but all the colleges of the State. Many churches have given money to help pay urgent debts and this is very important. There are some obligations that must be paid and the creditors are clamoring for settlement. These obligations should be paid. The many who could not give money because they did not have it, gave provisions to be used in the boarding department, thus saving the money paid for board to be used in paying debts. The churches and local committees are urged to continue the campaign, soliciting corn, meat, flour, canned fruit, chickens, beans, peas, potatoes, anything that can be used in the boarding department and send it to the college. But secure all the money you can, for this is needed more than anything else now. If the loyal people of the church continue to help until the crisis is over, we shall not only save our college, but we shall have a great institution some day. Our president is saving all he can—cutting expenses at every possible point—and will continue to do so without weakening the college. He has enrolled about forty new students this spring, and everyone is happy to know that he is growing rapidly in the hearts of the people. All the ministers are enthusiastic for the college, and the alumni are responding to the call for help and there will be a growing interest in the college among them until we shall have the united support of the graduates and old students of the college. When all the former students unite to promote the interest of the college, its future will be assured.

Reports from the Field.—

At two meetings of the ministers, one at the President's office at Elon College, February 1st, and one at Raleigh, February 2nd, reports were made by all the ministers present, and the interest, not only among the ministers, but among the members of our churches, is fine. Many of the churches have made the canvass for the college and others will do so. Some of the churches have made fine reports, considering the conditions now existing in the country. There are some churches that have not made the canvass, but will do so later, and will send what they collect to the college. The college has insufficient help to send out to the churches to bring what may be collected in provisions to the college, but the churches can ask those who contribute to bring their contributions to one central point, and some member

of the church with a truck can usually be found who will take the provisions to the college. Let the work continue and things at the college will continue to improve.

Speakers' Bureau.—

A Speakers' Bureau for the campaign has been organized. Many of our ministers and laymen have consented to help carry forward the campaign. W. C. Wicker, Elon College, N. C., has been appointed to arrange the speakers for different churches, and pastors who want speakers can confer with and secure a speaker at any time that the pastors wish. We want every church to do its part and help us overcome the present situation. If we will all do our best we shall win out in the end. Every friend of the college should begin now to send in names of prospective students for next fall. We want to increase the enrollment of the college as fast as we can, for we are able to take care of six hundred students with our excellent equipment and buildings. No other college in the State or in the South has a better equipment or buildings for the work of a small college than Elon, and we should use the college equipment to the limit. Here is where we can earn the greater part of our income, and do the largest service. Use the speakers, continue the campaign, and send all the help you can until all churches have done their duty.

Alumni Can Help.—

If ever there was a time, or ever shall come a time, when the Alumni of Elon College should rally to the needs of the institution, this is the time, above all, for help. When times are better it will be much easier, but help now when all institutions are suffering, when banks are closing in every city and town, when people are hard pressed to meet their obligations, when depression is general, when we can hardly afford help, and when the college is passing through the greatest crisis that it has ever known, is to show our loyalty, our faith in the leadership, our devotion to the college, our self-sacrificing spirit and gratitude to the institution that made it possible for us to be what we are in life or in business. This is our Alma Mater, our foster mother, and there is nothing finer than to show love for our mother when all is well. But how much greater when there is suffering and deep need. Every loyal son and daughter of Elon College will come to her help at this time. They will not wait for some one to solicit help. They will send it without solicitation on the part of any representative of the church or college. When requested to help, they will not begin to rationalize and find excuses. All can find excuses that want them, but this is a time to find help and show our loyalty to the limit.

Borrow the Money and Help.—

There is no more beautiful example of genuine loyalty, love, devotion and sacrifice than that shown by Dr. Staley at the Extraordinary Session of the Southern Christian Convention. He knew the needs of the college, and realized that mere talk would not pay debts and satisfy our creditors. He said, "I will go home and borrow a thousand dollars from the bank, and give it to the college in this time of need." He did what he said he would do—borrowed a thousand dollars and gave it to the college. This is not all, for during a period of forty years he has been a member of the Board of Trustees of the college, and has attended every meeting of the Board, paying his own expenses to the meetings. He sent all his children to the college, and although entitled to free tuition, as all church colleges and many State institutions give free tuition to ministers' children, he paid all tuition fees for his daughters' education at Elon. He was President of the college for eleven years and served without salary all this time, and now comes to the relief of Elon at a time of need, even though he had already given liberally to the college time and again when calls were made. This represents only part of the service he has rendered, but when the need is most urgent, he comes again to its aid, although not an alumnus of Elon, and borrows one thousand dollars, which he will have to repay to the bank, and gives it to the college in its great hour of need. We need hundreds of such loyal souls among the members of the Christian Church to help NOW, in this time of need. If you cannot give as much, you can be as loyal and as liberal by giving not only what you have, but by using your influence to give what you can get to the college and pay later. The college needs your help! The Kingdom of God is represented in preparing young people for leadership in the college. You can help. All can help. It can be done, if we will. It is God's will that it shall be done, and it is our duty to meet the needs of the college. With such a man as we have in Dr. Smith, we have a brilliant example of what Elon has done and can do for the church. With his leadership, every dollar that is donated will be saved to the best advantage for the college. He is practicing economy at every possible point, and yet is not weakening the effectiveness of the work. He is cutting expenses wherever possible. This will continue and our obligations will be met as fast as the means can be secured. Dr. Smith's plan is to reduce the debts as rapidly as the resources at his command will make this possible, and at the same time improve the work of the college with reduced, rather than increased, expenses.

NOTES-PERSONALS

The Sunday School orchestra of the First Church, Richmond, played at the City Auditorium for the Prohibition mass meeting last night. The speaker was Col. Raymond Robins, well-known authority on social and economic problems. Dr. Poling will speak in the Auditorium tonight.

The following comes from Miss Nina Black, secretary of our Hopewell (Va.), Sunday School: "The Hopewell Christian Church is progressing very well. Since Rev. T. N. Lowe, formerly pastor at the Elm Avenue Christian Church, at Portsmouth, Va., accepted the pastorate of this church some four months ago thirty-three new members have been added to the church. Rev. Lowe is doing a good work at Hopewell. The Sunday School also is steadily growing and taking care of its own expenses. We are looking forward to greater things in the future under the leadership of Rev. Lowe."

More than half of the foreign-born population of the United States is concentrated in the Middle Atlantic and North Central divisions of the country, according to statistics issued by the Census Bureau recently. The number of persons of foreign birth in the United States on April 1, 1930, was found to be 14,204,149, as compared with 13,920,692 in 1920 an increase of 283,457, or 2 per cent. New York State alone has 3,262,278, or 23 per cent of the foreign-born, while Illinois, California and Massachusetts each have more than a million. South Carolina, North Carolina and Mississippi each have less than 10,000 persons of foreign birth. More than half the foreign-born Negroes are in New York. As compared with 1920, there has been an increase of 1,428,557 in the number of naturalized citizens. These formed 55.8 per cent of the total number of foreign-born in 1930, as compared with 46.6 per cent in 1920. There has been a slight increase in the number having first papers, and a material decrease in the number returned as "alien" and "unknown." Of the foreign-born population in 1930, there were 7,647,090 males and 6,557,059 females. There were 13,366,407 whites, 98,620 Negroes and 739,122 of other races.

LOVE'S WAY.

Love looks beneath the stains of sin,
And sees the yearning heart within;
There is no man 'twixt pole and pole
But Love has mercy on his soul;
She sees God's image in the worst
Whom sin hath blighted, wounded, curst,
And stoops to save—whate'er the price—
The slaves of unbelief and vice;
Her garments, fair, are never soiled
By contact with the sin despoiled,
Her glorious luster never dimmed
By mingling with the souls who've sinned.
The Pharisee may shake his head
And gossip 'midst the living dead
But Love goes on the Master's way,
Purer in heart and mind than they;
She cares not what their verdict be,
For Christ, who died on Calvary,
Regards the service of her hands,
And motives man misunderstands,
Love's purpose, deeds and every prayer
Are known on high and written there.

—Herbert J. Bryce.

AN EDITOR'S CALL TO THE CHURCH.

By WILLIAM T. ELLIS.

Note.—Mr. Ellis is author of the Ellis Sunday School Lesson, which has appeared weekly in more than one hundred daily newspapers for above a quarter of a century.

This is not an essay but a bit of reporting. I am not responsible for the sentiments expressed although I share them. They are all up to an editor friend, who fairly drove me to this little task of carrying his message to the preachers. I took no notes, so his sentiments are a bit paraphrased—but the views are accurately his.

It happens that I am looked upon by many daily newspaper editors as representing the Christian Church; and many an intense hour I have spent in editorial offices defending her. At the same time, quite a few churchmen regard me as representing the press, for journalism is my calling. So I am regularly kept warm by two fires.

On this occasion, the editor of a daily newspaper, upon whom I was paying a social call, had barely greeted me before he began to challenge the Church in the present crisis. He is an old-school editor, blunt, forthright, a crusader with a strong sense of infallibility. His desk is a heaped-up clutteration that would make an orderly housewife or an efficiency expert despair. He works in his shirt-sleeves, and looks like a farmer—is, indeed, a dirt farmer, out of office hours. This time he had scarcely a word to say about his wonderful crop of grapes; he wanted to know what the Church is doing in this period of depression and emergency.

Pointing an indicting finger at me, he demanded, "Doesn't the Church know that it is all up to her? She should be the rallying center of all real relief. She has the Word that will make things right. Every preacher in the land ought to be hot about his own business these days, which is preaching a Gospel for the people. This thing that has happened is all within the Church's province. It is her business to help people see straight and hold steady. And if she doesn't care for hurt human hearts now, she'll never get a chance to do so later."

I steered my friend on to the subject of the plight of the press in these times. In a few minutes, though, he was off again on his "concern." "Every Church ought to be a relief center. The churches are closest to the people, and know their real needs. The very genius of religion is brotherliness and helpfulness. People instinctively turn to the Church when in trouble. This is your chance; this is your chance; look out that you don't miss it."

We were interrupted by the arrival of other newspaper workers. After introductions and general talk, I arose to take my leave. The old editor followed me to the door. He laid his hand upon my arm, and looking into my face with eager, earnest eyes, he insisted, "Don't forget! Tell the churches that is their hour. Every church should rally to the job. The most important aspect of this depression is the need that people should get back to God, and to all the essentials of real religion. Nobody but the Church can make plain the will of God to the people; who need comfort and guidance and inspiration. Mark what I say: this is the Church's chance. You tell them so."

So I have done as directed.

ELON AND HER FUTURE.

"It is a small college, but there are those who love it."

Elon is the very heart of our Church. Every creditor of the institution must be satisfied. Repudiation of a single debt is unthinkable. If present conditions have caused a waning of in-

terest and loyalty on the part of our people this must be remedied.

Let running expenses be reduced to a minimum and all the friends of the institution come together at some stated place and time in a grand rally, and provide for current expenses over a period of at least five years, so as to avoid too frequent appeals for financial aid. Let us go to the very limit in sacrificial loyalty. God help us.

C. E. NEWMAN.

Virgilina, Va.

COST OF CRIME.

The Wickersham Commission on Crime presents a vast body of carefully compiled statistics regarding the cost of crime and crime prevention. The cost of crime and efforts to prevent and punish it by federal and state and local agencies, is considerably above one billion dollars a year, or \$2,740,000 a day, or \$114,000 an hour! But the greatest cost of crime and its most horrible results is not its cost in dollars but the injury that it does to its perpetrators its victims, and to society as a whole.

For a Christian the cause and the cure are not complex but simple, not obscure but clear:

Cause—Sin. This is revealed in selfishness, a lust for gold and an ignorance of God and disregard for His laws. This applies to both rich and poor, high and low, native and foreign, white and colored, capitalists and manual labor.

Cure—Faith in God and obedience to His laws of life as made known through Jesus Christ. This includes self-sacrifice a love for our fellowmen of every race and station; plain living, faithful and energetic use of whatever talents and opportunities we have; recognition of the sovereignty of God and seeking first His righteous rule over every department of life—personal, industrial, political and religious.—*Exchange*.

A LITTLE—FROM ALL.

How to meet the deficits which have been incurred as a result of the decline of 16 per cent in our apportionment giving during 1931 was one of the major problems which confronted the abbreviated mid-winter meeting of boards and administrative officers in New York on January 19th to 21st.

Future economies can not be expected to cover past deficits—yet to allow these deficits to continue to mount up is almost suicidal. Although large gifts cannot be sought and "high pressure campaigns" are decidedly out of order at such a time as this, it is thought that the general disposition of the people of our churches towards their missionary and benevolent enterprises is decidedly favorable.

After much discussion what is known as the "Dollar Plan" was finally adopted. The idea is to ask every member and friend of our churches who is able to make a special contribution of one dollar to be used to wipe out the deficits of 1931 and to diminish those of 1932.

A simple plan is to be followed. By the first of March the Commission on Missions will have ready for distribution to the churches through the State offices, coin folders with spaces for ten dimes. These are to be given out before Easter and are to be collected just before the meeting of the State Conference in the spring. The proceeds are to be divided between the State Conference, the Home Boards, and the American Board in accordance with the accepted percentages, but are not to be counted on regular apportionments.

The thought is to make this a widespread, popular, emergency appeal to meet a definite and pressing situation. It does not lay a heavy burden upon anyone. Its success will depend upon the whole-hearted cooperation of everybody.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

POMONA, FLORIDA. This church will celebrate its fiftieth anniversary on the 28th of February. It is consequently one of the oldest churches in the State. The pastor of the church is Rev. R. Esten Newton, who has served the church since 1924.

THE CAROLINA CHURCHES all paid something on their apportionments, but since we did not promise to print their honor roll we shall not do so unless by request. But it is significant that not a single church failed to do something and many of them paid their full quota. Among them are Asheville, Chapel Hill, Salisbury, Sophia Community, Tryon, Erskine Memorial and Charleston, Circular.

OUR EXTENSION WORKERS, Miss Priscilla Chase, Miss Pattie Lee Coghill and Miss Marguerite Davison, are in Chicago attending a meeting of Congregational-Christian Educational and Young People's Workers, called by Secretary Gates. This meeting was held from February 3rd to 5th. Following that was held a meeting of the National Religious Education Association, which our representatives also attended. This is a fine opportunity for our workers and we are glad they are attending these important sessions.

THE UNITED CHURCH, Raleigh, is one of the first to send in an annual meeting report of its splendid work of 1931. With joy they have paid off \$10,000 of the building debt—something over which to rejoice. And there was a net gain of 24 new members—which is worth another ten thousand. They also paid amounts voted by the church for missions, and in 1932 they expect to do the same thing. The church is happily looking forward to 1932 with expectancy and courage, and they think they will have as good a year as they had in 1931; and that is one reason why they will. When a hard task is before a church let it greet its work with "fierce joy."

PER CAPITA TAX. Ever hear of it? Well, now is the time to make it good. A number of churches did not pay it in 1931. Unless they prepare for it soon, they will get behind still further in 1932. That is the reason why we call attention to it now. This is the time to plan to pay. Put it in the budget. Remember, it is ten cents per member (this is written for Georgia and the Carolinas). How would it do for every pastor, church clerk and treasurer to ask each and every member to pay his or her ten cents right now and send it in to the registrar-treasurer. That is a worth-while suggestion. I thank Mr. B. for making it. If this succeeds, and if some churches will pay up for last year, why, we will certainly be out of debt next autumn. Is it not worth it? Let's go!

GEORGIA WOMEN organized at the annual State Conference at Fredonia Church last October. They elected Mrs. William A. Davis, of Atlanta, president; Miss Ruth Lott, Brazelton, secretary; Miss Antoinette Colquit, Thomaston, secretary of literature. These officers have been busily at work getting in touch with the women of all our churches, including the Christian Churches, and establishing local organizations as fast as they can. A questionnaire has been sent out to each church. If you received it, kindly fill it out at once (if you have not already done so), and send it to the president or secretary, at your earliest convenience. If you have not received this questionnaire, write to Miss Ruth

Lott for it, and she will do the rest. This organization is expected to become a strong factor in all our Georgia work. When the State Conference meets next October in Atlanta, it is planned to give them plenty of room on the program. The wheels are already going around!

OUR HONOR ROLL. The writer promised some time ago to give our readers inside facts concerning the honor roll of Georgia churches, which made good their apportionment before January 10, 1932. Here it is: Highest honors go to Fredonia Church, Barnesville, Rev. Lawrence Stanley, minister. This church exceeded its apportionment. The following churches paid the full amount apportioned to them: Bowman, Liberty, Rev. T. L. Leverett, pastor; Doerun, New Light, Rev. C. W. Carpenter, pastor; Gaillards, Pleasant Hill, Mr. Crawford Moncrief pastor; Hampton, County Line, Rev. Carl Parker, pastor; LaGrange, First (now United), Rev. J. H. Dollar, pastor; Oxford, Sardis, Rev. T. L. Leverett, pastor; The Rock, Bethany, Rev. Lawrence L. Stanley, pastor; Whitehall Community, Rev. Allan Jones, pastor. Some of the following churches came very close to paying the full quota; all of them paid something: Atlanta, Central, and Atlanta, United (recently merged), Rev. W. T. McElveen, pastor; Atlanta Center, Rev. Carl Parker, pastor; Baxley, Friendship, Rev. Allan Jones, pastor; Buford, Duncan's Creek, Rev. Carl Parker, pastor; Cochran Pleasant Hill, no pastor; Demorest, Union, Rev. Henry C. Mowbray pastor (this church paid the largest amount of any church, but did not quite reach the full apportionment); Hoschton, Macedonia, Rev. T. L. Leverette, pastor; Meansville, Rev. L. L. Stanley, pastor; Pearson, Union Hill, Rev. Allan Jones, pastor; Roberta, Walker's Chapel, Mr. Crawford Moncrief, pastor; Lawrenceville, New Trinity, Rev. T. L. Leverette, pastor. There were four active churches which failed to make any payment on their apportionment. But let us believe they will be among the first next year. And remember, we are going to try to have the full payment made by December 15th this year. By the way, has any church paid for January, 1932, yet? Let us all keep in mind that the depth of the spiritual life of a church is often reflected in its cooperation with others in meeting benevolent obligations. The deeply spiritual man seeks to share with others. That is the good news. We must also remember that the payment of apportionments is largely a matter of organization and pastoral leadership. The printing of this honor roll, we trust, will give some satisfaction to those who came through with a good record and furnish some inspiration to all churches to do their best in 1932. "God loves a cheerful giver." And so does everyone else.

DR. BLOOM TO VISIT FLORIDA.

Dr. W. Knighton Bloom, Secretary of Missions, Eastern Division, will be present at the dedication of the Fort Myers Church on February 14th. He will deliver the dedication sermon.

Following the dedication there will be held in four different centers of the State group meetings for the discussion of problems of church and missionary giving. The situation with our Mission Boards and the promotion of the "Dollar Plan" and the missionary program of the churches, will be discussed with pastors and church officials and

leaders. It is planned to hold these group meetings at Miami, West Palm Beach, Daytona Beach and Winter Park. The party attending these conferences will consist not only of Dr. Bloom, but also of the Superintendent, E. C. Gillette, Miss Pattie Lee Coghill and Miss Miriam Woodbury, Associate Director of Missions for the Extension Boards. Miss Woodbury will be returning from the Caribbean Tour conducted by Secretary Hubert Herring, and will be spending a few days in Florida.

AN APPEAL FOR MISSIONS.

A dollar appeal is to be made in Congregational and Christian Churches throughout the country for an extra gift fund to prevent the recurrence of the deficit incurred for missions last year and to check the decrease in regular missionary contributions which is being faced this year. The total membership of the churches is 1,041,275.

The appeal is voted by the united denomination's commission on missions at its annual meeting which has brought together in New York City this week leaders in the missionary cause from all parts of the country. The "dollar gift" plan was presented by Rev. Walter H. Rollins, D. D., state superintendent for New York and was unanimously adopted. It is suggested that the extra dollar gifts be brought by delegates from churches to the annual meetings of the State Conference, which will be held in April or May.

The decrease in regular missionary contributions during 1931, as compared with 1930, was reported by the Rev. Charles C. Merrill, D. D., secretary of the promotion for the commission on missions, to be \$453,112, or 16.1 per cent. In commenting upon the effect of the depression, Dr. Merrill said:

"A judgment day has come for the world and no less for those who are entrusted with some responsibility for leadership in the Church of Christ. Let us pray that this depression shall not end until a new world has been born."

Reductions ranging from fifteen to twenty per cent in administrative and promotional expenses were reported by the mission boards and were made by the commission of missions in its budget for 1932. A cut of five per cent was made in all salaries of the staff of the commission and corresponding cuts, it was reported, had been made by the mission boards. Members of the staffs, it was also stated, were making special contributions to "loyalty funds."

The Rev. Jay T. Stocking, D. D., pastor of Pilgrim Church, St. Louis, Mo., and formerly pastor of the Union Church, Upper Montclair, N. J., was re-elected chairman of the commission on missions. Other officers re-elected included: the Rev. Horace F. Holton, pastor, Porter Church, Brockton, Mass., vice-chairman; Mrs. Elbert A. Harvey, Chestnut Hills, Mass., recording secretary; William T. Boulton, New York, N. Y., treasurer.

The executive staff of the commission re-elected, included: the Rev. Charles C. Merrill, D. D.; Rev. W. P. Minton, D. D., and Mary Preston, secretaries of promotion; the Rev. Ansel E. Johnson, assistant secretary; the Rev. John R. Scotford, editorial secretary; the Rev. Herbert D. Bugg, publicity secretary; the Rev. Howell D. Davies, D. D., and the Rev. Mrs. Helen Street Ranney, secretary and associate secretary for the mid-west regional offices, Chicago, Ill.; the Rev. Knighton W. Bloom, D. D., southeast regional secretary, Washington, D. C.; the Rev. Judson L. Cross, New England regional secretary, Boston, Mass.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

IN FLORIDA.

(Editorial Correspondence.)

Orlando, Fla., Feb. 6, 1932.

The dollar in your pocket has little or no intrinsic value, or inherent worth. And the same may be said of other property and possessions. The value of material possessions depends on how much other people desire them. If others do not desire them, there is little or no value in them. The dollar, then, is of value not because it has a hundred cents in it, but because a hundred people want it, and are willing to give other possessions for it. If you don't believe it, come to Florida. I saw a vacant city lot today that they say was valued at a million dollars, and possibly was sold for that during the "boom period." You had better not offer ten thousand for it today, unless you differ from other people, and really want it. The lot has the same soil, location, depths and length it had ten years ago. But no one wants it very much today. The lot isn't worth much now, although as much occupied as ever, because nobody is very anxious for it.

All human values are simply measures of human desires. The worth of the dollar you have depends solely on the desire of others to possess it. I saw two days ago a beautifully and, in fact, a very elaborately appointed hotel. In "boom" days the value was six hundred and fifty thousand dollars. Now it is offered for twenty-five thousand without a bidder. The value of that magnificent structure does not inhere in the beautiful and costly material that went into it, but

in the desire—now, the lack of it—to own and operate it. There are times and conditions in which all the Vanderbilt millions would not be worth—would not have the value of—a snap of the finger; for instance, on a sinking ship at sea when all were going down with it—and there was more desire and demand for a board to float on than for gold to sink with. Too many wanted Florida real estate, and wanted it too bad. Now, too few, and values have vanished.

This is why our Saviour likened the Kingdom of Heaven to a merchantman seeking goodly pearls, who, when he found one of great price, sold all that he had and bought that one pearl. It was more desirable—had more value and worth to him than all belongings besides. If the Kingdom of Heaven isn't the most desirable possession then it hasn't the greatest value for us, and we pursue other things instead. What God wants and must have of us is the first place in our affections and desires, because this determines the real value for us of the Kingdom.

I am writing this seated by a very placid, restful, unrippled lake. Its waters are beautifully blue and beckoning, reflecting the graceful outline of pine and palm and orange tree that frieze, surround and guard it. Birds are singing, the sun is beaming the warmth of life and light, the mild breeze is unusually balmy, and nature is in perfect harmony and accord. What a lake! What a scene! What a day! One can almost see the smile of God in the glorious, gleaming sunshine; hear the voice of God in the song of bird and the muffled murmur of pine and palm, and touch the richness and benevolence of God in the abundance of oranges and grapefruit. surely, "Nature is divine and only man is vile."

It was a joy two days ago to ride with a friend through the rich garden lands of this tropical climate and see men busy cutting and shipping cabbages, celery, cauliflower, and hear the women and children singing as they picked and crated strawberries, radishes, beets, and watch the great trucks tug at their tasks of carrying fresh vegetables out to all parts of our country; some stopping at railway stations to unload and return; others rushing on to open markets in the Carolinas, Virginia and neighboring markets. Florida has abolished the closed season on fresh vegetables in our Southern and Eastern markets, and people in Raleigh, Richmond, New York, Boston, may and do have beans and squash and berries as fresh in January as in May. The world grows smaller as science develops new means of traffic, and the way of life grows happier and better as we learn more of Him Who is the Way, the Truth, the Life. J. O. A.

THE CHURCH AND THE COLLEGE.

There seems to be a tendency to underrate the Church College and to place the emphasis of education on the Public School and the State Institutions of higher learning; and the denominations are beginning to feel that it is too much of a burden upon the church to maintain Church Schools in competition with State Schools.

But if the church will keep in mind that the Church founded schools in this country before the state founded schools, it will appear that Church Schools now are needed to maintain Christian religion as much as they were needed then to maintain common intelligence. There never was a greater need for Christian Colleges than in the present time. State Schools are common for intellectual training, and that without the moral and spiritual training would carry the age away from the Bible and Christian Character. It is an unconscious tendency, but it is a tendency just the same.

The church is the heart of Christianity, so far as man has charge, and the church College is the mind of Christianity, so far as man has charge. It takes both to maintain the cause of righteousness and Christian civilization. The burden of carrying the weight of college expenses is a privilege and an obligation upon the members of the church, the followers of Christ Jesus. What would the Government do without the support of the church? What would education do without the support of the Church College? There is no competition between the church and the state; They are co-workers; there is no competition between the Church College and the State Schools; They are co-workers in the full education of mankind. It is just as important for members of the church to contribute to the support of Elon College as it is to pay their taxes; and they would have no schools, no good roads, no protection for person, home, and property, if they did not support the state by obedience to the law and the payment of taxes. It is equally important to pay for the support of the church and college.

W. W. S.

MID-WINTER MEETINGS.

This year the so-called midwinter meetings were not as largely attended as in the past, as only executive committees and the Cooperative Council were called, the purpose of this being to reduce expense. The meetings were held at the headquarters, 247 Fourth Avenue, New York City. The first meeting was held on Tuesday, January 19th, and was a meeting of the Directors of the Home Boards with the Administrative Committees of the various boards also meeting. On the following day there was a meeting of the Executive Committee of the Commissions on Missions, to which were admitted all others who were in attendance. On Thursday the Cooperative Council met, this council being a combination group from the Promotional Council and the Committee on Missionary Education Materials and Methods. There were also group meetings of such superintendents as were in attendance. These meetings were presided over by Superintendent Gill who came from California for these meetings. Those attending these meetings from the Southeast were Miss Priscilla Chase, who is secretary of the Committee on Educational Materials and Methods, and Dr. Edwin C. Gillette, who was elected vice-president of the Cooperative Council. Others who were in attendance, who largely represented us of the Southeast, were Secretaries Bloom, Minton and Sparks.

Very important matters were considered, especially the problems arising from the very large deficits in the giving during the past year. These deficits are now placed at \$459,138, the American Board deficit is placed at \$169,455, the Home Boards' at \$185,467, and the State Conferences, which maintain their own missionary service, \$104,216. The budget of the Commission on Missions was seriously reduced, as were also the budgets for other boards.

An important action taken was the adoption of a plan for preventing further deficits, which is known as "The Dollar Plan," an account of which will be separately given. In spite of the serious conditions facing the boards, there was only the spirit of courage and determination manifested.

A dollar bill bearing this typewritten notation, "the last of a \$100,000 fortune spent on wine, women and song," was found recently in the tills of the Durant National Bank, Durant Oklahoma. And what a tragic tale that dollar bill might tell if it could speak.

CAMPAIGN FOR ELON COLLEGE.

On October 19th, the Southern Christian Convention, in Extraordinary Session at Burlington, N. C., authorized a campaign for \$50,000 for Elon College. In this period of depression the college found itself in financial straits. The Convention wished the needs of the college to be carried direct to the individual and to the churches. In accordance with the request of the Convention, the Executive Committee set itself to the task of forming an organization that would carry the appeal to the churches in behalf of the college.

We all realized that the time for such a campaign was inopportune, but the need was so great and so pressing that we were all willing and ready to dedicate our best efforts to such an undertaking. The response of the ministers and laymen has been unusually good; not for many years have so many among us been so concerned or manifested such real interest in our own college as in recent days. The results in contributions have not been so gratifying, but considering the serious financial depression throughout the country, the number of offerings made to the college is encouraging. If the people were able, they would give. There are some, however, among our number, who are able, but who have not given. I am appealing to everyone who has not contributed to please take this matter to heart and make your contributions—join hands and gifts with others that the college may continue its work for the church and the kingdom, honorably and with credit. We all have a responsibility, and may no one fail in this hour of opportunity. Your gifts now for Elon College will mean more than at any time in our history.

A number of churches and individuals have responded, some giving money, others giving provisions. Of course, we need money, and a lot of it, but we can also use more provisions than we now have. We can use wheat flour, meat, vegetables—anything that you have to contribute that could be used for the table. One good friend sent us a whole hog last week, weighing about 200 pounds. A number have sent chickens, and we have to have eggs every day. If you have articles of food that you can spare, they are the same as money to us.

I am taking this occasion to thank everyone who has made a contribution of any kind to the college, and sincerely trust that all who have given and those who have not, may remember us in your prayers and send us additional contributions as you may be able.

We publish below a list of the churches and individuals who have made contributions and donations:

RECEIPTS FROM THE \$50,000 CAMPAIGN.

Alumni.

Alumni Contributors \$ 181.00

Individuals.

Dr. W. W. Staley, Suffolk, Va. \$1,000.00
Individual gifts not designated for any
particular church 120.05

Cash from Churches.

Addor \$ 1.00
A. W. Andes churches 7.50
Apples Chapel Church 1.55
Asheboro Church 3.00
Barretts Church 3.50
Berea Church (G. C. Crutchfield) 2.00
Bethlehem Christian Church (Burlington, No. 4) 32.25
Big Oak 7.50
Burlington Church 37.00
Burtons Grove Church 12.50
Catawba Springs Church 80.35

Chapel Hill Church	13.00
Concord Church	11.45
Damascus	12.00
Dendron	15.50
Durham	85.00
Elon	252.81
Franklin	240.00
Fuquay Springs	35.00
First Christian, Greensboro, N. C.	197.00
Happy Home	5.00
Henderson, N. C.	17.20
High View	4.00
Hines Chapel	30.75
Holland Christian Church	132.78
Holy Neck Church	160.00
Hopewell	2.75
Johnson Grove Church	5.00
Liberty	1.00
Liberty Springs	70.00
Liberty Vance	9.05
Longs Chapel	10.00
Mt. Auburn	30.60
Mt. Bethel	9.50
Mt. Gilead	25.00
Mt. Pleasant	7.85
Newport News	68.00
Monticello	10.07
Palm Street, Greensboro Church	35.20
Parks Cross Roads	3.15
Pattersons Grove	11.00
Piney Plains	3.50
Pleasant Cross	5.00
Pleasant Grove	5.75
Pleasant Hill	21.60
Pleasant Ridge	6.25
Providence Chapel	3.00
Providence Church	19.25
Providence Memorial Church	1.30
Raleigh	5.00
Randleman	2.00
Reidsville	5.00
Sanford	14.00
Seagrove	33.25
Shallow Ford	26.00
Shallow Well	8.05
Spring Hill (Waverly)	10.00
Union (Virgilina)	360.85
Union Grove	2.25
Union Ridge	68.00
Union (Southampton)	7.20
Wakefield	19.00
Wake Chapel	20.00
Waverly	91.00
Wentworth	31.00
Winchester	7.50
Windsor	49.50
Zion Church (Sanford R. 5)	10.60

Provisions from Churches.

The following provisions have been received at the college dining hall for the use of the college (money value estimated as indicated):

Hines Chapel (O. W. Hughes)	\$ 16.80
Piney Plains Church	16.55
Wentworth Church	2.80
Catawba Springs	32.65
Liberty	7.66
Shallow Well	2.80
Rev. Neese's Churches: Palm St., Hines Chapel and Monticello	16.94
Zion	17.71
Truck from Eastern Virginia Churches (Sunbury, Suffolk, Spring Hill, Bar- retts, Wakefield, Waverly and Eures ..	64.70
Pleasant Grove	37.85
Other Churches and Individuals unnamed ..	4.81
	\$ 221.27

Provisions from the churches to the college dining hall, represent:

1 dressed hog, potatoes, white and sweet, wheat, corn, chickens, meal, peas, beans, sugar, sausage, hams, eggs, canned fruit, canned vegetables, preserves, jellies, relish, pickles, kraut, succotash, flour, meats, sides and shoulders.

Donations by remitting accounts in full or in part owed by the College.

Mrs. Roy Coulter	\$ 14.24
B. J. Vestal	5.30
Mr. and Mrs. R. T. West	15.00
R. L. Morgan & Co.	12.54
T. E. Powell	1.00
J. A. Kimball	100.00
J. T. White & Co.	50.00
Methodist Book Concern	10.00
L. H. Parke & Co.	87.16
Shell Petroleum Products Co.	135.26

\$ 430.50

Grand total from all sources on the
Campaign to date \$4,486.48

ACCOMPLISHMENTS OF THE W. C. T. U. DURING 1931.

The year 1931 may be credited with twelve major advances in prohibition sentiment, strength or enforcement. Despite the tremendous drive of the pro-liquor forces against temperance, total abstinence and law observance, 1931 is a high-water mark for prohibition so far.

1. Wet legislation to impede, repeal, or modify prohibition enforcement defeated wherever found in the 44 State legislatures meeting 1930-31.

2. Demonstration by the federal government that Uncle Sam is bigger than the bootlegger. Ask Al Capone.

3. Lesson in constitutional law handed Judge Clark, of New Jersey, by the Supreme Court of the United States.

4. Exposure of Augustus Busch as the brewer behind the guns of the wet's modification program.

5. President Hoover receives personally from the Woman's Christian Temperance Union a million names of Americans between 14 and 30 years of age, pledging total abstinence and law observance.

6. Exposure of the fact that there is enough of a wet slush fund to permit the Women's Organization for National Prohibition Reform to offer one woman a quarter of a million dollars for the work of undermining the constitution in a single Southern State.

7. General Federation of Women's Clubs (12 million women), reaffirming through its national Executive Council its support of the Eighteenth Amendment.

8. National Grange (a million farmers in 34 States), reaffirms for the eleventh time its support of prohibition and its repudiation of city-bred wet claims about beer and farm distress.

9. Parent-Teacher National Convention reaffirms support of prohibition.

10. National Education Association (200,000 school teachers), reaffirms its active support of prohibition and continues with its educational program.

11. Fifteen thousand mass meetings for prohibition planned by the thirty-one national organizations supporting the Eighteenth Amendment.

12. President's Commission on Law Observance and Law Enforcement declared, with but one dissenting vote, for maintenance and enforcement of the Eighteenth Amendment. Despite dissenting views, this report denied practically all of the main wet contentions.

G. B. Boss.

Hopewell, Va

CONTRIBUTIONS

SUFFOLK LETTER.

One of the problems of the church of this day is to discover how to secure a better attendance of the Sunday School at the regular church services. This difficulty is much greater in the city than in the country. In the country all of the family go to Sunday School and remain for the church service. That is, those who attend. It is too far from home for part of the family to go home and the rest remain at church. As a rule, all must attend both Sunday School and church, or not attend either. In the city one part of the family can go to Sunday School and another part attend church.

Two historic facts have increased the difficulty of solving this problem. The organized adult classes and the addition of departments and classrooms. It is history that the organized men's classes attend their class lecture and then go home, and not more than twenty-five per cent attend church. That is considered a liberal estimate of church attendance from the men's classes throughout the country. The attendance from the women's classes is a larger percentage than that of the men's classes.

Another factor is the Departmental Sunday School, with departments, with superintendents and classrooms for separate teachers and classes. Each department is a little Sunday School in itself, and the whole does not get together. When these departments close their work, they go to their homes and many of them fail to attend church. The result is that there is an increase in attendance at Sunday School and a decrease in attendance at the regular church service. When the church building had only one room and the preaching service followed immediately after the close of the Sunday School, then the Sunday School remained for the preaching service. That was a time, also, when the family pew figured largely in the worship. The family, when separated, loses its family characteristic value as an institution; and the church is God's spiritual family in the world. It can never be made its best by separate groups no matter how intelligent, how practical, how intellectual, and how liberal such groups may be. There is something in a congregation composed of all ages, all grades, and all positions, that creates an atmosphere more spiritual than can be produced in any other way. Even preaching is at its best before a mixed audience. The experience of age, the aspiration of youth, the faith of children, all combined, make a condition that opens the way for the gospel to human hearts. When a soul is born in a congregation of all ages and conditions it makes the house of prayer a place of joy for all who are present. What this generation needs is the attendance of the Sunday School at church. No doubt if the Sunday School superintendents, superintendents of departments, and teachers of classes would all attend the church, they could get the members of the classes to attend regularly. The Sunday School that reaches this goal will be the banner Sunday School, and it will increase the number of conversions and the number of additions to the church membership. It would do another thing which is very much needed; and that is, it would improve the preaching of the gospel. A sermon is never at its best when addressed to one class of men and women; for the sermon is derived from the congregation as well as from the library.

W. W. STALEY.

LOWELL CHRISTIAN CHURCH.

For four years I have been pastor of this church, and have enjoyed the fellowship and service with the people. It has been our purpose to build a church here, but bank failures and depressing conditions have so affected our people here, as they have in other parts of our work, that we have decided it would not be wise to begin such a task, but as soon as conditions get better, it is our intention to launch the building of a new house of worship. In the meantime, we shall endeavor to keep the congregation actively engaged in religious service. Our young people are very active in both church and Sunday School work. We have both Womens' and Young People's Missionary Societies and Senior and Junior Christian Endeavor Societies.

The spiritual and financial interest in the church is real encouraging. The church has adopted the budget system, and I feel that we are going to be better able to help the church's cause.

W. T. MEACHAM, *Pastor.*

REVIVAL AT ROANOKE, AIA.

On the second Sunday in January, we began a revival at Lowell Christian Church, Roanoke, Ala., with Rev. J. D. Dollar in charge. He has preached every sermon, except one, which was preached by Rev. L. P. Martin, pastor of the M. E. Church, South, and was a fine sermon.

Each sermon and service seemed to get better, and I don't recall better interest in a revival in all my experience in revival work. We closed the following Friday night.

We did not try to gather in a great number of new members, but we did try our best, in the name of Christ, to convert the old members, and the majority of them have taken on new life and spirit. I thank God for the revival, and to my mind it was the greatest meeting in which I have taken part at Lowell. The time seemed to have had a great deal to do with its success. We received two members by letter, and they are real church workers.

We are planning a fifteen-day revival, beginning February 14th, when Dr. Cole, of California, will do the preaching.

W. T. MEACHAM.

INJURIOUS EFFECTS OF ALCOHOL.

By H. H. SMITH.

If prohibition is to win out in the face of the insidious propaganda of the liquor interests and the wets, we must teach the youth of today the disastrous effects of alcoholic liquor as a beverage. Those who lived in the days of the open saloon have a sorrowful recollection of the physical and mental wrecks caused by John Barleycorn. And some of J. B.'s victims of the old days are with us yet. Many of the alcoholic addicts of today were patrons of the saloon and acquired the habit under the license system. That is one of the great evils of the liquor habit—its far-reaching effects. Several years ago McClure's magazine published a remarkable article entitled, "The Story of an Alcohol Slave as Told by Himself." This victim of the drink habit made the following confession: "During thirty years as a hard drinker he spent \$17,000 for liquor; influenced twenty of his friends to drink—five of whom became slaves like himself; was discharged from twenty-four jobs in nineteen years; was once

imprisoned for drunkenness, and he estimated the total cost of his slavery to alcohol at \$60,000." And this is the traffic that some would promote under the plea of personal liberty!

The old theory that liquor promotes physical efficiency has been long exploded, but there are some today who still labor under the old delusion. Military leaders do not call for alcoholic stimulants for their soldiers, and athletes put themselves on a total abstinence pledge when they enlist for the games. An eminent surgeon of the British army, observing the soldiers after a very severe test of forced marches, said: "The first who dropped out were not the tall men, nor the short men, nor the big men, nor the little men—but the drinkers. And they dropped out as clearly as if they had been labeled with a big letter on their backs."

Scientific tests have shown that the use of alcohol retards the intellectual processes, and brain workers are better off without liquor. Theodore Roosevelt was right when he said that there is not a single thought in a hogshead of beer. Where is the man who would claim that drink has been the making of his career? But neither tongue nor pen can tell of the bright minds that have been wrecked and ruined by rum. Several years ago Dr. Lorenz, an eminent Austrian surgeon, visited this country and attended a banquet given in his honor. Many of the guests drank liquor as it was passed around the table, but the principal guest pushed his wine aside and asked the waiter to bring him a cup of tea. When someone asked him if he was a teetotaler, he replied: "I cannot say that I am a temperance agitator, but I am a surgeon. My success depends upon my brain being clear, my muscles firm, and nerves steady. No man can take alcoholic liquor without blunting these physical powers which I must keep on edge. As a surgeon, I must not drink."

John Barleycorn is the world's greatest outlaw, for not a single word can be uttered in his behalf.

Ashland, Va.

TOBACCO AND AUTOMOBILES.

Tax returns, state and federal, show falling off of revenue from all sources except from tobacco and gasoline. The revenues for these show an increase. Nearly everybody has a cigarette in his mouth—or her mouth—and nearly everybody rides. It takes more than a depression to discourage smokers and riders. The result is that though fewer automobiles are bought more gasoline is burned and our State profits thereby. Likewise the federal collector of Internal revenue is collecting more taxes on manufactured tobacco than ever before. It seems that North Carolina will still occupy high place in payment of internal revenue and be second only to New York. We will try to be proud of the fact. But there is one thing that disconcerts us; with the increased price of cigarettes the manufacturers are now getting fifteen cents more a pound for the tobacco in them while they are not paying our farmers all told fifteen cents a pound for their tobacco.—*Biblical Recorder.*

ODDS FAVOR COMMUNISM.

Will China, in sheer desperation, be forced to choose a radical course? "It may be a choice between Christianity and Communism, and the odds are now in favor of the latter," says Rev. Lewis L. Gilbert, of Lintsing, North China. "We need your help. Pray for us in this work; pray for Japan and China," adds Rev. George M. Newell of Foochow. "Pray for the League of Nations—if she fails in her effort to bring justice China may (some times I feel like saying 'will') turn to Russia."

SILENCE.

Man is a great noise maker; God moves with silent tread. The creature's engines shriek like angry demons; the Creator's sunrises and sunsets occur without the blast of trumpets. Man's world is filled with sounds nerve-racking and discordant. When will man read on to the end of the forty-sixth Psalm, beyond the clash of armies and the roar of storms, and with reverent silence read, "Be still, and know that I am God." Noise is a positively wicked thing. It distracts attention, it confuses, and it murders holy silences. An almost forgotten poet, Hageman, was pleading for silence when he wrote:

"Greatness lies insphered in silence, littleness to sound is stirred,
All the grandest things in nature never have been seen or heard;
Proving down by printless logic all the science of the school,
Silence is the law of being, sound the breaking of the rule."

Man enters his laboratory on a mission of death, and his high-powered bombs go crashing and screaming toward their devilish ends. No sooner had the world a little quiet from a terrible war than the lovers of noise and thunder seek again to end the silence that might enable man to hear the "still small voice." Hageman speaks again:

"Voice of silence, thou art speaking in the ministry of men,
On the Nebo of remora, prophet to an endless plan;
And by silent testimony, and by influence unheard,
Doth he move for God or devil, than he doth by war or word."

Maybe we need to go back again to what was back of the good old Quaker's worship. Maybe we have not listened enough. God has spoken many times, but man's ears were stopped. Not so long ago we had a service in which there was little talking. Only fine and matchless passages from the Word of God were heard. Take time to be holy was observed. The silence of the service was eloquent. It was the "eloquence of Christian experience." I am wondering what might be the total effect of one "Sabbath of Silence"—millions listening only for some clear Voice within the soul.

Not many days ago I was called to a house of mourning. By the side of one in great grief I only sat for a while. Then I recalled:

"What shall sorrow say to sorrow like to tears that fall unsaid?
For as life is to the living, so is death unto the dead.
Sympathy shall sit before thee seven days mute-ly on the ground;
Sorrow is a voice too tender to be drowned by ruder sound."

—John W. Pearson in Nashville Christian Advocate.

LOOKING TOWARD WORLD PEACE.

At the Defiance Conference of Young People held this past Christmas season a Committee on "Truth" prepared a very suggestive and interesting report. Youth throughout the Congregational-Christian Church will be following the plans presented in this report during the year 1932. Some of the proposals of this committee are given here that youth in the South may join heartily in this program.

1. We recommend that all young people's

groups secure disarmament petitions which should be signed and sent to President Hoover.

2. We recommend that following the disarmament discussion the following questions be asked to set the young people thinking: (a) Would you refuse to support in any way any war in which the United States might become involved? (b) Would you give aid in money, time, or talents, without actually enlisting? (c) Would you go to war regardless of its purpose?

3. We recommend that each group secure as much literature as possible before planning a program. Literature may be obtained from the National Council for the Prevention of War, 532 17th St., N. W., Washington, D. C.

4. We recommend for study groups "National Defense," by Kirby Page. Write Dr. C. L. Fisk, 1006 Hippodrome Bldg., Cleveland, Ohio, for pamphlets on the book.

5. We recommend that groups study the world peace questions at regular intervals rather than being satisfied with any spectacular move which may be forgotten easily. World Peace may be studied quarterly, viz., in February, July 4th, Labor Day and Armistice Day.

6. We recommend Christian Life topics for February 7th, 14, and 21st, June 19th and 26th, and July 3rd, particularly because of their emphasis on this subject.

7. We recommend that wherever possible an outside speaker or the pastor of the church furnish material for the regular meetings.

8. We look with disfavor upon compulsory military training in schools. Materials regarding this may be secured from Miss Lucy M. Eldredge, C. P. A. Bldg., Dayton, Ohio.

Amos R. Wells, in the *Christian Endeavor World*, points out the interesting fact that a millionaire, in the eyes of the Government, is a person having an annual income of \$50,000, which is five per cent on a million dollars. There were 43,184 such persons in the United States in 1928, but only 19,688 today. Which is one evidence of the well-known "depression."

"What the 'image and superscription' gives to the piece of metal in the Mint, the Holy Spirit imparts to truly repentant and believing souls. Thereby they become currency of the kingdom."

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2 Take the sum of all the of the children of Israel, years old and upward, thro

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10 Mercy and truth
gathered; righteousness
kissed each other.
11 Truth shall spring

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9 Behold, O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better
a Gen. 15, 1.
b Ps. 56, 1.
c 2 Cor. 1, 1.
d 2 Cor. 1, 1.

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MISSIONS



REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

Lord teach us to pray. Teach us the language of prayer, but more, Jesus' spirit of prayer; his compassion, his love for a world that is blackened and sickened by selfishness and sedition. Show us the world's helplessness, its hopelessness, unless prayer shall completely cleanse and cure. All barriers burned away, daily bring us, O Lord, our Saviour, our Guide to the garden of prayer, prostrate, surrendered, forgetful of all else but God, possessed of Him, beseeching Him to empower the church and to lift from millions the pall of impending eternal darkness. All for Jesus sake. Amen. L.

EVANGELIZING THE FILIPINOS.

By NORMAN H. CAMP.

The Philippine Islands afford at present a wide and effectual door for the distribution of evangelical Christian literature in the English language. For many years, until 1930, Spanish was the official language in the Islands, but now the English language is taught in all the public schools, and is read or understood by nearly one-half of the population.

The younger generation, especially the student class, read and speak English and are anxious to secure suitable reading matter in that language. "In 1928 there were 1,111,509 pupils in the 7,311 public schools, with 293 American and 25,958 Filipino teachers. There were 655 private schools with 84,685 pupils and 2,823 teachers. The state-supported University of the Philippines in 1928-29 had 5,698 students.

A missionary of the Student Center in Iloilo tells of the difficulty in finding suitable books for the young people to read. She writes: "I have been more and more impressed as time goes on with the need of building up a library at the Student Center, and I am convinced that this is one definite way we can serve this great student community. I long to put worth-while books into the hands of these thousands of students and teachers who are guiding their thoughts. The people who have been to school all use English. They learn to read, but they have no place to borrow or even buy books."

Another missionary writes: "English is being spoken by a rapidly increasing number of people in the Philippines. The majority of the younger generation speak it now, and it is the best means of communication in the Islands. I think that the printed page is one of the best ways for our disposal of spreading the Gospel message."

In view of this "Open Door" and "Golden Opportunity," the Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894, for the purpose of publishing and distributing evangelical Christian literature, is undertaking to supply the large demand for books, tracts and Scripture portions in the English language. One native worker writes from Manila to ask "if there is any fund for the supplying of books from the Moody Colportage Library free for English-speaking students in the foreign fields," and then he tells of the great need there. Another writes: "We do so want to scatter the Word in printed form where we cannot penetrate in person." Still another says: "Thank God for the books that you have furnished me. These and the tracts have opened the minds of the people about the truth and the saving grace of our Lord Jesus Christ." Such expressions come from native Christians, who are anxious to distribute

wholesome evangelical literature, and thus be a help to their own people. Shall we not give them the "Bread of Life" ere they perish?

While there is a growing demand for such Christian reading matter in the English language, such as is published by the Association, there is also a growing tendency among the Filipinos toward materialism. These are perilous days for them. Many have revolted against the ecclesiastical domination and tyranny that has prevailed in the islands for the past three centuries, but have not yet heard or believed the Gospel of Christ, which alone is "the power of God unto salvation." Free thought, theosophy, spiritism, atheism and skepticism are winning many of the intelligentsia and supplanting the power of the Church. One observer sees the present critical situation as a challenge to Christians. "There are those," he writes, "who are catching the vision, and all are open-minded and willing to see and listen. I know of no place where people, particularly young people, are so eager to know, and so persistent and pertinent with their inquiries."

(Those desiring to cooperate with the Association may forward contributions to A. F. Gaylord, Treasurer of the D. L. Moody Missionary Book Funds, 843 North Wells St., Chicago.)

NEED FOR MISSIONARY PASSION.

The Allgemeine Missionszeitschrift, which Dr. Julius Richter edits, contains an informing article on missionary opportunities and difficulties faced by American mission boards. He does full justice to the splendid way in which these boards have been carrying on but sees great difficulties in raising funds and securing missionaries. In some respects the picture is nearly as dark as the conditions faced by European societies.

Dr. Richter asks the pertinent question as to whether our Christianity has a message of such compelling power that it will be able to rise above the bogs of religious neglect and despair and enter upon a new way. He says, "If we will be honest, we must perhaps acknowledge that there is among men today only one enthusiasm that carries along a hundred million human beings in its intoxication, namely, Russian communism, which promises to build up a new civilization on the foundation of a logical altruism. Behind this communistic movement stands a fiery enthusiasm which sees the daybreak of a new day after the night of a decadent capitalism. It is a very serious question whether Christianity today is capable of kindling a similar or even more glowing enthusiasm in the hearts of its hundreds of millions of sated and self-satisfied adherents, who might be willing to give a few crumbs from their rich board to the despairing Lazaruses at their doors.

Does Christianity have this message? I mention five points which appear to me to have incomparable worth for all of the human race, especially in the present crisis: (1) The message of God, the sovereign Ruler of the universe, who lays unlimited claim upon the unconditional obedience of every man; (2) The reality of redemption through the Only Begotten Son of God, the atonement through His cross and life through His resurrection; (3) The ethical impulses from the reality of the Holy God, the only possible moral backbone for the world that is seriously ill with moral ailments; (4) The message of a universal judgment of the living and the dead,

which guarantees everlasting righteousness as the fundamental law of this world; (5) The message of the Kingdom of God as the real purpose of God in and with this cosmos, contents and goal of the development of the human family.

"Might it not be possible to penetrate the Christian treasures of salvation with such a missionary glow that they would set the churches aflame?"—*Missionary Review*.

MISSIONARY OFFERING.

WEEK ENDING FEBRUARY 6, 1932.

Sunday Schools.

Previously acknowledged	\$1,546.14
Pleasant Ridge, Ramseur, N. C.	2.66
Palm St., Greensboro, N. C.	5.85
Elm Avenue, Portsmouth, Va.	2.82
Wakefield, Va.	1.32
Piney Plains, Cary, N. C.	1.00
Reidsville, N. C.	5.46
Henderson, N. C.	3.97
Woods Chapel, Mt. Jackson, Va.	1.00
Windsor, Va.	2.98
Wake Chapel, Fuquay Springs, N. C.	4.75
First Christian, Greensboro, N. C.	7.43
Turner's Chapel, Sanford, N. C.	.65
Danville, Va.	4.46
Wentworth, McCullers, N. C.	3.60
Mt. Zion, Mebane, N. C.	1.00

Total \$1,594.91

Individual and Church Offerings.

Previously acknowledged	\$ 787.22
J. T. Rountree, Suffolk, Va.	1.00
Miss Ella C. Chandler, Durham, N. C.	2.00
E. F. Smith, McLeansville, N. C.	2.00
Mrs. J. B. Gay, Franklin, Va.	2.00
Mrs. Sallie E. Holland, Franklin, Va.	1.00
M. C. Riddick, Suffolk, Va.	10.00
Dr. D. L. Harrell, Suffolk, Va.	5.00
Mrs. D. R. Gilbert, Havre de Grace, Md. ..	1.00
The Macklem Sisters, Havre de Grace, Md.	5.00
Mrs. Joe Gregory, Reidsville, N. C.	2.00
J. A. Dunlap, Biscoe, N. C.	1.00

Total \$ 819.22

Specials.

Previously acknowledged	\$ 920.96
Mebane Sunday School, Mebane, N. C.	2.00

Total \$ 922.96

Summary.

Previously acknowledged	\$8,763.10
Sunday Schools, regular, Feb. 6, 1932	48.77
Individual and Church offerings, Feb. 6, 1932.	32.00
Specials, Feb. 6, 1932	2.00

Total to date \$8,845.87

J. O. ATKINSON, Treasurer.

MISSION STUDY CLASS.

The women of the North Carolina Woman's Missionary Conference will have a day of mission study with the women of the Reidsville Church on Thursday, February 18th. The book to be studied is "The Challenge of Change," and Rev. A. W. Hurst, of Elon College, is the teacher. Each one is to take a sandwich lunch and the Reidsville women will furnish coffee. We had such a splendid day at Burlington last year that our women will be looking forward to another. We wish there could be representatives from each church in the Conference. Remember the date—February 18th, at 10:30 A. M.

MRS. C. H. ROWLAND,
President.

TREASURER'S REPORT.

WOMAN'S MISSIONARY BOARD, VIRGINIA
VALLEY CONFERENCE.

Quarter ending January 1932.

Receipts.

Balance in treasury Oct. 10, 1931	\$	4.90
Woman's Societies:		
Bethlehem dues	\$	2.95
Bethlehem Thankoffering		1.50
		4.45
Leaksville dues	\$	3.50
Leaksville Thankoffering		7.00
		10.50
Linville dues	\$	4.25
Linville Thankoffering		6.37
		10.62
New Hope dues		9.30
Winchester dues	\$	8.70
Winchester special		2.70
Winchester Thankoffering		12.15
		23.55
Young People's Societies:		
Antioch dues	\$	.18
Antioch contingent		.61
Antioch Thankoffering		8.04
		8.83
Winchester dues		4.80
Miss Olive Showalter, special		20.00
Mrs. Bernard Newman's expense to Woman's Mis-		
sion Conference, October 10, 1931:		
Dry Run Woman's Conference	\$	9.33
Linville		3.46
Antioch		2.00
		14.79

Summary of Receipts for Quarter.

Balance in treasury October 10, 1931	4.90
Woman's Societies	58.42
Young People's Societies	13.63
Miss Olive Showalter, special	20.00
Mrs. Newman's expense	14.79
Total	\$ 111.74

Disbursements.

Check to Mrs. Hardecastle	\$106.23
To Burk & Price, on bond	2.50
Verdie Showalter, treasurer, postage	.50
Mrs. B. F. Frank, secretary, postage	1.00
Mrs. B. F. Frank, Rally programs	1.50
Total	\$ 111.73

Balance in treasury January 22, 1932 \$.01

VERDIE C. SHOWALTER,
Treasurer.

Harrisonburg, Va.

NO SIDE-STEPPING HERE.

The only *permanent* way of reclamation is the way that leads to full Christian citizenship, says a British officer in charge of the Criminal Tribes work, Sholapur, India. "These people need what you and the Christian religion can do for them," declares the practical English judge, after visiting the Boys' Reformatory School in Sholapur Industrial Settlement. A non-Christian instructor arose in a staff conference with representatives from all over the Presidency and said: "The Scout and Guide movements are good so far as they go, but they do not go far enough. These people need something more vital than moral training. They need religion." Afterward, some one said to him, "But it was the Hindu religion for which you were pleading, was it not?" And he replied, "No, these people (Criminal Tribes), need a way of life that will teach them to live together in love. The Mohammedan religion does not teach us that; nor does the Hindu religion. I mean the Christian religion."

CHINESE AND JAPANESE CHRISTIANS
CALL FOR OUR PRAYERS.

In a circular letter, dated October 24th, Dr. C. Y. Cheng, of the National Christian Council of China, wrote:

"The future is very uncertain and very doubtful, and it seems that brutal force is still trying to have the upper hand in international affairs. The future is unknown to us, but we are happy to say that it is not unknown to Him whom we love and trust. We believe God will rule and overrule human affairs. We pray that the love-principle of Jesus Christ may prevail at such a time of international disagreement and strained relationship. I would appeal to you to remember us in your prayers, first on behalf of the countries of both China and Japan that they may seek a better and more Christian way of solving their problems, and secondly, for the Christian peoples of these two countries that they may show forth in word and deed the principle of Jesus Christ, which is essentially love. Of course, you realize that neither the Japanese churches nor the Chinese have much influence over the countries, nevertheless, let us shine forth as the light of the world which, in time, will change the human heart from hate to love."

At the annual meeting of the National Christian Council of Japan on November 11th, the following resolution was adopted:

"On this eleventh day of November, which commemorates the consummation of world peace, the National Christian Council of Japan in its Ninth Annual Session deeply regretting the occurrence of the Manchurian incident expresses itself in the following resolution, and feels that it is its natural duty and responsibility to appeal to Christians both within and without Japan.

"In view of the Manchurian incident we cannot but feel a deep sense of self-reproach that the spirit of world peace based on brotherly love which we constantly advocate, does not, as yet, pervade the world's life.

"At this time we pledge ourselves to new endeavor in behalf of peace in the Orient and throughout the world.

"May the conception of justice, friendship and love be deep-going and rule the hearts of all who are concerned with this problem, and lead to an early solution of this situation, thus eradicating the roots of the difficulties between Japan and China, and helping to foster the peace of the world.

"In accordance with this resolution we will exert ourselves to the uttermost. At the same time we earnestly desire the prayers and cooperation of our brethren in Christ and peace organizations everywhere."

COMMUNISTS LEAVE DEAD MEN.

When the Communists left Kienning they departed from a scene of smashed windows, torn plastering, wrecked floors, furniture and houses. Pastor Liao returned to view heartbrokenly the results and to find that the safe had been opened. "He put the deeds and valuables of others in the safe," says Rev. George W. Shepherd of Ingtau, "and I believe he is grieving more over the losses of his friends than over his own, and he lost a great deal." The Communists ruined the little bungalow which the Shepherds had lived in and then, upon leaving, buried three dead men in the center of the lawn.

THE SECOND MILE.

Twenty years ago, a struggling little independent church in Tottori, Japan, numbering about 30 members, met in a dark dingy room. The pas-

tor's salary was \$10 a month—when he got it. But faith and works have produced a beautiful church debt-free, supporting a pastor at \$50 a month, six home mission centers, and making contributions to work in Korea and the South Seas. "Today we may hear many skeptical remarks as to whether missions are needed," says Miss Estelle Coe, "but no one who visits Tottori can go away without a new vision of what missions mean and without a sense of rebuke for our little faith when we see how many mountains even our tiny mustard seed has moved in two short decades."

THE YOUNGER GENERATION AT WORK.

Many young Christians in Angola, West Central Africa, have refused positions that would mean to them comparative wealth in order to continue teaching under conditions little short of poverty, reports Dr. Henry S. Hollenbeck, of Sachikela. Tested and tried they have dedicated their lives to their work. They govern not only the school activities but evangelistic efforts. They find a growing desire for the Christian message in unoccupied villages. "They teach on meagre allowances," declares Dr. Hollenbeck, "and one young man refused a position as carpenter for a prosperous company even after considerable pressure was brought to bear upon him and he was told that he might name his own salary."

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

UNION CHRISTIAN ENDEAVOR MEETING.

The Three-S Christian Endeavor meeting was held in the Wakefield Christian Church, Sunday afternoon, January 31, 1932. This was the second mass meeting since the Union was organized, and was well attended.

Each Society gave a very helpful and inspiring item on the program. Among them was the devotionals led by Mrs. M. T. Clements, of the Salem Society. She had as her program, hymns and Scripture and beautifully explained the topic of the Sunday evening program. Another beautiful feature was a pantomime given by the Wakefield Society.

Miss Irene Cotten, of the Dendron Society, gave a wonderful talk on "Loyalty," at which time she told a way of Christian life, using each letter in the word as a guide for her talk.

A round-table discussion was conducted, at which time ideas were exchanged concerning several phases of Christian Endeavor work.

Musical selections were rendered by other Societies, and the program was very helpful and interesting.

The Union adopted the following goals for which each Society will strive between now and the Fifth Sunday meeting in May:

Five points for each monthly business meeting and social held.

Two points for each pre-prayer service held before the meetings.

Ten points for each special program conducted by your Society.

Ten points for continuous meetings throughout the quarter.

Five points for each social held for other groups.

Ten points for each Christian Endeavor Study Class held.

Two points for each new member obtained since January 31, 1932.

Two points for each officer attending official executive meeting of Three-S Christian Endeavor Union.

A banner has been awarded at each mass meeting for attendance. The first time it was given to the Oak Grove Society for having the largest attendance present. At the recent meeting it was given to the Waverly (Young People's) Society for having eighty-six per cent of their members present.

The meeting adjourned to meet again May 29, 1932, at three o'clock, in the Waverly Christian Church.

OBSERVING CHRISTIAN ENDEAVOR WEEK.

The Three-S Christian Endeavor Union is observing each night during this week the celebration of the founding of Christian Endeavor by Dr. Franses E. Clark, February 2, 1881.

The programs in the various Societies are as follows:

Waverly—Topic, "Disarmament Day."

Oak Grove—Topic, "Christian Endeavor's Birthday."

Dendron—Topic, "Church Cooperation Day."

Claremont—Topic, "Unemployment Day."

Salem—Topic, "Christian Endeavor Union Day."

Reports indicate that the meetings are successful and very well attended.

ELIZABETH SHARPE, Pres.

EARLY BIRDS.

The beautiful and singularly lovable bluebird divides with the robin the grateful mission of bringing to its northern human friends the welcoming news that spring is at hand. Like the robin, the bluebird shows a decided fondness for human society. Orchards are favorite, natural resorts of the bird, and furnish plenty of homesites in the shape of hollow stumps or limbs of trees, for the bird always prefers a cavity of some kind wherein to place its nest. The wise owner will do well to encourage the bluebirds. If he will scatter through his orchards a goodly supply of hollow limbs, covered at the top and bottom, and with auger-hole doorways, he will soon have plenty of bluebird tenants, who will pay their rent many times over by destroying injurious insects and worms.

The robin's wide distribution, its lovely plumage, its reputation as a harbinger of spring make it one of the best-known birds in America. Robins are sometimes rightfully accused of in-

WASHINGTON.

O, Noble Brow, so wise in thought!
O Heart, so true! O Soul, besought!
O Eye, so keen to pierce the night
And guide the "Ship of State" aright!
O Life, so simple, grand and free,
The humblest still may turn to thee.
O, King uncrowned; O, Prince of men!
When shall we see thy like again?
The century just passed away,
Has felt the impress of thy sway;
While youthful hearts have stronger grown
And made thy patriot zeal their own.
In marble hall or lowly cot,
Thy name has never been forgot.
The world, itself, is richer, far
For the clear shining of a star.
And loyal hearts in years to run
Shall turn to thee, O Washington.

MARY WINGATE.

juring small fruit, especially cherries and berries; but they also destroy enormous quantities of noxious insects. It should be remembered, too, that the robin prefers wild fruit and its raids upon the cultivated are due largely to the destruction by man of the wild cherries and berries. Gradually, if there is not abundant wild fruit, a few fruit-bearing shrubs and vines will serve for ornament and provide food for the birds. The Russian mulberry is a vigorous grower and a profuse bearer, ripening at the same time as the cherry, and, most birds seem to prefer its fruit to any other kind. It is believed that a number of these trees planted around the garden or orchard would fully protect the more valuable fruits.

Here is an unusual story of a robin that built her nest in the south end of a rude shed that covered a railroad turntable. When her end of the shed was turned to the north she built another nest in the temporary south end, and, as the reversal of the shed ends continued from day to day, she soon had two nests and two sets of eggs. When I last heard from her, she was constantly sitting on that particular nest which happened to be for the time being in the end of the shed facing the south. The bewildered bird evidently had had no experience with the tricks of turntables.

Many boys and girls form bird clubs. They learn much about the coloring of different birds, what their various calls and cries mean, and they learn, too, which birds are useful to have around. They enjoy very much making birdhouses, and birds are finding children real friends.—Adapted from *Birds of America*.

CHRISTIAN ENDEAVOR NOTES.

FEBRUARY 21, 1932.

"DESIRABLE QUALITIES IN NATIONAL LEADERS."

Scripture: John 1:6-9 and Isaiah 11:1-9.

"New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of truth."

Lowell.

During the month of February our attention is always called to the lives of George Washington and Abraham Lincoln. From February 22nd to Thanksgiving, this year, special attention will be given to the celebration of the two-hundredth anniversary of the birth of George Washington.

Washington left a message for today in his words: "Observe good faith and justice with all nations; cultivate peace and harmony with all." The American ideal as it has come down to us from the fathers, is a lofty one. Washington, Franklin, Samuel Adams, set the standard of unflinching service for others. Courage in the face of difficulties, loyalty to truth, sympathy and courtesy, industry and reverence to God, and to one's fellowmen—these have been American ideals since the time when the solitary "Mayflower" crossed the sea.

The entire world faces a crisis in this decade. There are two ways in which national leaders may attempt to meet crises. One is by defending "things as they are"; the other is by the use of creative leadership—a leadership dedicated to things as they ought to be."

Today we need a new leader, who will free us from economic slavery. The "machine age" has created a major crisis in the world's history. During this winter millions of people, unwilling victims of unemployment, are being fed and clothed out of relief funds. A leader is needed who can and will meet the crisis that our country faces.

Devotion to the ideal of world peace and the creation of good will between races and nations should also characterize our leaders of today.

"This is no day to think of me and mine;
No day for vauntings of our native land,
For flags defiant and the mailed hand;
The Rio Grande, Channel, and the Rhine.
"This is no day to think of me and mine;
For threatening and bluster and command;
For little fears by mean suspicion fanned;
For punishment well-earned and shame condign.
This is the day for largeness of the soul,
For pity, for assistance, for release;
Heroic, self-forgetting, self-control,
When we decline that others may increase,
In thought of Him who rode the ass's foal,
And wore the sacrificial gown of peace."

Amos R. Wells.

Daily Readings.

February 15. Malachi 2:4-7.

February 16. Matthew 5:43-48.

February 17. Proverbs 31:1-9.

February 18. Hebrews 3:1-6.

February 19. 1 Samuel 12:1-5.

February 20. Proverbs 8:12-21.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

JESUS, THE GOOD SHEPHERD.

LESSON VIII—FEBRUARY 21, 1932.

LESSON TEXT: John 10:1-16.

GOLDEN TEXT: "The Lord is my shepherd; I shall not want."—Psalm 23:1.

Introduction.

This wonderful lesson will be better understood and will mean more if three other passages of Scripture are read in connection with the text from John. All Christians are familiar with the Shepherd Psalm. This 23rd Psalm is closely related to Jesus' idea here expressed. Jeremiah 23:1-4 and Ezekiel 34:1-16 are noted passages which show the contrast of selfish shepherds and the true shepherds.

Shepherd Life.

The Oriental shepherd was very intimate in his relations with his sheep. The method of care in Palestine called for individual attention of the shepherd. American methods of sheep husbandry do not carry the meanings that Oriental methods convey. We have large fields or extensive ranges and run the sheep in great flocks of several hundred or thousand. Where our flocks are small, they are handled as a side line along with diversified farming. The Palestinian shepherd spent much of his time with the sheep. They came to know him and he came to know them individually.

Symbol of Care and Protection.

The literature of antiquity often refers to kings and religious leaders under the symbol of shepherd. The early Hebrews were nomads with flocks and herds. It was but natural that the shepherd should be a symbol of protecting care and devotion to the best interests of the flock. Thus the people are the flock and the king, priest or prophet is the shepherd.

Hirelings and Robbers.

The sheep were sometimes victims of selfish shepherds, who sought their own personal gain, and not the welfare of the flock. Throughout the history of mankind there has been the urge to personal gain at the expense of others. We see it in government, in business, in society and in the church. Israel had seen it in her royal rulers and in her priests. Those who sought personal gain at the expense of the flock's welfare were thought of as hirelings. Then there were thieves and robbers who stole sheep from the fold of the owner. Such were a menace to both flock and owner.

The Good Shepherd.

The Hebrews thought of God as the Good Shepherd of the nation. Their seers of vision longed that the heavenly Shepherd would give them true shepherds as princes, rules and spiritual leaders. In our lesson Jesus uses the figures of shepherd life. "I am the door of the sheep," said Jesus. Their way to peace and protection was through the door. Thieves came in some other way, but not for the welfare of the sheep. "I am the Good Shepherd." Truly no other, who has ever walked among men, could so truthfully say this. "I lay down my life for the sheep." This is the supreme test. The noblest social and religious service is performed by those who love with such absorbing devotion that sacrifice seems a natural part of their free devotion.

Abundant Life.

The duty of the shepherd was to provide for the full life needs of his flock. Jesus said, "I

came that they may have life, and may have it abundantly." He was interested in the abundant life of the people of his day and time. He is still interested that men shall find in him the way of abundant life. Life has been enriched in countless ways by the power of Jesus' life and truth. There are yet many areas of life that can be enriched by the discovery and practice of Jesus' way of living.

Other Sheep.

Verse 16 is very rich in its significance. The Master does not limit his ministry to any nation. As long as there are "other sheep which are not of this fold," Jesus desires that they shall "hear his voice" and "they shall become one flock, one shepherd." When we preachers and Sunday School teachers get the heart-longing of the Good Shepherd, there will be other sheep coming into the fold. Are we seeking the other sheep? Are we searching for the lost sheep? Jesus is the Good Shepherd. He wants us to become more like him.

CHRISTIANITY PUTS BROTHELS OUT OF BUSINESS.

"What with the Christians against us and the hard times, I might as well go out of business," said a Japanese brothel keeper, when he lost in his effort to make a Korean prostitute return to his establishment. The girl, a scarred soul in a scarred body, had been taken ill from licensed quarters in Seoul, Korea, to the hospital. When she learned from the Christian missionary doctor that she need not return to her owner, she grew stronger. She went to the police station and registered, declaring her desire to live differently. "We were all amazed at the docility with which the police took this information," says Mrs. William P. Woodard, "but the visit of the League of Nations Vice Committee last spring has produced fruit in a law prohibiting police from putting pressure on a girl if she wants to get out." The owners threaten to take the case to court. The Christians hope they will for then they will see just how the new law is going to hold up. "If this case comes through successfully," says Mrs. Woodard, "other girls will have courage to take the step."

"SHE NEEDS IT MORE."

With a handful of grain, carefully tied up in the rags of their scanty clothes, and taken from a meagre daily supply, children from Ahmednagar's alleys and lanes come to share with others at the Neighborhood House. Who shall receive today's grain? One poor little chap piped up, nudging a thin child near him, "This boy, he's from the poorest family in the city." The child indicated hesitated then grinned feebly, shook his head and replied, "No, I know of an old woman who needs it more than we do."

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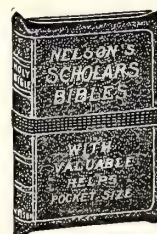
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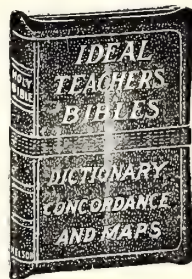
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THE CHRISTIAN SUN

1536 East Broad Street,

Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MONDAY.

HE DOES NOT DRIVE.

"He leadeth me in paths of righteousness."
Psalm 23:3.

The shepherd goes before his sheep and clears the way, making it free from dangers, and safe for the sheep.

Jesus says, "I am the Good Shepherd." "I am the Way, follow Me." He has gone before us in everything. He went before us in temptation and showed the way to overcome. He taught the Kingdom of God come to man and then showed the way to fulfil it. He has gone before us both in precept and example, in love, in prayer, in Sabbath observance, in church attendance, in dealing with all men, in feeling and impulse, in suffering and life. In this, He has shown us the way to pass in safety to Heaven. He does not drive. He leads.

Prayer—Dear Lord Jesus, be our Shepherd this day. Give us Thy grace in forgiveness and the power to follow thee. *Amen.*

TUESDAY.

THE CREATION ENCOURAGEMENTS.

"All things work together for good - - - while we look not at the things which are seen; for the things which are - - - not seen are eternal."—Romans 8:28; 2nd Cor. 4:18.

As we turn the pages of Genesis, reading the story of the creation and its marvelous unfoldings, three special truths inspire us. First, the material world originated from the Spiritual, and that it is the Spiritual forces that now give shape and form to the things that are. The unseen rules and dominates the seen. Yet, it would seem that all force is, in the last analysis, spiritual, and has its seat and origin in God. So St. Paul must have spoken a mighty truth, and Rachel Taylor has put our soul's response to it in poetic thought:

When that my soul too far from God,

In earthly furrows crowded about,
An insect on a dusty clod

Wandering wingless and out.

At deepest dusk, I looked about,
And saw a million worlds alight,
That burnt the mortal veils of Love
And left it shining infinite:

I gazed and gazed with lifted head
Until I found my heart had wings,
And now my soul has ceased to dread
The weary dust of earthly things.

Prayer—Dear Father, as we think along, enable us to think aright, guide our every impulse and lift us to thoughts of Thee in everything this day. *Amen.*

WEDNESDAY.

GOD'S CREATION LESSON.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."—Rom. 1:20.

Paul again is talking. How much this apostle

embraces God's world in his own life and teachings!

It has been pointed out that the law of gravitation pervades the whole material creation and binds it into one vast glorious system—that law is an expression of God's will for the whole creation and his infinite provision for man. Moral law reigns. How real are the invisible to eternal things! Truth is truth everywhere. God is the same throughout all time. "Where sin doth abound, grace doth much more abound." In the presence of misery and murk, the white beam of purity is never broken and the eternal call of the spotless white is heard. While there are those who look upon the worse there are, there are others who see and know the unfailing, glorious, unmovable, ever loving powerful God. Evil may exist, but good exists too, and good will triumph at last. That is our call.

Prayer—Ever loving and merciful, we confess our weaknesses and sins to see the material, become life with these and beyond it doubt Thee. God forbid and forgive. Help us to live in Thee today. *Amen.*

THURSDAY.

ANOTHER CREATION REVERIE.

"The Lamb slain from the foundations of the world." Rev. 13:8.

Throughout all the ages an unceasing Divine purpose runs. Up to a certain point, scientific research has shown us that everything has proceeded from the lower to the higher, even ascending unto richer amplitude and meaning. Such is the testimony of the rocks and the bosom of the earth. From a certain point we find that God is revealed, and a Divine purpose becomes the theme in it all, later centering in Jesus Christ, who is called the "Lamb slain from the foundation of the world."

Thus creation has its redemption plan. Man as created is not the ultimate purpose of God, but man as redeemed and glorified. This is why it is written, "The whole creation groaneth and travaileth in pain together waiting . . . for the redemptions of the body." At the beginning of the Bible we see all things proceeding from God, at the end we see all things returning to him. It is rightly said that the divine mystery of creation is the transmutation of the thought and the herat of man into matter.

This is our call. It implies a clear vision of what we ought to do and be every day. It implies a career amidst all of life's duties and appearances. The presence of God assures us that we shall, in Christ, awaken more and more until we shall arise gloriously in Him, conscious that God is Love, and that we are inseparable from the Divine source.

Only matter's dense opaqueness

Checks God's light from shining through it,
And our senses, such their weakness,
Cannot help our souls to view it.

Till love lends the world translucent,

Then we see God clear in all things.

Love's the new sense, Love's the true sense,

Which teaches us how we should view things.

Prayer—O God, shine on us. Give us spiritual eyes to see. Transfix our unworthy souls and make us Thine. *Amen.*

FRIDAY.

LIGHT IN THE PLAN.

"And God said, 'Let there be light.'"—Gen. 1:2, 3.

In speaking of the unfolding of the Divine plan in the life of men, there comes, if not a time

a realization that He has said to man as much as He has said to creation, "Let there be light;" and that light awakens man to a consciousness of God; and a consciousness of God reveals to him His Divine perfection. By that perfection, we mean that God is just, and true, and loving, or rather that He is Justice, and Truth, and Love. And the reason we have not seen Him before, or perhaps, if so be, we do not see Him now, is because we have mistakenly sought Him apart from ourselves and from life, instead of in us and in life. We have sought for Him away from nature instead of in nature. "Let there be light" in us, in life, in nature! By this light, we shall become united to Him only by finding Him in us. Consciously or unconsciously, we must possess justice, truth and love ourselves which he himself is. Life, then, is our call. Everyday life and duty, joys and sorrows, successes and failures, all make life; all make us, and make us what we ought to be, if Jesus is our guide.

Wadsworth gave expression to the following sentiment:

"I have learned to look on nature, not as in the hour of thoughtless youth, but as the source of elevated thoughts, as giving a sense of the sublime, a motion and a spirit that impels all thinking things through all things upward to His home. This is why I love the gardens, the meadows, the woods, the rivers and the mountains."

Prayer—Dear Lord, our Father, we realize that it is a beautiful world we live in. If we can make it more beautiful, show us. Give us the light. We will follow. *Amen.*

SATURDAY.

RADIO EVIL.

"Know ye not that a little leaven leaveneth the whole lump?" Read Corinthians 5:1-8.

Over in France there was a clinic where X-rays were constantly in use, and two persons who lived opposite became very nervous. They had heard that X-rays cause cancer, and they asked the court to remove the establishment, claiming that the X-rays there generated passed through the patients, through the walls of the building, through their walls, and were injuriously affecting them. The case was heard, physicians and scientists declared that the fears of the petitioners were absurd, and the case was dismissed.

But, though no such charge can be laid at the door of the useful X-rays, there is no question that human wickedness radiates its mischief through an entire community. Indeed, there is no end to it. Unseen, it is nevertheless potent. Starting with an individual, it contaminates millions.

The Bible often compares wickedness to leaven. And unleavened bread is a symbol of cleanness and purity. That is the symbol for our lives. Keep evil out of the radio.

Prayer—Holy Spirit of the Living God, grant us the priceless gift of Thy holiness! Purify us, and we shall be clean. Nor can we otherwise be safe and sound. *Amen.*—Amos R. Wells.

SUNDAY.

MONEY WELL LOST.

"A time to seek, and a time to lose." Read Ecclesiastes 3:1-8.

A girl in Boston lost \$2,000 the other day, and it was the most profitable experience of her life. She had spent ten cents for a lottery ticket. (Query: Why is such barefaced gambling allowed?) Her ticket bore the lucky number and won the prize of \$2,000. But, luckily for her, she sent the ticket to the laundry, in her apron

(Continued on page 13.)

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher

"HURDLES."

By ROBERT LEE HOUSE.

Hebrews 12:1.

Paul's analogy of life as a race has become a favorite description. We, too, have unconsciously come to think and speak of life as a race. We are all participants in that race, and I take it for granted that since we must run the race of life as best we can, we will welcome any truth or advice which may help us.

It has been my privilege many times to sit on the bleachers and see the men come forth to run. Now there, they are coming, all thinly clad to facilitate easy and quick movement. Then I glance at the race track and notice that the way has been prepared, the cinder path is smooth—all projections removed, and all the sunken places filled. Now there is nothing to fear, no stumps to avoid, no snags to trip, no occasion for stumbling, and nothing to do but run.

But, my friends, that does not represent to me the race that we are called upon to run, or rather it is by no means the race that I have faced. I do not know how your race has been. It may be that you have been called upon to run over a smooth, well prepared way, yea, a track bedecked with beautiful flowers, shaded with majestic trees, and peopled by enthusiastic supporters. It may be that the clouds of sorrow and hardship never crossed your way. But it has not been so with me.

My race has not been over a smooth track. In fact, very often there seems to have been no track, no well marked trail, which I might follow, the footprints on the sands of time had been covered by the dust of ages. I have often come to the parting of the ways, not knowing but that one might be the high road and the other a low road. These roads were not well mapped, there were no signs and the path itself was ill defined. At times the right has been of dazzling brightness, at others, the right has been dim, and as I groped my way 'mid encircling gloom, there was frequent occasion for tumbling.

So life is a race, but a special kind of race. It seems to me that the best analogy is the hurdle race. This is a race in which certain fence-like obstructions are placed at intervals along the track and the person must jump over the hurdle. Likewise in the race of life we find certain obstructions over which we must hurl ourselves if we would run successfully.

What are some of the Hurdles?

1. The first hurdle is ignorance. We are born without knowledge, and ignorance is something to be overcome. As Paul sat at the feet of Gamaliel he made his first great hurdle.

2. Another hurdle is hatred. Mistrust and criticism on the part of other people. Paul was hated and mistrusted. But he hurled himself over it. He demonstrated that he was above it, and worthy of respect and honor. Christ was hated and criticised, but he knew it was a hurdle, something to go over. Some try to, but back like a billy goat—but Christ lived above it and over it.

3. Discouragement and failure are also hurdles. The average young man must have one or two real failures in life in order to become sober. A few people never get over a failure. There are others who trip over a hurdle, fall, bruise their shins, and do not go off whining and crying,

but rise with the determination to run faster and jump harder.

Discouragement has tripped many a good runner. Discouragement is usually the result of partial, complete or anticipated failures. And it is hard. But we must realize that discouragement too is a hurdle. Discouraged and quit? Why, determination should be made of sterner stuff! Some think and remark that I never have any trouble. There has never been a preacher, I dare say, really interested in his work, who didn't have disappointment and discouragement. Things do not always go as I would like for them to go. I try to get people to do things they could do and ought to do, and fail. I am refused. What shall I do? Hang my head in disappointment and grief, or smile like Maurice Chevaire and walk off like the Prince of Wales? Which is the better policy? I have never had the trouble some people have had, and, God being my helper, I never will. A kind Providence, has also delivered me from trouble which might have come to me and yet I have seen trouble. I often think that I have had enough trouble to make a brass monkey turn gray. But it doesn't pay. Discouragement and trouble will wreck the life of anyone if they fail to make a hurdle of it.

4. Suffering is another hurdle. It does not affect all people alike. It may make humble or it may make vicious, it may develop obedience or disobedience, loyalty or disloyalty. Some stumble over that hurdle, curse God and die. Others make of it a hurdle and soon find themselves on the other side, which is the heavenly side, traveling the highway that leads to glory and to God. Only those who see through, over and above suffering and hurl themselves over finally come to know Him through the fellowship of His suffering. Paul had the thorn in the flesh, prayed thrice that it might be removed, but nay, it was left as a hurdle over which he went to follow his crucified Lord. Have you made a hurdle of suffering?

My friend, are you surprised to find this hurdle? The Master was not, "and the servant shall not be above the Master."

5. The last hurdle is death. Now there is significance in running—it gives speed and momentum. Jesus set his face "steadfastly toward Jerusalem"—nothing could stop him. No, not even a Cross! The Cross was a hurdle. Thank God, he did not go under it or around it. He went over it, and gained momentum to conquer death, hell and the grave. Death is a snare to the unrighteous. But to the righteous it is merely the last earthly hurdle. And it is possible, by the grace of God, to get up enough spiritual momentum in this world to hurl yourself over the snare of death, and land safely on the shores of Eternity.

FAMILY ALTAR.

(Continued from page 12.)

pocket, and it could not be found. If she had gained all that money for ten cents, she might have become a confirmed gambler. As it is, she has had a lesson in the folly of chance. But what about those gamblers who do not receive such lessons?

Gains that come from God are blessed indeed, and truly enrich us. Gains that come from Satan only make us infinitely poorer. From such gains we may well pray to be delivered.

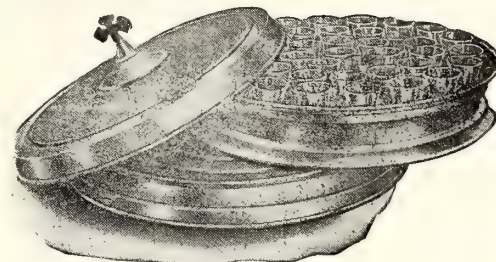
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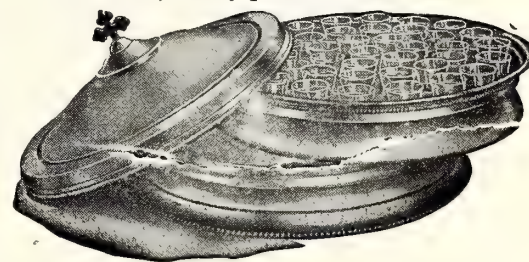


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses \$7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

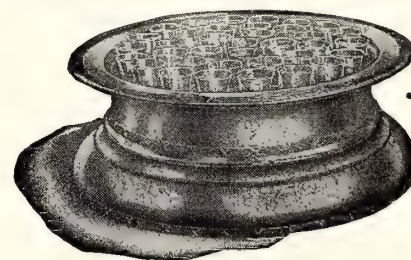
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Tray No. 85—Interlocking only, with 36 glasses.\$22.00
Base No. 1—Silver-plated; fits Silver Tray 85. 11.00
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Tray No. 90—Interlocking, with 36 plain glasses
(this style has broad rim, which is sometimes preferred, due to increased ease of handling). \$22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow rim.....\$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

I happen to know a little boy, less than ten years of age, who is the most thoughtful child of others that I have ever known. He seems not to think of himself at all; but his whole soul is wrapped up in the welfare of others. As much as little boys like to go to the "movies," if he had an opportunity to go, and he had to leave his mother at home alone, he would not go. He would sacrifice the joy of the "movie" to stay with his mother. If his mother was giving out apples and she did not have one left for herself, he would not take one. Mother would have to have one, too, if he had to do without. It seems to be the joy and happiness of his little life to consider others.

We cannot buy happiness. Money will not buy it. It does not come from without. It comes from within. It comes from service to human kind. Did you ever help some one in need and feel that abiding joy that filled your heart? If a tramp comes to your door and asks for bread, it really gives you a peculiar joy when you see him eat and satisfy his hunger. He may not be any good. He may be just an ordinary tramp, but he is a human being—his soul is precious in the sight of God. You get a real joy out of the service. It is so easy to render service—you get so much joy out of serving.

I dare say that the good women who have been making and sending to the Christian Orphanage Easter dresses for a number of years, have gotten every year a real joy out of the service. I often look the little dresses over, and study the care and pains that have been taken in the making of them and in my imagination I can see a joyful smile playing on the face of the one who made it, as she thinks of the joy that it is going to bring to the little motherless girl who gets it; because she has no mother to bestow upon her the love and affection that only a mother can give. No mother to make her pretty little dresses for Easter and send her off to Sunday School as happy as can be. And Easter will soon be here again. And we need new Easter dresses.

Our good women of our Burlington Church get lots of real joy out of rendering a real service. Last week, Circle No. 1, Mrs. John R. Foster, leader, came to see us, and brought us sixteen beautiful bedspreads for our new beds—something we really needed. Thirteen of the spreads were furnished by the Circle, and three by three women who are not members. We could not help but notice the smile of joy on their faces as they presented them. I believe they were just as happy in the giving as we were in receiving and we were some happy.

May God bless all who help us in this work of service.

CHAS. D. JOHNSTON, Supt.

REPORT FOR FEBRUARY 11, 1932.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:	
Brought forward	\$ 1,601.59
Greensboro First	\$10.94
3rd Avenue, Danville	4.42
Pleasant Ridge	.62
Lebanon	1.00
16.98	
Eastern North Carolina Conference:	
Pleasant Union	\$ 7.25
Turners Chapel	1.00
Morrisville	2.00
Popes Chapel	3.00

Antioch	1.28
Mebane	2.00
Wake Chapel	.700
23.53	
Western North Carolina Conference:	
Antioch (R)	1.00
Eastern Virginia Conference:	
Liberty Spring S. S. and classes ...	\$ 8.00
Windsor, Nov., Dec. and Jan.	12.06
Berea, Nausemond	10.00
Elm Avenue	2.24
32.30	
Alabama Conference:	
Lanett	4.10
\$ 77.91	

Special Offerings.

Third Ave., Danville Church	\$21.26
Stella Sharpe, Summerfield, N. C. ...	3.00
F. C. Owen, Gdn. for James Brown ...	12.50
Happy Home Church	14.25
W. Blizard, support of children ...	6.00
A friend	2.00
Louisa Mae Wilder, support of Thelma Long	10.00
Mrs. Wade, support of Mary Wade ...	12.00
Mr. Roberts, support of children ...	32.00
Mrs. B. A. Knight, Mt. Olivet Church, Dyke, Va.	50.00
Refund on gasoline by state	39.90
202.91	

Thanksgiving Offerings.

Valley Virginia Conference:	
Bethel	2.50
Total for the week	\$ 283.32
Grand total	\$ 1,884.91

RELIGIOUS BOOKS

W. A. HARPER, Editor.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

PATHS TO THE PRESENCE OF GOD, by Albert W. Palmer. The Pilgrim Press. 105 pp. \$1.00.

The distinguished president of the Chicago Theological Seminary gave the five lectures constituting this thoughtful volume at the Seattle Council of Congregational-Christian Churches. The auditorium was packed at each recurrent hour set for Dr. Palmer's address, because he was not presenting a series of academic discussions, but baring his own life experiences. Here was a man who had travelled to the presence of God by the ways of nature, or science, of humanity, of worship, and of Jesus, the consummate and all-satisfying Revelation. Personal testimony never fails to grip the heart nor to elicit continuous attention. The atmosphere of this book is spiritually exhilarating and vitally tonic.

THE APPROACH TO RELIGIOUS EDUCATION, by Basil A. Zeoxlee. Student Christian Movement Press. 75c.

Dr. Zeoxlee does not see how education and religion can be separated, since religious education is essentially an attitude toward life and all its experiences. He writes from the English standpoint, but has produced a book that will exert a wide influence on our side of the Atlantic, too. It is regrettable that names of some of the authorities cited are improperly spelled.

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SELF-
PRONOUNCING

Holman Testaments

COMMAND
ATTENTION
AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type

And the third day there
was a marriage in
Cana of Galilee; and
the mother of Jesus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored in match, gold titles.....	\$.50
2103K. France Grained Binding, flexible limp, gold edges and titles.....	.60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.....	.85
VEST POCKET TESTAMENT AND PSALMS	
2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.....	.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges.....	1.10
RED LETTER VEST POCKET TESTAMENTS	
With all the words of our Lord and Saviour printed in red.	
131RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges.....	.90
131PLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included.....	1.35

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4½ inches x¾ inch made. The JEWEL is the latest and most attractive Pocket Testament.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4½ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2

The three wise men

carrying away into Baby-

lon are fourteen generations,

and from the carrying

away into Baby-
lon raised from sleep did

unto Christ are fourteen

as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges.....	\$1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included.....	1.50
5016PX. Fine Grain Morocco, divinity circuit, leather linings to edges, silk sewed, red under gold edges, with Psalms.....	2.60

Holman GEM Testament

POCKET
SIZE
3½x4½
inches

Specimen of Gem Black Face Type

CHAPTER 23.

THEN spake Jesus to the
multitude, and to his dis-
ciples,



The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

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RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges..... 1.50 |

INDIA PAPER GEM TESTAMENT

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Extra Large Print
Pica, 16mo. Size, 5½x7¼x¾ inches

Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines.

It is the most readable edition of all large print Testaments.

Specimen of Type.

THE book
of Jesus

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THIN BIBLE PAPER EDITIONS	
Same Large Print as Above	
2913P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included.....	2.95
RED LETTER EDITION	
Same as above, with the Sayings of Christ in Red.	
3913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included.....	3.10

All styles sent postpaid at above prices

"WHEREFORE LIFT UP THE HANDS THAT HANG DOWN."—Hebrews 12:12.

A young woman called upon a friend who had been bereaved and whom she desired to comfort, yet the words she spoke seemed to have no effect for the bereaved one turned away speaking almost fiercely, "You don't know anything about it." The young woman realized that she did not know that particular grief although she herself had suffered bereavement in a different way; but how she did long to comfort the sad and sorrowing.

The years came and went bringing with them trials, heartaches and sorrows deeper than the grave, yet through them all there came the words, "Go bury thy sorrow, the world has its share; go tell it to Jesus, and all will be right." The words hushed her complaining for she realized that there was a purpose to be worked out in her life to glorify God and to bless her fellow-men.

Among the many things which Jesus told his disciples at the close of his earthly ministry, he said, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." He knew that our lives as his disciples would not be all sunshine so he gave us that warning; yet he also promised us victory if we abide in him. Living the victorious life in the face of all that would defeat us and letting those around us know that the victory only comes because of the abiding Christ brings glory to his name and also gives comfort to those around us. Asking the question, "Why must this trial come?" does not bring a sense of peace but rather causes self-pity. If it is permitted to come it is for a purpose: (1) to draw us into closer walk with God; (2) that through our sorrow we may be able to comfort one another. Someone has said that trouble makes the world akin. It is only as we suffer and gain the victory through our Lord and Saviour Jesus Christ that we can in any way comfort those around us who are suffering. Much suffering comes through the wrath of man; but the Psalmist says: "Surely the wrath of man shall praise thee." So may we not complain because of our trials but may we look up and praise God because, "All things work together for good to them that love God, to them who are the called according to his purpose." Do we love him? Are we willing for his will to be worked out in our lives according to his purpose? If his purpose means that through our suffering some one else may be comforted and strengthened, are we willing that it should be so? Oh, how the world needs our love and sympathy if we are truly following in the footsteps of Jesus.

"If any little love of mine
May make a life the sweeter;
If any little care of mine
May make a friend's the fleeter;
If any lift of mine may ease
The burden of another;
God give me love, and care, and strength,
To help my toiling brother."

THE POPE'S INVITATION.

The Pope seems never to weary of inviting the Christian bodies to join the Roman Catholic Church. He has been so often given the reasons why this cannot happen that he should understand by this time the futility and preposterousness of his remarks. Present-day Romanism is vastly different from the Church, as it existed before divisions came. One can hardly think of a branch of the Church which has departed farther from the Church of the early fathers than has the Church of the Vatican. The adoration of sacred relics, the use of images, Mariolatry, and Papal

infallibility are just a few of the things the Romanists have added, all of them repugnant to non-Romanists. If there were the least consideration by the Pope of anything except his own claims, if there were any agreement that Protestants are brethren and entitled to a place in the family of God's people, if the Pope would participate at all with other Christians in work and plans for the propagation of the Gospel, there would be good grounds for Protestants to stand on while they conversed with the Pope; but while only anathemas from the Vatican are cast at all Protestants there can be no way of approach.—*Nashville Christian Advocate.*

WHAT PRICE WIVES?

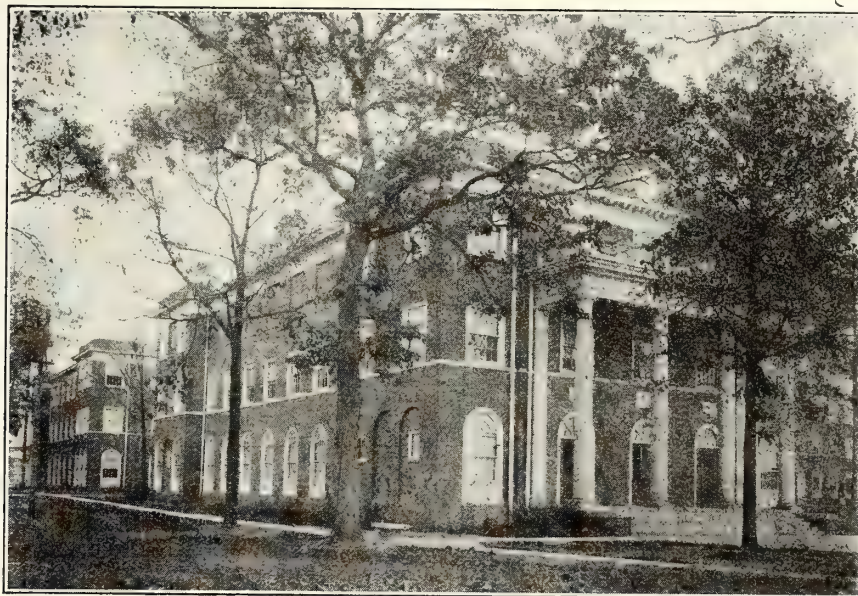
It was Mr. Shepherd who exclaimed: "How they have suffered!"—these Kienning Christians. "The Communists remained in control of the area for two months, and it was difficult for whole families to remain concealed so long. They sent some of their women back to the old homes to look after things and the Communists held them for ransom. It is only within recent years that women have been valuable enough to capture. Two Christians have written that they paid \$700 each to get their wives back. The preacher, who was not quite so wealthy, got his wife back for \$100."

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of the

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ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

NEW TERM OPENS JANUARY 25th, and any student may begin the college work at that time.

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Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

OBITUARIES.

PIKE.

Moses Gilmer Pike passed to his reward January 12, 1932 at the age of 72 years, 2 months and 24 days.

He leaves to mourn his departure, one son, Charles B. Pike, Snow Camp, N. C., with whom he was living at the time of his death, seven grand-children, and many other relatives.

He was quiet and reserved, true to his profession and faithful to his church.

He had been a member of Pleasant Hill Church for many years where his body was placed awaiting the resurrection. Services were by pastor and writer, assisted by Rev. J. N. Fogleman and Rev. Virgil Pike. The attendance was large and floral offering pretty.

T. J. GREEN.

MITCHELL.

Emily Knight was born September 2, 1856, in Randolph County, Ala. Married to W. D. Mitchell, February 14, 1875, who preceded her to the Spirit world 11 years ago. She was the mother of fourteen children, eleven remaining to mourn their loss—eight boys and three girls. She gave her life to Christ in early wo-

manhood and united with the New Harmony Christian Church where she remained true and faithful till the Christian Church was built at Cragford, where she removed her membership, and remained true and loyal till the end of her long life. The great desire of her life was to help others. Her going reminded us of the statement of the ancient servant of God who said, "Precious in the sight of the Lord is the death of His saints." She moved out of this old house of clay Sunday morning, January 24, to take up her abode in a house not made with hands. We realize her going makes her church and community poorer, but we feel that she is made richer, therefore, we bow in humble submission to Him who doeth all things well. May the God of all grace comfort the bereaved.

Funeral services were conducted from Cragford Christian Church by her pastor, this writer, assisted by Rev. G. D. Hunt,

THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

Are helping give the Gospel, which is "the power of God unto salvation to every one that believeth," to the forty thousand Latin people of Tampa. The evangelical forces working among the foreigners of Tampa are by no means covering the territory sufficiently.

Methodists have six preachers, Baptists two, Presbyterians one, Congregationalists one. Church workers and teachers must be supported for this great missionary work. Send check to

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Route 4, Box 468, - - Tampa, Fla.
Send boxes of clothing to Mrs. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

For literature, write Rev. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

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and all who would study the Word of God intelligently this edition is unsurpassed. The type is large, clear Bourgeois, Self-Pronouncing, with liberal space between the words and lines, which makes it easy to read.

Size, 8 x 5½ inches.

Specimen of Type.
**"From that time Jē
to preach, and to say, 'I
the kingdom of heaven**

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No. 733X. Holman India Paper, Algerian Morocco, Leather Lined, Silk Sewed, Divinity Circuit, round corners, carmine under gold edges, silk head bands and silk marker, same type and Helps as above.

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and ex-judge John T. Heflin. The great congregation that assembled to pay this last tribute of respect, and the many beautiful flowers spoke of their appreciation of this great servant of God.

G. H. VEAZEY.

One hears a great deal about absent-minded professors, but none more absent-minded than the dentist who said sooth-

666

LIQUID—TABLETS—SALVE

666 Liquid or Tablets used internally and 666 Salve externally, make a complete and effective treatment for Colds.

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THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

IN ESSENTIALS, UNITY IN NON-ESSENTIALS, LIBERTY IN ALL THINGS, CHARITY

VOLUME LXXXIV. RICHMOND, VA., THURSDAY, FEBRUARY 18, 1932. NUMBER 7.

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

Dr. Soper Heads Association.—

Dr. Edmond D. Soper, sometime head of the department of religious education at Duke University, now president of Wesleyan University, was elected head of the Methodist Educational Association at its annual meeting held in Cincinnati last month. He was chosen as chairman of the resolution committee, which is the policy-forming group of the Liberal Arts College movement, an organization of institutions of higher education. He has visited Elon College on several occasions and rendered good service to the students by his inspiring messages and his position as head of the Association will mean much to the cause of education in the church.

Dr. Bacon Passes.—

Dr. Benjamin Misner Bacon, professor of New Testament Criticism and Exegesis at Yale Divinity School from 1897 until his resignation five years ago, died February 1st, at his home in New Haven, in his seventy-second year. He had been in failing health for the past two years. Prof. Bacon had held the emeritus position since his retirement from active work. Ordained in the Congregational ministry, Prof. Bacon soon entered the teaching field, and gave much time to the writing of books, most of them on Biblical subjects. In the year 1905-6, he was director of the American School of Archaeology in Jerusalem. A number of students from Elon College at Yale during the past thirty years will remember Dr. Bacon and regret to learn of his going, for he was a great scholar and a versatile writer in his field.

Our College.—

Elon College has done great things for the Christian Church in the Southern Christian Convention. Without the work it has done for the ministry in the church, we could never have done the work of the past forty years. Today we have a large percentage of our ministers have college degrees, and a considerable number have university or seminary degrees and are well prepared to compete with ministers of the other churches against the forces of evil. Many other ministers have received a higher education and better preparation because of the stimulus of the college. And while a college degree is essential to good preaching, yet it is also a mark of degree in preparation in academic and ecclesiastical training which, other things being equal, means better service. Those who love the church, love missions, love the Orphanage, love the local church, or love any of the church institutions, should love and support the college, for all our leaders need just such preparation as the college has given and can give in the future.

Allied Forces in the Californias.—

With more than 160 cities already behind them on their nationwide tour, speaking for the Allied Forces of Prohibition, they are now turning toward the South and West, and already are at work in the Carolinas. As they go from city to city, these leaders are enrolling the names of persons wishing to see the Eighteenth Amendment upheld. More than 250,000 have already enrolled. The campaigners have yet to visit more than 500 cities. The meetings, Dr. Daniel Poling reports, have attracted large crowds even in the Eastern cities, where anti-prohibition sentiment is strongest. Completing their work in Chicago, the Allied Forces went to Virginia, from which State they have entered the Carolinas, and will continue through Georgia into Florida. During March, meetings will be held in Florida, Alabama, Mississippi, Louisiana, Texas and Oklahoma. From Texas the campaigners will move to the Far West and Northwest, then return to the Middle West and to the East for their final meetings.

Friends Multiplying.—

One of the greatest needs of any college is a large number of true and loyal friends. Without the loyalty and love followed by the liberality and support flowing out of their friendship, no college, and especially a church college, can live and render the service for which it is established. Elon College is no exception to this rule. If all the members of the Christian Church were just as loyal and devoted to the college as is their duty, and as should be reasonably expected, the problem of its future would be solved. We are strong enough and rich enough to maintain and support our college adequately if we cooperate, contribute and support the college as we can. This task should be recognized as the task of the whole church and the whole church should respond to the obligation. We have every reason and reasonable challenge to call forth our consecrated, devoted and sacrificial support. Our president merits all we can do to help put the college upon a solid foundation as early as possible. The future of the college is assured if the church will do its duty. The president cannot be expected to carry the load by himself, and we should not make it necessary for him to wrest unwilling contributions from the constituency of the church to meet the urgent needs of the college.

Why a Church College?—

Churches have led the way in education through the centuries because they felt the need for educating their leaders. They also felt the need and duty to protect their constituencies from the false teachings of secular institutions, and the obligation not only to prepare ministers and laymen for leadership in the church, but to safeguard the

constituency of the church from heretical and indoctrination which would be detrimental to the cause of Christ. Elon College was founded for the direct and express purpose of giving a distinctive kind of education to our people which they could not secure from any other kind of an institution. The purpose of its founders was to give all the advantages of distinctively Christian training under a distinctively Christian environment. Every classroom, every recitation, every meeting, every organization, and every function of the college should be conducted by Christian people in a Christian manner. We should not think of Christianity at Elon or anywhere else as a part of life, or apart from life, but as normal life permeated by a Christian spirit. One of the first qualifications for teachers and officers of the college is that they be men and women who are followers of Christ; second, other things being equal, they should be members of the Christian Church; third, they should be true to the teachings, traditions and purposes of the founders of the college. If they cannot meet these qualifications, there is only one logical thing for them to do.

New Students for the New Year.—

Every parent, every friend of the Elon College, every alumnus, every friend of Christian education, should cooperate with the president and registrar of the college for a great student body next year. Depression does not militate against college education, for statistics show that there are more students in colleges and universities at the present time than there were during the time of prosperity. When people cannot earn much, when unemployment hinders people from using their time in helpful pursuits, they can better afford to use their time in better preparation for service when conditions become better. It is especially urgent that every friend of Elon College use his best influence to increase the patronage of the college for the next year. The college can easily provide for six hundred students with little increased cost and with double the income which is received from three hundred. Our equipment, buildings, laboratories and faculty are sufficient to give as good educational advantages as can be found in any college whose capacity is limited to six hundred, and our plant and physical equipment cannot be surpassed by many of our larger institutions. One can, with all good conscience, recommend Elon strongly to their friends. Our president is planning a number of improvements in the organization of the college for economy without loss to any department, but real gain in that the income of the college will be used to better advantage of the student body. The spirit of the present student body is enthusiastic for the new president. Friends of the college are multiplying fast in the field.

NOTES-PERSONALS

A man is poor, indeed, when he is so rich that he doesn't have a want.

One lawbreaker in the community will do more toward its corruption than all the original sin in town.

The wets want two things: Money and liquor. The brewers want the money, and the drinkers want the liquor.

Could you weight the least sin in the scales of eternity, you would fly from it as you would from a serpent. Look upon all sin as that which crucified the Saviour, and you will see it to be "exceedingly sinful."—*Spiritual Life*.

The Associate Editors are requested to make editorial contributions each week during Dr. Atkinson's absence. We need to keep the paper full of new material from our own people. The people enjoy reading the fine contributions of Dr. Staley, Rev. McCauley, Rev. Stanley Harrell, and others.

Ministers of the church will please report their work to the Acting Editor while Dr. Atkinson is recuperating in Florida. You will help the SUN, help your field, help the Acting Editor, and help the church-at-large. Don't be too modest. You are writing for others, and not to display yourselves. "Let your light so shine."

The pastors' notes are always read with interest because there is a human and personal touch which always creates interest. Give the church paper the interesting things that take place within your field of labor and make personal mention of the good things that any of the people of your church accomplish. Such reports make intensely interesting reading matter.

From a German source, *The Deutsche Zeitung* of Berlin, comes the report that the Soviet government has ordered all persons in Russia to hand over their Bibles and Prayer Books, to be converted into paper for journals and newspapers, owing to the crisis in the paper industry. Persons who retain Bibles will be punished for anti-revolutionary activity.—*Exchange*.

Contributions continue to come in for the college. Some send money, which is needed to meet debts that were made some time ago, but provisions for the boarding department of the college help to save money that can be applied to debts. If ministers would like to have a speaker for their churches to discuss the needs of the college, write to the president, and a speaker will be sent. Sometimes an outside speaker will create renewed interest. We must keep the college before the people in an instructive manner and by a conservative, sane presentation of the facts about the college, we shall prepare our people for a more liberal support as the need may arise.

Making the Constitution impotent by refusing appropriations to enforce Prohibition, as proposed by Representative James M. Beck, of Pennsylvania, in a radio address January 25th, is a revolutionary doctrine which we do not believe the responsible type of men and women who make up this Congress, or who make up any future Congress, will ever indorse. Nor do we believe that any President, or any man who can be elected President, ever would tolerate such nullification

of the Constitution. Mr. Beck's theory could be applied to any Federal law to which any serious objection is raised, and if a precedent were established of killing prohibition by such a method there would be an end of Constitutional government. Mr. Beck is enthusiastically described by his wet associates as "a great constitutional lawyer." We confidently believe that neither the Congress nor the country will follow a leadership that proposes to "scrap" an integral part of the Federal Constitution because elements in our national citizenship who fought its adoption object to its enforcement.

ORPHANAGE GIRL WINNER IN CONTEST.

The following item appeared recently in the Suffolk locals of one of the Eastern Virginia dailies:

"J. M. Darden, of this city, one of the strong supporters of Elon College Orphanage, has been notified of the success attained by Miss Ethel Boone, orphan girl, who has won in the American Legion contest in declaiming and debating over the students of the high school, and in the county contest. She will now compete in the district and if successful will be in line for State honors.

"The subject of the declamation is 'George Washington.' Miss Boone is a member of the Elon College singing class, and was heard in the songs and musical numbers given in Suffolk and vicinity recently.

"The Elon Orphanage is located in Alamance County, N. C. Numbers of Suffolk people, members of the Christian Church, are interested in it."

ALUMNI TO MEET.

The Elon College Alumni Club Banquet of Eastern Virginia, will meet Friday night, February 26, at 8:00 o'clock, in Fellowship Hall of the Suffolk Christian Church.

Dr. J. E. Rawles, of Suffolk, Va., is president. Letters have been sent out by the secretary, but it is impossible to secure the names and addresses of all.

Dr. L. E. Smith, president of Elon College, will be the speaker of the evening. Miss Mary Lee Williams, of Franklin, Va., will be toast-mistress, and there will be toasts and college songs and other features on the program.

THANKS!

I wish to extend my sincere appreciation to the members of the Holy Neck Sunday School, who were so kind in remembering by subscription to the SUN. I enjoy reading the SUN, and it is a great inspiration and comfort to me. During my eighteen years of affliction, I have found no other religious paper that I enjoy reading more, and may it continue to grow better and more far-reaching, until it finds its way into every home. I want to ask that these good people continue to pray for me.

J. T. Cross.

WORRY!

By RONALD G. MACINTYRE,

St. Andrew's College, The University, Sydney.

Jesus Christ is a Saviour to every part of life, and a Healer to every disease of the mind. If He had nothing to say to the careworn and anxious, a great field of human life would be an expanse of rank weeds. Will Christ pass on the sunny side of the road while you go slowly by in the deep shade? Impossible! He will stop and speak to you. Now what has He got to say?

Before listening to His cheery words, let us look at the crowds who walk in the gloom. One is anxious and worrying himself into sickness. Another is depressed about business and unfitting himself to discharge it. Another is fretting about

want of recognition. Another is worrying not over the things of today, but the possibilities of the morrow. And all this care and worry is not the monopoly of one class of society. The black-winged birds of care build on castle turrets as on thatched cottages. I have seen the lines of care write themselves deeper in the social circle of the manor than in the keeper's lodge.

Christ deals with worry in two ways: (1) He points out the uselessness of it. (2) He tells us how to escape it. It is useless. "Who, by taking thought, can add one cubit to his stature?" We are filled with foreboding about tomorrow. But we may not see tomorrow; and if we do, it may be a very different tomorrow from that which we so gloomily painted. The things we dread are more and worse than the things that happen. We never get strength for tomorrow's burdens. "As thy days so shall thy strength be." A wise man has said, "Our earliest duty is to cultivate the habit of not looking round the corner."

While we may speak of and gain assent to the uselessness and folly of worry, the advice, after all, does not amount to more than the vain counsel, "Don't worry." That is negative advice, good so far as it goes, but it does not carry us very far. Jesus is always positive. "Your Father who is in heaven careth for you." And God's care is not that of the nurse who dandles the child in her arms, or wheels it in a perambulator. I know we would like that, but we are not babes. God cares for us by giving us duties to discharge and kindness to do. That at least is how he has comforted me. We are all more or less egotists, and it is a subtle form of that disease to be self-centered in our sorrow. It was the saintly Keble who said, "When you find yourself overpressed by melancholy, the best way is to go out and find something kind to do to somebody else." That same advice was picturesquely put by another good man who said, "When I dig a man out of trouble, the hole which is left behind is the grave where I bury my own sorrow."

And, further, Jesus cures worry by changing the atmosphere in which life is lived. Indeed, that is the only complete cure. There are two atmospheres in which we can exist—the atmosphere of worry and the atmosphere of trust. Now Jesus cures care by changing the poisonous gas of worry to the free, bracing air of trust. The only thorough cure is unflinching faith in God—I had almost said a defiant faith in God, the faith that refuses to be beaten down whatsoever the adverse circumstances be. A faith that beats along the ground like a bird with a broken wing is no good in the crises of life. We must trust God in the darkness as in the light, in death as in life, with a perfect abandon of faith. Is that asking too much. Surely not if it is faith in God. If we cannot cast the anchor of our hope within the veil there is nowhere else to fix it, for all else is changeable. It is God or nothing. It is no use telling me that I don't understand. I do. I have faced the darkness and stumbled through the gloom, but the anchor held.

I sorrowed that the golden day was dead,
Its light no more the countryside adorning.
But whilst I grieved, behold the east was red
With morning.

I mourned because the daffodils were killed
By burning skies that burned my early posies.
But while for these I pined my hands were filled
With roses.

Half heart-broken, I bewailed the end
Of friendship than which none had once
Seemed nearer.
But while I wept, I found a closer friend
And dearer.

Thus I learned old pleasures are estranged
Only that something better may be given.
Until at last we find this earth exchanged
For heaven.

—From "Comfort and Courage," Hodder and Stoughton, in Wesleyan Methodist.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

PILGRIM CHURCH, Chattanooga, Tenn., Rev. C. Rexford Raymond, D. D., pastor, reports over \$750 contributed on apportionment and a total of \$1,156 for all local church and missionary benevolences.

REV. THOMAS H. DERRICK, formerly pastor at Orange City, Florida, has had a very serious operation at the Veterans' Hospital at Lake City, Florida. As we write, the report is that he is doing as well as could be expected. We are sure that he will be comforted and pleased to hear from his many friends as he has a long period of recuperation before him.

JACKSONVILLE, FLORIDA. The annual meeting of this church was a largely attended affair and the reports indicated progress through the year. It was especially interesting to hear that during 1931 all bills were paid and the contributions for benevolences were larger than in recent years. The Sunday School enrollment has increased from 155 to 280. Other reports indicated activity in all departments. The pastor is Dr. H. Samuel Fritsch.

THE ANNUITY FUND. Dr. Lewis T. Reed, secretary of the Annuity Fund, reports that the Fund has come through the year 1931 not only with unshaken strength, but also with largely increased assets and gratifying increase in membership and an ability to continue crediting interest earnings to our members at 5 per cent and allotting \$95 to the Expanded Plan members January 1, 1932, as a full share in the Pilgrim Memorial Fund Income.

REV. FREDERICK SHANNON, D. D., is another outstanding minister who has recently visited Florida. He is pastor of Central Church, Chicago, where he is in the succession of Dr. Gunsaulus and Newell Dwight Hillis. Dr. Gunsaulus preached the Baccalaureate sermon for the mid-year Commencement at the University of Florida. He visited other places, among them being West Palm Beach, where he called upon our pastor, Rev. Frank Atkinson.

REV. LEE VROOMAN, missionary of the American Board and Dean of International College, Smyrna, Turkey, made a tour of Florida, speaking in the Chain of Missionary Assemblies and also in several Congregational Churches of the State. Mr. Vrooman also attended two religious "House Parties" which were held at Gainesville for college students and resident of Gainesville, under the auspices of the First Century Christian Fellowship. This movement is one which originated in Oxford, England.

WEST PALM BEACH, Rev. Frank Atkinson, pastor, announces a class for the instruction of those children who desire to come into membership of the church. The announcement reads: "It is hoped to lead the children of our homes into fellowship with the church as the society of the friends of Jesus." This method of educational evangelism is highly recommended. At an evening service recently there were two addresses: "World Disarmament—An Impractical Dream," by Earnest Metcalf, and "World Disarmament—A Step in the Direction of Civilization," by Rabbi Carl Herman.

DR. S. PARKS CADMAN, pastor of Central Congregational Church, Brooklyn, our largest church in this country, made a recent visit to

Miami and Miami Beach. He delivered a lecture under the auspices of the Lions Club in the latter city and also spoke at a meeting of the ministers and their wives for the Miami District. Dr. King reports that he gave "A tremendous lecture, popular, witty, serious, in the interest of good will and peace." In addition to his regular preaching and lecturing, Dr. Cadman preaches over the radio every Sunday and furnishes the press with two thousand words a day. He is a busy man.

CRYSTAL SPRINGS, FLORIDA. This little church was built by the same pastor who built the Little Brown Church in the Wildwood. The people of this church have suffered under present conditions and haven't much to contribute. The pastor, Rev. George K. Goodwin, reports that when he read a letter from the superintendent expressing the hope for further contribution on the apportionment, one man said that after selling what he had to sell and paying all his bills for the year, he had \$2.00 left, and: "I will give that to show my appreciation to the superintendent who sent us our preacher." Of course, the superintendent was just the agent for the Extension Boards to make it possible for this church to have the preaching of a devoted Christian minister.

WINTER PARK, FLORIDA. The annual dinner and meeting of the First Congregational Church was held recently. One hundred and fifty were present and in some ways the meeting was the most significant held in years. The ladies of the church and congregation furnished the dinner. The tables were beautifully decorated and the food was abundant. The pastor presided and brief written reports of the year's work were made by the clerk, treasurer, trustees, Woman's Union, Sunday School, Christian Endeavor, music committee and organ committee. \$7,134.92 was raised for church expenses, and \$1,976.93 for benevolences. Total \$9,111.85. The Woman's Union raised over \$900.00. The Bible School is growing in spirit and numbers and the Christian Endeavor Society had a most encouraging report. Thirty-two new members were received into the church during the year—sixteen on confession.

ANNUAL MEETING AT DEMOREST.

On Wednesday, January 20th, there gathered in the parlors of the Demorest Union Church, a group of some eighty people, for the regular annual meeting. After the enjoyment of a corn-beef hash and bean supper, with all its fellowship, the annual meeting was called to order by the chairman of the Board of Trustees, Mr. Frank Morgan, who turned it over to the pastor. Mr. and Mrs. McClellan Hurd, of the Federated Auroro, Ohio, and Dr. F. P. Ensminger, Conference Superintendent of Kentucky, Tennessee and Alabama, were introduced as visiting Congregationalists. Dr. Daniel B. Atkinson, who was Associate Moderator of the General Council, and who presided so effectively over the deliberations which led to the consummation of the union between the Christians and Congregationalists, is happily no longer a visitor, but an honored member of the church. After prayer by Rev. C. Lisle Percy, associate pastor of the church, Mrs. Saford, only remaining charter member, was introduced.

Letters were then read from Rev. C. N. Queen, a former pastor, and Mrs. W. O. Phillips, a former pastor's wife. Then followed reports from Prof. E. C. Burrage, clerk; Mrs. D. B. Atkinson, Sunday School superintendent; Mrs. F. P. Ensminger, treasurer of the Ladies' Benevolent Society; Miss Ina Adams, president of the Y. P. S. C. E.; Miss Ethel Carpenter, superintendent of the Junior Y. P. S. C. E. Careful figures of church attendance, so careful that they have been forwarded by a national member of the committee on church attendance, to Roger W. Babson, show an increase of nearly one-third over the highest average of former years. From a financial point of view, it was deduced from the reports that the church, though far from being wildly prosperous, was not in debt in any large way, and was in a hopeful condition to go forward with sharpened scythe to the mowing of that which should feed the hopper for the new year's grinding. The spiritual overtone was that of activity—a low, pervasive harmony of life and health throughout the whole spiritual body.

The high point of the evening was reached with the "History of the Church for 1931," by Mrs. C. Lisle Percy, professor of Latin in Piedmont. This summary of the outstanding events of the year must have been of great interest.

EARLY GIVING.

The Church at Winter Park recently sent to the State Office a check for \$300.00 on the apportionment for 1932, having given their full apportionment of \$1,500.00 for the year 1931. This is a wonderful beginning and if more churches would start early and remit regularly, their apportionment giving would be happier and more generous. In addition it would greatly reduce the necessary borrowing of our Missionary Boards, thus saving them great expense in interest payments. We heartily commend this church and every church which begins its giving early in the year.

SAVED BY A SPIDER.

Little things sometimes accomplish great results. History furnishes many examples of this.

In one of his fables Aesop tells how a mouse once saved the life of a lion.

More wonderful still, and no fable, were the results of the work of one little spider.

A prince who had been defeated in battle, fled, and hid in a cave in the woods.

That night a spider wove its web across the mouth of the cave.

In the morning two soldiers from the enemy's camp, searching for the prince, passed the cave where the prince was hiding.

"Look," said one, "there is a cave. Perhaps the prince is in there."

"No, he cannot be," said the other, "for if he had gone in there, he would have brushed away the spider's web," and they went on their way.

So the spider saved the prince.—*Wings and Paws*.

THE LOVE OF CHRIST.

All that Jesus did for His Church was but the expansion and unfolding of His love. Traveling to Bethlehem, I see Love incarnate. Tracking His steps as He went about doing good, I see Love laboring. Visiting the houses of Bethany, I see Love sympathizing. Standing by the grave of Lazarus, I see Love weeping. At Gethsemane, I see Love sorrowing. Passing on to Calvary, I see Love suffering, bleeding, and dying. The whole scene of His life was but an unfolding of the deep, wonderful, and precious mystery of "Redeeming Love."—*McChylene*.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

IN FLORIDA.

(Editorial Correspondence.)

Orlando, Fla., Feb. 13, 1932.

The Associated Press carried this, a first paragraph, of a sad and tragic story:

"Paul Ellis, city editor of the Daytona Beach *News-Journal*, and former North Carolina newspaperman, wrote a story of his own suicide with meticulous care, left a note saying where his body would be found and then shot himself to death amid the lonely sand dunes near here."

The same account relates that the body was found where the note stated it would be, and furthermore, the same note stated that the suicide attributed his deed to ill health, "the futility of life," and he wished his body cremated. One wonders if the whole secret of this tragic, self-inflicted death is not told in the simple statement that "he was an atheist." If one believes that this life is all of it, and that there is no mind, superior to that of man, creating, guiding and ruling over all, why is life not futile, and all our human efforts vain and meaningless? If this life ends it all, then why should not one end all life when an ill-wind blows, or difficulties arise? Surely, the Bible is right and justified in saying "The fool hath said in his heart there is no God." Can anyone, but a fool, one who has fooled himself about all that is most potent and real and vital, say and believe such an absurd and unreasonable thing? As our old Harvard philosopher used to say, "Gentlemen, either you must believe that there is an intelligent Creator of this mar-

vellous, mysterious, and majestic universe, or, that this intricate, well-balanced, wonderfully poised universe created, and now controls, itself. No one but a fool, in the presence of such an alternative, would or could accept the latter." Which reminds one that one of your (so-called) religious weeklies is running a symposium on the topic, "Is There a God?" Some affirming, others denying. Now, isn't that a nice dish to put before the king? Or its readers? That question was forever settled, and in the finest and most convincing manner, in the opening verse of the first chapter of Genesis. "In the beginning God." That is sufficient. Otherwise, there isn't any significance in anything. You can't argue it. There is no logic or language sufficient to prove it. For the simple reason that it is stronger, more positive, more fixed and steadfast than any logic or language known to man. In the beginning, God. Postulate that undelying and undebatable fact, and you get somewhere. Without that, neither logic nor language nor learning can carry one to any firm footing or standing ground. That fact undergirds the universe, and all safe, sound reasoning—life, labor, love, conduct, in this universe. Destroy that, and belief in that fundamental truth, and your universe of belief, life, love, labor—it all becomes futile. With a firm, fixed faith in God as the Intelligent and Beneficent Creator and Ruler of this universe one has a foundation to stand and build on, and without such a foundation one is on sand indeed, and life has no content.

Some things are fundamental and essential to human well-being. An unshaken belief in God, a faith whose foundation is in Him, is one of them.

Speaking of essentials, a recent writer points out that we Americans are not very discriminating in the matter of essentials and non-essentials. He says that the automobile is not an essential of life, but it seems to be, and maybe it is, to American life. For we have more automobiles than we have bathrooms; every day more of us use a car than use a toothbrush; that there are more automobiles than telephones; that the most beautiful, as well as the most expensive thing many of us possess, is an automobile. Which reminds one of a story Hon. A. J. Maxwell, candidate for Governor of North Carolina, is telling. A man from "Down East" (the speaker was relating this in the West), was telling recently of the pitiable financial plight in which he was. "I have placed my children in an orphanage, and since I was unable to support her, I have carried my wife back to her father's. If matters get any worse with me, my next move will be to get rid of my automobile." That man is not alone in his thinking, even if he is in his social and financial planning.

Florida feels that it is coming in for more than its share of hard times. There are not as many tourists here as in previous years, and so not as many automobiles, and so not as much gasoline is being consumed. A drop off in revenue from that source, Florida has a 7-cent gasoline tax on gas. And then the hotels are by no means full—some of them empty. The chief industry of Florida, if memory of figures serves me correctly, is the tourist industry. If the folks don't come here in winter, even if the winter is mild elsewhere, well, that is just too bad. Then, we believe, the citrus fruit industry comes second. And old man "General Depression" has almost squeezed the life, and all the juice, out of grapefruit and oranges—grapefruit in particular. By the way, you can buy grapefruit per dozen or per hundred dozen here much cheaper than we can buy the same number of oranges. I saw on a fancy, high-priced fruit stand here "Oranges, 10 for 25c; grapefruit, 13 for 25c." Maybe people

have found out that there is more strength and nourishment in an orange, though small, than in a grapefruit, though large.

The past week has been unusually warm here, the temperature hanging on to 80 and above. So to do the unusual, and undesirable, this writer, from over-sunning, or over-eating, or under-exercising, either all three or neither, "caught" a deep cold, and enjoyed the comfort of his bed, quiet of his room, and solitary meals for a day or two.

Dr. Jno. R. Mott, world figure and Christian leader, is here at the Sanatorium, resting, recuperating, nursing tired nerves back to normalcy. Being told, on his inquiry, about our great strain and need for Elon and our missionary work: "Every very worthy work and institution, the best and most worthy, seems to have come to a time of testing and trial," said he. Our very souls seem to be on trial. But after all, the soul of a man is his chief asset, and not what we may possess, or think we possess. Ex-President Coolidge, in a recent paragraph, said: "The development of the real character of men and women can go on in bad times as well as in good times. After all, that is the important thing." If these hard times try and test our souls and we show the stuff that is in us by remaining true to God, and to that which is best and noblest in life, then these bad times will turn out to be, after all, our best times.

J. O. A.

ALCOHOL.

Dr. J. E. Rawls, President of Lakeview Hospital, Suffolk, Va., and a prominent and useful man in the medical profession and the church, as a deacon and Sunday School teacher, spoke, by request, to adult classes in the First Baptist Church last Sunday, on "The Use of Alcohol." I am taking the liberty to quote some parts of that address for this editorial. Dr. Rawls said:

"It has only three uses in the medical profession—as a preservative agent of pharmaceutical products, in patent medicines and in vegetable medical products. Alcohol is added to these, because alcohol preserves the vegetable products as salt preserves meat.

"The second use is an antiseptic. The surgeon sterilizes his hands, which are swarming with living organisms, with alcohol, before an operation, to kill these organisms.

"The third use is to preserve pathological, or dead, specimens.

"Alcohol is a life destroyer and a habit-forming poison.

"It is as deceptive as sin, and a person who argues for alcohol is to be pitied rather than rebuked, for he is deceived."

Alcohol is lawless—we know that from our wide experience, and the headlines in the papers. Law and alcohol are incompatible. As "the wages of sin is death," so the use of alcohol is death. He recited some of the evil effects upon the human body, and said that its effect upon the mind was worse. "There should be no compromise with alcohol."

I have given extracts from Dr. Rawl's address because it contains facts which all church members should know. What this present age needs is the simple truth about alcohol as a real basis for a sound Christian judgment for an opinion upon the Eighteenth Amendment as the correct expression of Prohibition. Temperance in all things is scriptural and should be understood and obeyed by all true church members. Much that is spoken and written on the subject of temperance and Prohibition is ignorance expressing appetite and greed.

W. W. S.

"IF."

The word "If" covers a great deal. It is a mighty word in the field of excuses. It is a help in time of need. Just at this time it can be one of the greatest forces to help American people of any word in the English language.

If any citizen in America is in doubt about the prohibition conditions, let him avail himself of the opportunity of hearing the group of speakers who are campaigning the United States under the auspices of the Allied Forces for Prohibition. If anyone doubts the conditions of the present as compared with the old saloon days, let him hear them.

If any man think there are justifiable grounds for abolishing the Eighteenth Amendment, let him hear Col. Raymond Robbins on the subject: "Shall the Eighteenth Amendment be Repealed?"

If anyone doubts the comparison of the economical conditions now as to what they were before the Eighteenth Amendment was passed, let him hear Dr. Daniel A. Poling.

If anyone has been persuaded by the wet press that conditions among the young people are worse as to drinking, than they were formerly, let him listen to the facts of Dr. Poling's address.

If any man, regardless of how wet or how smart he may be, thinks he can show justifiable reasons for wanting the open saloon, let him produce his arguments in an open and square manner.

If you have not already heard these speakers and learned at first-hand what the facts are, you should do so. They are going to the strategic points in every State throughout the Union. In fact, they are going to put on this campaign in 261 cities in the United States, thereby making it accessible to most of the citizens of the United States. Hear ye them.

J. E. McC.

GEORGE WASHINGTON.

(Some Personal Characteristics.)

By H. H. SMITH.

It is said that the sight of Phillips Brooks on the streets of Boston dispelled the gloom of a dark, dreary morning. When Stanley found Livingstone, who had been lost to the outside world for two or three years, he tells us that he instinctively removed his hat as he spoke to him, for he felt that he was in the presence of a great soul. The personality of a great man is irrepressible. William Roscoe Thayer, describing Washington's personal appearance and bearing at the beginning of the Revolutionary War, closed with these words: "Most men, after they had been with him a while, felt the sense of his majesty grow upon them, a sense that he was made of common flesh like them, but of something uncommon besides, something very high and very precious."

Woodrow Wilson's description of Washington at the same period of his life, accords with that of Thayer:

"That noble figure drew all eyes to it; that mein as if the man were a prince; that sincere and open countenance, which every man could see was lighted by a good conscience; that cordial ease in salute, as of a man who felt himself brother to his friends. There was something about Washington that quickened the pulses of a crowd at the same time that it awed them; that drew tears which were a sort of voice of worship. Children desired sight of him, and men felt lifted after he had passed."

Such a description of the man prepares us to understand the following incident when he took command of the army: "He reached Cambridge on the 2nd of July, and bore himself with so straightforward and engaging a courtesy in taking command that the officers he superseded could not but like him; jealousy was disarmed."

His acceptance of the commission of commander-in-chief of the armies of the Revolution showed a "mixture of modesty and pride that made men love and honor him." In a letter to his wife, he wrote: "You may believe me, my dear Patsy, when I assure you in the most solemn manner, that, so far from seeking this appointment, I have used every endeavor in my power to avoid it, not only from my unwillingness to part from you and the family, but from a consciousness of its being a trust too great for my capacity. . . . But, as it has been a kind of destiny that has thrown me upon this service, I shall hope that my undertaking it is designed to answer some good purpose. It was utterly out of my power to refuse this appointment, without exposing my character to such censures as would have reflected dishonor upon myself, but given pain to my friends."

He spoke in the same tone to the Congress, and, in closing, said: "As to pay, sir, I beg leave to assure the Congress that, as no pecuniary consideration could have tempted me to accept this arduous employment at the expense of my domestic ease and happiness, I do not wish to make any profit from it. I will keep an exact account of my expenses. These, I doubt not, they will discharge, and that is all I desire."

Washington's sincere patriotism and his conduct of the war so impressed his countrymen that, only six months before his death, "when the clouds of war again seemed to be gathering," the Secretary of War appealed to him in these words: "You see how the storm thickens, and that our vessel will soon require its ancient pilot. Will you—may we flatter ourselves, that in a crisis so awful and important, you will accept the command of all our armies? I hope you will, because you alone can unite all hearts and all hands, if it is possible that they can be united." His reply to President Adams was: "As my whole life has been dedicated to my country in one shape or another, for the poor remains of it, it is not an object to contend for ease and quiet, when all that is valuable is at stake, further than to be satisfied that the sacrifice I should make of these is acceptable and desired by my country."

The best men have their traducers, and Washington was no exception. Happy the man who can meet his adversaries with such words as Washington met his: "But in what will this abuse terminate? For the result, as it respects myself, I care not; for I have a consolation within that no earthly efforts can deprive me of, and that is that neither ambition nor interested motives have influenced my conduct. The arrows of malevolence, therefore, however barbed and well-pointed, never can reach the most vulnerable part of me; though, whilst I am up as a mark, they will be continually aimed."

Henry Cabot Lodge says that Washington's "character has been exalted at the expense of his intellect, and his goodness has been so much insisted upon, both by admirers and critics, that we are in danger of forgetting that he had a great mind as well as high moral worth. . . . He never exerted himself to say brilliant and striking things. He never talked or acted with an eye to dramatic effect, and this is one reason for the notion that he was dull and dry."

Washington was not cold and unapproachable, as some have imagined. Lodge relates this incident: As a clergyman approached Washington, hat in hand, Washington said: "Put on your hat, parson, and I will shake hands with you." "I cannot wear my hat in your presence, general," he replied, "when I think of what you have done for this country." "You did as much as I." "No, no," protested the parson. "Yes," said Washington, "you did what you could, and I have done

no more." "A gracious, kindly courtesy, and not without the salt of wit," remarks Lodge.

Washington's self-effacement was one of his most admirable traits of character. As his biographer says: "There is not a line in all of his writings which even suggests that he ever envied any man. So long as the work in hand was done, he cared not who had the glory, and he was perfectly magnanimous and perfectly at ease about his own reputation."

President Butler, of Columbia University, says: "Washington's military genius and his modest and unselfish skill in dealing with men and their meaner passions, his tried and tested sagacity, his poise, and above all, his complete self-effacement, excited the wonder of the world as they compel a world's admiration." Dr. Butler further says: "He was a real person, with the ordinary human passions and limitations, but so well balanced was his character, so well ordered his temperament, and so well disciplined his mind that he made of the ordinary human material a product that is perhaps without an equal in history."

Washington's religion was to show justice and mercy in all his dealings with his fellowman, and humbly trust in a gracious Providence that governs the world.

Ashland, Va.

WAR IN THE FAR EAST.

There might be less concern about the war of Japan on China if indeed we could consider China and Japan far away from us. We have been saying that science, invention, missions and commerce have made the world simply one great neighborhood. While that is so we have not succeeded in imparting the neighborhood spirit, which makes disturbances in one part of the world the concern of every other part.

No one can prophesy how far the present flare-up will spread, but we do not believe there is a will to war among most of the nations at present. Japan has been burning with it ever since she won her fight with Russia in 1904. She sent her young men to be trained chiefly in Germany, and the military dream was at the height of its pride and ambition there at the time. The conduct of the Japanese in the present conflict is a reproduction of Potsdam in 1914. It is "the scrap of paper" philosophy revived and in action again. It is plainly a war of aggression and wholly at variance with the better and kindlier day that seemed to be dawning on mankind.

It seems to us that Japan is acting in defiance of all the other nations and in the long run it can result in nothing but disaster to her. She will likely find when this trouble is over that she will have bills which will grind her population down for years to come and she will have to build up in the minds of the Western nations the respect she has destroyed by her cunningly planned coup and it will not be a very easy thing to accomplish.

This attack upon China may be regarded as still being a part of the World War. The Western nations have been contending over reparations, and one or two other peoples besides Japan seem to have had the attitude of watching for a chance to leap.

We are all on our mettle, by which we mean our wisdom and patience will be tested and the destiny of the peoples may again be in the balance. We expect the views of Christian civilization to prevail. Alas, that Christian civilization is not yet wholly Christian. It is the part of us all to think and pray, and not to lose heart that the pace of peace seems so slow and halting.—*Editorial in Christian Evangelist.*

CONTRIBUTIONS

SUFFOLK LETTER.

The Woman's Home and Foreign Missionary Society of the Suffolk Christian Church, celebrated its twentieth anniversary on Monday night, February 8, 1932. The Society was organized on February 19, 1912, with *one hundred* members, and now has *one hundred and forty-seven* members.

This Society has been very active during its twenty years of service and its history shows what can be done by many workers in cooperation and counting small gifts from individuals. It is not the great gifts of a few individuals that carry the work of the Kingdom forward, but the small gifts of the millions, whose names are never in print or public notice. By regular monthly meetings, prayer, and systematic contributions, this Society has written a good chapter in Missionary history.

The Society has had only three treasurers: Miss Bessie Norfleet, three years. She passed away January 31, 1915, and she had collected \$485.78. Mrs. C. B. Duke, fifteen years, who collected \$12,544.12. Mrs. M. F. Hall has held this office for two years, and has collected \$1,139.48. The total received during the twenty years is \$15,183.84, an average of \$759.13 per year. The money received and used for Missions was only a small fraction of the value of the Society's work in the Mission service. The study of Mission books, the enthusiasm created by meeting together, the increase of missionary knowledge and the spiritual satisfaction in doing the work, have added to the strength and usefulness of the Society in a way that words and figures cannot express. The President is Mrs. J. P. Hancock, Mrs. C. C. Rawles acting in her absence on account of sickness; Secretary, Mrs. O. L. Taylor; Treasurer, Mrs. M. F. Hall.

At the anniversary celebration devotionals were conducted by Mrs. W. H. Yates, her subject being "The Changing World," and after the devotionals a pageant, "The Changing World," was presented. Those taking part were: "The World," Mrs. J. C. Philhower; "Brotherhood," Miss Susie Powell; "The Church," Miss Gladys Yates; "Porto Rico," Mrs. Dewey Harrell; "India," Mrs. George Earl Rogers; "America," Miss Evelyn Yates. A male trio rendered selections at intervals during the progress of the pageant. This trio was composed of Dr. I. W. Johnson, Mr. Arthur Herrick, and Mr. Edwin Richardson, with Mrs. I. W. Johnson presiding at the piano. All the parts in the pageant were well rendered and the music was appropriate and inspiring. The lesson from the pageant was the climax of the evening, and the large attendance enjoyed every minute and every act, and the music.

It seems that women take more interest in Missions and are more willing to unite their efforts and their money in the service of Missions than men. The contrast between religious meetings and purely social meetings is great, in favor of religious meetings for real enjoyment, that it would profit those who devote their time, talents and money to parties, to divert their energies and influences for a time to religious meetings and lessons for life. There is nothing more satisfactory than having rendered service for God and humanity; and Missions is one field in which we can carry out the will and direction of Jesus, the Great Missionary.

W. W. STALEY.

ALABAMA LETTER.

Dear CHRISTIAN SUN.—As it has been some time since I have written anything from my field of labor, I will give just a sketch of my work.

I am of the opinion that our rural churches, in this country, are feeling the effects of the depression more keenly than anyone else. All church interest of a financial character has been very much retarded, and almost all country churches have had to retrench in their programs. And as we approach the close of the winter term, the depression still continues. Many people in the Southland are out of work, and with no homes and no provision for them, and seemingly no better conditions in prospect. This makes our country church work exceedingly hard, and while this is all true, these very people are in need of just such blessings as the church and the Gospel can give. I am trusting that the spiritual needs of God's children shall be provided for.

I am praying that in this time of worry and privation, the minds of the people may be turned to God in faithful prayer. He is Master of the situation; He is not bankrupt; He is able to supply our needs, and through His son to richly bless all who will trust Him.

It is a time of testing for the humble pastor, and a time of testing for the loyal church member. We who are pastors must give our best, and do our best for the church now. Surely, we will not give, or do, less than that. And, surely, the loyal members will divide with these workmen of God their living. Many people who have supported the church in liberal fashion, have nothing to give, of a material kind, but all can give of their prayers and their presence at the house of God. And most kindly hearts can divide their living with the laborers in the Kingdom, and we will all share together in the depression.

We have a revival planned to begin in Roanoke next Sunday. Rev. Dr. Coale, of California, is to do the preaching. Our local singers, led by Rev. C. B. Holder, of the Disciples' Church, will have charge of the singing. Every detail of the meeting is being looked after with care. This is a Statewide interdenominational movement, in which our churches are cooperating most beautifully.

More than 100 women met recently in cottage prayer meetings in the town. These cottage meetings will continue during the revival, which will continue for two weeks. I am expecting the results to be commensurate with our needs, and if they should be, it will be great. There is much to do and much suffering among our people, and many souls to be saved, and I pray that much good may be accomplished.

G. D. HUNT.

PIEDMONT LETTER.

The annual meeting of the Union Church in Demorest was a very delightful occasion. It had the merit of being carefully planned beforehand. The dining-room was made cheerful and attractive by decorations, including many flowers. At six in the evening the members gathered around the tables and enjoyed their dinner together.

After dinner Pastor Mowbray was elected moderator. Brief reports were received from all departments. A unique feature of the program was the history of the year's activities. Mrs. Mabel C. Percy gave a bright, breezy review of the chief events of the year. It was an inspiring resume of what the church accomplished the past year and will be kept with the permanent records. This

is a leading feature of the annual meeting and may well be practiced by all churches.

The State College Association of Georgia was held this year at Atlanta. Dean J. C. Rogers of Piedmont, was the president. Reports indicate that it was a lively session and some fine addresses were given. One of the speakers was Dr. Archie M. Palmer, of New York City, associate secretary of the Association of American Colleges.

Dr. Palmer came to Piedmont for the weekend, and delighted the college faculty and students with a number of scholarly addresses. He spoke at vespers on Sunday and discussed the subject, "Who Should Go to College?" He was the speaker at chapel on Monday, and in the afternoon Dean Rogers was host to the faculty and friends in honor of Dr. Palmer.

Dr. James H. Simmons of Brenau College, was the speaker at vespers February 7th. His subject was the "Dust-Covered Bible." Dr. Simmons thinks that the Bible is a neglected and misunderstood Book. "The Bible is not to be covered, but to be discovered." And he gave some of his own discoveries of Biblical teaching as an example.

Two recent chapel speakers were Chaplain Axtell and Prof. W. Baxter Smith, of the college faculty. Chaplain Axtell discussed the war situation in the Orient, and Prof. Smith described some of the wonders of the starry skies. Education, international problems, and astronomy, subjects of recent chapel addresses, indicate the wide range of interests presented at Piedmont chapels.

D. B. ATKINSON.

ROANOKE, ALA.

I thought you might be interested to know something of our Fifth Sunday meeting. We met with the First Christian Church, Roanoke, January 31st. There were seven ministers present and nine churches represented, with about thirty delegates.

Bro. V. E. Kitchens, vice-president, presided, in the absence of the president, Bro. O. O. Mitchell. The program, from start to finish, was intelligently carried out. Bro. L. H. Huey discussed "The Importance of Regular Church Attendance." Bro. Huey is an active layman and a successful business man.

Prof. Eugene Causy gave us an able address on "Developing the Talent of Youth Through the Christian Endeavor." Prof. Causy is an active layman of Pleasant Grove and is teaching in the consolidated school there. Mrs. V. L. Carter, of Wadley, gave an inspirational message on "Winning Souls to Christ Through the Sunday School."

Dr. Frank E. Jenkins spoke on "The Opportunity and Responsibility of the Church in the Present Crisis." We have never heard anything on this subject to equal it. I fear we have not yet realized the greatness of this great man of God.

We adjourned and had lunch together in the basement of the church, after which we resumed work where we left off. Bro. G. W. Huey and Rev. A. H. Sheppard discussed "Financing the Church Under Present Depression." They made us feel that financing the church is a small thing if we undertake the Bible way.

Miss Verlie Barnett and Rev. G. S. Hunt discussed "Understanding Youth," in a very intelligent way, both having been called upon without any preparation.

Prof. W. C. Edge and Rev. J. H. Dollar discussed "Greater Reverence for the House of God," which caused us to feel the very presence of God with us.

Rock Stand Church invited the next session of this body to meet with them on the Fifth

We can do it (evangelize the world) and we will.—Samuel Capin.

Sunday in July. We will have no meeting the Fifth Sunday in May, because of commencement at Southern Union College.

We are greatly encouraged in a time like this and feel that in the near future the church is going to wake up to a realization of its duty and become willing to make the necessary sacrifice to lead the world to victory.

G. H. VEAZEY, Sec'y.

MORALS, MANNERS, AND MOVIES.

A pastor of one of our larger cities undertakes to inform the public each week in his radio addresses as to what moving picture theaters are putting on good programs for the week, and to urge Christian people to attend what he believes are the good shows. He states that the morals and manners of the movies will be the standard of the morals and manners of our country in the years to come. He attends what he thinks are the good shows, we do not go to any; but the theaters are crowded with people, young and old, regardless of what either of us may say. It seems to us that the work of trying to select something harmless in the movies would be much like a daily pawing over of the garbage can for a crust of bread or a piece of meat to make it worth while for people who are all out for God and making every effort to get to heaven.

But is it a fact that the movies are setting the standards of America in its moral and social ideals? Then God pity us all and God help us! Evil days are before us.

An article in the January issue of the *Federal Council Bulletin* on this subject records the results of some research on this line among High School pupils by a student working for his Master's degree in the University of Southern California. He says, "The majority of the students recognize a conflict between the ideals of the home, school and church and those of the movies. The things most often named as in conflict are drinking, murder, fighting and gangster and bedroom scenes. The conclusion of the study is that the effect of the movie upon personality is subtle and indirect. A picture speaks the universal language of the mind, and makes an impression at once in the nerve cells of the brain. Later the impression made can be observed in changed attitudes and actions. If the personality is unified by wholesome ideals and balanced by many interests it will be safeguarded and not be so deeply affected."

Which is to say that such scenes as are described—liquor drinking, murder, gangdom and social vice—are on hand in the movies, and it is only where the young people who witness them have enough of an antidote from other sources that they withstand the immorality poured into their minds.

Mr. Roger Babson, of the Babson Statistical Agency, blames the moving pictures for a greater part of the crime wave sweeping over the country. He is quoted as saying:

"Why we American people will continue to spend thousands of millions on schools and teachers to train the children of our cities and then permit a bunch of irresponsible men to exhibit each night crime-breeding pictures within the shadow of the school building just to make a few dollars is beyond my comprehension. Such pictures in one night uproot all the good seed which schools can plant in a month. It is exactly like appropriating money for a fire department and then permitting any one to set buildings on fire just to collect the insurance.

"Such studies as I have made lead directly to the movies as the basic cause of the crime wave of today. Furthermore, when one considers that ten million people (largely young people) in the

United States alone attend the movies every week, their tremendous influence in all ways must be admitted. In view of statements by psychologists that impressions through the eye are very much more powerful than those which come through the ear, it is evident that the movies are the greatest force today in molding character for good or evil. In fact, I sent a questionnaire to the school principals of New England asking which of the following had the greatest influence in molding the character of our young people today—the school, the church, or the home—and 70 per cent scratched off all three and replied: 'The movies.'"

—The Wesleyan Methodist.

TRESPASSING ON RAILROADS MOST HAZARDOUS PRACTICE.

Trespassing on the tracks and trains of railroads is again revealed as a most hazardous practice in a bulletin of the Safety Bureau of the Southern Railway System, showing that during the year 1931 casualties to trespassers on the property of the Southern included 146 killed and 201 injured, and that during the ten-year period,

1922-1931, they reached the total of 1,402 killed and 1,684 injured.

Trespassing on tracks of the Southern accounted for 105 deaths and 93 injuries during 1931, while trespassing on trains accounted for the remaining 41 deaths and 108 injuries. The total number of deaths is only one below the number killed in 1930 and is higher than the ten-year average of 140.2. The constancy of the hazard is shown by the fact that during the ten-year period the smallest number of deaths was 129 in 1922, and the largest 154 in 1923.

The number of trespassers injured in 1931 was 20 above the previous high record for the ten-year period of 181 in 1929 and 22 above the 179 injured in 1930. The smallest number of injuries was 133 in 1927.

"It is the same old story of trespassers walking or sleeping on or alongside of the tracks or of attempting to get on or falling from moving trains," says the bulletin.

If you persist in playing with a pretty fire, don't squeal if you get burned by a beautiful flame.

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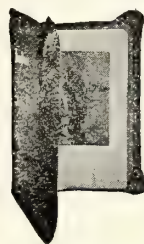
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a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

to Mercy and truth
gather: righteousness
kissed each other.
xx Truth shall spring

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better

a Gen. 15. 1.
b Ps. 56. 1.
c 1 Cor. 13. 1.
d or, all

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Lord teach us to pray. Teach us the language of prayer, but more, Jesus' spirit of prayer; his compassion, his love for a world that is blackened and sickened by selfishness and sedition. Show us the world's helplessness, its hopelessness, unless prayer shall completely cleanse and cure. All barriers burned away, daily bring us, O Lord, our Saviour, our Guide to the garden of prayer, prostrate, surrendered, forgetful of all else but God, possessed of Him, beseeching Him to empower the church and to lift from millions the pall of impending eternal darkness. All for Jesus sake. *Amen.* L.

AN INTERESTING LETTER FROM JAPAN.

(Our beloved friend and veteran missionary, Dr. A. D. Woodworth, writes the Editor a personal letter about many things and then closes with an insight into the Japanese-Chinese situation that we have not found elsewhere. *SUN* readers will get some first-hand information in this letter that is exceedingly interesting and helpful.—J. O. A.)

26 Kasumi Cho, Azabu, Tokio,
January 8, 1932.

Dr. J. O. Atkinson,
Elon College, N. C.
Dear Dr. J. O.:

Your very welcome letter came this morning and was deeply appreciated, as your letters always are.

It may be well for me to tell you about things I know a little about. A short time ago we had a letter from Boston, telling us that we can stay in Japan as long as we like, without asking the Board, from year to year, for permission to do so. They tell us that the year-to-year request is for the active missionaries who have reached the advanced age of seventy. But we are cautioned not to stay so long as to interfere with the work of the active missionaries by our extreme age and feebleness. On the top of this the heads of the schools where I teach tell me that they want me to teach another year, which I am starting in to do today. In the M. E. school it may be that the brethren are glad to have my services gratis since recent reports show that that great church has fallen behind in its mission gifts the past year by more than a million dollars. We used to think the M. E. Church was strong enough to do anything. But it seems to have its weak points like all other churches, though it would be better for all of us if the M. E. Church would set us a better example by not falling behind.

Well, what about Manchuria, anyway? In Japan, while the missionaries do not approve of all the things the Japanese army has done, we think Japan has a grievance. The Japanese have suffered many insults at the hands of the Chinese. The patience of Japan in dealing with them seems to have led the Chinese to think they could make further aggressions with impunity, such as the attempt to blow up a railway bridge and to murder a Japanese army officer. Japan once gained Manchuria in a war with China, but Russia, Germany and France would not permit her to keep it. Three years later Russia took possession and this led to the war with Russia, and Japan won it again. Then, strange to say, Japan restored the country to China, only reserving certain rights by treaty. These rights the Chinese seem to

think they can ignore with impunity, and have so acted. Japan has a railroad running through the province, and has had soldiers there to protect it. These men have made the country safe from bandits and the irregularities from which the other provinces have always suffered. The result has been that the Chinese, who were five millions at the beginning of Japan's occupancy, have increased to thirty millions. Moreover, the Japanese have invested, through their government, or through the investments of her people, more than a billion dollars there. At the present stage of the game it is easy to offer wholesale criticisms of Japan but I have seen no criticism of the Chinese. If the Chinese had been victorious in the times when the Japanese soldiers and the Chinese clashed, there would have been no appeal to the League of Nations to help them out. When it comes to a show-down, I suppose the Japanese can lick the Chinese to a frazzle, but whether there is any profit in it is another question. In times past 43 per cent of Japan's foreign trade has been with China. The present conflict will undoubtedly sow a crop of hatreds which will not be eradicated in a hundred years. The losses, too, which Japan will suffer from the boycotts will be many times the value of Japan's investments. So, it might be better for Japan to give up all her rights in Manchuria than to keep up the conflict. However, there are in Japan a good many who like to stand on their dignity, and who are always ringing the changes on the bushido spirit, and think the present occasion is a good time to show it off. So you see that in my opinion, it will be a losing game to Japan whether she wins or loses. But this, you know, has always been the result of the wars—great losses to all concerned.

Now, lest you get a case of mental dyspepsia because of the exceeding length of my letter, I think I had better ring off for this time.

We are always remembering the needs and difficulties of our brethren in the home-land when we pray.

Sincerely, your brother,
A. D. WOODWORTH.

MISSIONARY OFFERING.

WEEK ENDING FEBRUARY 13, 1932.

Sunday Schools.

Previously acknowledged	\$ 1,594.91
Oakland, Suffolk, Va.	3.00
Suffolk, Va.	25.00
Long's Chapel, Mebane, N. C.	1.29
Pleasant Ridge, Guilford College, N. C.	.69
Willing Workers' Sunday School Class, Rose Hill, Columbus, Ga.	3.00
Noon Day, Wedowee, Ala.	1.05
Noon Day C. E. Society, Wedowee, Ala.	.45
Bethlehem (Nansemond), Suffolk, Va.	3.41
Lanett, Ala.	4.00
Newport, Stanley, Va.	1.30
Smithwood, Liberty, N. C.	.78
Shiloh, Moffitt, N. C.	1.00
South Norfolk, Va.	7.73
Burton's Grove, Wakefield, Va.	5.89
Winchester, Va.	4.53
Linville, Va.	5.83
Total	\$ 1,663.86

Individual and Church Offerings.

Previously acknowledged	\$ 819.22
Mrs. H. T. Johnson, Morrisville, N. C.	1.00
Mrs. Nannie Hawkins, Cedar Grove, N. C.	.50

Lewis H. Holt, Graham, N. C.	1.00
Mrs. E. W. Butler, Thorsby, Ala.	1.00
Walton Brill, Hook's Mills, W. Va.	5.00
Mr. and Mrs. E. A. Shepherd, White Hall, Ga.	2.00
Miss Lillian Johnson, Coats, N. C.	4.00
Total	\$ 833.72

Dollar-a-Month Club.

Previously acknowledged	\$ 136.75
Mr. and Mrs. Floyd H. Dunn, Lynchburg, Va.	2.00
Mrs. E. D. Midyette, Norfolk, Va. (Chris- temple)	1.00
Miss Irene Headley, Winchester, Va. (Win- chester Church)	1.00
Total	\$ 140.75

Summary.

Previously acknowledged	\$ 8,845.87
Sunday Schools, regular, February 13, 1932	68.95
Individual and church offerings, February 13, 1932	14.50
Dollar-a-Month Club, February 13, 1932..	4.00
Total to date	\$ 8,933.32

J. O. ATKINSON, *Sec'y.*

DRIVE FOR DRY DIMES FORGES AHEAD.

With 285,000 dimes received in its "Dry Dimes Will Beat Wet Dollars" campaign, the National Prohibition Board of Strategy reports a widening interest as reflected in continued contributions and in orders for coin cards in which the dimes are sent to the Board.

The great victory won by the Drys in the United States Senate on January 21st, when the wet move for State referenda was decisively defeated, 55 to 15, has stimulated the drys everywhere to increased activity in behalf of our cause.

From Alaska come 543 dimes as a contribution through the Alaska W. C. T. U., and a statement by its president, Mrs. Margaret Harris, that "because we have no vote in the coming contest for President, we are turning this money to you to expend for the education of those who do vote."

From Mexico come dimes from Americans there who want prohibition maintained in the United States, and from Canada unsolicited dimes have come to uphold prohibition. Every State in the Union has been represented and almost every town in them, in response to the dimes campaign.

The fund being raised is and will be used by the Board in its allotted task of working for dry candidates and dry planks in all political parties. Dimes have come from members of every party and of every religious group as well as from those not identified with any organization.

Ten dimes came from ten printers on a leading wet newspaper who said they wanted it known that many Union workers do not favor repeal or modification of the prohibition laws.

From Homes for the Aged, from persons struggling with acute economic problems, from millionaires, from doctors, lawyers and other professional persons, from youth, and from a great variety of other donors the dimes have come.

"I am not a citizen, but a resident of the United States," one woman writes, "but I have three children." She sent dimes from all of them to help uphold prohibition.

The coin cards and return envelopes are sent free by the Board in lots of 25 or more to any individual, or group, able to distribute them among friends and prospective contributors. The address is National Prohibition Board of Strategy, 1138-1142 National Press Building, Washington, D. C.

LOWERED MORAL STANDARDS A CHALLENGE TO THE MISSIONARY.

REV. M. A. COOPER,

West End Baptist Church, Atlanta, Ga.

There are many perils that beset us today, but there is none more insidious than the perils of lowered moral standards. It is one of the ominous clouds on the horizon of our national life. It is plainly evident to the most casual observer that we are living in a lax, easy-going, careless, flippant and cynical age. Good and evil are regarded as pretty much alike. They tell us that evil is only good in the making, "one of the growing pains of virtue." We are so mixing colors that it is difficult to distinguish black from white. What is right and what is wrong? Many would say that conduct, after all, is just "a set of nervous reactions induced by various forms of external stimulus."

The enemy is threatening to come in like a flood, and the missionary must hold up the standard of righteousness. Our country needs a revival of the moral imperative. We are losing the clarity and purity of moral judgment. This is the day when the jails are full and when the officers of the law must work day and night to overtake the criminals. Crime is on the increase. The cost of crime to our own country has been estimated at half a billion dollars annually. Forgery, fraud, embezzlement, gambling, intemperance and impurity are rife in the land. The institution of marriage is crumbling, and divorce is easy. Our literature is being poisoned, the home is being threatened and moral sanctions have about reached the vanishing point. Our violation of all laws is shameful. There is an inclination to resent all discipline and authority. Great multitudes have thrown the Ten Commandments into the discard and sneer at the moral precepts of Christ. Business is worshipped. Gold is the modern god. Many get their livelihood by the sweat of other men's faces. They covet what is their neighbor's, and steal to secure what is not their own. Their end is chaos, destruction and death.

The missionary task is the redemptive task. The future of missions lies in what it is able to do in putting the principles of Jesus Christ into practice. The church must do one or the other of two things: It must strive to make the world conform to the teachings of Christ, or it must sanction the worldly spirit, and put off its religion to make itself agreeable. The church must face her problems with undaunted courage and refuse to compromise with the world. Instead of worshipping at the shrine of the God of things as they are, we must in these complacent days catch the spirit of Jesus and hurl our invectives against all forms of evil.

There are many today who are missing the mark, who are blotting the divine image out of their lives by wrong doing. They are on our streets, broken-hearted, led captive by the devil at his will, lacerated and wounded by the hand of the destroyer, and the cry is going up: "Save us from the lion's mouth." The missionary, like his Lord, is sent with the glorious gospel of divine grace, "to preach good tidings to the meek; . . . to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." The missionary carries "Good News," not "Good Advice." The good news that God is with us and for us, that He can turn men from darkness unto light, and from the power of Satan unto God. The good news that Jesus Christ is the liberator of the slaves of sin, that he can break the power of sin and set the sinner free, that he can cast out the demons of iniquity, and give peace and tranquility.

The missionary carries a message of help. If

the world is saved today from moral failure, the missionary with the gospel message must save it. Men and women sunk to the lowest depths of degradation and shame are hungry for a better way, for a finer quality of life. They are athirst for the water of life. They need Jesus, the Saviour. The missionary holds in his hands the Bible which is full of social and ethical teachings. It is vibrant with a message for our times. He must endeavor to put the teachings of the Bible into practice in his own life and in the life of those to whom he ministers. He must impress upon all whom he teaches the duties and responsibilities of Christian citizenship.

What is the business of the church and its missionaries? The Great Commission answers the question. We are not only to make disciples, but we are to teach them to live in accordance with the ethical precepts of Jesus. We are too apt to pay more attention to the first part of our task than we are to the second part. "Teaching them to observe all things whatsoever I commanded you," is quite as important as to "make disciples of all the nations." The Bible has something to say about marriage and divorce, about intemperance, about personal purity, about Christians observing the laws of the land, about the oppression of the poor, about war and about many other problems of social reform. It is high time that the church through her missionaries should bring to bear all her resources for the accomplishment of that portion of her task which looks to the uplifting of the moral standards of our land.

Let us not idly wish for better conditions, nor merely pray about it, giving the Lord information about the state of affairs we are in. Let us not waste our time idly discussing all that. But let us go forth as one sent from God with a mission and a message, seeking out the needy, forgotten, neglected, wasted and sinful lives, and undertake by the grace and help of God to lift those lives into the "measure of the stature of the fullness of Christ." Let us go forth with the conviction that Christ and Christ alone can deal with sin and cleanse the soul of this perilous stuff. Let us point men to the Christ whose radiant personality, incomparable life, and sacrificial death constitute an eternal appeal to the children of men.

"Where cross the crowded ways of life,
When sound the cries of race and clan
Above the noise of selfish strife,
We hear Thy voice, O Son of man.
"O Master, from the mountainside,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again;
"Till sons of men shall learn Thy love,
And follow where Thy feet have trod;
Till glorious from Thy heaven above,
Shall come the City of our God."

—Home and Foreign Fields.

MISSION STUDY CLASS.

The women of the North Carolina Woman's Missionary Conference will have a day of mission study with the women of the Reidsville Church on Thursday, February 18th. The book to be studied is "The Challenge of Change," and Rev. A. W. Hurst, of Elon College, is the teacher. Each one is to take a sandwich lunch and the Reidsville women will furnish coffee. We had such a splendid day at Burlington last year that our women will be looking forward to another. We wish there could be representatives from each church in the Conference. Remember the date—February 18th, at 10:30 A. M.

MRS. C. H. ROWLAND,
President.

A TORN LEAF.

A clergyman in England asked a dying Christian woman where she found the Saviour; and she gave him a piece of paper torn from an American journal containing part of one of C. H. Spurgeon's sermons. The scrap had been the wrapping of a package that came to her from Australia. The words of Spurgeon were read to her and were the means of leading her to Christ.

Commenting on this incident, a writer says: "Think of it; a sermon preached in England, printed in America, in some way coming to Australia, a part of it used as wrapping paper there, coming back to England and being the means of converting this woman."

What an encouragement there is in such an incident for those who preach the gospel by means of printer's ink! Tracts and religious papers have been wonderfully used of God in the salvation of souls.—Selected.

Through sorrows, heaviness and faintness of the heart ever so much increase; yet if thy faith increase also, it will bear thee up in the midst of them. I would fain have it go well with thee, and that thou mightst not want the holy Counselor and Advisor in any strait or difficulty which the wise and tender God orders to befall thee.—Isaac Pennington.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

VISION OF YOUTH.

By FAY LE MEADOWS.

A Pageant Project.

Following is the outline for a pageant. I use the word "outline" because I believe that the most value will be received from it if the group works out additional "speeches" for the characters. While there is a certain amount of value to be gained from the memorizing of a set speech there is infinitely more to be gained when the "speech" has been written by the group presenting the pageant.

The Scene of the Pageant.

A platform built on three levels. In most churches the platform and choir loft can be used without extra stage building—as the scene is symbolic of mounting to a plane where the eyes of youth can behold the value of the past and the obligations to the future. One of the first things for the group to do is to plan a simply designed stage that will convey this idea to the audience.

As the pageant opens all lights in the auditorium are dimmed. A pale blue light (from sides or above) falls on the stage. From a distance there is heard the strains of the hymn, "Follow the Gleam." As the music dies away, two young people enter (a girl and a boy). This entrance is made slowly. The girl speaks.

Girl: "Did you think that the music came from this direction?"

Boy: "I am not quite sure—sometimes it seemed as though the music came from far away—at other times it seemed so close that I thought it was within me."

Girl: "Adventuring is such great fun! (She looks about her.) What a strange place! How dim the light! Are you afraid?"

Boy: "Afraid? No! Fear is such an ugly thing. I remember when I was a very small boy, how I used to be frightened in the dark and one night I told my mother of it and her answer has always helped me. 'Always remember, my son,' she said, 'that even when I am not with you, my love surrounds you.'"

Girl: "Surrounded by love! What a beautiful thought. (The lights become more intense—still a blue cast.) Look, there is more light. Truly, we are in a strange place. I feel as though we were on the edge of some great discovery! Oh, the glory of adventuring!"

Boy: "It is almost a holy feeling, isn't it? I wonder if such a feeling is akin to the true scientist as he works in the laboratory to discover new truth?"

Girl: "Or the naturalist as he sees a new creation or plant life come into being?"

Boy: "The minister, as some age-old bit of wisdom comes to him with the light of new interpretation for his day, his fellowmen! (During this last speech of "Boy," "Girl" has been closely observing the stage. She has discovered that there are two levels above the one on which they are standing.)

Girl: "Look, what a strange place this is. Like some magic hall. I begin to feel like Alice in Wonderland."

Boy: "You know, I have begun to believe that all the world is a Wonderland, in which new discoveries are to be made. What a splendid thing to be young—strong—free—adventurous—discoverers!"

Girl: "That's it—adventurers—discoverers. (Once again the music from a distance starts—the melody is the same as at the beginning—"Follow the Gleam." Boy and Girl listen intently, as the music is played. During this scene the light has grown stronger. Letters are discovered on the second stage level. They read: "The Place of the Vision of the Past." The letters are in gold. The Boy discovers the letters.)

Boy: "Look! The—place—of—the—vision—of—the—past! What can it mean?"

Girl: "Let us enter upon that plane and see. A true adventurer should have a glimpse into the past."

(Boy and Girl proceed to the second level of the platform. Just after they have reached their positions on this platform there is a chord struck from the organ, then the music of "Faith of Our Fathers" is heard. Boy and Girl stand at tense attention looking out above the audience. Their eyes become visionary and they recite to each other the scenes that they behold—only a few speeches are given. The group will work these out. Church histories will furnish much material for this. Local church history may be used if desired.)

Boy: "Look! An army with banners! *The Crusaders.*"

Boy: "Translators of a Holy Word being burned at the stake, and yet their faces shine!"

Girl: "A young man pinning a thesis on the door of a church—*The Reformation.*"

Boy: "Eleven men! *Eleven men!* With faces set toward the dawn! Courageous, brave and strong!"

Girl: "Three crosses on a hill! See—the two crosses fade—there is but one! A Cross! A Light!"

(Once again we hear music as the Boy and Girl stand with gazing eyes on an imaginary cross. The music is that of "I Gave My Life for Thee." As the strains of the music softly die away, the Girl turns to the Boy and speaks.)

Girl: "For us! *All of this has been for us!*

Boy: "Our heritage—our legacy—our challenge—our opportunity!"

(These words come slowly from the Boy, and with great force. For the first time he sees that all that has gone before is part of the great plan in which he is to have a part.)

Girl: "Yes! We are young(strong, brave, and all that has gone before has been a foundation upon which we are to build."

Boy: "We shall build on!

We shall build on!

On through the cynics' scorning,

On through the cowards' warning,

On through the chests' suborning—

We shall build on!"

(Again we hear a few bars of the song, "Follow the Gleam." As it is being played, the Girl discovers the words written on the third platform level—"The Place of the Vision of the Future.")

Girl: "The Place of the Vision of the Future!" Come! To behold the things that have been done, that is a privilege! To behold the things that are yet to be accomplished, that is both a privilege and a duty!"

(They mount to the third level of the platform. A Voice is heard—clear and distinct. The reader is not seen. Reader reads the poem, "Youth, O

Youth, Can I Reach Thee?" After the reading of the poem there is a brief moment of silence as the Boy and Girl look with visionary eyes into the future.)

Poem:

"Youth, O Youth, can I reach you,
Can I speak and make you hear,
Can I open your eyes to see Me,
Can My presence draw you near?
Is there a prophet among you,
One with a heart to know?
I will flash My secrets on him,
He shall watch My glory grow,
For I, the God, the Father,
The Quest, the Final Goal,
Still search for a prophet among you,
To speak My word in his soul."

Boy: "I see misery alleviated, pain and anguish being conquered by love and service."

Girl: "I see fear and superstition giving way and making room for progress."

Boy: "I see the dawning of the day of brotherhood of man. The day when there shall be no more wars and peace shall reign."

Girl: "I see the coming of the Kingdom of God upon the earth and in the hearts of all mankind."

Boy: "I see the unfinished tasks calling us—wanting us—demanding us!"

(Other speeches may be added here if the group so decides.) Then, the Girl turns to the Boy, and speaking softly, says:

Girl: "I understand now—we of this generation—we who are young—we are the link between the past and the future—the link that must not fail."

Boy: "We must not fail."

Boy and Girl join hands and slowly descend to the first level of the platform. A few feet apart they kneel, facing each other.)

Girl: "We consecrate ourselves to the future."

Boy: "To the unfinished tasks."

Girl: "To the cause of Christ."

(Somewhere a voice is heard singing, "O Master, Let Me Walk With Thee," and the pageant ends.)

CHRISTIAN ENDEAVOR NOTES.

FEBRUARY 28, 1932.

WHAT CONTRIBUTIONS TO CIVILIZATION ARE MISSIONARIES MAKING?

Scripture: Acts 19:8-20.

There are at present in non-Christian lands 29,188 foreign missionaries and 151,735 native workers of the evangelical faith. The 36,246 churches have over three and a half million communicants. The glory of missionary history cannot be told in numbers, but they serve to give us some conception of the scope of the Christian enterprise.

Missions and Human Suffering.

The suffering in mission lands is overwhelming. Before the dawn of Christian missions practically nothing was done to relieve the afflicted, diseased bodies of men, women and children. Probably the crowning glory of the missionary enterprise is its ministry of healing.

Missions and Social Problems.

The spread of Western industrialism in foreign lands has created a multitude of new and acute social problems. Missionaries who are highly trained in the social sciences and problems of social adjustment are giving their energy to the solution of such problems as wages, working hours, living conditions, child labor, and the more subtle problems arising from the breakdown of the traditional family and village life.

(Continued on page 11.)

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

JESUS RAISES LAZARUS.

LESSON IX—FEBRUARY 28, 1932.

LESSON TEXT: John 11:32-54.

GOLDEN TEXT: "I am the resurrection and the life; he that believeth on me, though he die, yet shall he live."—John 11:25.

Introduction.

Man seeks to perpetuate and to heighten the values in life that seem most dear to himself. His aspiring self seeks to prolong the associations that are most cherished. His value judgment is constantly at work trying to evaluate the varying areas of human interest and desire. Many of the dearest values in life are clustered about the family circle. Close to this is that intimate friendship of a small circle of friends. The lesson for today illustrates both of these relationships.

The Bethany Home.

Just a few miles from Jerusalem, at Bethany, was a home where lived some very dear friends of Jesus. Two sisters, Mary and Martha, and a brother, Lazarus, are mentioned. There was a very real and worthwhile relation within this family. And then Jesus was a very close friend to the family, and seemed to have visited repeatedly with them. In this Bethany home we see a joyous friendship among its members, and a hospitality and friendship which was much appreciated by Jesus. Much as we enjoy the life of the family circle, with its friends, there are the inevitable separations that are necessitated by the course of life and death. The eleventh chapter of John is rich in its appreciation of the values man hopes are eternal.

Lord, If Thou Hadst Been Here.

When the events of life go against our hopes and desires we are quick to wish them differently. Illness invades the family circle. Friends are separated by death. This lesson illustrates some enduring truths by the account of Lazarus' death, and some incidents in connection with it. According to this story, Lazarus died. His sisters had sent for Jesus, but he did not return to their home until the fourth day after Lazarus' death. Mary and Martha believed that Jesus could have granted some healing to Lazarus had he only arrived before his death. But now their hearts were torn with the sorrow of their loss. They could scarcely enjoy Jesus' company because he had not come sooner. How like us were they! Lord, hadst thou been here."

Take Ye Away the Stone.

How often the demands of men are unreasonable! How often the commands of Jesus seem unreasonable! But Jesus was a very practical teacher. He called upon those present to help in accomplishing the wonder of the occasion. Christian faith is a cooperative faith. Busy helpers are more valuable than over-awed spectators. Jesus utilizes the efforts of others in accomplishing the work of his kingdom. People who are busy in a work of hope and faith are happier than those who sorrowfully sit down while others do the practical necessary tasks.

Father, I Thank Thee.

Jesus seemed to have unbroken spiritual contact with the Eternal. God was with him—a very part of his life's activity. In joy and in sorrow we can thank God. Joys should not be so great as to obscure our fellowship with God. Sorrows should not so overwhelm us that we forget that he is with us and hears us. "Father, I thank thee." Thanks to God, even in the gloom of

acute sorrow, acts as a clarifying light to the one in sorrow.

Lazarus, Come Forth.

This incident shows God's power over death itself. The author seeks to show that God was with Jesus in enabling him to restore life to Lazarus after he had been dead. At the call of Jesus Lazarus came forth from the tomb. He who had been mourned as dead was restored to the family and to society. Family and friends could rejoice in the return to their group of one they loved and needed.

Suggestions.

The writer of the Fourth Gospel is the only Gospel writer who records this incident. The author has assembled incidents to prove "that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20:31.) This gospel is the gospel of the Christ as experienced and felt in the lives of the most consecrated followers. It has served to interpret Jesus as the Christ of divine power in the inner life. Some Christians will appreciate the spiritual significance and interpretation of this lesson with little interest in the miracle element as regards Lazarus' body. Others will feel that the spiritual values do not hold unless the literal interpretation be accepted. All can agree that the lesson teaches the power of Christ to give eternal life as expressed in the Golden Text. Help us, O God, to realize the truth of immortality and to see in Jesus, the Way, the Truth and the Life.

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

Daily Readings.

- February 22. A gospel that transforms life. Titus 3:1-8.
February 23. A high ideal. Romans 12:1-2.
February 24. Benevolent enterprises. I. John 3:17-19.
February 25. Hospitals. Acts 14:8-18.
February 26. Education conquering superstition. John 9:1-7.
February 27. A knowledge of God. Acts 17:22-31.

THE LADDER OF SUCCESS.

Begin at the bottom and read up—climb the ladder.

- 100 per cent.—I DID!
90 per cent.—I will.
80 per cent.—I can.
70 per cent.—I think I can.
60 per cent.—I might try.
50 per cent.—I suppose I could.
40 per cent.—What is it?
30 per cent.—I wish I could.
20 per cent.—I don't know.
10 per cent.—I can't.
0 per cent.—I won't.

—Selected.

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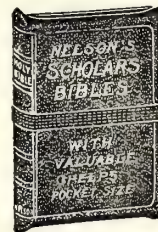
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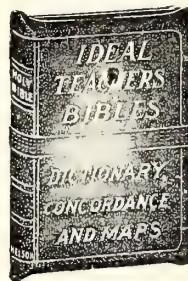
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THE CHRISTIAN SUN

1536 East Broad Street,

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MONDAY.

THE TWO BAPTISMS.

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he will baptize you with the Holy Ghost and with Fire."—Matthew 3:2.

Here are two baptizers, the greater seeking to be baptized by the lesser—Jesus and John. The text is a contrast between them. Aside from his divinity, Jesus is greater than John in the purity of character, in the power to transcend temporary things, in the dignity of his office which was the authority of both heaven and earth, and in his ministry. John's was to decrease and cease; that of Jesus was to increase and endure "unto the end of the world."

John represents the lesser Baptism—water. And his realization of his limitations, his humility as he stands before the Master, and his courage in confronting evil doers, is beautiful. It appears to be no trial to John to be lost in the light of Christ. To him the quickening of spiritual deadness and the salvation of the race from the moral corruption of his day was of more importance than that he should try to hold a position of prominence among the people. He knew that a great deal more was needed than he could give, and he signifies this by saying that his work goes no deeper than water, which only cleanses the outside, and that he gladly bows himself out to Him whose power would cleanse the inside—the Spirit in life.

How easy it is for us to forget this Spirit. We love position, honor and power. We are jealous and do not like to give away to others. We love the applause of men.

Learn a lesson from Jonathan and David. Jonathan was heir to the throne, but in recognition of David's superiority and out of his care for him he, in an humble and most natural way, gave it all up for David.

Prayer—"Blessed are the poor in spirit for they shall see God." Amen.

TUESDAY.

THE TWO BAPTISMS—Continued.

"Ye must be born again; except a man be born of water and of the Spirit, he cannot enter the Kingdom of God."

These two baptisms run through Christ's ministry. When he explained regeneration to Nicodemus, he said that we must be washed inside and out—the whole man. He taught that moral reform is not sufficient, that the heart must be changed and made new. As he traversed the Galilean highways and the despised Roman provinces doing good, the same baptisms were manifest by precept and example. He turned to the sick and afflicted, healed their bodies and then he healed their souls, such as in saying, "Thy sins be forgiven thee." "Go in peace."

In Christ we have two baptisms: the one is the baptism by ourselves in which we clean up and make ready the vessel of our bodies for the indwelling of our Lord in life. The other is the baptism of the Holy Spirit in which the Lord does his part in coming in and abiding in us.

It is this baptism he spoke of as necessary when he accused the Pharisees of "making clean the outside of the cup," but within "they were full of extortion and excuses." Cleanse the inside first that the outside, by reason of inner purity, may be clean also.

Prayer—May God help us. Make us clean like Peter—"every whit." Amen.

WEDNESDAY.

WORKING UP TO DATE.

"Christ in you the hope of glory."—Col. 1:27.

It is a mighty good thing to be able to keep within our own divine appointment and ability, and let others do more than we if they can. It is in this way that God develops his purposes for mankind. That is true humility.

For example, every teacher says, "I baptize you with letters, grammars, arithmetics, knowledge. However important this is, it is not enough. In fact this does very little for you. There is something in you which is the true intellectual fire and makes you alive in your application of these things to life. It is the literary instinct. There is a spirit that penetrates through these elementary things into the sanctuary of spiritual meanings. This spirit in you develops only what I have begun."

That spirit of the individual corresponds and may we not say symbolizes the baptism of the Holy Spirit. Christ's baptism of the inner man subordinates self to all righteousness. It means having the cause of good at heart; it means rejoicing with others who are able to promote that good, otherwise we love ourselves more than the good of the cause; it means seeing with pleasure the success of righteousness in others, otherwise we prize most our own glory. To be baptized with the Holy Spirit means to have the simplicity of Christ in entire forgetfulness of ourselves in our devotion to God and his goodness. Have ye received the Holy Spirit since ye believed?"

Prayer—Say the Lord's Prayer. Amen.

THURSDAY.

A CONSUMING FLAME.

"Our God is a consuming Fire."—Heb. 12:29.

When John baptized Jesus, he said, "He that cometh after me . . . shall baptize you with the Holy Ghost and with fire."

There is implied here the influence which the baptism of the Holy Spirit upon one's inner life sheds upon its surroundings. It is manifest in power exerted, in the inspiration manifested, in the effect it has on others—influences which do not belong to the common sphere of life wherein the resources of mere man lie, but in the Divine, impellings that transform surroundings to that which is Divine.

Our text speaks of the divine nature as it flames against sin to consume it. It is that divine nature which is imparted to us by the Holy Spirit. It is the fire of God's love. It is the outpouring of the Spirit through us which Paul speaks of in Romans 5:5 as shedding abroad His love in the hearts of men.

This is not another baptism, but it is the outflow of the gift of the Spirit, called by Charles Wesley "the flame of sacred love."

We talk about the "warmth of affection," "the blaze of enthusiasm," "the fire of emotion"; why not talk about the "fire of God's love"? Baptized Christians are to be set on fire of God. Somebody has said, "The Spirit's baptism of fire is God's baptism of love."

Prayer—Dear Lord, our Father, be very near to us today. We believe. Help Thou, our unbelief. May that belief grow into a consuming flame of love for souls. Amen.

FRIDAY.

REFINING TRUE CHARACTER.

"I will turn my hand upon thee and purely purge away thy dross, and take away all thy sin."—Isa. 1:25.

Fires, floods, earthquakes, famines, pestilence, wars, economic depressions, accomplish in humanity true character—that which nothing else can do. In them all, evil genius and corruption give place to the sweet and friendly genius of friendship, health, redeeming agencies, and the Voice of God.

Through the trials of human life, sore temptations, bitterness of disappointment, the shattering of vain ideals, the anguish of pain and suffering, we are sobered and deepened, and come to find the living God, instructing, guiding, warning, rebuking, judging, haunting, condemning, trying our souls, whereby the evil is done away with and the good is refined.

The great glory of the Gospel is to accomplish this. It may be as slow as the picking of the rocks from the bosom of the earth that yields its gold, but when it is pitched into the furnace, the gold is poured out.

So is the way of man purged of his weakness, his meanness, his passions, his lusts, and his sins.

Prayer.—O God, cleanse thou us from all our faults; fire us until we shall be clean. Amen.

SATURDAY.

GOLD OR STUBBLE.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."—I. Cor. 3:13.

Fire will destroy everything that is not sterling metal. You and I have the alternative, to be made genuine characters in Christ or to meet the flame of his judgment in eternity. The Spirit of God must refine and sanctify or else it will destroy; and if it is not refined here, there is no escaping it there. We are to become pure gold or worthless as stubble.

It is useless to argue that we are different, that our make-up makes it impossible. Both the sinner and the saint issue from the same material, and the outcome is dependent upon the Divine fire within us, to make or destroy. Our wills must be submitted to the action of the grace of God. It is entirely possible to everyone, for that love and grace which created us has no pleasure in our ruin, and if anyone comes to suffer hell-fire, it is because that one has refused to meet God and receive that power which cleanses.

Prayer.—Our Father, we humbly look up to thee for thy cleansing power, just for today, and if for today, then we know it will be just for another day, and another, on unto the end. God grant it. In Christ's name, we ask it. Amen.

SUNDAY.

KEEP GOING.

"Contend earnestly for the faith."—Jude 1:4.

Ty Cobb, the great baseball player, was watching Bobby Jones, the great golfer. There was much congestion, and Jones had to wait twenty minutes for the course to clear. Being tired, he lay on the grass until he could play again. Before the twenty minutes' wait, Jones seemed certain to make a new record for the course; but after the pause he made one error after another and completely ruined his score. Cobb was disgusted. "Did you see what that boy did?" he asked. "He lay on the grass right when he was hot and keyed up. How can a man expect to

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

THE EYES OF THE HEART.

By W. EVERETT HENRY, D. D.

TEXT.—"Having the eyes of your heart enlightened, that ye may know."—Ephesians 1:18.

If one were to risk a guess as to what writings of Paul, Peter had in mind when he declared that "beloved brother" had written "some things hard to be understood," Ephesians would certainly be among the first to be mentioned. It may well be doubted, indeed, if there is anywhere a profounder human document. It explores such surpassing spiritual heights and depths, it reaches forth so far into the infinite extension of eternal things that it leaves one dizzy with amazement.

In one of the great sections of this letter (1:15-23) Paul speaks of "the eyes of the heart," and makes clear things concerning them.

The eyes of the heart, the capacities by which man is able to grasp spiritual truth, are possessed by every man. It is not so stated in words, yet the inference is unavoidable from what is said. Paul knew this to be true from the experiences of life as well as through revelation. He lived in an enlightened age. The peoples of Europe, Asia and Africa traveled widely and mingled freely. The cities in which he worked were in many respects as cosmopolitan as any cities of today. He had seen representatives of many races come into the kingdom of God and develop in the graces of Christian living. And every conversion, every growth in grace, was an added evidence that every man possessed the eyes of the heart.

What Paul saw in a really big way in his day, we are seeing on a still larger scale these days. Scarcely a nation in the world remains untouched by the gospel today, and wherever the gospel has been preached men have accepted it and have shown unmistakable, and often astonishing, spiritual development. The Bible declares and history proves that whosoever will may take of the water of life freely. Every normal man possesses the eyes of the heart, the capacities with which to lay hold on spiritual things.

But the eyes of the heart need enlightening—an enlightenment which comes from God. Human knowledge alone will not suffice. The human intellect is great, but not great enough to meet the demands here. In the realm of the spirit man must still walk by faith and not by sight. The tendency of the age is to depend exclusively on the intellect, and the resultant loss is great. Said a wag, concerning modern psychology: "First psychology lost its soul, then it lost its mind, then it lost consciousness; it still has behavior of a kind." The same losing process is only a little less evident in the other sciences, as frequently presented. The eyes of the heart were fashioned to see God, and no vision of God is shaped by the intellect alone. There are areas of sensitiveness in the human soul which lie beyond the boundaries of mere intellect. It is only as these also are allowed to function that the needed enlightenment of the eyes of the heart can come. There is great need today.

"That mind and soul, according well,
May make one music as before,
But vaster."

Paul declares also that the eyes of the heart thus enlightened bring us real knowledge—"that ye may know." At first glance there seems to be a vast difference between the testimony of the

eyes of the body and that of the eyes of the heart. We seem to feel that more certainty attaches to the former than to the latter. We trust the testimony of the eyes of the body because we believe that they tell us the truth about things as they are. Perhaps we fail to remember that while we believe this, we can not possibly prove it. To quote a prominent scientist: "The fundamental assumptions of science are: first, that human senses report accurately the characteristics of the external world and thus enable us to interpret aright the physical universe in which we dwell; second, that there is uniformity of action in nature, so that effects always follow causes in accordance with laws which are universal in their application. Neither of these assumptions can be proved by any reasoning process that the logician has been able to discover." That is, we are compelled to make essentially the same assumption in dealing with the material world as in dealing with the spiritual. If our eyes are to be trusted in one region they are in the other also, and just as fully. Who of us, looking at his mother, is any more certain that he sees her than that he loves her? Or any more certain that he loves her than that she loves him? The natural timidity of the human soul in spiritual adventure plus the materialistic tendencies of these days make it imperative that we firmly insist that the eyes of the heart bring us knowledge as real and as trustworthy as any other human faculty.

All these things, however, important as they are, immediately become secondary in interest as we pass to Paul's outline of the region which the eyes of the heart are to explore. Like all Gaul—and most sermons—it is divided into three parts: "the hope of his calling," "the riches of the glory of his inheritance in the saints," and "the exceeding greatness of his power to usward who believe." Through each of these vast areas the eyes of the heart are to search for the riches of the soul.

Biblical and Christian history have made us certain of much that is included in "the hope of his calling," but doubtless not all. We know that the call of God is for every man a call to development. We enter the kingdom a babe, we are to grow in grace and in the knowledge of Christ until we attain to the stature of a "full-grown man, unto the measure of the stature of the fullness of Christ." As the body grows under right conditions, so should the soul grow. As the body approaches perfection of form and vigor, so should the soul. As there is infinite variety in bodily development, so will there be in soul development. Each in his own divinely appointed way is to come to Christ-likeness, not simply to likeness to the Christ of Galilee and Judea, wonderful as He is in His early life, but likeness to Him as He sits enthroned with the Father. God's call is also to achievement. We are created in Christ Jesus for good works, and the Master declared that the works of His followers were to be greater than He had performed. Whoever heeds the call of God thereby enters into the hope of such development and achievement as will also inevitably bring profound and eternal satisfaction of soul.

"The glory of his inheritance in the saints"—the glory of God which in the sphere of his followers "is peculiarly found, felt, and realized"—is also open to the eyes of the heart. Paul speaks of certain brethren as "the glory of Christ." In the saints of yesterday and today we may see God's glory. In them sin is being conquered,

weakness is being changed into strength, base-

And still more, the eyes of the heart are to explore "the exceeding greatness of his power to usward who believe," as evidenced in the resurrection of our Lord. Beyond question Paul inness into holiness, unworthiness into the worthiness of Christ. How marvelous both the transforming process and the results attained in this
(Continued on Page 15.)

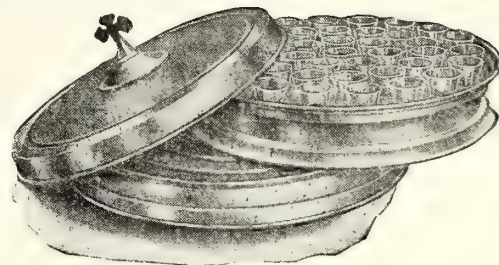
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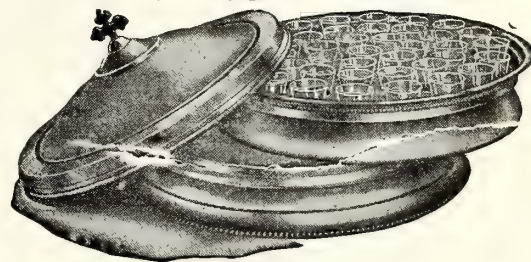


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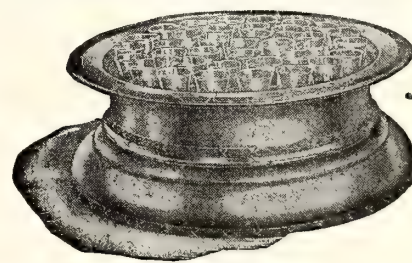
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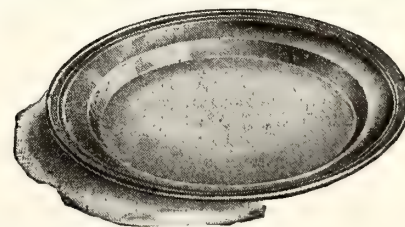
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

The Christian Orphanage had a very welcome visitor last week, in the person of Mr. Edwin Gould of the Edwin Gould Foundation, of New York. He spent one afternoon with us and looked over our entire plant over. He is very much interested in orphaned and dependent children. He is the man who recently gave us sixty beds, mattresses and pillows. He said he would give us "A" grade on our buildings, and "A" grade on our management. We appreciated this compliment coming from a man who has visited orphanages all over the United States. He had a good time with the children, and was so friendly they all fell in love with him, and quite a number took him by the hand and thanked him for the nice comfortable beds he recently sent them. He told them he was the "Bed Man." He asked the children a number of questions, one of which was really amusing. He asked a bunch of the little girls what were the little white things in their heads that bite? They all thought for some time, but could not answer the question. In their minds they could not remember seeing any that were white. So he told them it was their pretty white teeth. They had a good laugh and enjoyed the joke.

He said he wanted each building to have a songbird and gold-fish to add a little more to our homelike buildings. He instructed the writer to purchase the birds, cages, stands and a supply of food, also gold-fish and all that go with them to make them complete, and to mail the bill to him. We now have song-birds and gold-fish in all our buildings, and the children are happy.

Mr. Gould was so kind and lovable that we all fell very much in love with him, and trust that he will visit us again.

The little dresses? We need them for spring wear. The good women got so much joy out of making and sending them that we just cannot deny them the real pleasure.

We want fifty thousand Octagon Soap wrappers with which to buy a Frigidaire for our dairy house. If you have some on hand, won't you mail them to us? Ask the children in the Sunday Schools to bring them, and if the children get interested, we will get them all right. Who will send us some?

CHAS. D. JOHNSTON, Supt.

REPORT FOR FEBRUARY 18, 1932.

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Mr. and Mrs. Floyd Dunn, Lynchburg, Va.	2.00
Mrs. Margaret R. Pulley, Franklin, Va.	1.00
Grand Total	\$ 2,137.23

FAMILY ALTAR.

(Continued from page 12.)

hold his poise and his fitness when he lies down on the ground and rests twenty minutes?"

With all respect to the justly famous golfer, Ty was right. If the body must be inactive for a time, the spirit may remain as keen as ever.

What are told about our Master's zeal? That it fairly ate Him up.

Prayer—And so, Jesus, keep us ardent in thy cause. May we be instant in prayer, instant in service. We shall rest, but only that we may work the harder and longer. Amen.

—Amos P. Wells.

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and from the carrying	24 Then Jesus being
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RELIGIOUS BOOKS

W. A. HARPER, *Editor.*

(Any book reviewed in this Department may be had of *The Christian Sun* at the publisher's price.)

ELIOT OF MASSACHUSETTS, by David C. Chamberlin. Independent Press. 25c.

The apostle to the Indians and father of modern missions, is in this booklet faithfully portrayed. Incidentally, some sidelights are thrown on the early history of Congregationalism in New England.

CHILD PSYCHOLOGY AND RELIGIOUS EDUCATION, by Dorothy F. Wilson. Student Christian Movement Press. \$1.00.

A remarkably sane statement of the bearing of psychology in the religious education of children up to the twelfth year. The author inclines to value "recapitulation" too highly, and gives too much attention to instincts. However, parents and teachers of children, whether in public or church schools, will find this a very suggestive and dependable volume.

THE DAY OF WORSHIP, by W. W. Davis, Editor. The Macmillan Co. 164 pp. \$1.00.

The use of the Sabbath as a day of worship—the only day for a vast number of busy people—is set forth in this volume by sixteen nationally-known writers. It is good to see an outstanding business man, Mr. Roger W. Babson, contributing a chapter. He writes with his characteristic straightforwardness on "The Day and Business." Questions at the end of the several chapters serve to produce thought and to seal impressions.

YOUTH ON THE MARCH, by Clifton D. Gray. Richard R. Smith. 220 pp. \$2.00.

The president of Bates College collects in this volume nineteen addresses to his students, given either as Baccalaureate sermons at Commencement, or as open addresses at the first Chapel services of the year. It is difficult to characterize such a book as this, except to my thought it is suggestive as to what young people in college are interested in and that a strong ethical and religious note is sounded throughout.

A COURSE OF RELIGIOUS TEACHING, by G. B. Ayre. Student Christian Movement Press. 75c.

A text-book in the Christian religion in the form of a syllabus for teachers in senior high schools of England. The pupils have the Bible and use it as the basic text. The viewpoint of modern scholarship is assumed throughout. Will students learn the Christian religion, or learn about it from such a course? And which is the more desirable? These questions the reader will find himself asking as he examines the book.

OPEN DOORS IN RELIGIOUS EDUCATION, by John W. Suter, Jr. Richard R. Smith. 128 pp. \$1.25.

Dr. Suter is the general secretary of the Department of Religious Education of the Episcopal Church. His book seeks to drive home the challenging opportunity of each local worker in religious education. Every such worker he regards as an open door for securing inspiration as well as information to live the Christian life. Religious education is lost unless it grounds itself in ethical principles and leads to a sound life philosophy. Dr. Suter recognizes the place for techniques in teaching, but they are of secondary importance in achieving the real good of religious education, truly Christian character.

THE SUN'S PULPIT.

(Continued from page 13.)

life! How beyond our imagination to conceive the results hereafter!

tended a climax. If he were living today, and were familiar with all our knowledge of the greatness of the material universe, its millions of suns scattered through space whose greatness can be suggested to us only by millions of light years, would he change what he wrote nineteen hundred years ago, and speak of creation rather than the resurrection? Would we not assuredly hear him meeting any such suggestion with a "God forbid"? Never can "things" speak of God's power as personality. No such revelation

can be given through the material as comes through the spiritual. In the resurrection of our Lord the eyes of the heart see the greatest event in the history of the ages thus far, the one divine act in which lies revealed to all believers "the exceeding greatness" of God's power to do for us all and always "exceeding abundantly above all that we ask or think."

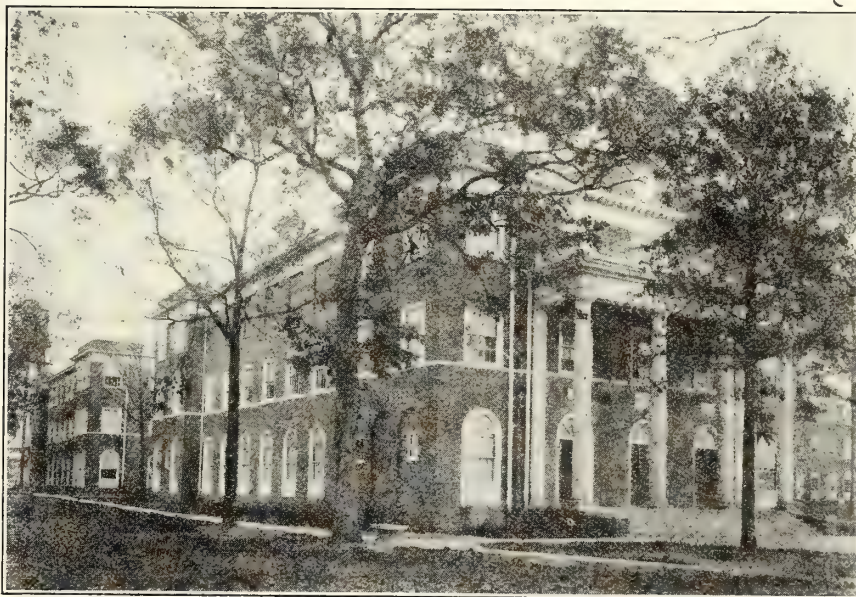
How real, how great, how glorious that which the eyes of the heart may cause us to know! How important and appealing the work of the church, the one organization on earth whose sole business is to develop these spiritual powers and press upon the attention of the world their testimony! —*Christian Herald.*

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OBITUARIES.

DORROUGH.

James Franklin Dorrough was born June 27, 1871, and died January 23, 1932, at the age of 60 years, 6 months, and 26 days. Bro. Dorrough had at one time been a member of the East Liberty Christian Church, but had drifted away. It was my privilege to visit him several times in the hospital prior to his death, and help him get back to the Lord again. While he did not expect to die so soon, he expressed himself as fully ready to meet the Lord any time. He is survived by his widow and five children. Funeral services were held January 25, 1932, at Grove Hill U. B. Church, near his home.

A. W. ANDES.

JENKINS.

Mrs. Mattie Bell Jenkins was born June 9, 1878, and died January 28, 1932, aged 53 years, 7 months, and 19 days. Sister Jenkins was a devout Christian woman, a faithful member of Leaksville Christian Church, and highly esteemed by all who knew her. It was a benedic-

tion to visit her during her recent years of illness. She is survived by one son, and three daughters. Funeral services were held at Leaksville in the presence of a large concourse of friends, January 30, 1932, conducted by the writer, assisted by Rev. John Jenkins of the Old School Baptist Church.

A. W. ANDES.

WAMPLER.

Mrs. Ida E. Wampler, wife of W. C. Wampler, was born July 28, 1874. Sister Wampler was a member of Antioch Christian Church from childhood, lived an exemplary Christian life, and passed to her reward January 24, 1932, at the age of 57 years, 5 months, and 26 days. She was a good neighbor, and a devoted wife and mother. Apparently one of her greatest concerns was for the moral and spiritual welfare of her children. Truly is a devoted Christian mother a blessing

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to any home, and is sorely missed when taken away, but her influence will live on and still bear fruit. Surviving, besides her husband, are five sons and two daughters, and one sister. A large gathering of sorrowing relatives and friends attended the funeral services at Antioch, January 26, 1932. The services were conducted by Rev. C. E. Long, of the Church of the Brethren, Rev. J. W.

Wright, of the United Brethren Church, and the writer.

A. W. ANDES.

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, FEBRUARY 25, 1932.

NUMBER 8.

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

CONGREGATIONALISTS BACK SEABURY COMMITTEE.—

At the annual dinner of the New York City Congregational Church Association, a resolution commending the work of the Seabury Investigating Committee and condemning conditions which it has exposed, was presented by the Rev. Edward W. Cross, pastor of the Union Church, Richmond. This was adopted with only two or three dissenting votes. The Congregationalists have always been ready to stand by the right and support all forward movements for human well-being and now that the Congregationalists and Christians have united they will be doubly active in every good work.

EINSTEIN GUEST OF WHITTIER.—

Alfred Einstein and his wife were guests at a community-wide disarmament meeting held in Whittier, Calif., January 20th, under the auspices of the local council of churches. Guy E. Talbot, western representative of the National Council for the Prevention of War, presented a picture of the setting of the Geneva Conference, and Dr. Einstein made an address in which he testified that it is his profound conviction that the only hope for western civilization is the disarmament of the nations both mentally and physically. There are multitudes of people in America who will endorse the relativity of this statement of this distinguished scientist.

THE CHRISTIAN ENDEAVOR.—

The Christian Endeavor celebrated its fifty-first anniversary on February 18th, throughout the world. This is one of the greatest Christian organizations for young people that has even been formed since the founding of the Church by Jesus Christ. It has been the training school for millions of young people in Christian service in all denominations and in all countries. It is inter-denominational, international, and inter-racial. It creates Christian fellowship, Christian service, and Christian leadership. It was organized by Rev. Francis E. Clark, D. D., of the Congregationalist Church, which is now united with the Congregational-Christian Churches of America.

METHODIST YEARBOOK SHOWS DROP.—

A decrease of 3.55 per cent in funds raised during 1931 for ministerial support by churches of the Methodist Episcopal denomination is revealed by the annual statistical reports published in the 1932 Yearbook. The total raised for ministerial support last year was \$30,797,116, against \$31,932,005 for 1930. The grand total of all church expenditures for 1931, including conference expenses and benevolence, was \$81,149,884, or a decrease of 10 per cent from the 1930 total

of \$90,782,873. A drop of 16.5 per cent is indicated in expenditures by local churches for building construction and repairs, reduction of church debts, etc. We have not received a copy of the Congregational-Christian Yearbook, and cannot give comparative figures on these questions for our church.

WORLD-FAMOUS MUSICIAN.—

Dr. Charles Heinroth, organist extraordinary for 25 years, has left Philadelphia, and has taken the Chair of Music in the College of the City of New York. For 25 years he has been the organist at Carnegie Hall. Twice each week he has given free organ recitals, and 2,000,000 people have attended these concerts. Also, he has been organist and choir director at the Third Presbyterian Church on Fifth Avenue. His successor has not been announced. Dr. Heinroth was greatly beloved and admired. He was of German extraction, patient, hard-working, modest, gracious and devoted to his art. Philadelphia will greatly and deeply regret his leaving, but New York and the College of the City of New York, will be greatly rejoiced by his service in the great metropolis.

CONGREGATIONAL-CHRISTIAN LEADERS.—

In the first report of an extensive study of church attendance, a commission of the Congregational-Christian Churches, headed by Roger Babson, announces that a survey indicated that, while rural churches attract every Sunday 71 per cent of their membership, city churches draw 30 per cent. This will be a good norm by which both rural and city churches in our denomination may check up their church attendance and see whether they are measuring up to the average on the whole church of which they are a part. Pastors and church members should check up their individual churches and see whether each individual church of which they are members are reaching this standard. 71 per cent of the membership for rural churches, and 30 per cent of the membership for city churches.

AN APPRECIATION.—

The undertaking to raise means for the emergency fund of our college came at a time when it seemed humanly impossible to accomplish much in financial support, but many of our people responded as faithfully as they could to help in this time of need. While the amount raised in the campaign failed to reach what we really needed and what we reasonably hoped to obtain, yet we rejoice to see such a fine spirit of cooperation and loyalty for the college. There can be no doubt in the minds of any one who was in close touch with the returns from the field that the friends of the college are true and loyal and are increasing

as they are made to feel the urgent need that exists. The whole church should express its appreciation for the fine spirit, loyal devotion and liberal support given by the many contributing to this call.

THE TRUSTEES HOLD MEETING.—

The Trustees of Elon College held their regular meeting at the college this week for the purpose of planning for the New Year. One of their problems was to reduce the expenses of the college wherever possible without reducing the efficiency of the service rendered the church. The original purpose of the founders of the college was to provide educational means for the preparation of the young people of the church for Christian leadership, and this question engaged the attention of the Board of Trustees in this meeting. There are plenty of institutions, both State and denominational, to provide for all the secular academic education that the constituency of our church needs, if that is all, but that is not all. We need a distinctive type of educational service at our college that the other institutions cannot give, and the church is calling for such special advantages to be added to all other advantages given at our college.

GLENN FRANK SAYS THE CHURCH A VITAL FACTOR.—

In his book, "Thunder and Dawn," to be published next month, Dr. Glenn Frank holds that the church will play an important part in the renaissance which, evolving from the present world depression, will carry civilization to new heights of moral and material well-being. "If contemporary statesmanship, official and unofficial, is to lead the western civilization out of its confusion," he says, "it must inspire a new reformation of the clogged conduits of religious institutionalism which are now checking the flow of spiritual initiative; the lighting of a bonfire of theological vanities; a resurgence of religious vitality that shall need no credentials save its own inherent effectiveness . . . that will assuage the hungers of the age grown lean on the alternate diets of sentimental metaphysics and sterile negations. Religion must be rescued from its aloof pietism and related to the human perplexities and hungers of a work-a-day world." The age in which we live, the time of depression through which we are passing, will not be satisfied when it asks for bread if the church gives it a stone. The teachers of the church must not expect to satisfy the needs of the people by dishing out the dry bones of theological discussion, when there is a far cry for spiritual food. The modernist who denies the miraculous and spiritual teachings of the Scriptures will not satisfy a spiritually hungry world.

NOTES-PERSONALS

The question has been asked us several times, "Where is the Convention to be held this year?" Will someone who can, please answer this query?

We regret to learn that Rev. J. Lee Johnson has been compelled to temporarily give up his work and to go south to recuperate. We wish for him a speedy recovery.

Rev. E. B. White addressed the Woman's Club at Windsor, Va., on February 22nd. The occasion was the opening up of a flower plot in the center of the town in honor of the "Father of his Country."

Dr. W. A. Harper, who is now at Vanderbilt University, in the department of Religious Education, has suffered the loss of his library in a fire which occurred there. This would be a loss to anyone, but we know that it is a most severe one to Dr. Harper, and we extend him our deepest regrets.

"The United States enters the first world conference on the limitation and reduction of armaments with the determination to leave nothing undone to achieve substantial progress." This was the opening sentence by Mr. Hugh S. Gibson, head of the delegation from the United States. If such a spirit pervades the conference, much good is sure to result.

THE CHRISTIAN ANNUAL, official handbook of the Southern Christian Convention, has come from the press. The statistics show that there has been quite a dropping off in the financial support by the local churches. However, there is shown by the reports of most of the conferences a determined effort to carry on in spite of financial worries. This spirit will win through every time.

Three great officers sat together in council, and on being asked their opinion as to how they hoped to conquer the world, one said, "By increasing the contents of our war-chests;" the other said, "By improving our soldiery;" but the third who was Napoleon, said, "Give me the children, and I will conquer the world." If the world is to be Christianized—if our own country is to remain Christian—we must look to the training of our youth.

Dr. L. E. Smith spent the week end in Eastern Virginia, where he preached three times Sunday. The evening sermon was at Franklin, and he left early the next morning for Elon to attend the meeting of the Board of Trustees. Dr. Smith is doing the work of four men, and everything that can be done to lighten his load, should be done. He is also expected to speak at the Eastern Virginia Elon Alumni Banquet to be held in Suffolk Friday night at 6 o'clock.

CHURCH RESUSCITATION.

Since in almost any kind of development many measures which are valued and vital cannot be put successfully into operation until certain fundamental principles have been sufficiently promoted, it seems that in the church all would see the importance of bringing into active use that which most securely ballasts the whole program of Christian service and church solidarity, viz.: some well-tested plan of individual paying and giving. Not that by such observance any might hope to perform a full stewardship, but that, today, finding the church as it is, obedience to the

divine law of individual paying and giving is the one direct way to the church's rescue from its double impoverishment. Without that rescue and a measure of rehabilitation there can be no chance for a deepening, or even a sustained, spirituality; with financial restoration sincerely attempted, there is divine promise that hand-in-hand with the there would emerge a replenished, revived, effectual church.

Notwithstanding every person is entitled to the privilege of conscience in what he believes to be God's law and God's will, some measure of imposed financial responsibility for every church member is a well-recognized scriptural verity, the extent of the responsibility being a matter subject to personal interpretation of what the scriptures teach. The amount of required obligation determined and *paid*, beyond that a Christian, if possessing that which is denoted as "the greatest of these," out of such love, also will want to *give* in order to make that love universal. God asks only a portion of our first, our best. Whether a penny or a dollar, or whatever between or above, an envelope from every member, every week, with some amount in each side, is not an impossible goal for any church. Practical employment of plans to make such goal effective is the most essential step that awaits many churches. The ideal attainment is every-member weekly offerings duly enclosed and sealed, the envelopes to be deposited with the respective church, if not every Sabbath, as often and as promptly as circumstances will permit.

MRS. J. J. L.

A CORRECTION.

The Elon College Alumni Banquet of Eastern Virginia Alumni, will be held in the Fellowship Hall of the Suffolk Christian Church, as stated in last week's issue of "The Sun." The time of the meeting will, however, be SIX O'CLOCK. Please bear this in mind. It is hoped that a large attendance of Alumni will be present.

FROM MISS TRUE.

I happen to be just now in South Byfield, very near the old Emerson Academy where Mary Lyon, founder of Mt. Holyoke College received her greatest inspiration to devote her life to others.

In view of the great sacrifices our people are now making for Elon College, I thought a few of her experiences might encourage us.

She was born February 28, 1797, in Western Massachusetts. Her father died when she was six years old. Her first memory is that event and the neighbors whispering, "We have lost a friend; the peacemaker is gone." There were seven children: one boy and six girls. Mary Lyon spun wool from their own sheep into thread, wove cloth, took it to the mill to be dressed, then made her own dress from it. She was too far from school to go regularly, going a term here and there, living with relatives and working for her board.

She remembers when Foreign Missions was spoken of in her home as one of the marvelous things of the age. The Haystack Prayer Meeting, where first American youth decided to give their lives for the lands beyond, was near her home and in her early life time.

She did not learn to play, but she learned to the thorough and to think on great themes. "Beliefs were to those men and women what homes and lands, stocks and bonds were to their descendants. By them they swung heaven close to earth. Ideals were their only luxury. Duty done for love, grew lovely."

I think the quotation applies to the founders of Elon College and this, "Want walking gravely,

smiled at her. Generosity grew up beside her," will apply to some who are yet with us. When Mary kept house for her brother and kept the wages for a fund to help her go away to school, since she had soon learned all the nearby schools could teach, she received one dollar a week.

Later she taught, receiving 75c a week and her board. When she attended the Academy, two coverlets spun, dyed and woven by herself, paid for her board.

At South Byfield she received inspiration and the conviction that learning must serve others.

A large three-story white square house stands, still owned by Mrs. Hamlin, a millionaire. One stone post at the entrance says: "Seminary, 1807," and the other: "St. Saviour, 1907." The building is said to have been the Girls' Academy, which then taught more advanced studies than any other school for girls of the period.

When, after successfully teaching for years, the need of a permanent school of high grade and moderate costs for girls was the deep conviction of a few women educators, it was Mary Lyon who made that dream a reality. When the appointed agents failed to gain subscriptions, she took the field herself with a green velvet money bag, and talked to every one in the stage-coaches by the wayside everywhere.

A time of business depression, when there was practically no money, came on. Her campaign "would not wait on time or opportunity."

\$27,000 was finally subscribed by 1,800 people in 91 towns. The largest gifts were two of \$1,000 each, the smallest three of 6 cents each. Many were 50c or \$1.00 or \$2.00 contributions.

One earnest and capable agent worked three months without collecting a cent, because of the hard times.

It may be we have forgotten the cost of some of our privileges. It is Mt. Holyoke's president who is representing us at Geneva.

Something of the religious earnestness of the founder is still there. "Marion never sees a Sunday newspaper," my cousin said, in trying to tell of the favorable influences for character building there.

May Elon workers be as successful as Mary Lyon was.

ALICE TRUE.

OBSERVANCE OF A HOLY SEASON.

The seasons of the sacred calendar are too important to be neglected. Great spiritual benefit is to be derived from their faithful observance. No one, for instance, can be unaffected by faithfully keeping the days of the Lenten time. These days gather up the fullness of the ministry of Christ in such forcefulness as to impress most deeply the mind which meditates upon their meaning. They embrace the last words and acts of the Master as he approached the cross. By a devout attitude one participates with the disciples in their solicitude and their yearnings. The influence of holy associations elevates the soul.

A feeling of penitence should pervade us during these forty days. We are reminded that Christ was on his way to Calvary to die for our sins, and this thought should bring us to repentance. Surely we shall desire to make our lives more holy. Shall we not, therefore, rejoice to set ourselves apart unto the Lord and to take upon ourselves a measure of his sacrifice? By communing with him through the Lenten season we shall become the richer in heavenly virtues.

God worketh in you, therefore you can work; otherwise it would be impossible. God worketh in you, therefore you must work; otherwise God will cease from working.—*Wesley*.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

THE CHRISTIAN SUN needs your subscription; you need THE CHRISTIAN SUN. Why not subscribe now?

HURRAH FOR MACEDONIA! The very first church to send in its per capita tax for 1932. Now is the time to do it. And once more—Hurrah for New Trinity, the first church to send in a payment on her apportionment for 1932. That is the way to be happy at our annual meeting next October. Both these churches have Rev. Theodore L. Leverett for pastor. Who is next?

THOSE ANNUAL REPORTS are nearly all in. Only one Congregational Church of Georgia failed to send in a report to date, February 16th, while five Christian Churches of Georgia are yet to be heard from. This is a much better record than was made last year. Of course, this is the first time the Christian Churches have been asked to make these reports, so there is some reasonable excuse for them.

WHITEHALL at WAYCROSS, United Community Church, has been showing unusual and very satisfying activity since November 1st, when Rev. Alan Jones became its pastor. The last forward movement was a great revival meeting conducted by the pastor, assisted by Rev. G. N. Smith and Mr. Lee Sweet. During the first ten days thirty new members were received on confession of faith and one by letter. The spirit of the people insisted that the meetings be continued. It is a fine work for these people from which much may be expected during the coming years. Another fine feature of this active life was the large delegation sent to the last Young Peoples' Rally held at Enigma Church, January 31st—twenty in all. Union Hill Church, not to be outdone by her sister church, also sent twenty delegates. From all reports this was an unusually fine conference or rally. High praise is being given to the entertaining church, Enigma, of which Rev. W. C. Carpenter is the pastor.

SPIES GAINING GROUND. Under the leadership of Rev. Samuel M. Penn, assisted by Miss Gertrude Bryant, superintendent of the Sunday School, Providence Chapel, at Spies, N. C., is manifesting a fine spirit and a progressive desire to become stronger and stronger in its efforts toward ministering to the community. These people are sharing heartily with the spirit and work of Brown's Chapel, less than a mile away, a Christian Church, of which Rev. Mr. Brady is pastor. Mr. Penn preaches the first Sunday in Providence Chapel when the Brown's Chapel folks come to worship there. The second Sunday everybody goes to worship at Brown's Chapel, where Mr. Brady preaches. The pastor-at-large dropped in on these fine people Sunday, February 14th, and found a splendid group of earnest people at Providence Chapel. At the close of the Sunday School the whole crowd went to Brown's Chapel where he complied with the urgent request of the pastor to preach. The church was well filled and evidences of a happy, cooperative community were manifest. And in passing, one cannot repress the urge to say that it is in just this kind of fine fellowship between Congregational and Christian churches whose parishes are practically the same, which leads to mutual understanding and often to organic union to the advantage of both. That's another evidence of why "They were called Christian." After all, civilization is the art of Christians living together well.

CONSIDER ESTABLISHING A CHURCH AT WINSTON-SALEM.

Winston-Salem, N. C., has for several months been considering the establishing of a United Christian Church in one of its newer developments. The work has been sponsored and encouraged by Congregational Extension Boards and the officers of the Southeast Convention. The whole movement was heartily endorsed by the ministerial association at its meeting Monday, February 15th, in the following:

On motion of Dr. C. H. Rowland, of Greensboro, which was seconded by Dr. L. E. Smith, president of Elon College, the Piedmont Congregational-Christian Ministers' Association, in session at Burlington, on Monday, February 15th, unanimously adopted the following resolutions:

We all realize that for many years we have talked much about the losses which have come to our Christian Church because we have had no church in Winston-Salem, one of the leading cities in North Carolina and the South. Evidences seem to point out the fact that had we started a church in that thriving city even 25 years ago, doubtless it would have been one of our strongest churches today. But because we have failed to provide a church home in that city our surrounding churches have experienced a constant drain of members. Large numbers of Christian Church people have moved into that city and there being no church home of our order for them, many of them have been lost to the Christian Church.

We are informed that Dr. J. O. Atkinson, Mission Secretary of the Southern Christian Convention, has had it in his heart for many years to meet a growing need for a church and to this end, through Dr. W. C. Wicker in 1930, made a survey of this city with the result that over fifty people were found who were either members at present or former members of Christian Churches. These desired very much to have a Christian Church home, and in following up that survey Rev. M. J. Sweet and Rev. Wm. T. Scott, pastor of the Congregational-Christian Church of Salisbury, found a larger number. This led to a rally of Christian Church members and friends on Sunday night, September 13, 1931, at which time Dr. Atkinson and Dr. W. Knighton Bloom, Secretary of the Eastern Division of Congregational Churches, met a group of about 90 people at the Winston-Salem Y. W. C. A. Since that time, Rev. Wm. T. Scott has been preaching to an interested group at the Y. W. C. A. each Sunday night.

We are further informed that the time seems to have come when a fine opportunity to start a work in Winston-Salem presents itself, through the cooperation of the Southern Christian Convention, the Congregational Extension Boards, and the North Carolina and Virginia Christian Conference. Knowing these facts and realizing the necessity of cooperation and liberal support of the Christian and Congregational ministers and churches in North Carolina, therefore,

Be it Resolved: That the Piedmont Congregational-Christian Ministers' Association heartily endorse the actions already taken by the Mission Board of the Southern Christian Convention, the Congregational Extension Boards, and the North Carolina and Virginia Christian Conference, to enter into the development and organization of a new work at Winston-Salem, N. C., at once under the direction of Rev. Wm. T. Scott, and that it is the

sense of the ministers of this Association that the Christian Missionary Association of North Carolina and Virginia Conference should proceed at once to raise and appropriate \$400.00, its necessary part of the budget to finance the work for the first year, and to this end the ministers of this Association will pledge their support.

EXTENSION BOARDS SHOW GAINS.

A large gain in the work of the National Congregational and Christian Church Extension Boards during the decade since 1921 in spite of the decline on account of the depression last year was reported today at a luncheon at the George Washington Hotel, Lexington Avenue and 23rd Street, in honor of the tenth anniversary of the Rev. Ernest M. Halliday, D. D., as General Secretary.

The luncheon was given by the Administrative Committee of the Extension Boards, the Rev. George W. C. Hill, D. D., of New Britain, Conn., chairman, presiding. The receipts of the last fiscal year, Dr. Hill stated, were \$1,191,640, a gain of \$354,656 over ten years ago. The endowment of the Boards during the decade has nearly tripled, increasing from \$1,622,562 to \$4,749,419.

The proportion of the costs for administration and promotion to the total expenses of the Boards was reduced during the ten years from 15 to 12.7 per cent. Appropriations to missionary pastors were increased 21 per cent and a pension system for all employees of the boards, ordained and unordained, has been put into operation.

New members received by mission churches during the decade were 34,053. The number of states depending upon the national extension boards for the maintenance of their mission churches has been reduced by three, leaving as national missionary territory twenty-one states in which are 614 mission churches in addition to the self-supporting churches. In 158 of these mission churches foreign languages are used, including Albanian, Armenian, Assyrian, Bulgarian, Chinese, Czech and down the alphabet to Spanish, Swedish, Syrian, Turkish and Welsh.

Dr. Halliday is a graduate of Union Theological Seminary, New York City, and was pastor of the Ocean Avenue Congregational Church, Brooklyn, N. Y., for eight years previous to his election to his present position. Since 1930, he has been vice-president and chairman of the Administrative Committee of the Home Missions Council, the cooperative organization of the home mission boards of twenty-seven denominations in the United States and Canada.

His early schooling was obtained on the Indian reservation of L'Anse, Mich., with Indian boys as his schoolmates. The Indian mission church on the reservation was included in the circuit of his father, a pioneer preacher of the State. Dr. Halliday's own first pastoral charge was in the sawmill town of Ontonagon, in northern Michigan.

ARABIC BIBLE FOR THE BLIND.

After five years' labor the National Institute for the Blind has completed the first edition of the Bible in Arabic Braille. The work has been carried out under the British and Foreign Bible Society, who will distribute the book to blind readers in Arabia, Palestine, Egypt, and North Africa generally. The Arabic edition occupies thirty-two volumes, as compared with the seventy-four volumes of the National Institute's Bible in English Braille, but the size of the volumes is larger and about double their thickness.—*Missionary Review*.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

IN FLORIDA.

(Editorial Correspondence.)

Orlando, Fla., Feb. 20, 1932.

One would not think there were many tourists in Florida this winter unless one went to church. The hotels are comparatively empty, and the shops and public parks are not thronged as in former years. But one sees little difference in church attendance. If you wish a seat in church at the eleven o'clock hour, you had better occupy that seat ten to twenty minutes before that hour. The tourist and health seeker may tire of other things, but the church still attracts and the gospel is still a drawing and compelling power. There is one message that never grows old, and that is the gospel message when convincingly and properly presented. As stated in my last letter, Dr. John R. Mott, world figure, Christian statesman, orator, author, is recuperating here in this good sanitarium. He was good enough to invite this scribe to be his guest for a several hours' drive today over some of Florida's enchanting highways. Having but recently returned from a trip around the world, on which trip he spoke especially to students and teachers in colleges and universities, in twelve nations of Europe and the Orient, I asked him what was the reaction of his audiences to the distinctly Christian message, knowing that in all his addresses he exalted the Christ and His name to save and redeem. In all countries without exception, I had the largest audiences and the most eager listeners I have had in the forty years of my travel and experience. The world, not one nation, but the world, is more eager,

and is more deeply concerned about the distinctively Christian message than it has been in centuries. What men and women, young and old, want is the positive message, the note of certainty in religion, and the people of all lands are coming to see and realize that Christ alone can satisfy. We have passed through, we are now passing through, a period of doubt, uncertainty, questioning. Sound the note of certainty and security in the Christian message and people are ready to hear, listen, take heed. The trouble is that so many are preaching in terms of uncertainty, doubt, hesitancy. The world is hungry for reality, that abiding reality in Christ Jesus as the world's only and all sufficient Saviour." In some such words this man who knows his world as most of us do our town or community enthusiastically portrayed the spirit of our time. On the surface of things, and from any superficial point of view, one may decide that the Gospel, the Church, the Bible, the Message that meant so much to our fathers and mothers are back numbers. Well they are not. We cannot get away from the true, simple plain Gospel, as our Lord taught it to His disciples.

John D. Rockefeller, Sr., 93 years old financier and philanthropist is wintering near here—at his Ormond Beach home. This morning's papers tell the story of an incident of yesterday with this devout man of God. He was on the links for his daily round of golf and of course scores were looking on as usual, when of a sudden the multimillionaire discovered in the crowd of on-lookers a preacher whom he knew and of whose singing he was very fond. He called the preacher out on the links and requested of him a Gospel song which the preacher gladly sang. Then John D. asked for another and very familiar one, and to the delight of all, he himself joined the preacher in singing it, as did others, so that there was, the paper stated, something like a Prayer-meeting. Dr. Mott tells me that John D. Jr., is a man of deep personal piety like his father, and loves the church and the work it is doing in the world, but the younger John D. expresses the fear that his own children and those of the next generation will not love most the things that he and his father hold nearest and dearest and best. I suppose this fear is common to us fathers who have children absorbed in the engrossing and enlarging problems and prospects and amusements of this present time.

A letter came from my dear good friend, Rev. J. Lee Johnson, Fuquay Springs, N. C., that he has had a nervous break-down and must have a rest and some sunshine and learn how to sleep again, and that he is leaving for Florida to seek recuperation, that I may expect him any day. If Florida sunshine and the baths, massages, electric treatments and vegetable diet of this sanitarium can't help a man with worn and weary nerves and muscle and brain back to health and hope and strength, he must be in a precarious condition sure enough.

The weather is balmy indeed now and the great out-of-doors is sweet.

J. O. A.

THE PREACHER.

The call to be a preacher is first and essential in a minister's life and work. The twelve were called in person by Jesus and studied under his teaching and example. Paul was called by a vision and a conviction as impressive as the twelve received. Others were called by similar impressions and convictions made by the Holy Spirit. In no case, either in the Old Testament or New Testament, were prophets brought into the ministry by self-choice. A call to the ministry is essential to a successful ministry. There is only one way by which human help can bring others into the ministry. That way is by

prayer and not by advice. "Pray ye, therefore, to the Lord of the harvest that He would send forth laborers into His harvest." The church can feel the need of more preachers, but the church cannot supply that need by schools, by suggestion or advice, nor by the opportunity to offer themselves for such service. A human-called preacher is a failure in the spiritual Kingdom. Spiritual things are spiritually discerned and a call to stand up in the pulpit and proclaim the gospel must be divinely made. It is an inner sense of obligations, a feeling of necessity; a conviction from which the individual cannot rid himself; and if he does not yield to this call he suffers defeat all his days. There is no reason why one truly called should fail in his ministry, unless he neglects the cultivation of the life that belongs to such a calling. It is really a *calling* as the preacher is *called*. He is not only a man, but a Christian, and the call of the ministry separates him from other men.

In the case of the fishermen called by Jesus, they *left all* and followed him. They had no salary consideration and that is not a part of the call in this day. God will provide for the necessities of those who surrender to His call and devote their lives to His service. Jesus promised to make them fishers of men. The fisherman does not always catch the fish he seeks, but he catches some; and it is even so with the preacher. He does not get into the Kingdom all he seeks; but he gets some, and influence helps to win others. Jesus did not win many in His day, and He met much opposition; but the work goes on through those He did win from the world unto God. And he told them, "Greater works than these shall ye do, because I go unto my Father." That process continues, and will continue until every knee shall bow and every tongue shall "confess that Jesus Christ is Lord, to the glory of God, the Father." (Phil 2:11.) The first step toward the pulpit is a Divine Call, and there is no other true path to that high position of preaching the gospel which is God's method of saving the world.

W. W. S.

PERSONAL EVANGELISM.

The whole world *hungers* for God. We are on the verge of a world-wide revival, like the great Welsh revival that swept the world. The world over, there is great religious unrest. Look at India, China, Japan, Tibet, Turkey, Egypt, Spain, Russia, Mexico, in fact, any part of the world. Even the present-day descendants of the orthodox Jew are frequently not orthodox. In Russia the Jew says there is no God. In America the Jew is trying Christian Science, spiritualism, and every other ism. He is no longer satisfied with his Old Testament without a New Testament. He no longer is hostile to Christianity for Gentiles. He has even come so far as to say that Jesus was a great man, though not yet acknowledging him to be the long-looked-for Messiah. At heart, the Jew is secretly proud that the world's greatest religious leader was a Jew.

The Jew is on his way to becoming Christian. He already practices many Christian virtues. Witness the Jewish liberality on every public welfare drive. Did you know that over twenty thousand Jews have become Christians within the past few years? Hasten the day when the Jew becomes Christian. Then shall there be such a missionary zeal as the world has not seen since the days of that other great Jewish missionary, Paul. With movie-talkies, radio, wireless, airplanes, great newspapers, great evangelists, great singers, great writers and in a thousand other ways, the world will hear the call of Jesus in one generation, and we Gentiles shall be ashamed of the half-hearted way in which we have evangel-

ized the world. God speed that day. But shall the world wait until that day comes?

Basically, the world is in great unrest religiously. Unsettled religiously, it is unsettled, and in great unrest financially and politically. There is a lack of faith everywhere, in every walk of life. You read great headlines across the front page of our papers reading: "Leaders Plan to Restore Confidence." What is confidence? It is a word derived from two Latin words, *con* with, and *fides*, faith. The leaders plan to restore faith. Business cannot do without faith. The world cannot do without faith. The church cannot do without faith. Every great business executive knows the world lacks faith. Everything is unstable. There is no anchorage.

Never in all the world's history has the whole world—Christian, Mohammedan, Jewish, Buddhist, Confucianist, and what-not, longed for a way out, religiously, as now. The clock is striking twelve. The door is wide open. And yet the world does not know who is to bring the longed-for message of peace and hope. How the world waits, with sad, aching heart, for this message. Who says the world is not ready for evangelism?

The world has looked into every door of hope. It has looked at the church. It deems the church to be self-satisfied and cold, and not evangelistic, and not touched with the heartache of the world. If you doubt this, just talk with those who are outside of the church. The world does not think of the church as evangelistic. Tragedy of tragedies, the church does not think of itself as evangelistic. Today many of our great church leaders say the day of evangelism is past. If the day of evangelism be past, then has the gospel of Jesus lost its power. How shall the world turn to a church that is not evangelical? How shall the world be saved by a church that is satisfied that the small groups constituting its membership are saved, and so is happy, while forgetting the sad, hopeless, faithless world outside that is dying for a message of salvation and hope? My friends, that is a very, very serious question.

Paul was chained to a soldier for two years at Rome. Two or three times a day they changed soldiers. Paul and the soldier walked together. I wonder what they talked about. Strangely enough, Paul tells us. In one of his letters he says that his imprisonment was not altogether bad, for he converted practically the whole praetorian guard. That was personal evangelism, by the greatest missionary of them all. He converted them one by one. He had a greater theme to talk about than they had. Haven't we?

The church that is on fire for God is a church that studies its Bible, and talks with God. It is tragic that home Bible study and family prayers have gone out of date. How many homes do you know that have family worship? How can we know God if we do not read and re-read over and over, God's letters to us, and commune with Him in prayer? How can we become intensely spiritual if we do not drink deep at the fountain whence the spiritual flows? How can we have close fellowship with God if we have not walked and talked with Him?

The task is a personal one. It is not just the task of the pastor. We win or we lose as we win or lose as individuals. A battle is won by the privates, not by the generals. It is not the church that saves souls. It is the individuals in the church.

The elders, deacons, deaconesses, Bible school teachers and officers, heads of departments and circles, have a great responsibility. It is a mighty challenge. A small fire, if fanned, becomes a consuming fire.

Remember, an uneducated fisherman preached at Pentecost. A ripe scholar was the world's

greatest missionary to the Gentiles. In recent times, an humble cobbler, set the world on fire for missions. A clerk in a small shoe store became the great Dwight L. Moody. God knows you far better than you know yourself. When he calls, say: "Here am I, Lord; send me."—By Clinton H. Dorn in *The Christian-Evangelist*.

HOLY FIRE.

When Jesus prayed that last prayer with his disciples, recorded in the 17th chapter of John, he did not pray for sinners. In verse nine, he said, "I pray not for the world." Did you ever stop to wonder why Jesus did not have any burden for sinners in that parting prayer? In verse four, Jesus said, "I have finished the work which thou gavest me to do." In verse eleven, he said, "I am no more in the world." In this prayer, Jesus is looking out just beyond the cross, and his crucifixion is considered already past. Jesus has finished his work for sinners and is entering now upon his new ministry as high priest, interceding for his people at the right hand of God. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9:11, 12.) Jesus finished his work for sinners on the cross; and now as high priest commenced his work for believers.

Jesus told his disciples that it was expedient for them that he should go away, because he would send the Comforter unto them, and when you read the second chapter of Acts and see the Holy Ghost coming in power upon the little company of about one hundred and twenty, who had prayed for ten days in the upper room, you realize that Jesus had already begun his work as high priest.

Now, if you read the book of Leviticus you will find that fire had a large place in the tabernacle worship, and without the use of the altar fire very few of the tabernacle ceremonies could have been performed. Remember, also, that in the Holy of Holies burned that supernatural Shekinah fire, on the Mercy Seat, which was the manifest presence of God. Is it any wonder then that on the Day of Pentecost the Holy Ghost came in the form of tongues of fire and sat upon each of them, and they were all filled with the Holy Ghost? They went out in the power and enthusiasm of that Holy Fire and three thousand were converted the first day. A little later Paul went up through Asia Minor and over into Europe with this same holy fire preaching the gospel, and New Testament churches sprang up all over the country. Many years later John Wesley came preaching with that same Holy Ghost fire and stirred England and this country, too, with mighty, soul-awakening revivals. Before very long the early Methodists, inspired by that holy zeal, carried revival fires around the world and sinners trembled under the mighty power of God and rushed to the altar.

Today, religion has become with many a form and the church service a ceremony. The story is told that a certain church caught fire early one morning and crowds hurried to the scene. One of the church members recognized a neighbor at the fire who seldom went to church, and said to him, "Well, I never saw you out at church this early in the morning before," and the neighbor replied, "No, and I never saw the church on fire before either." In Romans 12:11 we are told to be "Fervent in spirit; serving the Lord." Now fervent means boiling hot, or red hot.

The definition of the word Ghost or Spirit is a "breath" or "blast" and has the idea of heavenly dynamite. This is just what the third Person of the Trinity has meant to us who have definitely sought and received the baptism of the Holy Ghost, and who now walk in vital communion with our Great High Priest in Glory.—Rev. H. C. Goodenough, in *The Wesleyan Methodist*.

THE MACHINE OR THE MAN?

In many states of our nation stringent laws seek to keep the automobiles under state licenses in safe driving condition. In New Jersey the law forbids the driving of a car in an unsafe condition. Defective steering gear and brakes, glaring headlights and imperfect mirrors are dangerous not only to the driver of the car but to all other drivers he may chance to meet on the highway. In order to protect the public, the state insists upon a yearly inspection of all cars, trucks, and busses. All such inspections are highly important, and if rightly made, assure us of mechanical safety.

More important, however, than the machine element in the driving of the car is the human element. In the vast majority of cases the man behind the wheel and not the machine is the cause of the accident. And yet, like Andy, in "Amos 'n Andy," the other evening, someone else is to blame when an accident occurs. If the telephone company had notified Andy that it had placed a new pole on a new corner, the accident would not have occurred, according to Andy's idea of the matter, in spite of the fact that he was not looking in the direction in which he was driving, but was waving his hand to someone on the other side of the street. While the man behind the wheel is the most important factor in automobile driving, after he receives his driver's license, he is seldom examined again unless he should have an accident.

Very few accidents are really accidents. Most of them are due to recklessness, carelessness, poor judgment or to some physical or mental defect of the driver. Yet men, knowing these facts, are willing to introduce yet another factor into this complex machine age that will make driving still more unsafe and dangerous. We read almost daily of accidents brought about by drivers who were under the influence of liquor, whose judgment was warped because of alcohol in the brain. There are many men, even in the state of New Jersey, who are ready to vote to make it possible to secure liquor more easily than now, and thus seriously affect the physical and mental condition of the man at the wheel. Would it not be silly and the height of folly for the government to demand an inspection of a machine if its voters should empower it to license a man to sell that which assuredly will destroy the good judgment and the sense of responsibility of the driver of that machine?

"I never attempt to write after taking a drink," says Chester Crowell, in *Cosmopolitan*. "Men ought never to drink when immersed in the details of their business. Especially they ought not to take a drink, and then try to operate any sort of machinery. I was amazed to discover some years ago that I could not type as rapidly after taking one small glass of three per cent beer as I could before. This was more than adequate proof for me that no one ought to drive a car after drinking."

The model critic finds something to praise before he finds fault, even if he has to put on his specs to find it. And if he can't find anything good in the lines, he reads it in between them.—*Cowan*.

CONTRIBUTIONS

SUFFOLK LETTER.

George Washington was born in Bridges Creek, Westmoreland County, Virginia, February 22, 1732, and died at Mt. Vernon, without issue, December 14, 1799, at the age of 67 years, 9 months, and 22 days. His father was Augustine Washington and his second wife, Mary Ball. His grandfather, Lawrence Washington, came from England to Virginia in the time of Cromwell, in 1657, and his father was born in Virginia in 1694. His father was married twice and died in 1743, when George was 11 years old. Westmoreland County, Virginia, was famous for great men—the Washingtons, Monroes, and Lees. The year after George was born the family moved to Mount Vernon where, ten years afterward, his father died. His mother thought it best for George to live with his half-brother, Augustine. After the completion of the Mount Vernon mansion, his mother moved to Fredericksburg, perhaps for the education of George, and he there attended school. When he was 14 he had a great desire to enter the British Navy, and had made his arrangements to go; but his mother persuaded him to remain at home. He was an obedient son as well as, later, a great ruler.

At the age of 16 he became a surveyor, and was denied a college and university education, and derived his education from experience in outdoor life and contact with real work and real men. One year after he entered the work of a surveyor, he was made a public surveyor and, by this position, came in contact with prominent Virginians, among them the Fairfax family which still retains the English title of Lord Fairfax. At this time stories are told of Washington that indicate that he was prepossessing in person, dress and manner, to the young ladies, as he was welcomed to Greenwood Court and other first-class homes.

At the age of 19 he changed from surveyor to soldier, and in 1751 he was a major on the frontier. He left his military position to care for his brother, Lawrence, who had been sent to the Barbados by the doctors for his health. After a few months his brother died, leaving George as one of the executors of the estate, with the understanding that if he outlived his brother, Lawrence's youngest son, he would heir the Mount Vernon estate. It was by this provision of his brother Lawrence's will that he came into the possession of this property.

In 1752 he was promoted to adjutant-general and sent to the frontier, and by 1754, was a lieutenant-colonel of the militia. His rapid military progress was checked by the failure of the Great Meadows campaign. After this he accepted appointments as aide-de-camp to General Braddock. From this appointment he was made commander-in-chief of the Virginia forces, and sent on a military commission to New York. In 1758 he resigned his commission as there was no need for immediate service, with the desire to retire to private life. He had courted Martha Custis and he wanted to lead her as his bride to the Mount Vernon home. They were married in 1759. In that very year he was elected a member of the House of Burgesses. From 1759 to 1769, he remained quietly in his home, except on his trips to Williamsburg to attend the sessions of the House of Burgesses. Being appointed in 1769 as commissioner to settle the accounts of the colony. In 1774 he was a member of the Virginia Convention to consider the points at issue between England and Virginia, and that same

year was made a member of the First Continental Congress. June 15, 1775, he was unanimously selected as commander-in-chief of the American forces, as the appeal to arms seemed inevitable. He began his real military service July 3, 1775, and December 27, 1776, was invested with absolute dictatorial powers. After the surrender of Cornwallis in 1781, Washington retired again to private life to prevent a rumored sedition. But in 1789 he was made President of the Constitutional Convention and on April 30, 1789, made President of the United States.

W. W. STALEY.

WINDSOR, VIRGINIA.

I am well aware of the fact that to suggest that dark days are upon us is to be pronounced guilty of pessimism, and to declare that the world is trembling wins for one the title, "alarmist," but I am convinced that a critical survey of the world is not needed to reveal the fact that we are in the midst of moral and spiritual chaos. Sin is gnawing at the very vitals of humanity. Today people have little relish for righteousness. Crime, greed, lawlessness, lust and high life are running riot like a Belshazzar's feast. The God-forgetfulness of many is appalling. Thousands of Esaus are peddling their birthright for a mess of pottage. They think about eating and drinking, dress and company, amusement and pleasure, riches and honours; but better, and eternal things seldom occupy their thoughts. They "love the world," and the "things that are in the world," but the "love of the Father is not in them." Such people find their ideals, their motives, their inspiration in those "things which perish with the using," and deliberately cheat themselves out of "an inheritance incorruptible, undefiled, which fadeth not away." The present materialistic philosophy, "Let us eat and drink, for tomorrow we die," stands in opposition to the good old-fashioned Bible-inspired belief that the supreme object of living is preparation for a future life with God. The time has come for us to realize that this present life is the seed-time of sowing, and in the life to come we will enjoy or we will regret sorrowfully the sowing we have done.

We seem to have forgotten that over and over again it has been demonstrated that loyalty to Jehovah is the condition of the life of a nation, and of its prolongation, and that sin is a forerunner of weakness and ruin. The destruction of our present-day civilization would not be a new thing in history. Israel lost her glory and her greatness by forsaking the old-fashioned things of Jehovah. God was in Israel's history, but He is equally in all history. He has not changed, and His methods of dealing with sinful nations have not changed. History has demonstrated the fact that the transgression of God's holy laws causes iniquity to be visited on generations of those who hate God, and that the mightiest empires fall and the strongest nations disappear when the favor of the mighty Creator, Ruler and Lawgiver is withheld. That's why the passing centuries have witnessed many a human institution laid away in Time's great cemetery. That's why the mighty dynasties of Pharaoh and Nebuchadnezzar, of Cyrus and Alexander the Great, of Caesar and Charlemagne have long ago crumbled to atoms. It is a fact that their proud capitals and palaces and magnificent temples have been buried beneath the drifting sands of the centuries. Today these mighty nations are only

a memory. They have gone down to ruin. Why? Because they refused to follow the lofty principles enunciated by the Psalmist and Prophet. Like stricken hulks, they are strewn upon the shores of Time. Their voices and the Book of Divine Wisdom have said: "Righteousness exalteth a nation; but sin is a reproach to any people." "Blessed is the nation whose God is the Lord" stands for just as much today as it did in the years of our progenitors. All of this confusion and perplexity in which we find ourselves is entirely of man's doing. We have no right to blame it on God. The trouble is we have forgotten God, and have been following our own ways, rather than His ways. No wonder we have as our reward economic paralysis, which we call the depression. Sin reaps its harvest of sorrow, and wickedness brings disaster in its train.

Notwithstanding the fact that early in the centuries Almighty God solemnly warned us when He said: "The nation and the kingdom that will not serve me shall perish," America seems to be fast drifting toward the fate of ancient Greece and Rome. When has there been a time in our history when the love of luxury, speculation, greed, graft, lust, immorality, lawlessness, crime, irreligion and other outstanding sins were so prevalent as today? Is God being considered an important factor in our national life? Hasn't our national prosperity led us to the point where we glory in our own strength? Isn't sin eating like a cancer into our personal life, our domestic life, our social life, our civic life, and our national life? Many of our people recognize the God of love in the home, but in the business world they recognize the God of selfishness. They recognize the God of good-will and friendliness among the people of their own social circle, but the God of exclusiveness outside their social circle. They recognize the God of forgiveness among their friends, but the God of revenge among those who have wounded them. That's why so many vain and empty lives abound. Beloved, as long as sin goes unrepented, life is upon a low plane; you cannot walk with God, nor enter the Celestial City. Almighty God is against sin in nations no less than in individuals. Therefore, national wickedness is the certain prelude to national ruin. Our security depends on our Godliness.

In these dark and "perilous times" we need a new discovery of God in the vastness of His unlimited wisdom, power, grace and love, and a new obedience and loyalty to Him—the King of Righteousness. For those who trust in God—the Universal Father—are never brought to shame. He "shows mercy unto thousands of those who love Him and keep His commandments." Happy, thrice happy, are they who lean upon His great heart and trust His everlasting arm. Child of God, can you be afraid when the strong, triumphant, tender hand of your Heavenly Father holds you? Let darkness become darker, let perplexities increase, let sorrows and trials multiply—God shall not fail nor forsake. The strength of every Christian is in His God.

Our problem for today is to find for ourselves the real Christ. We must re-enthroned Jesus Christ—the Friend of souls, the Comrade of struggling humanity, the Guide of suffering hearts, the Divine Reconciler with God, "the Author of eternal salvation" unto all them. We live in a day when there is too much unhallowed speculation about the sacred person of Christ. If the character of our Lord be the invention of men, why was it not invented before He came? If, as the evolutionists would make us believe, Christ was evolved, what was back of Him, and why hasn't evolution produced another? The answer is because He is "the Ancient of days," the "Messiah" of prophecy, the "anointed" One, the Lord of Glory, the Deliverer and Redeemer of

the world—sent as a messenger of God's love and mercy to our lost world. "Christ died for our sins." He suffered once for sin—"the just for the unjust, that He might bring us to God." Yes, beloved, Jesus Christ—the Lamb of God—paid the penalty, that He might deliver the sinner from the consequences of his sins; and every sinner that accepts of the sacrifice of Christ by faith, the finger of God's mercy, dipped in the blood of His Son, writes that sinner as one over whom the second death shall never have power. Blessed be His holy name! In these days of Higher Criticism, let us not forget that God embodied His Divine nature in the human personality of Jesus Christ, so that that personality became and is forever Divine. God is Jesus Christ. He is always the same—"the same yesterday, today and forever." His life, His mercy, His graciousness have not diminished or altered in any degree with the passing of the centuries. All men are sinners, but there is a common remedy for all—Jesus Christ, the Saviour. Ah! dear friend, there is nothing, absolutely nothing, that will cast out the sin we have harbored in our hearts, but Jesus. If you die rejecting Him you will find yourself, in spite of all that modern thinkers say, doomed to eternal perdition. The hope of the world centers in Jesus of Nazareth—God-Man.

Today, the world stands in need of the mighty power of the Holy Spirit to change men's hearts, to direct their misdirected energies, to dispel their lustful passions, to make them love God and practice the Golden Rule.

The one hope of improving general conditions today is a "mighty spiritual awakening"; a worldwide revival of old-fashioned religion—a revival that will break the hearts of sinners, confound the unbelief of infidels, overthrow the work of the Devil and bring multitudes of souls to Jesus. Christ is calling you, beloved brethren, to give yourself to Him—with all your sins and imperfections—to be what He wants you to be, and do what He wants you to do. It is time for us to realize that the first business of every Christian at all times is to follow Jesus Christ—the second Adam, the Messiah of Israel, the Saviour of the Gentiles, the Glory of Heaven, the joy of earth, the Royal Advocate, the coming King. To follow Jesus is to be as active, as loving, as pitying, as unceasing in good as He.

To men and women with their burdens of hardships, with their uncertainties and anxieties, I sound the explicit challenge of God—our Benefactor. Listen to His wonderful pledge: "If you walk in My statutes and keep My commandments to do them, then I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit, and I will be your God and ye shall be my people." What blessed promises these are! Those who put their trust in Almighty God He will uphold, sustain and carry through all.

Simple living, the reestablishment of love, purity, unselfishness, and the family altar are the supreme needs of the hour. Give your life fully consecrated to God, tell the glad story to all who need to hear it, win souls to this living Redeemer, and the glory of earth's true Ruler—Jesus Christ—shall be yours. E. B. WHITE.

SOUTHERN UNION LETTER.

It is always good to be able to tell of progress. In these days when the spirits of so many of us have been weighed down by the psychology of depression, it is refreshing to be aware of new life and growth, of renewed faith and enthusiasm.

Before I came to Wadley, a few days ago, I was told that I would find changes since my last visit here. Instead, I found a transformation!

The Administration Building has been completed, giving class-rooms, offices, auditorium, all efficient and attractive. The campus has been graded and prepared for landscaping. Through the generosity of New England friends, an amazingly complete library has been acquired, and is now completely catalogued. The Wadley Hotel, refinished and equipped throughout with water and steam heat, has been leased and now provides an inn of which any community may be proud, a comfortable home for professors, dormitory space for young men, and convenient class-rooms for night classes of adults from the community who are delighted with the opportunity to take work in Bible, in Alabama history, sociology, and art appreciation, now being given.

A competent and loyal faculty is hard at work and as fine a lot of young people as can be seen anywhere are going purposefully about their tasks. Throughout the town and the surrounding region is a renewed spirit of cooperation and faith.

The Southern Christian Convention, churches of Alabama and Georgia, and the Wadley community undertook a worth-while task when they

founded Bethlehem Junior College. As it lives today, re-named Southern Union College, it represents their vision, Christian statesmanship, and sacrificial generosity. The only college in a field twice as large as Massachusetts, Connecticut and Rhode Island, its future offers a great task and a great opportunity for the now united churches.

It is a pleasure to tell the readers of THE CHRISTIAN SUN of the progress which has been made during these months when so many of us in our own affairs have felt that we were compelled to wait for a better day in order to bestir ourselves.

S. C. HEINDEL.

LIFE'S JOY.

God gives a joy that we may give,
He gives us love that we may share;
Sometimes He gives us loads to lift
That we may learn to bear.
For life is gladder when we give,
And love is sweeter when we share,
And heavy loads rest lightly too
When we have learned to bear.

—Selected.

OXFORD BIBLES for EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD is King for ever and
ever: the heathen are perished out

- Nos.
01600 Superior Cloth, round corners and \$2.75
red edges
01603 French Morocco, limp, round corners, red under gold edges, head-band, book-mark \$4.75

The JUNIOR'S Bible

Self-Pronouncing



With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4¼ x 1¼ inches.

Type in Junior's Bible
2 Take the sum of all the
of the children of Israel,
years old and upward, thro

- Nos.
1815 French Morocco leather, overlapping cover, round corners, red under gold edges, head-bands and book-mark. Make some child happy with one of these fine \$2.95
Bibles

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5¼ x 3¼ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee, O LORD.
10 Mercy and truth
gather together: righteousness
kissed each other.
11 Truth shall spring

- Nos. 02112. French Morocco leather, overlapping cover, round corners, gold edges \$2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4½ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better
than a thousand elsewhere.

- Nos. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges \$3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers No. 03272x \$5.00

The Oxford imprint in a Bible guarantees satisfaction

OUR LEADER Oxford Concordance Bible

Self-Pronouncing



This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 1½ inches.

Specimen of Type

8 7 20 Jē-hōi'-ā-chin was 8
years old when he began to

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head-bands and book-mark

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The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. Type as Pocket Reference Bible. \$5.50
No. 03255x

- As No. 03255x, with concordance.
No. 03276x \$6.50

Oxford TEACHER'S Bibles

Have over 50,000 center column references, and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1¾ inches

Specimen of Type

14 Like sheep they are laid in
grave; death shall feed on th



- Nos. 04453. French Morocco leather, overlapping covers, round corners and red under gold edges. A durable and hand- \$4.35
some Bible

Oxford India Paper Edition

Only one inch thick.

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Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition No. 05453. French Morocco leather, overlapping cover, round corners, red under gold edges \$5.00

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Lord teach us to pray. Teach us the language of prayer, but more, Jesus' spirit of prayer; his compassion, his love for a world that is blackened and sickened by selfishness and sedition. Show us the world's helplessness, its hopelessness, unless prayer shall completely cleanse and cure. All barriers burned away, daily bring us, O Lord, our Saviour, our Guide to the garden of prayer, prostrate, surrendered, forgetful of all else but God, possessed of Him, beseeching Him to empower the church and to lift from millions the pall of impending eternal darkness. All for Jesus sake. *Amen.* L.

SHORT ACCOUNT OF CHRISTIAN MISSIONS IN JAPAN.

By the REV. A. H. LYNCH.

NOTE.—Mr. Lynch is a Methodist-Protestant and this article is reprinted from the February 14th issue of *The Methodist Protestant-Recorder*. Due to the present conflict in the Far East, we believe it is of especial interest to our readers.

Nearly 400 years ago a man by the name of Xaxier, while in India, received an invitation to come to Japan and teach his religion to the people there, and in August, 1549, he landed in one of the southern ports and started a work that was destined to prosper to such a degree as no other missionary has ever had the privilege of enjoying, but which was destined to flourish for a short time and later to be all but stamped out by the ruthless heel of oppression. He had been here only a few days when he baptized 150 and started the first Christian church ever to be established in the Kingdom of the Rising Sun, and from this initial success he went on to other successes equally as great. Although he did not stay to see the final outcome of his work, within thirty years after he landed there were more than 150,000 Christians in Japan. But soon after this the tide began to turn and the enemies of Christianity began to try in earnest to stamp out that which they considered the faith of the barbarian. Thousands were tortured and suffered worse than death until it is said by some that those in power became sick and tired of the butchery, but to them it seemed that that was the only way to put a stop to this new religion that had gotten such a hold in their midst in so short a time, and so the butchery continued. The writer had the privilege of going to the city and indeed to the very spot that has become famous as the place of torture and death by fire and sword. On this spot where only a comparatively short time ago the blood of so many martyrs, and the cries of the children of the Christians went up to high Heaven by the thousands, a small company of Christian missionaries were gathered to spend a social evening together in quiet and peace, thanks to the Prince of Peace.

In this city of Nagasaki, every year the Japanese non-Christians stage a festival in commemoration of the stamping out of Christianity in those early days and just as they opened their doors and removed the "Shoji" (paper walls of the houses) then, they still do the same to this day. This was done to aid the police in hunting down the Christians and to show that none were hiding in the houses nor in the gardens beyond. In those days if there was a house that harbored a Christian, when the procession of the gods came along they made a detour at this place and in the same manner today, they make a detour wher-

ever a Christian lives. In the old days, the time of this festival was dreaded by the Christians, but now it is altogether harmless and one enjoys seeing the gay procession pass by.

The first signs of relenting, so far as the prohibition of Christianity was concerned, came in 1855 when the Dutch traders were given the right by treaty to worship within their own buildings so long as they did not teach the same to the Japanese, and at the same time, it was declared that they were strictly to refrain from teaching anything about the pernicious doctrine or to import books, pictures, or images relating to any foreign religion. But regardless of this and other prohibitions, in 1859, Dr. Simmons, Dr. Hepburn and Dr. Brown, were quietly at work as the first Protestant missionaries to Japan. But Christianity was still a prohibited religion for the Japanese; the placards offering an extravagant reward for the denouncers of Christian believers were still in existence and were not removed until after more than another decade. The placards read differently in different sections, but one was as follows: "So long as the sun warms the earth, let no Christian be so bold as to come to Japan, and let all know that if King Phillip himself, or even the very god of the Christians contravene this prohibition, they shall pay for it with their heads." But regardless of these and all other efforts to keep back the tide, the doors of Japan were forced open, and within a few years they were to observe the greatest revolution ever seen in Japan or perhaps in any other country up to that time. The period of seclusion was at an end and all of the power that they could muster from within was not able to stem the tide and keep the doors closed to the Western influence and to the spreading of the Christian religion.

At the time of the accession of Megi, Emperor, to the throne in 1867, there were only four known native Christians in Japan besides those who had held on to the Catholic faith through all the evil years that intervened between the so-called stamping out of religion in Japan and the reopening of the country to westerners at this time. But by 1889 there was said to be 31,000 Protestant Christians besides 45,000 Greek and Roman Catholics. By 1873 the attitude had changed in favor of the Christian religion, and at this time the notice boards prohibiting the preaching of Christianity were removed and now are in the museum here in Tokyo as historical relics. There were even Japanese leaders who, merely out of zeal for the acceptance of our Western ideas, perhaps, were moved to suggest that Christianity be made the national religion. Happily this was averted but the tide began to turn in favor of the missionaries and very soon there were many who had professed Christ and were baptized. Men of high rank filled the churches and helped to influence the public in favor of Christianity.

In 1879 an American Baptist missionary presented the first New Testament in the Japanese language, and in 1887 the entire Bible was finished and presented, the work having been done by a committee from all of the missions then working in Japan. This of course was a great step forward and has been a great help to the cause of Christian teaching in Japan, and now the Bible in whole or in part is obtainable at a very low price and is widely read and studied.

At first, almost all of the work was done by the missionaries themselves, but very soon there began to rise a powerful leadership among the Japanese Christians, and when they took hold,

the work received a new strength and went forward with somewhat of a steadier growth, and was placed on a surer foundation so far as the Christianization of Japan was concerned. The Japanese leaders themselves surely know better how to appeal to their own countrymen who have the same background and training than we who have had such a different background. There is still a place for the missionary or else God would cease to call them to foreign lands but it is a different place from that held by our predecessors. The new leaders were mostly young men of the "Samurai (nobility) class, and their idea in embracing the new faith consisted largely in an earnest aspiration to work out the spiritual resurrection of the nation in conjunction with the political life. Their faith was more ethical than religious and wrought into their Confucian ideals of honesty and fortitude. Their Samurai spirit was invigorated and rejuvenated by the Christian inspiration. Their conversion met with opposition and threats from their parents and other relatives, but these only tended to increase their zeal. The high tone and the broad spirit of the young Christians of those days may be seen from a declaration issued upon the foundation of the first Christian Church by Japanese in Yokohama in 1873:

"Our church does not belong to any denomination but is established solely in the Name of our Lord Jesus Christ. Therefore, our sole authority is the Bible, and we deem all to be our Brothers who believe in the Bible and live according to its teachings. All members of this church should love all members of the churches the world over as members of the same family. Therefore, we call our church, 'The Church of Christ.'"

This initial spurt lasted until about 1890 when a tide of conservatism swept the country and since that time the going has not been so easy nor has it been so rapid, but has steadily made progress in spite of all the forces in Japan and all the rest of the world to counteract its influence. We must remember that the Christian religion has been severely criticized even in the so-called Christian world and has had some very grave battles to fight since that time, so we need not be surprised that it suffered a setback in the lands where it had such a firm footing, because the Japanese saw the battle and also saw that the Western world was not, after all, so interested in its religion as in its commerce and trade and all of the material things of life. So that being the case they paused to study the religion that they were at the first so ready to accept merely upon the recommendation of others. But we, as Christians of all the world, have great cause to rejoice at the progress made in the last few years by those who have sacrificed and dared so much when the going was not so easy as at the present.

At the present time the Christians number almost two hundred and fifty thousand according to a recent survey.

For the information given in this paper, I am indebted to Gowin's *History of Japan*, Murdok's *History*, Volumes II and III, Anesakies' *History of Japanese Religions*, C. H. Robinson's *History of Christian Missions*, and *Japanese Traditions of Christianity Gathered from a Number of Sources*.

The other evening after sunset, I had a feast of color spread across the sky—pink, old-rose, salmon, purple, tints and blendings I can't name. But all ministered to a need within me. The One who spread it there knew I had a color-hunger, as clamorous as bread-hunger, and He fed my soul from His own glory in His heavens." Cowan.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 20, 1932.

Sunday Schools.

Previously acknowledged	\$ 1,663.86
First Christian, Richmond, Va.....	7.10
Richland, Ga.	2.00
Holland, Va.	8.00
Antioch, Harrisonburg, Va.	3.34
Holy Neck, Holland, Va.	8.00
Mt. Carmel, Carrsville, Va.....	1.62
Mt. Bethel, Summerfield, N. C.....	1.00
Roanoke, Ala.	1.00
Zion, Sanford, N. C.....	2.01
Mt. Auburn, Manson, N. C.....	3.65
Mayland, Broadway, N. Y.....	1.30
Palmyra, Edinburg, Va.	1.79
3rd Ave., Danville, Va.	4.03
Total	\$ 1,708.70

Individual and Church Offerings.

Previously acknowledged	\$ 833.72
Miss Susie Elder, Sandersville, Ga.....	1.00
Mrs. Frank E. Butler, Suffolk, Va.	2.00
Mrs. E. L. Cullifer, Suffolk, Va.....	1.00
Total	\$ 837.72

Dollar-a-Month Club.

Previously acknowledged	\$ 140.75
Miss V. V. Ellis, Suffolk, Va., Suffolk Ch.	1.00
Mr. and Mrs. Floyd H. Dunn, Lynchburg	2.00
Total	\$ 143.75

Woman's Board, Southern Christian Convention.

Previously acknowledged, since Sep. 1, 1931	\$ 5,052.03
Japan—General Work	408.33
Japan—Sunday School	12.50
Japan—Kindergarten	.50
Porto Rico—General Work.....	135.26
Porto Rico—Kindergarten	.50
Ocean View, Va., Church.....	200.00
Mountain Wym, Virginia	100.00
Raleigh Church	122.00
South Norfolk Church	122.00
Specials—Dr. Wilder's Hospital, India....	216.18
Total	\$ 6,369.30

Summary.

Previously acknowledged	\$ 8,933.32
Sunday Schools, regular, Feb. 20, 1932..	44.84
Individual and church offerings, Feb. 20	
1932	4.00
Dollar-a-Month Club, Feb. 20, 1932.....	3.00
Woman's Board, Southern Christian Convention, Feb. 20, 1932.....	1,317.27
Total to date	\$10,302.43

J. O. ATKINSON, Sec'y.

MISSIONARY PROGRAMS.

By MRS. W. M. JAY.

Program IV.

WOMAN'S SOCIETIES.

Theme—The Local Church—the Heart. Worship helps:

Hymn—"The Church's One Foundation."

Prayer—That our own church may see her part in the great whole, and devote her life and her substance to doing that part. That we, as individual members may see and know and to our part, that the earth may become God's Kingdom.

The leader may say: "For three months we have been speaking of our organization as a body with its head, its hands and feet, its backbone, and today we have come to the heart of it all, the local church—our church; for, after all, it all depends on us.

"The responsibilities are at least four-fold. The first is to *work* in the church. A second re-

sponsibility is to *support* the church. A third responsibility is to the support the wide outreach of the church. A fourth is to *know* about our church, and our denomination, and a fifth is to devote ourselves to the task. We cannot be held responsible for another's shortcomings, but we can and will be held responsible for *our own*."

(Here the group may be divided into two sides with leaders, and questions may be asked and conducted like an old-fashioned spelling bee. The questions of material for this program is found in the little booklet, "Our Congregational-Christian Body at Work," and may be secured for 10c from the Commission on Missions, 14 Beacon St., Boston, Mass.)

As a closing feature, the members may all stand in a circle and clasping each other's hands, unite in a prayer of personal consecration and in singing softly, "Take My Life and Let It Be."

YOUNG PEOPLE.

Topic—"God and the Census."

Theme—"True Discipleship."

I. Business period.

II. Study period. Chapter VI. "The Place of Play."

1. Making God count in play as illustrated by the change in John Susseoff, pp. 7-73.
2. The influence of a Neighborhood House in a community, pp. 73-76—a member.
3. Play and character, pp. 78-80.

III. Worship period.

1. Hymn.
2. Scripture—Matt. 5:1-16.
3. Prayer.
4. Offering.
5. Brief message (The Essence of Discipleship).
6. Hymn—"Dear Lord and Father of Mankind."
7. Benediction.

WILLING WORKERS OR JUNIORS.

Poster V. Follow same design as for Poster IV, substituting China for Africa, and using pictures from pages 57, 72, 77.

Topic—"Open Windows."

Theme—"Love and Loyalty."

I. Worship period.

1. Leader—"Love Ye One Another."
2. Song—"Jesus Loves Me."
3. Prayer—(Sentence prayers closed by the leader.)
4. Memory Verse—"Serve the Lord with all thy heart."
5. Offertory.

II. Story period.

1. Chapter V—"Open Windows."

(Presented by leader or members of group. There are many interesting pictures and curios of Japan and a collection would be most interesting. Always encourage the children to talk about the stories after they are told.)

2. Song—"Fling Out the Banner."
3. Benediction.

"BETTER TIMES," SAYS BABSON.

"The depression is in retreat," says Roger W. Babson, noted statistician and economist of Wellesley, Mass., who, according to news reports, issued the following statement on January 26th:

"The Babson chart, which was the basis for my forecast of the market break in 1929, is now with equal positiveness indicating that we have

seen the trough of the depression of 1930-32, and that the present year will show an irregular movement toward higher levels.

"The chart is now turning upward for the first time in more than two years, except for the temporary rally of last spring. For some years to come I do not expect to see the Babson chart below the depth reached last November. Of course, this does not mean any sharp rise back to normal conditions, but it does indicate the depression is in retreat. The long outlook is that fundamentally better times are now definitely assured."

EXTERNAL LIFE.

The immortality of the soul and the resurrection of the body are tremendous facts of human existence, but a greater thought even than this is found in the promises concerning eternal life. It is what its name implies—*life*—God's life, coming out of the past and entering into the eternity of the future. For the Christian eternal life is the immortality of his soul brought into vital connection with God. Dr. A. T. Pierson has a beautiful thought on this matter. He says: "Just as when you cut a scion into a great tree, the scion begins at once to get the benefit of all the past years of that tree's life, as well as its present vigor and power and fruitfulness, so it is if you are ingrafted into God. Eternal life is bliss, eternal life is power, eternal life is glory, none of which are necessary to immortality."

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

WORLD PEACE.

By FRED B. SMITH.

When I was in Oslo last September, the president of the University of Norway quoted himself in an address. He had said in 1919, "Inside of ten years there will be a moral collapse all around the world." He went on to argue (more than ten years ago) that in four years of the World War we had been arousing the world to beastly and damnable passions. We had taught men to hate, and to applaud cruelty and unfairness. "How can you expect the world's morals to stand up under that?" asked this leader.

When we do to the world what we did for those four years of the war, we do not whimper and whine when religion is difficult. We are paying the price now in morals.

If today those who read these words could unite to send out positive word to the world that there will be no outbreak of war for twenty-five years, what would happen? Economics would start up at ten o'clock tomorrow morning. Our governments would give new concern to their service to mankind and less to their existence. Confidence would be restored.

We have made some progress toward such a condition as that. In my student days I was surrounded by the glorification of militarism. Today the larger institutions have a chair to teach internationalism and good will. We have had the Hague tribunal, the League of Nations, the Locarno treaty, the Court of International Justice. This World Court has the adherence of fifty-six nations; twelve years ago there was no international court. Yes, we have made progress, but have we done enough?

Bishop Brent told us not long before his death, "I believe if the Christian Church will combine against war, we can abolish war in one generation." He continued, "You may call me a fool for saying that, but if so, let me go down in history as one of God's fools."

Making Peace Secure.

If our side is to win, we must organize and prepare for a long siege. It can not be done all of a sudden; here we shall gain a little, and there. There will have to be a million sermons preached on world peace before we can reach victory. It will be a long campaign. But did you notice that statement by Arthur Henderson, secretary of foreign affairs for the British government? He said, "If the people want disarmament badly enough, they can have it. The people are the final arbiters of disarmament."

World-wide peace can not be certain and secure until there is one great forum for all the nations, and every nation is in that forum. We can not have peace without that. There is a menace to the peace of the world as long as the United States is not in such a forum.

World-wide peace is not certain until every nation in the world is a member of the International Court of Justice—including the United States. Some things are settled in the parliament of nations, the League. Some things are settled in the Court. We can not have world-wide peace with any nation of prominence outside that Court.

When can we have the peace carnival and say to the world, "We have quit slaughtering; we have quit murdering"? When will that hour come? Refusing to serve and going to jail will

not stop war. War will not be stopped by telling the story of its horrors.

War will go out when it has been made a sin against Almighty God to organize young men that have never had a word to say about it and send them out and shoot them down as hogs would be slaughtered in the stock-yards. Some day it will be considered a sin to do that, and that is the day when war will stop.

That is a moral and spiritual question. I wonder whether we in the church can meet it. Already I have seen the evangelization of the world postponed a hundred years; I say this after having been in Japan seven times and in India five times. The Orient is turning against our bloody Western Christianity.

Let us stop war, we of the West, or call home our missionaries.

Committed to a Task.

Some years ago I heard that the great Gladstone was to speak in Birmingham. I was on the way to London, but I broke my journey and hurried off to hear him. He was old and bent, and his voice did not carry until he came to the climax of his address. Then he squared his shoulders, and his voice rang out in one sentence that every one heard, and would remember—"I believe any man who can move forward one little step the cause of Christian unity in his day may well lie down happy with the record of his life."

I feel that way, not only about Christian unity, but about this sacred cause of world peace and good will. If they can say of me some day, "This man, in his day, helped the cause of international good will a little," I shall be very glad.

There are reasons why I say that. Those are buried in Flanders fields, among the poppies, that should be alive. And some of them are there because I advised them to go. The other day I saw a woman, the noblest of my acquaintance. Thoughts do not follow through with her now, thirteen years after she signed a paper that let a boy under age go to war. She has brooded these many years. The other night, while tears streamed down her cheeks, she asked me, "Will you promise me that everywhere you speak you will say a word against war for the mothers who can't speak?"

That is what I have been doing. And I have been addressing my words, too, to young men and young women, who should grow up to feel that it is devilish for nations to have no better method than war for composing their differences. Young men, get hold of it. Young women, get hold of it. Do not let your day go past without having a part in this crusade for peace. "Blessed are the peace-makers, for they shall be called the children of God."

CHRISTIAN ENDEAVOR NOTES.

MARCH 6, 1932.

"WHAT DOES IT MEAN TO BE A CHRISTIAN?"
Matthew 16:24; 7:24-29.

A recent author has said that it is absurd to think that we can follow the teachings of a man who lived nearly two thousand years ago. Is it? It is true that Jesus Christ did live in a very different world from the one in which we live. His needs and problems were different from those we have and face. But if one studies his teachings carefully, it will be found that Christ laid down rules in no instance that bind a person to do any

particular thing regardless of circumstances, except the one rule that we should love and obey God and love our fellowmen. Christ gave principles that will apply throughout all the ages. We are expected to use our intelligence to determine what we should do under varying conditions and circumstances.

Read Luke 14:27-30; 19:5-10. What do you think Christ expected of those who joined him? It seems that he expected them to be very different from others. He warned them to count the cost. And yet when his followers gave up all they had to follow him—he accepted it as a matter of course. It is very evident today that the young people who join the church do not do all that Christ expects of them. The fact that other people do not do what they should is no excuse for our not doing it; neither is it any excuse for not joining the church. Should we not rather join the church and do what we can to follow him, and thus, by the grace and help of God, strengthen our brothers in the Way?

Christians get more out of life than others do. But that does not mean that the Christian way is an easy way. It is a way of striving and work. Christ has a right to expect the same amount of attention that any other pursuit, such as art, music, or athletics, demands. We gladly spend years learning in some particular field, while we think we can be Christians on just a few hours a week. Perhaps this has something to do with the quality of our Christianity. Do you think so? Christ gives us the assurance that his discipleship is worth all that we put into it. Will we dare to trust his word and put everything we have and are into it?

It is quite evident that many professing Christians do not take their Christianity seriously. American homes are breaking down because of lack of respect for the personalities and rights of members of the families. American business men have in some instances become so persistent in their pursuit of the money their businesses will bring that they have crushed human life and hope and joy. Politicians may be professing Christians, but that does not stop some of their graft and violation of the law. Christ could say of us today: "Hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel."

Daily Readings.

February 29. Acts 2:41-42.
March 1. Romans 10:9, 10.
March 2. John 15:12-14.
March 3. I. John 2:3-6.
March 4. John 1:12; 3:5.
March 5. Ephesians 4:17-25.

WHAT IS MAMMON?

What is meant by Mammon? Mammon, we shall answer at once, means money and all material goods. True, but it means something more than worldly goods in themselves. Christ meant worldly goods that have no background to themselves, or a false one. He meant goods of all kinds that have ceased to be our servants and have become the masters of our souls. He meant goods that have come to be regarded by us as "ends in themselves," and not means which are used to serve the higher values and ends of life.

There is no enemy of our manhood and womanhood, of our sonship or daughtership in God, so insidious as this spirit called Mammon. I remember hearing John Caird, that prince of Scottish preachers, take up a whole discourse to show how, at every turn, Mammon so disguises himself

(Continued on page 11.)

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

JESUS WASHES HIS DISCIPLES' FEET.

LESSON X—MARCH 6, 1932.

LESSON TEXT: John 13:1-15.

GOLDEN TEXT: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20:28.

Introduction.

The life and teaching of Jesus show a constant devotion to the welfare of others. Jesus' attitudes show a high degree of achievement in social motivations. Human nature has its mechanisms more readily adjusted to self assertive action than to service for others. Jesus shows a mastery of all his powers and the use of them for social welfare. As we study this lesson we find a beautiful example of Jesus supreme devotion to the welfare of his followers.

He Loved Them Unto the End.

True love must be constant. As Jesus neared the cross and the tragedy of the closing days, the realization of his own sorrow and pain did not dim the love he had for his disciples. "He loved them unto the end." They wavered in their loyalty to him. Judas sought to betray him. Some of them were disputing who would be greatest and have influential positions in his kingdom. But Jesus loved them unto the end. Clouds of disappointment did not dim the love of Jesus for his disciples.

He Took a Towel.

He might have asked some one to do the work of a servant. He might have given an authoritative command to all or to one. Instead Jesus took a towel and a basin himself. He could have told his disciples the better way, but he chose to show them the better way. How much more effective in life is the example than the precept. Jesus leads the way and tells us to follow him. The Master took the towel and basin and performed the service himself.

Wash The Disciples' Feet.

This was a useful and refreshing custom in Palestine. The open sandals and the dusty paths at the conditions for the custom. Jesus, their Lord and Teacher, performed the duty of a servant to them. There is a genuine dignity in service. The social conventions of a caste system or a social system that retains some part of the class distinctions, perpetuates many standards that are at variance with the unassuming but genuine example of Jesus. He was a carpenter and unashamed of honest toil. He was their Lord and Master but unashamed to wash their feet.

Also My Hands and My Head.

Peter was not going to allow Jesus to wash his feet. He was a sturdy soul and did not want his Lord to be his servant. Peter did not understand. Jesus told him he would "understand hereafter." Many of the significant experiences of life are not understood until hereafter. Often it takes a long time for a man to realize the real meaning and worth of an experience. Then Peter wanted not only his feet but also his hands and head washed. But Jesus was not primarily interested in the bath but rather the symbolism of the action. It was not a bath that Peter needed. He needed understanding. He needed purified and refined motives. Later Peter saw with clearer insight, and with refined motives followed his

Lord in a wonderful ministry of service. He received far better than the washing of hands and head.

Washing One Another's Feet.

Jesus said "If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet." I have great respect for the people who earnestly and sincerely practice this in literal fashion. It is, however, a much more difficult task to carry out spiritually and practically the quality of living that is implied in Jesus example. The more important thing for our churches is that our people may come to a fuller practice of actual service in the commonplace activities of life. Jesus came not to be ministered unto, but to minister and give his life in service for others. We, his followers, should seek to find joy in humble useful service. May we become more like our Master in the quality of our lives.

WHAT IS MAMMON?

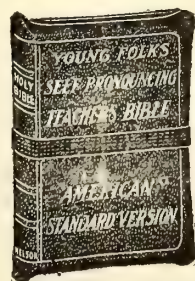
(Continued from page 10.)

as to be most difficult to distinguish from God. And yet, it is not very difficult for a man or woman to know how far Mammon has enslaved them if only they will but examine themselves and be honest with themselves. Here is the test of it, as one of the foremost interpreters of our day in the teaching of Jesus describes it: "Whenever anything belonging to material things (a material possession or a desire for material possession) is of such value to a man that he sets his heart upon it, that he trembles at the thought of losing it, that he is no longer willing to give it up, such a man is already in bondage." Whenever a man is so engrossed in his bank book that his Bible gathers dust; whenever a household's chief ambition is to turn the parlor into a drawing-room and, as a consequence, to turn the charities out-of-doors; whenever we submit to a social set that measures people by what they have and not by what they are; whenever politicians speak and act as though self-interest and class-benefit are the only appeals they need trouble about; whenever statesmen divert the King's honors to men merely because their purse has loaded the party chest; these people, and all like them, evince themselves as the servants of Mammon.

How insidious is this power, how general it is, how freely it is accepted as the normal spirit and conduct of life in individuals and states! It was this that roused the clean, calm indignation of Christ and called forth His demand that it must be killed in those who would be His. He says, "You must make your choice—either God or Mammon; you cannot serve both!" The world says, "You must serve Mammon or be a back-number!" Christ says, "Unless you kill this thing, you shall never be numbered among those who live."—Dr. A. Boyd Scott, in the *British Weekly*.

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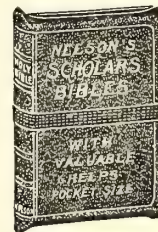
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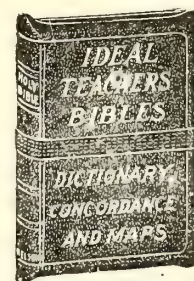
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One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MONDAY.

IN THE BEGINNING.

"The beginning of the Gospel of Jesus Christ, the Son of God."—Mark 1:1.

Everything has its beginning. With every story it can be said, "Once upon a time." We hark back to the beginning things with our personal life, and the thought that they had a beginning, that there was once a time when they were not, gives a freshness to the feelings with which we regard them. Comparing their commencement with what we have achieved in them since, brings us natural pleasure.

You and I believe that nothing has opened our hearts and lives so powerfully and given our hearts so much pleasure as the beginning of Jesus Christ, the Son of God, in our hearts. It places us in the realm of Godliness, in the assurance of salvation, in the glory that floods our souls and fills the heavens, in the hope of the kingdom that endures forever. It means harmony with the Divine will. It means "co-partners" with God in trying to live His eternal purpose.

Prayer—Dear Father, our lives are dry and as unfruitful as a desert, and we are miserable and famished and wretched. Enable us to see ourselves in the light of thy love, make all sacrifice necessary, and make thou our lives a flowing stream of rich blessings to share. *Amen.*

TUESDAY.

THE ETERNAL PURPOSE.

"Repent, for the kingdom of heaven is at hand."—Matt. 3:2.

"Repent ye, and believe the gospel."—Jesus. Mark 1:15.

The beginning of the Gospel of the Son of God was in the coming of John and Jesus. Their messages were the same—our text gives it.

We are told that the biographer and sculptor, Michael Angelo, was once seen standing, chisel in hand, gazing intently upon a rough block of marble. Upon being asked what he was looking at, said: "I see a beautiful angel imprisoned, and I mean to set it free."

God saw (and sees still) in rough undeveloped humanity, a vision of an ideal man. He sent Jesus into the world to change the face of humanity to that ideal. So the presence, the preaching and the work of Jesus was, and is, the deliberate work of God in time to transform man from what he is to what he ought to be.

Has that beginning in you been just that?

Prayer—Our Father, we thank thee for all thy goodness toward us and for that patience of thine that has chiseled away upon us to make us what we ought to be in Christ. Make us humble and submissive to thy will and thy transforming hand. In Christ's name we ask it. *Amen.*

WEDNESDAY.

THE CONTENT OF THE GOSPEL.

"If in this life only we have hope in Christ, we are of all men most miserable."—I. Cor. 15:19.

St. Paul's life as a disciple and minister of God's gospel gives us a striking example of the

content of the gospel for the transportation of a man from what he is to what he ought to be.

First, from his conversion, Paul believed that Jesus was the Son of God, and as such he embraced the whole meaning and value of God. In Christ Paul found God, discovered God's truth and by following Christ he had communion with God. And following Christ, he was determined to know nothing but him and him crucified. This was his salvation and it was the salvation of the world. Paul exhausted the possibilities of human speech in order to bring home to the hearts of men this thought. Did he succeed? He did, indeed. And thanks be to God through our Lord Jesus Christ, that Jesus is the ground and reason for our hope and peace, and our transformation to that ideal man. And the difference is that of the difference between a dead and a living Christ—a dead and a living man. The Father of the prodigal son expressed it: "The lost is found. He was dead and now he is alive." To our souls, it is the difference between hope and despair. He is a living power. How do we feel about it?

Prayer—Dear Lord, may our lives proclaim the Lord Jesus. Bring to us the consciousness of sin by bringing us into the presence of Christ and keeping us in his presence always. *Amen.*

THURSDAY.

A PERSONAL TESTIMONY.

"And I, if I be lifted up will draw all men to me."—Jno. 12:32.

Christian living has never made me afraid. I was born of Christian parents and nurtured in a Christian home. I cannot recall when I gave my heart to God. I passed into personal relationship with Christ without volcanic eruption or consciousness. I have had much to repent of, but as far back as I can remember, I believed in Christ and trusted God. In my life there has been a growing consciousness of Christ. In that consciousness I have learned more and more not to measure my life by the standards of men, nor by the average man, but to measure it by the standard of Jesus Christ. When this became my consciousness, I began to see how much I was a sinner and to go down in the dust of humility and plead for his mercy. This is one way of finding oneself. This is one way of laying the life down in order that it might be taken up.

In the vision of the Lord we know our sins. In the lift of the Cross we are satisfied in his pardon. In the harmony with his will we are given power to stand. Pardoned in his death, we are saved in his life.

Prayer—Our Father, may we ever live in thy presence now—here in this life—and forever. *Amen.*

FRIDAY.

STRAY BRICKS.

"There are four things which are little upon the earth, but they are exceeding wise."—Prov. 30:24-31.

Agur's four little things are ants, conies, locusts, and lizards; but the wise since his day have been heaping up instances of amazing and profitable trifles. One of these, it seems, is stray bricks. A man in North Carolina has been carrying home the stray bricks he has found. He amassed ten thousand bricks in a year and a half, and now he has a perfectly good three-room house made entirely of those waste bricks.

A man may easily become learned by using the odd minutes. Fine characters may be built

up by looking after the flaws which other folks neglect and utilizing the opportunities for helpfulness which most persons pass by. Eternal life may be constructed out of little Bible verses and little prayers for which most of us consider ourselves to be too busy.

Prayer—Infinite Architect, direct our building. Make us wise beyond the fragment of time we spend on earth. And grant that we may regard nothing as a trifle if it concerns thy will. *Amen.*

—A. R. WELLS.

SATURDAY.

ROUNDED CORNERS.

"Let us search and try our ways."—Lamentations 3:40-54.

Berlin has been experimenting in the rounding of street corners, and has found it to be a great improvement. When corners are left square, automobiles can not make the turn without running out to or beyond the middle of the street; but with round corners they can turn close to the curb, thus avoiding the danger of collisions and speeding up the traffic decidedly. Berlin is now rounding off all corners in the city, as far as practicable.

There is a lesson here for all of us in the cities of our souls. Too many of us have built ourselves angular minds. We need to round off the corners of our opinions, our prejudices, our preferences. We should make it easier for other folk to live with us.

It is far less trouble to lay out a city or a life in rectangles, with square corners. A straight line is more readily drawn than a curve. We naturally proceed along the path of selfishness. We do not naturally bend aside, out of the way of others. But round corners are the Christian way.

Prayer—Our Saviour, lead us on the road of love. Make us brotherly and neighborly. That thy will may be done on earth, and thy way may be known among all peoples. *Amen.*

—A. R. WELLS.

SUNDAY.

"Thou shalt see the land before thee; but thou shalt not go thither."—Deut. 32:48-52.

One of the saddest of the Bible tragedies is the view of Canaan which Moses had from Mt. Pisgah. He was allowed to feast his eyes on the promised land, but he was not allowed to enter it, because he had outraged the divine majesty when he brought water from the rock. Thus his hundred and twenty years came to a sorrowful conclusion.

So it is with many of us. It is easy to dream, to hope, to see visions. It is very hard to bring to completion even the least of these. Too often we take the vision for the deed, and pride ourselves on what we mean to do as if we had actually done it. For all such there is a Mt. Pisgah, and a burial there—nothing more.

Joshua and Caleb were very inferior to Moses in their intellectual power and their abilities as leaders of men, but they were his superior in that they realized their visions. Instead of Mt. Pisgah was the crossing of the Jordan for them, the conquest and the settlement of Canaan. For all his glory, they would not have exchanged lots with Moses.

Prayer—Our Father, give us grand visions, but oh! enable us to make them real. We would walk humbly with thee through the wilderness, that we may possess our Canaans. *Amen.*

—A. R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher*

THE BIBLE AND THE DEPRESSION.

By DR. ELISHA H. KING.

The word "depression" is not a new word. It has been used by every nation under the sun during their periods of unsuccessful existence. The history of the world is a record of the rise and fall of nations and as history is best told in biography, we find the same law at work among individuals. The movement of progress is not steady, but more like the waves of the sea, now up, now down, but progress itself is like the tide that rises slowly but surely.

Life is made up of sunshine and shadow, of joys and sorrows, of successes and failures; but life continues. If one nation fails the world goes on, if individuals fail society continues. Life is persistent and cannot be defeated though individuals fall by the wayside. And history teaches us that men are made or broken in the way they meet success or failure. There is a difference in the way they take it. Nothing better has ever been written on this theme than the eleventh chapter of Hebrews. Every worthy represented there passed through a terrible grilling but endured through Faith.

The sacred writer is careful to tell us what he means by faith. It is the assurance of things hoped for, a conviction of things not seen. It is that intangible spiritual influence by which men achieve. Without it they become helpless and disappear from the stage of life, with it they override every difficulty. Mind becomes superior to matter, spirit stronger than flesh and the will supremely powerful. Faith changes despair into hope, defeat into victory, sorrow into gladness, anxiety into encouragement. The depression is changed to mean "press on."

The old story of the man who owned a small estate and in a period of discouragement decided to sell it, may be worked over to enforce a truth in this connection. He called in a publicity man whom he instructed to write a description of the estate to be printed in the newspapers. When the agent visited the owner and read his story he said, "Please read it over again." After the owner had listened the second time, he said, "I do not think I will sell. I have been looking for just such an estate all my life, but I did not know that I owned it." This seems to be the case with the Bible. Doubtless there are copies of the precious volume in every home, but like a favorable will, unread by the beneficiary, or a buried treasure in the garden, it remains closed and unknown and the medicine for every woe of the human heart which it contains is untouched and unapplied.

Dr. Charles E. Jefferson, for more than twenty-five years the pastor of Broadway Tabernacle, New York, said recently, "The majority of Christians are lukewarm in their Bible study, and the majority of those who are not Christians do not read the Bible at all. Indifference to the Bible is one of the outstanding features of our time." "Nevertheless," he says, "this Book has been built into the moral fiber of the nation." General Grant said, "To the influence of this Book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future." General Robert E. Lee said, "The Bible is a Book in comparison with which all others, in my eyes, are of minor importance, and in all my perplexities and distresses has never failed to give me strength." Great and good men every-

where have praised the Bible, but as Dr. Jefferson says, "The Bible in the house is nothing unless it is also in the mind. Only a Bible in the minds becomes a force in the life of the town. A Bible unread accomplishes nothing."

Why is the Bible of such value in a period of depression? Because the Bible for the most part was written by men who lived in periods of depression, and on account of their inextinguishable faith in God they worked their way through to daylight. Another reason is this: we believe that God revealed His love and solicitude for all His children through these wonderful expressions of faith. Within this mass of literature are found laws and principles of life which, if followed, would bring health, wealth and happiness to thousands of people. If, on the other hand, life seems to be one of hardship, poverty and struggle the Bible contains comfort and encouragement all along the way.

The Drama of Job is a noble example of this power of the Sacred Book. A good man of great wealth loses everything—his houses, lands, family and friends. He rebels against God because he feels the injustice of it all. Three of his so-called friends try to prove his sinfulness as a cause of his calamity but Job maintains his integrity and refuses to believe it. The suffering through which he passed worked out for him a staunch and manly character, brought him to a better understanding of God and led him to say finally, "Though He slay me yet will I trust Him," and "The Lord gave and the Lord taketh away, blessed be the name of the Lord!"

The story of the Hebrews as told in this Old Testament is, as Lewis Browne calls it, "Stranger than Fiction." The Hebrews had the promises of Jehovah to live by, but they lived mostly in the valley, on the desert or in captivity. They lost all their money, their liberty, their homes, and cried out on the banks of the Euphrates, "How can we sing the songs of Zion in a strange land?" But they also declared, "If I forget thee, O Jerusalem, let my right hand forget her cunning, let my tongue cleave to the roof of my mouth if I remember thee not, if I set not Jerusalem above my chiefest joy." Their religion was all they had that they could call their own. This was their meat and drink. The bludgeonings of circumstance did but make them cling more closely to their God.

When Daniel was told not to pray to his God any more, he opened his window toward Zion and prayed while the angry lions roared and his enemies laughed. In time Zion was rebuilt, prosperity once more came to them. But when the Romans came with their legions at a later day many of them rushed into the temple and perished there. Neither life nor death, massacre or torture, sword or fire could quench their faith in God. Without their tenacious, uncompromising faith the nation would have perished from the earth centuries before.

The lamentations of this people are found in the poetry of the nation. Where will you find anything more representative of the wavering soul between fear and faith than in the 42nd Psalm Here are a few lines:

"Why art thou cast down, O, my soul?
Why so despairing?
Wait, wait for God; I shall again be praising Him,
My saving help, my God."

(Continued on Page 15.)

WHEN IN RICHMOND EAT AT

Mrs. Cook's Cafeteria

805 E. Grace Street, - - Richmond, Virginia
Opposite Richmond Hotel.

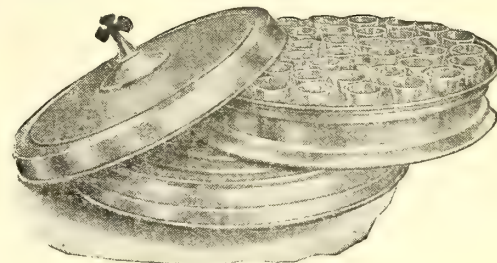
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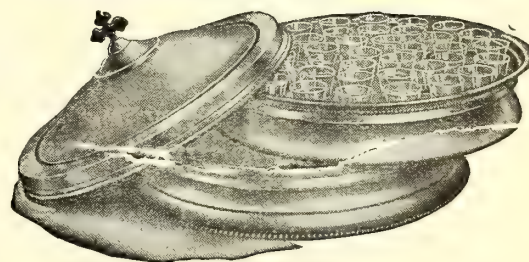


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses \$7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

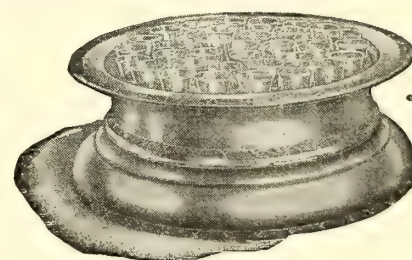
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The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.



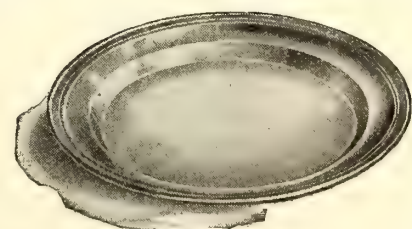
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Tray No. 85—Interlocking only, with 36 glasses.\$22.00
Base No. 1—Silver-plated; fits Silver Tray 85. 11.00
Cover No. 5—Silver-plated; fits Silver Tray No. 85... 16.00
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Style No. 90.

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(this style has broad rim, which is sometimes preferred, due to increased ease of handling). \$22.00
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Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow rim.....\$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

It is sometimes the case that we overlook to report some article that has been sent to us; but we want to assure you that it is always an error of the head and not of the heart. We appreciate contributions, however small, and would report a pair of socks as readily as we would a suit of clothes.

The good women of our churches made up their minds that our children should have a chicken dinner for Christmas, and they did it beautifully and in a grand way—but in reporting the number of coops of chickens sent in, somehow we overlooked making mention of a coop of chickens sent in from our Pleasant Ridge Church, N. C. We regret this, and offer our apology and beg forgiveness and promise to do better in the future.

If our churches knew how much help it is to us in this work to donate flour, chickens, lard, preserves, canned fruit, clothing, sheets, spreads, dresses for the girls, etc., I believe they would do more work of this kind. If a church would ship us a barrel of flour, or two or three barrels, it would save us buying that amount, and we need these things. Since the bank closed and caught our money and tied it up for some time to come, it has made a gray color come on your superintendent's head thinking just how to meet bills.

For fifteen years, by your loyalty and the loyalty of friends who love little children who are helpless and dependent, we have been able to pay our bills each month and so far this year we have been able to meet them. It would be sad and heart-breaking now to break that record. Will you suffer it to happen? If you have no money and have wheat, send us wheat or flour, or any of the articles mentioned above. It will help us.

We have three nice brick buildings all filled with bright boys and girls, with splendid good Christian women to train the children, and keep the buildings clean and tidy. These children are here because they had no other homes. They are asking you for a chance in life, because former conditions and circumstances denied them a chance. Now, won't you come to our rescue in this time of need? Don't wait for your neighbor to see that it is done. Ask yourself this question: "What have I done to help the Christian Orphanage and its 105 children?" Don't let your church wait for some other church to see that we have bread. How much bread has your church furnished during the year just passed? Please think, and do whatever your conscience prompts you to do.

The following has been sent in since our last report:

B. W. Sellars & Sons, Burlington, N. C., 13 lumber jackets for boys.

Ladies' Aid Society, Sanford Church, N. C., 1 gross pencils.

Ladies of the Liberty Christian Church, Liberty, N. C., one nice quilt.

Acme Drug Co., Burlington, N. C., 3 dozen jars of fancy candy.

We are grateful. CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 25, 1932.

Sunday School Monthly Offering.

Brought forward	\$ 2,137.23
North Carolina and Virginia Conference:	
3rd Avenue, Danville	\$ 4.04
Long's Chapel	2.00
Howard's Chapel	3.00
New Lebanon	2.38

Eastern North Carolina Conference:

Piney Plains	\$ 5.10
Wentworth	8.19
Mt. Auburn	2.50
Shallow Well	2.00

17.79

Western North Carolina Conference:

Shiloh	2.00
Seagrove	1.60
Randleman	1.75
Ether	1.47
Providence Memorial	3.07

9.89

Eastern Virginia Conference:

Barrett's	\$.50
Wakefield	2.72
Oak Grove	2.00
South Norfolk	7.74
Union Surry	3.00
First Richmond	6.91
Holland	8.00
Holy Neck	10.00
Berea, Nansemond	10.00

50.87

Valley Virginia Central Conference:

Timber Ridge	\$ 6.63
Antioch	6.00
Palmyra	1.28

13.91

Alabama Conference:

Pisgah	\$ 2.45
Roanoke	1.00

3.45

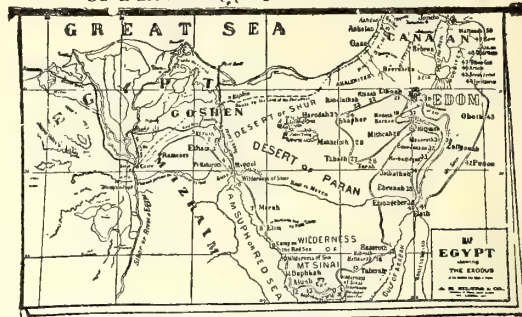
Special Offerings

Edwin Gould, N. Y. C., for canary birds and gold fish	\$ 34.13
Mr. Blizzard, support of children ..	6.00
Junior and Primary Departments,	

(Continued on Page 15.)

Eilers Sunday School Maps.

On a Revolving Adjustable Steel Stand.



The first 5 maps
are in Set No. 1,
with stand,
Price \$15.00

Set No. 2
8 Maps.
Price \$21.00

Fine large Maps. In 6 Colors 38x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and cheerful colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary for the study of Bible History. New Testament Palestine. — Old Testament Palestine. — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf. — The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites.

THE CHRISTIAN SUN,

1536 East Broad Street, Richmond, Virginia.

ALL
SELF-
PRONOUNCING

Holman Testaments

COMMAND
ATTENTION
AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jesus was

The VEST POCKET is, beyond question, the most popular Testament published. In size, 2½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles	\$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles	.60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges	.85
VEST POCKET TESTAMENT AND PSALMS	
2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges	.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges	.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges	1.10
RED LETTER VEST POCKET TESTAMENTS	
With all the words of our Lord and Saviour printed in red.	
12RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges	.90
12RP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included	1.35

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4½ inches x¾ inch made. The JEWEL is the latest and most attractive Pocket Testament made. The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller. It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength. One advantage of this India paper is that the leaves do not cling together. The size, 2½x1¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type
ST. MATTHEW 2 *The three wise men*
carrying away into Egypt—
fourteen generations: and from the carrying
away into Egypt into Babylon—
fourteen generations.

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges	\$1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included	1.50
5016PX. Fine Grain Morocco, divinity circuit, leather binding to edge, silk sewed, red under gold edges, with Psalms	2.60

Holman GEM Testament

POCKET
SIZE
3¾x4½
inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jesus to the
multitude, and to his disci-
ples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance. In size, 3¾x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.	
4102P. Black Silk Finished Cloth, gold titles, round corners, red burnished edges, with Psalms	\$.90
4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges	1.35
4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included	1.90
RED LETTER GEM TESTAMENT	
4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges	1.50
INDIA PAPER GEM TESTAMENT	
4136XP. Fine Grain Morocco, divinity circuit, leather binding to edge, red under gold edges, with Psalms	3.00
4136XPRL. Red Letter Edition with Psalms, same binding as 4136XP, but with the Sayings of Christ Printed in Red	3.25

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Extra Large Print

Pica, 16mo. Size, 5½x7¼x¾ inches. Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines. It is the most readable edition of all large print Testaments.



Specimen of Type.
THE book
of Jesus

PSALMS INCLUDED	
2902P. Black Silk Finished Cloth, gold titles, round corners, red edges, with Book of Psalms included	\$1.50
THIN BIBLE PAPER EDITIONS	
Same Large Print as Above	
2913P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included	2.95
RED LETTER EDITION	
Same as above, with the Sayings of Christ in Red.	
3913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included	3.10

All styles sent postpaid at above prices

THE SUN'S PULPIT.
(Continued from page 13.)
Or where will we find a more assuring faith than in these words of Psalm 46:2-4:

"God is our refuge and our strength,
A very present help in trouble.
Therefore, we will not fear though the earth do move,
And though the mountains be moved into the heart of the seas.
Though the waters roar and foam
Though the mountains quake at the swelling thereof."

And so it is that the Old Testament ministers to our despondent mood today. It is possible that in the days of prosperity we have been altogether too prone to think our material things sufficient, but it was Jesus who said, "A man's life consisteth not in the abundance of the things which he possesseth." (Luke 12-15.) A young governor of Massachusetts changed it to read, "It is better to make a life than to make a living." The richness of life consists of a cultured soul, a wholesome faith, some leisure, and trusting friends. Channing's "Symphony of Life," may seem a bit fantastic for this age, but after all it breathes the spirit of a calm and happy life.

"To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never—in a word, let the spiritual, unbidden and unconscious, grow up through the common—this is to be my symphony."

A curious thing has been happening in the world for some years. Dr. Jefferson reminds us that a new generation of Orientals has been trying to discover the secret of America's prosperity. (Let us notice that by way of comparison with other nations, we are still a prosperous people. Conditions here are infinitely better than anywhere else in spite of our feeling of depression!) It has been hinted to them (the young Orientals) that the secret lies in a little book called the New Testament—a book that tells the story of a man who was born in Asia and whom the West has crowned the Saviour of the world. These young foreigners, as we call them, are reading this book as never before. Though they are not professing Christians they are searching the Scriptures to find out why a large degree of enlightenment and prosperity follows this book. We who have read it understand, but what will the next generation have to say about it if they grow up without any knowledge whatsoever of the Bible?

A story of the civilizing influence of the Bible is told of a skeptical Frenchman who visited the Pacific Islands. The Chief of the Tribe had a copy of the Bible in his house. The Frenchman sneered at it, saying that in Europe they had got past that book! The Chief, understanding the reference, led his guest out of the house and showed him the place (and the utensils) where they used to cook and eat their meals in cannibal days. The Chief said, "My friend, if it had not been for that book (the Bible) I should have been dining upon you now!"

The Bible should be circulated widely. It is being printed in many languages, but what a shame it would be to buy it simply to give it away and never read it for ourselves. The Bible as printed these days may be had by anyone who desires it in any language he can read whether he has any money or not. But a beautiful Bible in the home will do no one any good unless he reads it.

In these times there should be a revival of Bible reading. It would encourage our faith, strengthen our good resolves, give us courage to carry on, and help us answer the question,

"Why art thou cast down, O my soul?" with the reassuring reply, "Hope thou in God for I shall yet praise Him who is my saving help, my God." The secret of triumph over depression at any time is a strong faith in a good God whom we may trust to carry us through.

"I see the wrong that round me lies," says Whittier:

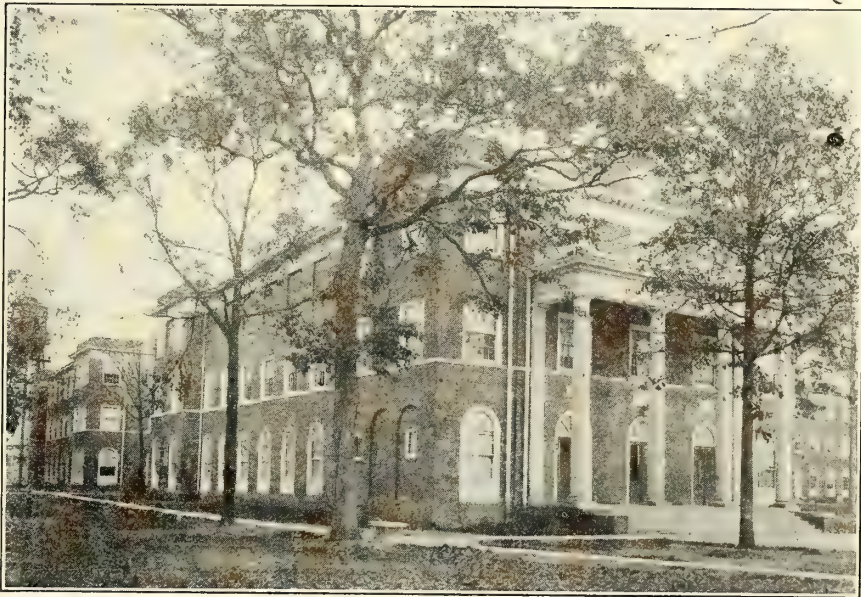
"I feel the guilt within;
I hear, with groan and travail-cries
The world confess its sin.
"Yet, in the maddening maze of things
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good!"

Miami Beach, Fla.

CHRISTIAN ORPHANAGE.	
(Continued from Page 14.)	
Holland Church, Va.	2.00
Mrs. J. E. Armentrout, Harrisonburg, Va.	10.00
J. Spencer Love, support of 1 child	60.00
Mr. and Mrs. Floyd Dunn, Lynchburg, Va.	2.00
Mr. Cooper A. Hall, Burlington...	10.00
Glen Cove Mutual Insurance Co...	4.00
	128.13
Total for the week.....	\$ 235.46
Grand total	\$ 2,372.69

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AN ACCREDITED COLLEGE
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CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



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THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

NEW TERM OPENS JANUARY 25th, and any student may begin the college work at that time.

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Change of Address: Give both old and new address when asking that your address be changed.

When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

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Advertising Rates: "Want Ads" 2 cents a word an insertion. Display rates quoted upon request.

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Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

OBITUARIES.

WILLIAMS.

We, the members of Mt. Bethel Sunday School, feel deeply the loss of our sister, Mrs. Mary Williams, who died on January 2nd. While we mourn her passing, and will miss her cheerful presence, we feel that our loss is Heaven's gain. In memory of her pure life and Christlike spirit we have a noble example to follow.

Therefore, we, the committee on behalf of our Sunday School, offer the following resolutions:

Resolved, That we bow in humble submission to His will and extend to her loved ones our deepest sympathy.

Resolved, That a copy of these resolutions be sent to her family, a copy be sent to "The Christian Sun," for publication, and a copy be filed with the records of the Sunday School.

MISS ETHEL FRIDDLE,
MRS. CLARA MORICOLE,
MRS. J. T. STEWART,

Committee.

HOLLAND.

Mrs. Mary Elizabeth Holland died at the home of her son, J. C. Holland, Drum Hill, N. C., February 12, 1932, aged 78 years. The funeral services were conducted by the writer at Holy Neck Church, assisted by Dr. W. M. Jay, pastor of Holland Christian Church, and Rev. T. L. Brown, pastor of Reynoldson Baptist Church.

Mrs. Holland had been a member of Holy Neck Church since her early married life. She was a good woman and died as she had lived trusting in her Saviour. She leaves seven children: J. C. Holland, Drum Hill, N. C.; Mrs. Nannie Beacham, Holland, Va.; Mrs. Ollie Lewis, Franklin, Va.; Mrs. Pauline Hedgepeth, Mrs. Blanche Duke, Mrs. Clio Hedgepeth, and Dewey Holland, Holland, Va.; thirty-one grandchildren, and six

great-grandchildren. May our Heavenly Father comfort and help these loved ones. taled \$726,424,850, while in 1931 they amounted to the gigantic total of \$4,219,950,339.

N. G. NEWMAN, Pastor.

During the last twenty years, while the increase in population of this country has been 34 per cent, and the increase in national wealth 94 per cent, the increase in government expenditures has been 467 per cent. Expenditures twenty years ago to-

666

LIQUID—TABLETS—SALVE

666 Liquid or Tablets used internally and 666 Salve externally, make a complete and effective treatment for Colds.

Most Speedy Remedies Known.

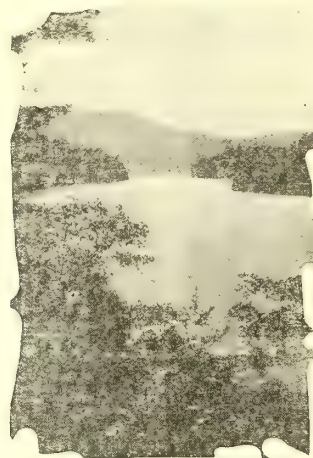
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Standard Courses leading to the usual Academic Degrees; also Courses in Music and Home Economics.

Thorough Instruction in Speech and in the Commercial Branches.



A beautiful location in the "Foothills of the Blue Ridge"; altitude of 1,500 feet; spring waters and invigorating climatic conditions.

An enviable reputation for sound scholarship, wholesome student life and Christian Idealism.

Expenses exceptionally light: \$318.50 for the College Year.

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THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

Are helping give the Gospel, which is "the power of God unto salvation to every one that believeth," to the forty thousand Latin people of Tampa. The evangelical forces working among the foreigners of Tampa are by no means covering the territory sufficiently.

Methodists have six preachers, Baptists two, Presbyterians one, Congregationalists one. Church workers and teachers must be supported for this great missionary work. Send check to

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Route 4, Box 468, - - Tampa, Fla.
Send boxes of clothing to Mrs. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

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Size, 8 x 5 1/2 inches.

Exposition of Type.

"From that time Jesus began to preach, and to say, 'I the kingdom of heaven'"

Containing New Copyrighted Helps by most reliable Authorities. A Treasury of Biblical Information, Practical Comparative Concordance, Oriental Light on the Bible, Four Thousand Questions and Answers, New Colored Maps.

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LA GRANGE, GEORGIA.

THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

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THE SUN'S OBSERVATORY

By DR. W. C. WICKER.

Lenten Sunday for Parents.

The Greater New York Federation of Churches in cooperation with Columbia University Extension, has arranged a special study and discussion group for parents during the Lenten season. The subject chosen, "What Is Basic in Religion that We Must Share With Our Children?" is one which ought to attract a goodly number of perplexed men and women. The leader chosen for these meetings is Dr. Allan Knight Chalmers, successor to Dr. Jefferson at the Broadway Tabernacle. Dr. Chalmers is registering marked success in his pastoral activities, and is rapidly assuming a place of religious leadership in the city.

Federal Council Work.—

In the face of the conflict in China it is good to know that the Federal Council of Churches has been working earnestly to bring the power of the Christian conscience to bear upon the men who have the decisions to make in this crisis. In addition to keeping in touch with our own authorities, cables have been sent to the Japanese Christians and Japanese officials. Cables have come from Christian leaders in both Japan and China appealing to American Christians to urge the government of the United States to adopt every possible measure for restoring peace between China and Japan. This is the Christian course and should result in conciliation.

Power For or Power Over?—

The Christian, like other men, longs for power, but he wishes power at his command to be used *for mankind*. The non-Christian wishes power as much as the Christian, but he wishes power to use for his own benefit *over others*. The unselfish desire power with which to bless others and make them happy; the selfish desire power to wield over others to make himself happy. Place the former in positions of trust and confidence and they will use the power at their command to elevate humanity and to make it a blessing to others; put the selfish in positions of power and they will use over others for selfish glory. He came not to be ministered to, but to minister to others. This is the keynote of the Christian religion. This is the measure of a man, and it is God's measure.

Brotherhood of Man.—

There is much said about the brotherhood of man as the goal of Christian effort, but while the great object of Christ in the Kingdom of God was doubtless to establish the idea of the salvation of society and the brotherhood of man, the most important conception of our immediate work among men is the manhood of the brother. Without the manhood of the brother there can never be the

brotherhood of man. We must work with the individual and make our evangelistic appeal to the individual for his personal salvation. The salvation of each is an unique experience which is intensely personal. The modern idea of religious education may do much to teach unconverted people what they ought to do, but regeneration is the unique work of God in the soul of man and the best we can do is to fulfill the conditions of salvation and by faith accept his way of salvation.

Magic or Mysticism?—

Speaking of the temptations of Jesus at Trinity Episcopal Church, New York City, two weeks ago, Dr. Joseph Fort Newton, of Philadelphia, declared that magic still plagues the world of religion. Comparing magic with mysticism he said: "Magic tries to get, mysticism tries to give. Magic uses God for its own purposes, whereas mysticism uses God for his own purposes. They are poles apart, yet they look so much alike that it is difficult to distinguish them. Many of the ills of today are the result of this ancient conflict. It appears in the conflict between man-made religions and God-made religions which project man's desires on the screen of his fears. No wonder people say that religion is breaking down. We must learn what the will of God is, not what we think it ought to be. He said, 'If you do the will of God, you will know the truth.'"

Women Rap Repeal Talk.—

A resolution which expressed strong opposition to any referendum on the Eighteenth Amendment and prohibition laws was passed by 1,000 women in their annual Woman's Missionary Union meeting of the Atlanta Association of Churches last week. The delegates represented more than 15,000 women in societies of Atlanta, and spoke with intense feeling on the resolution which flatly opposed any kind of referendum of the prohibition question to the voters. "This thing has been settled by votes already," said Mrs. J. W. Willis, retiring president and sister to Gov. John Garland Pollard of Virginia, and noted prohibition leader. If the women of our land and the loyal supporters of prohibition will stand together, there will be complete and final victory against all and every effort to repeal the Eighteenth Amendment or to modify the present restriction on the prohibition question.

Planning Ahead.—

The Board of Trustees of Elon College was in session last week laying plans for the new year. It was good to see the men at the college working with faith and hope and outlook for a great session of the institution for the coming year. The problems are not yet all solved, the difficulties are not all met, but real progress has been made with-

in the past two months under the administration of Dr. Smith. The friends of the college are loyal to the institution and will rally to the support of the college as fast as economic conditions will make it possible. With the cooperation of all the constituency of the church and friends outside we shall soon see Elon doing greater things than ever. I understand that there will be a special Elon College Day observed at the approaching Commencement, devoted to the development of a widening loyalty and larger support of the college. Everybody interested should plan to come on that day.

Lands Recreation.—

Dr. Lawrence Pearsall Jacks, noted British editor of the *Hibbert Journal* and principal of Manchester College at Oxford, has recently spent several days at Atlanta, Ga., and has addressed interested groups of educational and professional people on the subject of "Recreation." He urged the abandonment of indoor pastimes for outdoor life. He commented on the obvious fallacy of seeking recreation by sitting in dark theaters and at game tables indoors. "Take yourself into the open for vigorous out-of-door recreation every day," he urged, and he is good authority on many things connected with life of the body as well as of the soul. Many of our people would live longer, work better, and serve more if they would follow his advice. Many people who go away from their work to watering places and other recreational places for renewed strength would find it just outside the door if they would only use it. Try this remedy and see what results you can get.

Garrett Seminary in Desperation.—

The *Christian Advocate* reports that President F. C. Eiselen, of Garrett Seminary, has received less than \$20,000 in pledges toward keeping the school's doors open another year. This is less than a fourth of the amount needed. The trustees have placed an agent in the field who will solicit large gifts. If 1,000 alumni would contribute \$5.00 a month, the crucial emergency could be met. The entire income from the seminary property has been assigned to the bondholders' committee. The \$5,500,000 real estate in Evans-ton and Chicago is encumbered with \$3,000,000 of indebtedness. Our college should take heart when we remember that others are in far worse difficulty than we. If the alumni of Elon College, or even half of them, would give \$5.00 a month to Elon College we would be safe with what other help we could get. Our president will have to appeal to our people for money to meet the obligations which we must meet, and we believe that many who have not given all they can will respond to his request until we shall soon see better conditions. The future of the college is assured if we will cooperate the best we can.

NOTES-PERSONALS

Dr. J. E. Kirby, pastor of our Raleigh (N. C.) Church, was a visitor in Richmond for a short while Monday.

We welcome the following new subscribers this week: Mrs. Mary Stilson, Richmond, Va.; Mrs. Russell Laine, Windsor, Va., and Miss Hilda Acey, Norfolk, Va.

From an exchange we clip the following: "Be sure that your church puts the college in its regular budget. Times are hard, but success depends on sharing with others. Christian education ought to receive its share of the funds of the church."

Mrs. J. H. Warren, wife of the pastor of our Ocean View Christian Church, has been very ill for several weeks. We hope that she will soon be well again. Mrs. Warren is a very faithful worker in her church and her presence is greatly missed.

Mr. Frank Alexander represented Richmond at the Eastern Virginia Elon Alumni Association last Friday evening. He reported a most enjoyable and profitable meeting. There were others who wished to attend, but were detained by business, or otherwise.

IMPORTANT NOTICE.

The churches of the Virginia Valley Central Congregational-Christian Conference are urged to send as large a representation as possible to the Mid-year Conference, which will be held with the Bethlehem Church, Thursday, March 10th. The program is arranged so as to provide for free discussion of the problems of the church. Please come prepared to ask and answer questions of importance to the local church and to the general work of the church. While large space will be given to discussion, we are happy to state that Dr. L. E. Smith, recently elected president of Elon College, has consented to be with us, and we are indeed glad to give him a place on the program. I hope that many of our people may hear him, and get acquainted with him. The morning session will open at 10:00 o'clock. Come, and help make it a great session.

R. L. WILLIAMSON, Pres.

UNUSUAL SESSION.

The ministers of the Eastern Virginia Conference had a very delightful meeting February 22-23. The meeting was called at the usual time. Instead of having a regular program for two and one-half hours, as we usually do, we had a two-day conference. The fellowship of brother minister with brother minister for these two days was delightful and uplifting. Most all the ministers of the conference were present for part of the conference.

This unusual session of the Union was brought about by having the privilege of hearing Dr. Charles Emerson Burton in a series of five lectures. His messages dealt with a series of topics relating to the daily tasks of the minister. It goes without saying that these lectures were masterpieces; for those who know Dr. Burton know that he always gives something worthwhile. Following each lecture, there was an open forum. This proved helpful to all.

We often wonder if it would not be a fine thing for the ministers of the Southern Convention to get together at least once a year and have differ-

ent men to present the various subjects which are so vital to the life of the minister, such a gathering and program might be worked out in connection with our Chautauqua at Elon each summer. It looks as though such a procedure would give a greater impetus to the Chautauqua and provide the fellowship of minister with minister, minister with young people, and also help keep the minister in contact with the vital problems of the day.

JOSEPH E. MCCAULEY.

HERE AND THERE IN THE VALLEY.

K. B. HOOK, *Director of Religious Education.*

At a recent session of the Executive Committee it was decided to hold the summer session of the Virginia Valley Central Congregational-Christian Conference in Winchester. The Rev. R. L. Williamson, president of the Conference, is pastor of the First Congregational-Christian Church of Winchester, which will entertain the Conference in August.

The Young People of the Winchester Church and some of other churches throughout the Valley have already begun laying plans for Youth's part in the annual conference. It is expected that there will be another annual banquet of the Youth Congress as there was last August, when the Conference met at Mt. Olivet Church, in Greene Co.

It was the privilege of the director to attend morning worship at the Leaksville Church, February 7th. Rev. A. W. Andes delivered a particularly strong sermon on this occasion. One of the chief things observed in that worship service was the free participation in the service by practically all present. There was a spirit of reverence and true worship throughout the service. Bro. Andes is doing remarkable work considering the large number of churches in his pastorate.

March 21st we journeyed over to the Mt. Olivet (Rockingham) Church, where we were privileged to hear Dr. M. L. Weekley deliver one of the most impressive sermons we have ever heard. Dr. Weekley is certainly one of the strongest men in our denomination, from a spiritual point of view, at least.

Sadness must come to each of us. Our good folks here in the Valley are blessed in many ways, but they, too, have their troubles. Both Leaksville and Mt. Olivet have suffered loss in recent weeks, when the hand of death removed a member from each congregation.

Mrs. Jenkins, who with other members of her family, has long served the Leaksville Church faithfully, passed to her reward January 28th. May our loving Father comfort and guide the three daughters and son whose loving mother has been taken from them.

The Mt. Olivet community mourns the loss of Mr. Bruce, whose death occurred about two weeks ago. We understand that Mr. Bruce was a former teacher in the Mt. Olivet Sunday School.

Our omnipotent Father called upon his faithful servant, Dr. M. L. Weekley, to make one of the greatest sacrifices man can make, when he removed from this earth, Mrs. M. L. Weekley, Bro. Weekley's faithful and loving wife. Mrs. Weekley was ill for some days at the Rockingham Memorial Hospital in Harrisonburg, where she passed to her reward about three weeks ago. Through the grace of God, Dr. Weekley, though sadly broken by the great loss sustained, is working quite zealously for the glory of God and his kingdom.

Dr. Weekley is planning a series of Sunday evening services in which six Congregational-Christian Churches are participating cooperatively. The first of these will be held at the Bethlehem Church, Sunday night, February 28th. This is a fine step forward in our Valley work.

A PLAN FOR SPIRITUAL EXERCISE.

The exercises about to be suggested do not presuppose a large amount of free time. They are intended for people who are part and parcel of the exacting, passionate life of our day, but who feel the need of more vigorous and satisfying relations with the Eternal Life and Mind and Spirit than they have had, and want the increased inward vigor that comes from such intensified and disciplined relations. The time devoted to the exercises may be lengthened as much as any individual will, and such lengthening would be of great advantage; but even the minimum mentioned here makes it possible to accomplish something of worth in the development of spiritual vitality.

Here, then, is a simple plan.

Go apart by yourself. Choose a place and time, and a position of the body, which will help you to become most thoroughly oblivious of external things.

Then offer a brief preliminary prayer for intense awareness of God; or merely utter the words which you find most effective for helping you to the realization of God. Some such words as these: "O my God, infinite and eternal Father, my Saviour, thou brooding, enfolding, life-giving Spirit." Hunt for the words which present God most vividly to your own mind and soul.

After that, try for five minutes to shut out from your mind every thought but the thought of God. Exclude all petition, and even all praise. Exclude, if possible, all words but the reiterated expression, "My God, My God," or "My Saviour, My Master," or "Thou enfolding Life!" or some such. Make it a time of "pure intent upon God: not thought about your needs, nor about your desires, but intense concentration upon God, with all else banished from the mind.

After this, take another period of five minutes for the absorption of God. Start with a prayer something after this order: "O my God, in thee I live and move and have my being; and thou art Life, and Spirit, and Mind, and Energy, and Light, and Loveliness; and thou desirest to live in me and work through me." Then invite the abundance of God into yourself. And not only invite, but definitely and actively take life and spirit and mind and energy and light and loveliness from God. This period should not be a time of passively waiting to feel something. It should be a time of intensely willed appropriation of the very life of God for yourself.

If you cannot take five minutes for these things, take two minutes. Take also a minute or two or some affirmations. Then make your prayers of the more usual kind. Your mind will doubtless be full of them.

After a few minutes spent in this fashion, you should find yourself living habitually with the consciousness that it is indeed in God that you live and move and have your being, and that you are in touch with him continually, receiving from him continually. You should find yourself in a state of inner and outer calmness that you have not known before, with a vigor of body and mind and soul which enables you to meet the demands of life more efficiently and more happily.—*Congregationalist.*

Though sorrows, heaviness and faintness of the heart ever so much increase; yet if thy faith increase also, it will bear thee up in the midst of them. I would fain have it go well with thee, and that thou mightst not want the holy Counsellor and Advisor in any strait or difficulty which the wise and tender God orders to befall thee.—*Isaac Pennington.*

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CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

MISS COGHILL AT FORT MYERS.

Miss Pattie Lee Coghill, Assistant for Religious Education and Young People's Work in Florida, spent last week at Fort Myers, where she was an instructor in an Interdenominational Leadership Training Institute. She also spoke at the Sunday night forum at the Edison Park Community Church, of which Rev. O. T. Anderson is pastor. This forum is a distinct feature of the church work at Fort Myers. Miss Coghill's subject was "The Modern Youth Movement." She has recently returned from the important religious education meetings in Chicago.

FIFTIETH ANNIVERSARY AT POMONA.

The church at Pomona, Fla., last Sunday, celebrated the fiftieth anniversary of the organization of the church which occurred in 1882. The pastor of the church, Rev. R. E. Newton, has served the church since 1924. He and his church committee had planned an interesting celebration. The anniversary sermon was preached by Rev. Edwin C. Gillette, Superintendent of the Florida Conference, and at a special afternoon service, Rev. Charles DeW. Brower, of Interlachen, gave an historical address on "Congregationalism in Florida." Mr. Brower has been in pastoral service in Florida for a number of years, having served the churches in Tampa, Sanford and Winter Park and he was well qualified to speak upon this subject. The church at Pomona has filled an important place in the Conference in Florida, though it is a small village.

THE SPIRIT THAT WINS.

In a recent letter from one of our Home Missionary pastors, after telling of the great hardships they were facing, both as a church or as individual members of the church, he goes on in a semi-humorous, but fine way, to express a spirit which is sure to win. We quote the following:

"This is only a part of our 'tummy-ache.' One thing is sure, there'll be no going to sleep under a Juniper tree even if there is a chance of having an Angel come around. If an Angel wants to see me and talk to me he or she will have to get busy and step lively. I am on the run and he will have to run and talk while running. There is lots of work to be done. My clothes are in fine shape; so are my shoes. My car will have to die in 'his boots.' My health is O. K., and God is still on deck and in His time will speak. It is a great world. A great challenge is before us. It is great to be living. I prefer this age to the era of prosperity. I feel I have a mission now. A message! Listeners! The Day of Great Faith and fervent prayer is here."

DEDICATION AT FORT MYERS.

The beautiful new church at Fort Myers, Fla., was dedicated with appropriate and impressive services on Sunday, February 14th. The pastor of this church, Rev. O. T. Anderson, and his congregation are certainly to be congratulated on the dedication of this fine building. The dedication sermon was preached by Dr. W. Knighton Bloom, Secretary of Missions from Washington, D. C., the topic of his sermon was "Finding God Where God Finds Us." A special act of dedication was led by the pastor, who also offered the prayer of dedication.

In the evening the services took the form of a Forum, following out the usual program for the winter service in this church. The address was given by Superintendent Gillette, who spoke upon "The Function of the Church in Community Service." He also answered questions and led the discussion which followed. Both services were largely attended and all were pleased with the dignity and beauty of the church and its setting. The church is now known as The Edison Park Community Church (Congregational). It is beautifully located, facing a broad driveway and the impressive gateway to the Park. It is directly across the street from the homes of Mrs. Thomas A. Edison and Mr. Henry Ford. The architect of the building was Mr. William O. Sparklin, who is the architect of all the Barron-Collier interests. Mr. Sparklin contributed his services. The church was organized in 1925 and Mr. Anderson has been pastor since its organization.

A FLORIDA RECORD.

The Florida Conference was one of the few State Conferences in the country to give more for missions in 1931 than in 1930. Early in the month the Commission on Missions issued a table showing the credits for the various states and the group conferences. This table was not complete as later credits were reported by the Boards. In this table, however, only two conferences were reported as having given more than in the year previous, these two conferences being Southern Idaho and Wyoming. Next in order came Florida with a loss of four-tenths of one per cent, this being much below any other state in the Union. However, we are glad to report that undesignated gifts reported by the American Board since that time has changed Florida from a negative to a positive state. The final credits under the apportionments stand as follows: For the American Board, \$4,425, as against \$3,711 in 1930. For the Home Boards, \$4,269, as against \$4,539 in 1930. This gives a total of \$8,695 against \$8,250 for 1930, or a gain of \$445. This does not include the unbudgeted receipts which are credited to the churches. When these are included it brings the total contributions for Congregational-Christian missions to over \$10,000 for the year. This is much below the giving of Florida in the days of prosperity, but we are at least glad that the State has done better than last year. Mr. Harold B. Belcher, Treasurer of the American Board writes:

"I want to send a word of congratulation to you on the record which Florida has made with the American Board on its 1931 apportionment giving. There are only a few states which have registered any increase over 1930 figures and I realize that it represents a real accomplishment in these days, particularly when you have plenty of home missionary needs right there before you."

A MISSION TOUR IN FLORIDA.

A series of four conferences were held in Florida in the interest of the missionary program of the churches. These conferences were held in the First Church, Miami; Union Church, West Palm Beach; First Church, Daytona Beach, and the church at Winter Park. These were attended by the pastors and delegates from the churches in their respective regions. The conferences were very well attended and great interest was shown. The team that visited the conferences consisted of Dr. W. Knighton Bloom, of Washington, D. C.,

Miss Miriam Wodbury, of New York, with Miss Pattie Lee Goghill and Edwin C. Gillette, of Florida. Dr. Bloom presented the needs of the Boards in the present crisis, calling attention to the fact that the contributions in 1931 fell off from the contributions of the year before by \$459,000. He also spoke upon the effects of this loss upon the work, and the cuts in salaries and budgets that had resulted therefrom. Also the voluntary contributions being made by many in the form of percentage cuts contributed to the special relief fund of the Extension Boards.

Dr. Gillette especially presented the Dollar Plan, and discussed with the pastors and delegates methods for interesting the members of churches and constituency in the plan. Miss Coghill especially presented the relation of the young people and the Sunday School to this plan. Miss Woodbury gave missionary talks, bringing fresh interpretations of the work being done in the Home Mission field. The party made the tour of the State by automobile, with the superintendent at the wheel.

Following this series, Dr. Bloom spent three days in St. Petersburg doing some special writing. Miss Woodbury visited the West Tampa Mission and also spoke at Interlachen and Jacksonville.

HONORING DR. HALLIDAY.

A large gain in the work of the National Congregational and Christian Church Extension Boards during the decade since 1921 in spite of the decline on account of the depression last year was reported today at a luncheon at the George Washington Hotel, Lexington Avenue and 23rd Street, in honor of the tenth anniversary of Rev. Ernest M. Halliday, D.D., as General Secretary.

The luncheon was given by the Administrative Committee of the Extension Boards, the George W. C. Hill, D. D., of New Britain, Conn., chairman, presiding. The receipts the last fiscal year, Dr. Hill stated, were \$1,191,640, a gain of \$354,656 over ten years ago. The endowment of the Boards during the decade has nearly tripled, increasing from \$1,622,562 to \$4,749,419.

The proportion of the costs for administration and promotion to the total expenses of the Boards was reduced during the ten years from 15 to 12.7 per cent. Appropriations to missionary pastors were increased 21 per cent and a pension system for all employees of the boards, ordained and unordained, has been put into operation.

New members received by mission churches during the decade were 34,053. The number of states depending upon the national extension boards for maintenance of their mission churches has been reduced by three, leaving as national missionary territory twenty-one states in which are 614 mission churches in addition to the self-supporting churches. In 158 of these mission churches foreign languages are used, including Albanian, Armenian, Assyrian, Bulgarian, Chinese, Czech and won the alphabet to Spanish, Swedish, Syrian, Turkish and Welsh.

Dr. Halliday is a graduate of Union Theological Seminary, New York City, and was pastor of the Ocean Avenue Congregational Church, Brooklyn, N. Y., for eight years previous to his election to his present position. Since 1930, he has been vice-president and chairman of the Administrative Committee of the Home Missions Council, the cooperative organization of the home mission boards of twenty-seven denominations in the United States and Canada.

His early schooling was obtained on the Indian reservation of L'Anse, Mich., with Indian boys as his schoolmates. The Indian mission church on the reservation was included in the circuit of his father, a pioneer preacher of the state. Dr. Halliday's own first pastoral charge was in the town of Ontonagon, in Northern Michigan.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

IN FLORIDA.

(Editorial Correspondence.)

Orlando, Fla., Feb. 27, 1932.

People who like them are not likely to be without oranges in the next generation or two. Florida having tried its hand on a land boom and having ingloriously failed (as all superficial and specious efforts, undertakings and values do fail sooner or later), is now getting down to its own again and is developing a real asset. Florida can grow oranges. By the kindness of a friend who has his car here, I visited yesterday what is claimed to be the largest single and continuous citrus grove in the world. Think of one hundred and ten thousand acres studded from center to circumference with grapefruit and orange trees all in luxurious growth and bearing. This a rolling, hilly section, so that miles in the distance, as far as one can see, the long, straight unbroken rows bent with trees of rich green foliage and golden fruits. Hundreds of thousands of crates of oranges and grapefruit have already gone forth from this grove and many hundreds of thousands are now in the picking and are to go forward to Eastern markets and out into the great world trade. The world need not go hungry for orange and grapefruit juice as long as Florida keeps its mind and climate, and refuses to be led into another land craze. They are just now reclaiming from waste and almost ruin, thousands of acres of orange groves. For be it remembered that the orange tree must be constantly nurtured, cultivated, fertilized, sprayed, trimmed, or it will go to wreck in quick and short order. They plow and weed out the orange groves in Florida as fre-

quently and as assiduously as we do the cotton and corn fields in Carolina. If there is anything of value on this earth that grows and flourishes without labor and attention this writer has never found it. The old Romans were right, "Labor omnia vincit." And the reverse is true, "All things have to be conquered by labor."

The chief physician in charge here told us, in his medical lecture last Wednesday evening, that the longevity of life had been lifted from a level of 33 years, a half century ago, to a level of 53 years at present, not by lengthening the life of the old, but by saving the life of infants and the young. Not as many people now reach 70, 75, 80, 85 years of age as did fifty years ago. The nervous strain on man now, our complex method of living, our disregard of fundamental laws of health now carried off people of maturity far more rapidly than was the case fifty years ago. Where one person had diabetes fifty years ago, 166 persons have it now. Where one died with cancer fifty years ago, 150 die with it now. Where there was one nervous wreck of body and mind fifty years ago there are more than 200 now—and so on. Hospitals and clinics and sanitariums are multiplying, and many of them are crowded to overflowing with those who have voluntarily or involuntarily violated the laws of health, or tried to pack into one year what should have been put into two—and often to better effect. One is surprised indeed to find so many people of such varied experiences in a sanitarium. This writer numbers among his rather intimate acquaintances here and now a distinguished and well-known teacher and scholar (of Yale University), a wholesale shoe dealer of North Carolina, a shoe manufacturer of New Hampshire, a railroad official of St. Louis, a manufacturer and importer of jewelry of Chicago, an Episcopal clergyman of Washington, a missionary from Palestine, and so on. No profession or calling escapes the wreck and ravages of nervousness, rheumatism, insomnia, paralysis, and the hundred other diseases to which this mortal body falls heir.

It has been a restful month for this writer and it has brought strength, renewed hope and energy, a new lease on life's outlook, and now for home, work, service—the real joy of life. It is far more trying and difficult to rest than it is to work, and service is a blessing indeed, and not a curse—when the body is strong, the hand willing and the heart anxious. Life is mysterious and its problems many. Man, unaided and unguided by the divine hand, is hopeless and helpless—baffled. God alone can guide us through the dark as through the light, through weakness as through strength, through sickness as through health. In Him is our refuge and our only security. His blessings are beyond measure, and for all these we should be grateful.

J. O. A.

CHURCH ATTENDANCE.

Few people in the pew realize the value of their presence at the regular service. Some think if they pay their dues and attend occasionally, they have done all that is really necessary for a member of the church; but this is a poor member compared with regular attendance. There are at least four values of regular church attendance: 1. It improves the preaching and that, as all will agree, needs improvement. Every preacher knows, if the members do not, that the smaller the congregation the harder it is to preach. The sermon in its delivery is largely derived from the congregation. That is one reason sermons at revival meetings are better than at regular services.

2. It improves spiritual growth in the church. There is something in association that creates an atmosphere that benefits all. It improves song service, the prayer, the aspirations of all present,

One rarely sees or feels spiritual enthusiasm in a small scattered congregation; but when the church is full and the singing is forceful, it warms all hearts and people return to their homes feeling "we had a good meeting."

3. It improves church activity. Members learn what should be done and what is being done by regular attendance; and when they see the need and hear the plans and come in contact with the active workers, they naturally become active in missions, orphanage, church paper, college, and the poor and sick. If they do not attend regularly they miss these contacts and this desire to engage in church work.

4. It improves church helpfulness. There are so many ways in which members can help, and there is so much that ought to be done, that regular attendance acquaints members with the needs and suggests ways and means to help the shut-ins, the poor, the neglected, the unfortunate, the aged, and all forms and conditions of those needing visits, kindness, and material help; that touch with others, conference about conditions and needs will touch minds and hearts and increase all the church activities.

W. W. S.

DO WE CARE?

I live alone, in a small apartment of adequate accommodation and gentility. Rent is high, very high. Rent is something a person in my position cannot control. Optional expense is different. Other than a place to live, practically all personal outlay is a matter of self-regulation. At this time, when a big part of the world is hungry and cold it behooves the person who cares to do something about it. It did not take depression and disaster, such as now prevail, to bring me to this manner of reasoning. Always I have felt condemned to appropriate comforts beyond that which would seem a fair level for all mankind. From childhood to this day I have steadfastly refrained from extravagance or excess in any line of personal gratification or aggrandizement. For many years Sherwood Eddy's motto has been mine: "To live simply and sacrificially, without waste or luxury."

Just now thousands are helpless—without food or the equivalent of five cents a day to provide food and other exigencies. Why should not I restrict myself to less than former indulgence even though already, in comparison to the common average in the better circumstances of life, the amount personally expended is astonishingly small? For many years conservatism and economy have been my rule for laying by for the Lord. But past-time self-allowance is more than enough. I am over-supplied. So forcefully am I brought to this consciousness that every meal I have eaten since the New Year has been with the feeling that it ought to be shared, if not directly, with causes and sources which fortify against future material lack and loss of morale. I firmly believe for me and for thousands whom I have specified as within the better circumstances of life, that less than customary outlay would amply cover every need and reasonable comfort. Feeling this way, I have thought out the matter to this conclusion: in addition to a tenth (the first tenth never has been mine, nor yours; never will be), hereafter I shall not count myself as having shared until I have spared to the limit of what in my best judgment, were material equity established, would be proportionate for human allotment. Who will join me in this resolve? I need both temporal and eternal blessing. So do you, and others. "What doth it profit" to say "be ye warmed and filled"?

I have prepared this statement for THE CHRISTIAN SUN, and wish to subscribe myself.

A WOMAN.

OPPOSITION TO CARDOZA.

Condensation of, with extracts from, the statement of William H. Anderson, General Secretary of the American Protestant Alliance, Washington, February 19, 1932.

"When a judge is through with a case, his handling of it may be criticized without his having any greater right or higher power than an ordinary private citizen. Judge Benjamin N. Cardoza is heralded as the friend and protector of human rights. When I establish a wicked injustice and a vicious prostitution of the courts, and his participation in sustaining it, I have raised a valid issue of fitness for membership in the United States Supreme Court which the Committee and the Senate must decide in the light of the fact that when a judge has once helped a concern like Tammany, there is always the possibility of a repetition.

"The New York newspapers, with one exception, have grossly misrepresented the facts about my case (some of them even since I made this protest) which, the Assistant General Manager of the Associated Press said in writing, involved a political issue. *The Dallas (Texas) News*, 2,000 miles away, editorially condemned this attitude (read to and filed with the committee). On a wholly fabricated charge, with no complaining witness who had the slightest interest or claimed to be wronged, I was convicted of a fictitious crime called 'third degree forgery.'

"The only thing charged in the only indictment which Tammany dared to bring to trial, hoping to confuse the public on bookkeeping technicalities though realizing that the man in the street instinctively knows whether a thing is stealing, was falsely called an 'alteration' of the books of the Anti-Saloon League, of which I was State Superintendent. In fact, all I did was to order openly, the correction of an error which had been made by a bookkeeper in entering a proper expenditure in the wrong column. No money changed hands as a result of it. It did not cost the League a cent, nor profit me a cent, and never could have done either. The certified public accountant auditors had approved it in the first place and did so at my so-called 'trial.' The Board of Directors, representing the only interest that could have possibly have been defrauded, unanimously indorsed what I did and denounced my prosecution as 'a monstrous perversion of justice'. (Read and filed with the committee.) And yet on that statement of facts, because of Tammany political necessity, to help Al Smith, early in 1924 I was convicted of a felony, an infamous crime, involving the loss of my civil rights, my right to vote and to practice law, sent to prison before the Madison Square Garden National Democratic Convention, and kept there until after the fall election.

"Of this the *Brooklyn Standard Union*, wet and my bitter opponent, which, five months in advance of my trial, said that it was 'common talk' that I was to be 'railroaded,' editorially said: 'Anderson's conviction is the darkest spot in Tammany's bad history.' (Quotations read and filed.)

"Passing over the trial judge, whom Tammany unsuccessfully tried to reward, the special term judge, who has been rewarded by promotion to the United States Senate, and the spokesman for the Appellate Division, whom Al Smith also unsuccessfully tried to reward, I come direct to Judge Cardoza. In most States in such cases one who is convicted is released pending appeal if he can give bond. For reasons politically convenient to Tammany this is not true in New York. It was I who had compiled originally in 1918 the details of Al Smith's disgraceful record as a Tammany saloon legislator, used with such devastating effect against him in 1928; and I had

set up and conducted the campaign that beat him for Governor in 1927, his only defeat prior to 1928. I submit that Justice Cardoza's memorandum refusing me liberty awaiting the decision of his court (read and commented on and copy filed with the committee), when understood in connection with the indisputable facts of record when set out, in the deviousness and disingenuousness of its distortion and suppression of the truth, and its false assumptions, is more worthy of the most slippery police court pettifogger than of a prospective Justice of the Supreme Court of the United States.

"The Court of Appeals, the highest in New York, sustained Judge Cardoza's ruling that had kept me safely locked up in until Mr. Smith, beaten at Madison Square Garden could be re-elected Governor, in order to have another chance in 1928. That august tribunal, by filing no opinion, in effect hid from the public, outside of the legal profession, the fact, as I am advised to uphold my conviction it had reversed the law by counsel and believe as a lawyer, that in order of the State from the earliest times and its own decisions for many years interpreting the statute under which I was convicted, all of which, till my case came along, required proof of criminal intent beyond a reasonable doubt to convict of a felony. And not even the lawyers knew then or know now the real reasons for this decision, which will not stay down, but with increasing rapidity is becoming understood through the nation as a major political and judicial scandal.

"It is self-evident, under the peculiar conditions, that the Court would gladly have filed an opinion if it had been able to agree upon one which it was not afraid or ashamed to put into the public records. When it thus failed to protect itself, the public is free to draw its own conclusions about the use of the highest Court of the Empire State to consummate a Tammany political conspiracy, the infamy of which would contaminate even the infernal regions.

"Then, in due time, Governor Al Smith in fact rewarded Judge Cardoza for what, regardless of its motives, was invaluable political assistance to him, by forcing his elevation to the Chief Judgeship of the Court of Appeals in violation, as publicly charged by Republican leaders, of a non-partisan judiciary agreement with them, that this position should be given to a Republican who would be compelled to retire for age years earlier. And Judge Cardoza was nominated in the Democratic Convention by the Tammany boss preceding the present boss, whose dealings with one of the Appellate Judges have so recently been exposed in the nauseating revelations of Tammany government. One of Judge Cardoza's intelligence must be presumed to have realized the natural inference from this sequence, unless he believed that I was so completely and permanently killed that I would never be able to get a hearing for the facts.

"All this gives pertinence to the fact, now suppressed by the New York papers, that Judge Cardoza, one of the notorious 'Tweed ring judges', who, Denis Tilden Lynch, in his recent authoritative book, 'Boss Tweed', said was 'owned body and soul by Tweed'. A son should not be blamed for what his father did, provided the son has never done anything of the same sort. But when this same Judge Cardoza himself participated in a proceeding which enabled Tammany to get away with a monstrous miscarriage of justice, family history in relation to subservience to Tammany becomes both relevant and material. Why should I suppress the truth and thereby sacrifice the public interest, to save Judge Cardoza's feelings when he, with wicked injustice, assisted Tammany in the effort to put in legal form, but wrongfully, a permanent stain on my good name,

which morally they have not been able to make stick?

"Tammany has been notorious for having the right judges in the right places. It has always had some eminently respectable window dressing. But just why should New York, with 10 per cent of the population of the country, be given 33 per cent of the membership of the nation's highest court, in order to enable Tammany, now reaching for control of the national government, to put into the Supreme Court of the United States a second generation Tammany judge?"

THE CHURCH IN A NEW RENAISSANCE.

The church will play an important part in the renaissance which, evolving from the current world depression, will carry civilization to new heights of moral and material well being, according to Dr. Glenn Frank, noted lecturer and publicist.

In "Thunder and Dawn," to be published by The Macmillan Company, New York, Dr. Frank devotes considerable detail to the function of the church in the new economy he forecasts as an inevitable sequel to the present condition.

"If contemporary statesmanship, official and unofficial, is to lead Western civilization out of its confusion," he says, "it must inspire a New Reformation. By this I mean a clearing of the clogged conduits of religious institutionalism which are now checking the flow of spiritual initiative; the lighting of a bonfire of theological vanities; a resurgence of religious vitality that shall need no credentials save its own inherent effectiveness . . . that will assuage the hungers of an age grown lean on alternate diets of sentimental metaphysics and sterile negations.

"Religion must be rescued from its aloof pietism and related to the human perplexities and hungers of a workaday world."

"Thunder and Dawn" is described by Dr. Frank as "the personal record of my own fight against fatalism as I found myself at the end of the war facing the possibility of having to live in the chill and shadow of a disarticulate and despiritualized world." After carefully analyzing the moralistic, as well as the economic, background of the depression, he sounds an optimistic note in the forecast of practical and healthy recovery.

Dr. Frank outlines a program for the leadership he expects to emerge to take command. It includes such planks as "cultural nationalism, economic internationalism, socialized religion, realistic pacifism."

"If Germany caused the War," he asserts, "it was not by any last-minute caprice of a mad Kaiser or his militaristic councillors, but simply because Germany outran the rest of the world in a paganism that was everywhere in progress. If Germany was the blind Samson who pushed down the pre-war temple of Western civilization, candor compels the confession that the temple was tottering even before broad German shoulders were brought against its pillars.

"Little if any discrimination can be made between allied, enemy, and neutral people of the West. We were all guilty of the sin of surrender to pagan ideals. We practiced paganism when we preached Christianity. Western civilization (in 1914) was a vast corporate hypocrisy!"

Macmillan will release Dr. Frank's book in March.

Myron Tyler, Blackshear, Ga., says: "I have good pecans, but little cash. Wishing to give \$5.00 to the Elon College Fund, I offer 5 pounds of nuts for \$1.00; 10 pounds for \$1.75, prepaid. The first \$5.00 to be returned to Elon's treasurer. Friends, send your cash."—Adv.

CONTRIBUTIONS

SUFFOLK LETTER.

The annual meeting of the Elon College Alumni of Eastern Virginia was held in the Suffolk Christian Church on Friday night, February 26, 1932. The business meeting was held in the Philathea Class Room, and Dr. J. E. Rawls was elected president, Rev. F. C. Lester, of Waverly, Va., vice-president, and Mrs. Annie Staley Calhoun, secretary-treasurer.

After the business meeting, the banquet was held in the Fellowship Hall of the church, where ninety sat down around the tables, decorated with Elon colors of maroon and gold, jonquils, daffodils, spirea, and yellow candles in silver holders. A three-course dinner was served by the Woman's Home and Foreign Missionary Society, and all seemed to enjoy the dinner.

Dr. J. S. Rawls presided at the meeting, welcomed the alumni and their guests, and presented Miss May Lee Williams, of Franklin, toastmistress. Invocation was offered by Dr. W. M. Jay, pastor of Holland Christian Church. College songs were led by Rev. J. F. Morgan, pastor of Rosemont Church, with Miss Margaret Corbitt, of Sunbury, N. C., as pianist. The response to the address of welcome by Dr. Rawls was delivered by Mr. Russell T. Bradford, of Town Point; and a tribute to Dr. L. E. Smith, president of Elon College, by Rev. F. C. Lester, pastor of Waverly Christian Church.

Dr. N. G. Newman, pastor of the Holy Neck Christian Church, in a brief address, compared "Old Elon" with "New Elon" in the changed conditions. Revs. J. F. Morgan, I. W. Johnson, and O. D. Poythress rendered interesting songs as a trio and the audience responded by hearty applause. In these songs Mrs. A. D. Bowen was at the piano. A quartet composed of Mrs. William S. Beaman, Mr. and Mrs. J. C. West, and Mr. Oma Parker, with Mrs. A. D. Bowen as accompanist, rendered fine music which was greatly enjoyed.

The climax of this great occasion was an address by the new president, Dr. L. E. Smith. In his address he reviewed the 42 years of Elon's history, the present condition as to buildings, equipment, student body, faculty and work; the financial needs of the Institution, the importance of the loyalty of the alumni and the membership of the church in the Southern Christian Convention, and his determination to carry the work on in the interest of the Kingdom and the Christian Church. He emphasized the fact that the greatest need at the present time is financial help. Among other things Dr. Smith traced the growth of the church in the Eastern Virginia Conference through Elon graduates as pastors of churches in this region. He held the audience in rapt attention to the close of his address.

It is estimated that there are 300 alumni of Elon College in this area and the goal for the banquet next year is set for 150, which would be 50 per cent. There is no more valuable asset to Elon for the future than the loyal support of her alumni in the pulpit and in the pew, in the home and the professional and business world.

The meeting, the dinner, the music, the addresses, the fellowship, the deep concern for Elon's future marked a renewed loyalty, faith, and purpose, in *our college*. Education is essential in this day and Christian education is needed more than any other kind of education; and the church college is the source of that education.

W. W. STALEY.

PIEDMONT LETTER.

Lincoln's Birthday was observed by Piedmont College with a special service at which Colonel Claude Bond, an attorney of Toccoa, was the speaker. Colonel Bond spoke on "Lincoln as a Lawyer." The first part of his address was devoted to a discussion of the legal profession, emphasizing the importance of adequate training, the opportunities for rendering valuable political and social service, and the need of men of worthy character in the profession. He paid high tribute to Lincoln as a lawyer, stressing the fact that he was a successful practitioner, absolutely fair and honest in handling his cases.

Piedmont had the pleasure of a visit from Dr. Vaughan Dabney, of Boston, Mass. Dr. Dabney is dean of Andover Newton Seminary and while at Piedmont had a conference with the college students who are preparing for the ministry. He also delivered a forceful address at chapel. Visits from such men as Dr. Dabney are highly appreciated. They come with sane views of life and help to keep vision clear and effort purposeful.

The J. S. Green Literary Society presented a public program of merit recently in commemoration of the thirty-fifth anniversary of the society.

Piedmont College is rendering a bit of community service in providing a training course for teachers in church schools. The course is based on the outline prepared by the International Council of Religious Education, and is entitled "The Principles of Teaching." There are twenty-one pupils enrolled in the course. The local churches—Baptist, Methodist and Congregational-Christian—are cooperating. Daniel B. Atkinson is the teacher. Some college students are taking this course as are also teachers in the local schools.

The Book Club was given a real treat at its meeting this week. Prof. Brooks Phillips gave a review of the book, "God in the Straw-Pen," by John Fort. The title of the book is novel and needs explanation. The book is a description of religious work about one hundred years ago in North Georgia. More particularly it described a camp meeting. The "Straw Pen" was the name given to the space in front of the speaker's platform which was covered with straw. The name is closely allied with "the saw-dust trail" of modern times. For vividness of description, for understanding of primitive conditions, for insight into human life, it would be difficult to find a better book. The Fort family is well known in this part of Georgia. The author of the book lived for two years in Demorest. This local color adds interest to the book. DANIEL B. ATKINSON.

WINCHESTER LETTER.

"Depression" has a moral and spiritual influence, as well as an economic one. This is reflected even in the Lord's work. Like many others, our people have been very hard hit financially, yet they are bravely trying to meet the situation in such a way as to bring success to the cause, and we are confident that they will not fail.

The year opened with an increased attendance and interest in the various departments of our work. The increase has been especially noticeable in the Sunday School. The attendance has been larger almost every Sunday than that of the corresponding Sunday last year.

We have space to mention only one or two of the features of our work that give promise of good results. The time of the meeting of the Junior

Christian Endeavor Society has been changed to the hour of the morning worship service of the church. This brings together a number of children, some of whom, would not attend service.

Recently, the Win-One Bible Class decided to hold regular business meetings. The first meeting was held with Mr. E. W. Cather. The second was with Mr. L. H. Hook. Much interest was manifested.

A lady who has had opportunity to observe the work of the various churches, some time ago said to the writer: "Your church has the strongest leadership of any church in the city." That was a remarkable statement concerning a church that has less than one-fifth of the membership of the largest church here, and a much smaller membership than that of several others in the city. We appreciate very much the splendid leadership of the church. There is probably no greater human factor in kingdom building than consecrated membership, and under God great things may be expected of those who earnestly desire to know and do His will.

R. L. WILLIAMSON.

MEBANE OBSERVES BI-CENTENNIAL.

With an appropriate program and tree-planting, the Mebane Christian Sunday School observed the bi-centennial of Washington's birth, on Sunday morning, February 21st, as a part of the nationwide celebration of George Washington's 200th birthday.

The church was artistically decorated with American flags and a picture of George Washington was presented in a group of American flags.

The following program was presented:

Song—"America."

Prayer.

Theme—"George Washington."

Motto—"First in war, first in peace, first in the hearts of his countrymen."

"Picture and Story of George Washington," Annie Lynch.

Reading—"George Washington," Mary K. Farrell.

Song—"Tale of a Cherry Tree."

Song—"Prayer for Valley Forge."

Reading—"George Washington, the Farmer," Lee Lynch.

Reading—"George Washington Had a Garden Home," Francis Davis.

Salute to the American flag.

Song—"Your Flag and Mine."

Immediately following the lesson period all marched to the church grounds, where a beautiful evergreen, which was presented by a former member of the Sunday School, Miss Mary Graham Fowler, was planted and the following program was rendered:

Song—First verse of "America."

Prayer—J. O. Fowler.

Question—"What Does Our Country Ask of Us, the Youth of America?"

Reading—"Washington Planted Trees," Edna Farrell.

Poem—"Planting a Tree," Mrs. J. S. Cheek.

Plant the Tree (each putting in a shovelful of dirt.)

Song—Last verse of "America."

Benediction:

"Our Saviour, ere we part,
Thy blessing we implore;
O guard us, shield us, be our stay
Henceforth and evermore.

Amen.

The music for the day was rendered by one of our Junior girls, Mary Kerr Farrell, and it was given in a manner that would have been an honor to one of more years and longer musical training.

"LET NOT YOUR HEART BE TROUBLED; NEITHER LET IT BE AFRAID."

This is the word and the lesson for the hour. "The depression" bears more heavily upon the people every day and I have thought I noticed incipient hysteria. The darkest hour is just before the dawn, and sometimes it seems the longest. Strange rumors float about us and it may be the worst moments are yet to come. But the poorest way in the world to meet a single disaster or a whole epoch of disasters is to give up to fear and begin to borrow trouble.

In the first place, we are not nearly in as bad a plight financially and otherwise as we may imagine ourselves to be. If there were not a carload of grain or steel shipped for half a dozen years, the marvelous gifts of adaptability that have made men able to take care of themselves in every and any condition would come to his rescue. We are not nearly so destitute or naked as were the first colonists who landed on the "stern and rock bound coast." But they lived and laid the foundations of a gigantic nation. We are not nearly so limited and cramped as were those who won the great West only a few generations ago. We are not on the verge of starvation such as confronted Washington and his soldiers that winter in Valley Forge. Some of the soldiers even tried to extract a taste of nourishment from their broken and worn shoe soles. They refused to give up and most of them, the leaders at least, kept up their faith in God and in themselves—and God delivered them out of their troubles.

I have no doubt that if the worst came to the worst, and we had to do so, we could live on if everything in the world were swept away, and we had to start without a penny of money, a bag of flour in the house, or a turnip buried in the garden. We would find a way to rebuild our ruined world. Man is not easily crushed and God is not far away.

Our nation, and our personal lives, have been full of Red Seas, desert wanderings, famines and wars, but God has always delivered his people. We can only stand in amazement at the greatness and number of the hard times we have mastered and wonder that there were ever thin places in our faith or any halting moments in our progress.

Our true resources are in God and good men, in Christ and in our own souls. It is reassuring to reflect that the ablest and most experienced men in the world are working at the problem of "getting us on our feet" again. And, as the good Quaker poet reminded his generation:

"Before us, even as behind
God is, and all is well."

It is an encouraging omen that the representatives in Congress—regardless of party affinity or political outlook, are working together to help the people find work and happiness. The most experienced and gigantic minds in the world are busy with this matter. Name the men over and think who they are and what they have achieved in the past. The men at the head of the nation are of large dimensions every way; many of them are prepared for this crisis by long and honorable experiences; public servants of proved patriotism; lovers of home, church and the people who suffer because the people suffer, and who are accustomed to deal with big problems are putting their shoulders to the wheel. Added to these are the bankers, the brokers, the manufacturers, the political economists, the teachers and preachers and lawyers, and laborers in the factory, toilers on the farm, and captains and privates of commerce, travel, and transportation—all bent on just one thing now and that is to get us out of the present situation into a fairer day. The whole world is engaged in this struggle. It is inconceivable that they should not find the road of deliverance.

Humanly speaking it will all depend upon how sincerely we want to find the right way. We shall have to get over selfishness, such as seeking to get personal or business advantage; over love of ease, such as holding on to luxuries when others are hungry; over shirking, such wanting others to carry the heavy end of the burdens in community, state and church; and no one must be a slacker or wish to hide and play the coward when others are struggling, even unto blood, for the common good and the whole good. False moves will make the come-back slower and harder and render it insecure when it arrives.

Many remedies and proposals will be offered, but they will all prove futile unless they are based upon righteousness. Diplomacy, expediency, short circuits, and wisdom waterlogged, with materialism will all be at work. There will be temptations to compromise with evil. Gambling schemes will be brought forth, wildcat enterprises will offer themselves, false business will clothe itself as an angel of light; and propositions to debauch the manhood and womanhood of citizens will be made with the plea that the state must have taxes. Cursed forever is the state that debauches its people for the sake of revenue. We

shall be delivered if we build in a straight, true way; otherwise our house will have a deadly curse upon it, times of depression will recur again and again, and our house will be left unto us desolate.

All unrighteousness leads to "hard times." Slavery caused our Civil War, the love of money and power and a place in the sun caused the World War; the attempt of nations to rob each other of their wealth brought most of the wars of earlier history. The cry of all these experiences is that we can only be saved by true principles, righteous conduct, and unselfish cooperation.

Undoubtedly there is a divinity in it all. God has not taken His hand off the wheel. He is in His world and taking part in the affairs of men. Nations and individuals must seek His will and His way. Prayer must be a large element. God helps those who pray to Him. He gives us the strength and urge, and in His written revelation He has given us principles, rules, and made it certain to us that the *right thing will come to pass if we obey Him*. The nations that forget God shall be turned into hell—not by God, but by the

(Continued on page 14.)

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10 For a day in thy courts is better

Gen. 15. 1.
Ps. 96. 1.
25. 1.
1 Cor. 13

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years old when he began t

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Father, out of the night we come to thee. May it be as new creatures into the new day. With the passing hours of sleep grant thou to have closed upon time every page that would make us ashamed. Help us to appreciate the receptivity of the pages unwritten, and by their very blankness and cleanness may we be led to know that all the light and hope of the world is ours to embrace and occupy for our Lord Christ, in whose name we pray. *Amen.*

DUTY OF BACKING OUR MISSIONARIES.

There is no argument so specious or forceful that it can excuse the members of the home churches from backing up the missionaries who are sent into foreign fields—or for that matter who have been called to mission work in our own land. It is a duty far deeper than honors, and vastly more important than patriotism—and we could not face our fellowmen if we did not stand full height and foursquare for both. We shall not here argue about what to do if any sent out should prove untrue to their trust. We should bring them home and let them find their places in life somewhere else.

When we speak of "backing up" our missionaries, maybe money will be the first thing to arise in the mind of the reader. Of course we do mean money but we mean a great deal more. We have in mind daily prayer for the missionaries, keeping our congregations interested in them by calling their names in sermon, speech and conversation; by praying for them by name and country in the pulpit; and by teaching the children, and men and women, who they are and what their work means to us and the world. To feel that the missionaries are separated from us who are in America in any way except geographically is to miss the feeling of brotherhood, and to break the tie of loyalty to our comrades on the advance lines of battle.

Dr. Temple, the very able and consecrated Archbishop of York, England, recently spoke the following strong words on this subject:

"It is a futile thing to send out preachers of the gospel who have not heard of it, at the same time, our fellow-countrymen are going out to show by their lives that they do not themselves maintain their faith in that gospel. The negative influence of a group of English people who go out and become indifferent to their faith and its requirements will be far greater than the positive influence of those who go to preach by word what those others are denying by act."

According to reports many Americans who travel put the same disadvantage upon the missionaries and give the same false impression about church life in their country. But we must hastily and quite earnestly add to this that scores of the people who stay at home fall below the Christian standard in this respect. We are not only to take the cross and the commission seriously as to sending preachers into all the world, but we must take them seriously in personal self-discipline, and sacrifice. Righteous churches are the best backing missionaries can have. Somehow living like Christ has a way of getting out and working a saving power throughout the whole world. Anyhow, we should live so that, whether missionaries or not, we shall have no occasion to apologize for each other.—*Editorial in Christian Evangelist.*

A NATURAL CONSEQUENCE.

It is said that most of the Tahitians have remained loyal to their Protestant teaching. This is largely owing to the fact that they have knowledge of the Bible and skill in using it. In the Society Islands alone are to be found 2,000 Protestants. In the Marquesas Islands there are about 1,500 Roman Catholics and 500 Mormons. In the Paumotu Islands there are some 4,000 Roman Catholics and 1,500 Mormons. There are twenty-two churches and thirteen pastors on the Islands of Tahiti and Moorea alone. All the activities of the mission, both in church and in school and press, are self-supporting and are willingly sustained by the Tahitian Christians. "We admire the sterling quality and perseverance of those descendants of the Huguenots," says Alexander M. Allan, of Bogota, Columbia, "who carry on so well the fine work whose foundations were laid deep in the Bible."

UNWISE ECONOMY.

There is an economy that is never wise or right. It is economy in making the Bible available to men.

When days are dark, men need its light.

When times are hard, men need its confidence.

When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and good will.

It is a summons to helpfulness: "Bear ye one another's burdens."

It is a summons also to self-respecting independence: "Let every man bear his own burden."

It teaches charity, but also justice.

It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells his story. It alone preserves his words, which are spirit and life. It alone records his deeds by which he saved the world, and would save it now if we would obey him.

The best thing men can do is to spread the Bible and get it read and obeyed. This would mean the end of hard times, of poverty, of unemployment, of injustice, of wrong, of war.

The last place to economize is in our gifts to spread over America and the whole world the gospel and the Book that contains it.—*Robert E. Speer, in Missionary Review of the World.*

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 27, 1932.

Sunday Schools.

Previously acknowledged	\$ 1,708.70
Cary, N. C.	1.10
Leaksville, Stanley, Va.	1.58

Biscoe, N. C.	4.32
High Point, N. C.	2.30
Happy Home, Ruffin, N. C.	1.55
Liberty, N. C.	1.21
Liberty (Vance), Henderson, N. C.	3.45
Berea (Nans.) Driver, Va.	3.10
Durham, N. C.	14.00
Durham, N. C.	11.27
Newport News, Va.	10.00
Mt. Olivet (R), Elkton, Va.	2.00
Pleasant Hill, Liberty, N. C.	6.46

Total \$ 1,771.04

Individual and Church Offerings.

Previously acknowledged	\$ 837.72
Providence-Memorial, Graham, N. C.	1.16
Miss Maggie Fogleman, Graham, N. C. Providence-Memorial Ch.	2.00
A. F. Nace, Atlanta, Ga.	1.00
Mrs. S. E. Norton, Thorsby, Ala.	1.00
Mr. and Mrs. C. C. Howell, Jacksonville..	25.00
Mrs. J. M. Story, Burlington, N. C.	1.00
Mrs. J. H. McNeil, Nederland, Tex.	3.00

Total \$ 871.88

Specials.

Previously acknowledged	\$ 922.96
First Christian S. S., Portsmouth, Va.	20.00
Suffolk S. S., Suffolk, Va.	25.00
Mrs. Gibson's Bible Class, Rosemont S. S., Norfolk, Va.	12.50
Mebane S. S., Mebane, N. C.	2.00
Missionary Society, Wadley Christian Ch., Wadley, Ala.	6.00
Burlington S. S., Burlington, N. C.	58.09

Total \$ 1,046.55

Summary.

Previously acknowledged	\$10,302.43
Sunday Schools, regular, Feb. 27, 1932..	62.34
Individual and Church offerings, Feb. 27, 1932	34.16
Specials, Feb. 27, 1932.....	123.59

Total to date \$10,522.52

MISSIONARY PROGRAMS.

By MRS. W. M. JAY.

Program IV.

WOMAN'S SOCIETIES.

Theme—The Local Church—the Heart. Worship helps:

Hymn—"The Church's One Foundation."

Prayer—That our own church may see her part in the great whole, and devote her life and her substance to doing that part. That we, as individual members may see and know and to our part, that the earth may become God's Kingdom.

The leader may say: "For three months we have been speaking of our organization as a body with its head, its hands and feet, its backbone, and today we have come to the heart of it all, the local church—our church; for, after all, it all depends on us."

"The responsibilities are at least four-fold. The first is to *work* in the church. A second responsibility is to *support* the church. A third responsibility is to the support the wide outreach of the church. A fourth is to *know* about our church, and our denomination, and a fifth is to devote ourselves to the task. We cannot be held responsible for another's shortcomings, but we can and will be held responsible for *our own*."

(Here the group may be divided into two sides with leaders, and questions may be asked and conducted like an old-fashioned spelling bee. The questions of material for this program is found in the little booklet, "Our Congregational-Christian Body at Work," and may be secured

for 10c from the Commission on Missions, 14 Beacon St., Boston, Mass.)

As a closing feature, the members may all stand in a circle and clasping each other's hands, unite in a prayer of personal consecration and in singing softly, "Take My Life and Let It Be."

YOUNG PEOPLE.

Topic—"God and the Census."

Theme—"True Discipleship."

I. Business period.

II. Study period. Chapter VI. "The Place of Play."

1. Making God count in play as illustrated by the change in John Susseoff, pp. 7-73.
2. The influence of a Neighborhood House in a community, pp. 73-76—a member.
3. Play and character, pp. 78-80.

III. Worship period.

1. Hymn.
2. Scripture—Matt. 5:1-16.
3. Prayer.
4. Offering.
5. Brief message (The Essence of Discipleship).
6. Hymn—"Dear Lord and Father of Mankind."
7. Benediction.

WILLING WORKERS OR JUNIORS.

Poster V. Follow same design as for Poster IV, substituting China for Africa, and using pictures from pages 57, 72, 77.

Topic—"Open Windows."

Theme—"Love and Loyalty."

I. Worship period.

1. Leader—"Love Ye One Another."
2. Song—"Jesus Loves Me."
3. Prayer—(Sentence prayers closed by the leader.)
4. Memory Verse—"Serve the Lord with all thy heart."
5. Offertory.

II. Story period.

1. Chapter V.—"Open Windows."

(Presented by leader or members of group. There are many interesting pictures and curios of Japan and a collection would be most interesting. Always encourage the children to talk about the stories after they are told.)

2. Song—"Fling Out the Banner."
3. Benediction.

"NEVER MAN SO SPAKE."

It was about the middle of his personal ministry, and Jesus was in Jerusalem at the time of the feast of tabernacles. He was teaching the multitudes in the temple and performing many wonderful miracles. The excitement was high. "The last day, the great day of the feast," had come. There was much questioning among the people as to whether he was the long-expected Messiah or not. Some said, "He is a good man;" others said, "Not so; but he leadeth the multitude astray." Again: "Some of the multitude, therefore, when they heard these words, said, 'This is of truth the prophet.' Others said, 'This is the Christ.' But some others said, 'What, doth the Christ come out of Galilee?'" Still others, in confusion and astonishment, inquired: "How knoweth this man letters, having never learned?" This was too much for the jealous chief priests and Pharisees. They sent officers to arrest Jesus, but they returned without him. When asked,

"Why did ye not bring him?" they promptly replied: "Never man so spake." (John 7:46.)

This testimony, coming as it did from the side of the opposition to Jesus, was, and is, significant. These officers were, doubtless, strong, resolute men who were trained to obey orders, even in the face of great danger. Failure to carry out instructions, as they must have known, would likely imperil their reputation and position; and yet they return without Jesus, assigning no other reason than that, "Never man so spake." They made no plea to free themselves of blame. How is this to be understood? There was an unearthly majesty in the manner, the words, and in the person of Jesus that struck fear to their hearts. Yes: "Never man so spake." This was true with respect both to his manner and to his message. There were many things in his teaching that impressed those who heard things that impress us now.

1. *He adapted his teaching to the needs and the understanding of those who heard.* "And with many such parables spake he unto them, as they were able to hear it." (Italics mine.) (Mark 4:33.) He spoke, not primarily according to his ability to impart, but rather according to their ability to receive, instruction. The humble man of the hills and the unlettered fisherman of the lakes could understand the message when Jesus taught.

2. *He taught the truth because he loved it and the souls it would bless.* The great Teacher had much to say about "the truth." "Ye shall know the truth, and the truth shall make you free." (John 8:32.) Again: "I say the truth." (John 8:45.) Once more: "I am the way, the truth, and the life." (John 14:6.) No one can follow the example of Jesus without being sure that what he is teaching is true—"the truth," which will save those who hear. Jesus loved truth to the extent that in his teaching he would not allow his disciples to labor under a false impression. "If it were not so," said he, "I would have told you." (John 14:2.) His love of the truth was such that he corrected evil and reproved sin in his intimate disciples, apostles (Matt. 16:23), as well as in those who were hostile to him. Those who teach truth for the love of it will now reprove falsehood and sin in friend as well as foe. The man who does not have the courage to do it is unworthy of the name *teacher*. He is a moral coward.

3. *He "taught as one having authority."* This was the judgment of those who heard the Sermon on the Mount. There were no doubtful or uncertain tones or terms in his teaching. He knew whereof he spoke. Ever conscious of his own divine sonship, his deity, he could declare, with sublime majesty and calm: "I am the good shepherd," "I am the resurrection and the life," and "I am the way, the truth, and the life." He never spoke as if in doubt. There was the element of finality in all his declarations. "Here was one," said a distinguished professor, "who was conscious that he was greater than Moses; that his knowledge of God's will and sympathy with his spirit transcended even that of the founder of the Jewish religion. His sense of sonship with the Father made him the unique exponent of his will to men, and the new era he inaugurated original and independent, though not contradictory of what had gone before." There was no element of doubt or disbelief in his teaching. No man who questions the deity of Jesus, the reality and consciousness of which gave authority to his teaching, can teach or preach with much conviction or authority now.

4. *He did as he taught.* Many great teachers have been able to teach more wisely than they were able to live. Others have been sound in teaching who were corrupt in life. Jesus con-

demned the scribes and Pharisees on the grounds that they "said, and did not." (Matt. 23:3.) No one has been able to show that Jesus ever taught anything that was untrue or that he did anything that was wrong. If any difference, perhaps, his *doing* stands out more prominently than his *teaching*. Luke wrote of the things he "began both to do and to teach." (Acts 1:1.) He lived a sinless life and gave men a perfect standard of conduct—the scheme of redemption.

Assuming that Jesus was purely human and not divine, no one can explain the infinite superiority of Jesus as a teacher. The only adequate explanation is that given by himself: "My teaching is not mine, but his that sent me." (John 7:16.) —B. C. G. in *Gospel Advocate*.

The forest fire plow was developed especially for fighting forest fires. This new machine made its appearance during the past summer and is nothing more than a powerful tractor with a big, wide plow out in front. But it does the work wonderfully. It is used principally for constructing fire lines through fields and forests to prevent the spread of such fires. The plow cuts a furrow 15 inches wide. The dirt from this furrow is thrown 16 inches on either side. Thus it makes a path of fresh, moist earth almost four feet wide which is sufficient to stop many fires. It is said that the tractor plow can do more in one hour than 10 men can do in a day.—*Exchange*.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

THE UPLIFTED CHRIST.

By MARGARET SLATTERY.

The young people with me are on their way to a conference. We leave the Boston Commons and cross the Gardens. The pansies are very beautiful. Suddenly one of the boys turns to me. "What is it all about, anyway?"

The question caught me off guard. "The procession?" I asked.

"No," he laughed, "Life—all of it. What's the use of it? Those women and the kids, those sailors, the Rolls-Royce and the procession. That was a great address the Bishop gave us this morning. It listens all right, but I don't know what difference it makes, all these conferences and our resolutions. They don't change things much. I'd like to know what life is for, anyway—and what to do with mine," he added, after a moment. We drew up to the benches under the trees and talked. Here are some of the sentences that fell from the lips of these young, earnest, ardent, sincere students:

"It does not seem as though Christianity, as we've been taught it, is adequate to the terrible need of the world."

"Life seems to be all confusion and no real good, you might say."

"Where should one put his life? It seems as if he might better make money and then do as much good as he can with it."

"I'd be willing to go to the mission field, but I'm not sure that's the way to help most."

"Sometimes I think that to get into politics and just fight for decency is the only thing worth while."

"I think life is such a dead level these days. I think what we all feel in college, and, in fact, all my friends not in college, is the need of a meaning, a motive, for it all—an incentive is what I mean."

I believe that last statement embodies all that was in the minds of the group. They were hungry for a reason for the thing called Life, eager for a motive, sub-consciously longing for an incentive. They find it difficult to see the relation between religion and life on the Common, between ideals and challenges, and the world they see about them.

The dictionary says that an *incentive* "serves to set on fire," has a "tendency to incite to action," and then adds in explanatory type, "Love of money and position are powerful incentives." Love of money and position do incite to action and do act as strong motives, but they are incentives being repudiated by great multitudes of youth today all over the world. What can we give to these youth who are not keen to make money only, who find no satisfaction in cheap or sordid pleasures, who are strong, verile, mentally honest, spiritually wholesome and normal?

I think the answer is Christ. He was the incentive, the force that served to set on fire men of many temperaments and women of varying types. There was as great difference in Peter and John as exist in any two young men today. There was a great gap between Mary of Bethany and the Mary known as Magdalene, as one can find between any young women of our day; yet, the Christ of Nazareth and Galilee, and the stormy days of Jerusalem, enkindled within them a fire that none could quench. I do not see as I read history that his power to act as supreme incen-

tive has been limited by any age or day. In the first era, in the days of Constantine, in the renaissance, he could, and did, act as determining factor, as motive, as incentive for life. I do not see that his power has been limited by sex; class distinctions have defied their own limitations, and all classes found in him their motive power. He can furnish the incentive for black and yellow, brown and red men. He is not limited by color or language. In him there surely is for this day of confusion an incentive, the power to determine action, the force to enkindle the fire.

Then why are so many young people groping in the dark? Why are so many, in the years when life should be at its best, blundering along toward uncertain goals?

I think it is because vast numbers of youth and a multitude in the prime of life have missed the meaning of religion. They have failed to discover Christ. They are familiar with the machinery by means of which men have hoped to present Christ to mankind. It is machinery often elaborate, sometimes crude and inadequate, and sometimes complicated beyond hope of disentanglement. Many have been taught to admire the machinery so that the soul of it all has not even brushed the surface of their self-centered lives. The beautiful and complicated garments which the centuries have woven and made sacred have hindered Christ's spirit; the walls builded carefully and with earnest devotion, to safeguard him from the onslaughts of all enemies have imprisoned him. Our age wants Christ. No age has had greater need. He was never more truly the only hope of man's salvation. He speaks from the four gospels. His teaching stimulates the alert in mind, makes challenging demands upon the honest soul, calls for sacrifice and brings satisfaction. Putting aside all else, we must, as men and women interested in the moral, ethical, and spiritual salvation of those who will be the world tomorrow, lift up and out from the things that have obscured him, Jesus Christ, who said clearly, with no hint of uncertainty in the words, "And if I be lifted up, I will draw all men to me."

His day is not done. His task is not finished. He was no mere prophet of Palestine. "Thy touch has still its ancient power," is being proven all over the world. His voice is not stilled.

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife
We hear thy voice, O Son of Man."

We must make it heard by those who have been deafened by clashing sounds of things and self.

Christ must permeate and dominate all that we teach. Youth needs his courage, his simplicity, his sympathy, for those who fail, his triumphant, confident soul, his fine scorn of all that is false, his faith in the love and the will of God.

We need Christ. He could give meaning to life down here upon the earth, now in our day. He could set on fire young hearts who would bring a new vision to the world, to the dwelling places of greed and indifference, to the dark haunts of poverty and ignorance. We owe to youth, as its right, Jesus Christ liberated, uplifted. He is the incentive for which youth is unconsciously searching, the best answer to their longings, the meaning of life for which their spirits hunger.—Used by permission of the International Journal of Christian Education.

CHRISTIAN ENDEAVOR NOTES.

MARCH 13, 1932.

"DO I WANT TO BE A CHRISTIAN?"

For this meeting it will be well to have the closing part of the program be the worship program in order that it may be a time of uninterrupted quiet and that it may come as the climax to the meeting. The meeting may open with the singing of a hymn, a prayer for God's guidance in the discussion of the topic, and then the topic should be discussed. This may be done by assigned topics being discussed by members who have prepared in advance, or by an open discussion led by the leader. In the latter case the leader should give much time and thought to the preparation of leading thoughts and questions for the meeting.

Some suggested topics for discussion are: "What Does a Christian Do About Prohibition?" "How Can a Christian Forward the Cause of World Peace?" "How Does Being a Christian Help or Hinder a Person in Business?" "What Do We Yet Lack?" "Christ for the Individual Heart," "My Personal Need for Christ," "How Hard is it to Be a Christian?" "Bringing All to Christ—to Find in Him Our 'All in All.'"

THE WORSHIP PROGRAM.

Hymns that may be used in this program will be determined by hymnals that are available. If possible, try to use some of the following for this meeting: "Fairest Lord Jesus," "Take My Life and Let It Be," "O, Jesus, Thou Art Standing," "I'll Live for Him," "Beneath the Cross of Jesus," "I Gave My Life."

Poem:

ACCEPTANCE.

"I cannot think or reason,
I only know he came
With hands and feet of healing
And wild heart all aflame.
With eyes that dimmed and softened
At all the things he saw
And in his pillared singing
I read the marching law.
I only know he loves me,
Enfolds and understands—
And oh, his heart that holds me,
And oh, his certain hands!"
—Willard Wattles.

EVERY YOUTH.

"Every youth has a quest to make,
For life is the king's highway;
And a joyous heart is the scrip to take
On the road of Everyday.

"Every youth has his gifts to guard
As he fares to a far-off goal—
A body pure, a mind unmarred,
And the light of a lovely soul.

"Every youth has a task of his own,
For the Father has planned it so,
He seeks the way and he alone
Can show him the path to go.

"Every youth has a loving Guide
From the vale to the mountain crest,
For the unseen Friend who walks beside,
Is the Way and the End of the Quest."
—Mary S. Edgar.

Hymn and Scripture. (Matt. 3:17.)

First stanza of "O Jesus, I Have Promised."
John 14:1.

Second stanza of "O Jesus, I Have Promised."
John 10:27.

Third stanza of "O Jesus, I Have Promised."
Luke 16:13.

Fourth stanza of "O Jesus, I Have Promised."

Unison reading: Psalm 23.

Closing Prayer.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

JESUS COMFORTS HIS DISCIPLES.

LESSON XI—MARCH 13, 1932.

LESSON TEXT: John 14:1-18.

GOLDEN TEXT: "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you: Let not your heart be troubled, neither let it be fearful."—John 14:27.

Introduction.

The cycle of life's experiences is varied. There are times of prosperity and times of adversity. There are great joys and deep sorrows. Religion involves all of life and proves to be a refining influence in the whole range of human experience. The Bible presents us with religious experiences that have come both out of joy and out of sorrow. Jesus experienced the varying circuit of the race except in personal sin. In the closing scenes of his life and in the shadow of the Cross his thought was still of others and their welfare. Out of this period of trial and gloom come some of the most comforting words to be found in our Bible. John, chapter 14 to 17, is a much-loved passage.

Troubled Hearts.

A society that is morally sensitive will always have varying degrees of joy and sorrow for its members. Humanity can not escape the heightening of pain and pleasure which comes as the natural result of social factors. There are always some with troubled hearts. The church ministers to all. Jesus has messages of insight that find us and give us aid in any and all of the varied moods of life. The troubled heart needs comfort, and the joyous heart needs to share that joy.

Jesus The Way.

Centuries before Jesus came, troubled hearts had found relief in some sense of fellowship with God. God's existence had been suggested by the works of nature and by the spiritual promptings that were felt within the souls of men. Since Jesus lived among us, an increasing number of people have found him to be the way of life and to God. No one else has so completely mediated God to man. Jesus stands supreme among the prophets of the Hebrew race. He is the culmination of a long line of prophets through whom God's Spirit bore the message of the Eternal to the temporal.

Show Us the Father.

Quite universally, man has believed there was some unseen spiritual cosmic force. He has wanted to worship this Reality that he could not see but felt certain existed. Often he has dramatically made vivid this realization by the aid of symbols such as springs, trees, lightning and idols. A higher conception of God is reached in the form concepts of human values. Father conveys the idea of human and family values. Both Jeremiah and Isaiah had used the symbol (Isaiah 63:16; Jeremiah 3:19.) Since Jesus used it in the Lord's Prayer, it has become universal. Now men want to see this universal Father.

Father Seen in Son.

Jesus could say, "He that hath seen me hath seen the Father." So completely did Jesus conform to the Father's will and so without measure was the Spirit of God manifest in him that he could use these words. But no one else could use them. Jesus is the preeminent Son, the only begotten Son, as elsewhere stated. For nineteen centuries men have been seeing God in the life and teaching of Jesus. The power and spiritual presence of God is best realized through Jesus, our

Master. We see God in his Son and feel more realistically the presence of his Spirit.

Keep My Commandments.

The joys of discipleship lead unto a most practical conclusion. The comfort of his presence and guidance points to a logical sequence. "If ye love me, ye will keep my commandments." Discipleship with Jesus is a comfort and a hope-inspiring experience. He expects us to keep his commandments. His sustaining comfort and peace may be the abiding reward of those who love him and keep his commandments. "Peace I leave with you." With this peace in our hearts we may show others the Son, and they too may see the Father.

HOLD MID-WINTER RALLY.

The Christian Endeavorers of the Western District of Virginia, held their Mid-winter Rally at the United Brethren Church in Harrisonburg, on a recent Sunday afternoon. There were about two hundred Endeavorers present, representing many different Societies, denominations, and communities included in the territory from Covington to Winchester.

Miss Margaret Richards, state president, and Miss Rene Matthews, district president, were present and took a leading part in the afternoon's activities. The program was varied and filled with many helpful and important meetings and conferences. Among other things there were several typical Christian Endeavor meetings which illustrated to the new workers the various possibilities of developing an interesting meeting. There was also a business meeting put on by the Congregational-Christian Senior Society of Winchester.

Study groups were led by Margaret Richards, Rev. H. M. Crim, Rev. Wayne Bowers, and Mrs. R. A. Larrick. There were classes on different phases of Christian Endeavor work. Special speakers and debaters on the program included: R. A. Larrick, Winchester; Cathleen Shiplett, Staunton; Irene Headley, Winchester; Stewart Bell, Jr., Winchester; Orville Hoover, Winchester; and K. B. Hook, Forestville.

The Society having the most members present was the Senior Society of Woodstock Reformed Church, Rev. Wayne Bowers, pastor. The County Line Reformed Society of Timberville, Va., ran a close second in this representation. This is the youngest Senior Society in the Western District (so far as we know). It was just organized about two weeks before Christmas.

We will sing in work and play
For the One on high who sees us;
We will think from day to day
Of the sacrificing Jesus.

—Carmen Malone.

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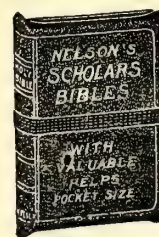
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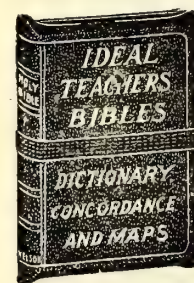
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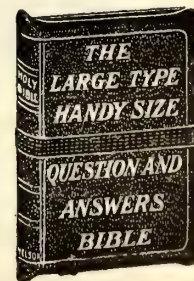
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THE CHRISTIAN SUN

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MONDAY.

THE LOVE OF JESUS FOR HIS OWN.

"Having loved his own . . . he loved them unto the end."—Jno. 13:1.

John's Gospel is divided into two themes. The first theme relates to how Jesus wrought the works of the Father and is contained in the first twelve chapters. The remainder of the book has to do with his departure and relates to his love for his people.

A. McLaren has called this latter half "the Holy of Holies of the New Testament." In no other portion of the Scriptures is the presence of the Lord so blended with human tenderness as it is in these chapters, from the 13th to the 21st. No where else do we find the heart of God so unveiled and no where else, it would seem, has so many eyes, glistening with tears, looked up and had their tears wiped away.

Turn to the chapters and read them this week, with this specific idea in view—see if you do not find him sweet to your souls.

Prayer—

"He loved his own unto the end,
And asked their love;
He said, 'I call you each my friend,
And not my servant; and I send
One from above,
Who shall recall such grace and truth
to you
As in my sojourn here ye never knew.'"
—*Josiah Irons.*

TUESDAY.

"He loved them to the end."

This is a very satisfying text for the closing of our Saviour's life. It is the sublimest testimony that an apostle could give of his memory. How natural it is! How human, as well as divine. How often have we heard at some open grave, "He was faithful to the end," or such like.

This tribute of John's reflects our Lord's loving life—washing the Apostle's feet, in which he put them to shame by confessing himself the servant of all; turning the water to wine for the salvation of a social occasion; loving the Samaritans to solid faith in the Father; healing the sick and the maimed; the healing of Bethesda; comforting the widow of Nain; receiving the anointing of Mary the sinner at Simon's table; feeding the hungry multitude; his lessons of humility, forbearance and love; his overlooking the sin of the adulterous woman for her soul's sake; publicans, sinners and outcasts flock to him—there is not a phase of his life or of his teachings that is not a proof of his endearing love. He was possessed and governed by love. All that he did and was, was the fruit of love; and to the end crowns the work—"It is finished." This sacrifice was the culmination of all his love and grace.

Prayer—

"But why depart," they cry, "Why will
To leave us here?
Thou sayest that thou dost love us still;
Can it be love if thus thou fill
Our cup of fear?
O Master, shouldst thou now depart
Sorrow needs must overwhelm our heart."

WEDNESDAY.

THE BADGE OF CHRISTIANITY.

"A new commandment I give unto you; that ye love one another; as I have loved you. . . . By this shall all men know that ye are my disciples."
—Jno. 13:35.

How many kinds, measures, and tones of meaning are comprehended in this work "Love," even in our every-day common language? What must this be in the spirit and language of God, of Jesus the Son? If we love our own, what must the love of Jesus be for his own? Here we are called "his own," and that to love as he loves is the token by which we are to be recognized everywhere.

This love is a love that assures us that he is a "rewarder of those that diligently seek him." It is love that leads us into the sphere of truth. It is love that is interested in the welfare of others. It is love that tries to keep another from falling, or that receives one who has fallen. It is love that is glad in the success of others. It is love that questions if he (some one, any one) lacks anything. It is love that lives so as to invite the eyes of others into one's own life. And it is Jesus who overlooks our lack of such a love, bears our blames, washes our feet, and serves us, that we may sit down at his table, feast on his life and be known as Christians.

*Prayer—*Dear Lord, make us thine from this day. Give unto us and fill us with thy love now and forever. *Amen.*

THURSDAY.

WHAT'S THE DIFFERENCE?

"Be ye therefore followers (imitators R. V.) of God as dear children."—Eph. 5:1.

Is there any difference between the love of Christ for "his own," and the love of Christ for the world, or the love of men as such?

MacLaren asks: "Is there any reason why we should be afraid of saying that the universal love of Jesus Christ, which gathers into his bosom all mankind, does fall with special tenderness and sweetness upon those who have made him theirs and have surrendered themselves to be his?"

And, in brief, MacLaren answers this question this way: "The sun shines on the dunghill and places of impurity and on the polished mirror alike. What is the difference? That is easy. The mirror reflects the sun's image, lustre and glory. And that must be a special delight to the sun."

Jesus Christ loves publicans, and sinners, and harlots, and outcasts, and bandits, and crooks, but that is no reason why he should not bend with special tenderness over those who receive him, love him, try to reflect him in the world, and have set all their hopes upon him. "The rainbow strides across the sky, but there is a rainbow in every little dewdrop that hangs glistening on a blade of grass," and in every little raindrop that falls to the earth.

*Prayer—*O Holy Saviour, we know that thou hast died for all, and by thee men are drawn to the Father. But we know that thou art more than love and desire for thine own. Enter into our lives and help us in our dangers, infirmities and failures. Protect, cleanse, heal and strengthen us in thee. *Amen.*

FRIDAY.

FRUITION OF FAITH.

"We believe that thou camest forth from God."
Jno. 16:30.

The 14th to the 17th chapters of John are the record of a private conference of Jesus with his disciples. It was in an upper room. Here he seems to have lifted the hearts of his disciples

high above doubt and agnosticism, bound their hearts to him forever, and planted their faith on the solid rock. The whole verse of the text is a sublime confession of faith, and a blessed assurance that they gave him as he was leaving them. "We know that thou knowest all things . . . we believe that thou camest from God." Isn't that great?

This developing faith of the disciples seems to blossom out in strong contrast from the lurid background of unbelief among the masses on the streets of Jerusalem. Outside events are leading to the Cross. Inside, around the Christ table, there is the preparation for Pentecost. Their souls are emptied of every doubt and they are ready to be filled. That emptying was necessary for the filling that was to come.

This was the last work of Jesus. Having accomplished this, there was nothing left for him to do but to bow to the Cross. The world hung heavy upon him, but the load must have been lightened considerably, and the agonies of the Cross made more tolerable by this new touch of gratitude for the spirit of those who now pledge him their fidelity. Now let us go with him in that marvelous prayer, 17th chapter, and hear him say, "O righteous Father . . . these have known that thou hast sent me." Isn't that beautiful gratitude?

*Prayer—*Our Father, kindle a flame of shame in our hearts against our perversities. Consume our pride and vice. Make us to realize the supreme love, sacrifice and service of our Lord, and to offer to thee an appropriate and acceptable sacrifice of ourselves. *Amen.*

SATURDAY.

A SEAMLESS LEGACY.

Read John 19:23-23.

"Let us not rend it."—Jno. 19:24.

The raiment and garments of our Lord were what the crucifying band heired from the Cross. The garment, being a seamless piece, they did not part, they cast lots for that.

This incident would seem a small thing. But it is easily a symbol of what transpired in the upper room. It was a symbol of his love for humanity—a love that is unique and never to perish. It is a symbol of an inner sacrifice that goes out to help and give happiness. It is a symbol of the death of his being, the softness of his spirit, the warmth of his heart which was to go with them when they are exposed to pain and peril. It is a token of those free last hours of devoted instruction and warning and comfort. It is the symbol of the unique legacy of peace. It is the "omen" to his own powerful pleadings in that great prayer.

*Prayer—*Dearest Lord, we want to live here as Jesus tells us we may, and, when our work is done here, we want to go home to thee. We give our lives to thee, and for this. *Amen.*

SUNDAY.

LOVE TO THE END.

"To know the love of Christ, which passeth knowledge, that ye may be filled with all the fullness of God; that ye may be able to comprehend what is the breadth, the length, and depth, and height."—Eph. 3:18, 19.

The Cross was not the end of our Saviour's love. This love is for all time and eternity—the end of his life, the end of our lives, the end of the world, the end of time, the end of the endless, the limit of the limitless, the end of love itself. Our text expresses it better than we can. Read it again. That is how he loves.

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

WHY THE ANGELS SING!

TEXT: "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:13, 14.

There was once a band of shepherds watching their flocks by night. The long night watches provoke one to deep thought. The crisp night air releases the mind for adventure in the far reaches of human destiny. The basic needs and yearnings of man are crystallized and become part of surface thought. As if in answer to these needs and yearnings, an angel announced a Saviour born, a heavenly host took up the refrain. Above the dullness of daily routine these shepherds could hear angels sing.

* * *

I am interested this morning in answering the question: "Why did the angels sing?"

They sang because a new conception of God had come into this world. God had at last sent His very likeness to dwell among men. His only begotten Son had come to live, teach, suffer, reveal, die, in full view of all mankind.

No longer would it be necessary for man, in his wide searchings, to speculate about the personality of God. No longer need man turn to abstract philosophic thought, and no longer need he turn to worn-out theories of the personality of God, or to myth gods, the creation of his own imagination (like Mars the God of War), in his search for the true and living God. Man now was to know what God was really like.

The angels sang because God would now be fully revealed to man in the personality which was entering into life there in the manger. Those angels knew God as a God of love (no hatred, bitterness, envy, unfairness, impatience, or imperfection of any kind), a heavenly Father of love, kindness, sympathy, vital interest in each individual, forgiver of sins and shortcomings. Perfect and complete love in all that those words mean to our finite minds

* * *

The angels sang because man was now to know himself. By whom he had been created, why he was here, what he might become, to what he was destined.

No longer would it be necessary for mankind to grope about as a blind man in a strange room—no longer to vainly ask the question, "From whence came I?" and receive only a hollow echo in reply. But to know that he came from God, had been created by God, had lived in the mind and heart of his Creator before creation's dawn, had been made by God, his heavenly Father, and was potentially able to commune and fellowship with his Father. Man was to realize he was from God, and that his heart would be restless until it rested in God. And because man was to have this knowledge placed before him in the person of a Saviour, the angels sang.

Man was now to know what he could become. That is what he potentially was, a very Son of God. He need no longer conceive himself in the abstractions of an old-world philosophy; or as an accident in an ongoing, developing universe, or further still (and to thoroughly modernize the statement and bring it up to date) he need not now conceive himself as some distant relative of a monkey or gorilla—removed by eons of generations to be sure—but a monkey descendant just the same. Man now knew he was a child of

God, could think God's thoughts after Him, could commune with Him, could increasingly grow in the likeness of his heavenly Father, could ultimately, in the world to come fellowship with God in perfect freedom, liberty, and peace. No longer would it be necessary for the King Lear to bleat, "No man careth for my soul" for now man was to know himself for what he really was—a Child and Son of God. And the angels sang in joyous anticipation.

* * *

Finally, the angels sang because the Way of realizing the fullness of the higher life, while still in this life, was being offered to suffering humanity in the person of the Babe in the manger. "The only begotten Son of God," "The Messiah who was to take away the sin of the world," the One who had dwelt with God before the world was, had now come into the world.

He was the revealer of God as a loving heavenly Father; as he was also the revealer of Man as a potential Son of God. It was He who was to give Himself a ransom for many, to die on a Cross that men might have abundant life. It was in and through Him that salvation was to be extended to mankind.

In knowing Him as God's Son, as the long-looked-for Messiah, as the example of the perfect life, as the revealer of what mankind might become, as the hero of the soul, as the Son of God who cometh to take away the sin of the world—in short, as Saviour of all who confessed Him in spirit and in truth—man in knowing Him thus was to come to the newness of life offered in and through Him.

In the realization of this I join the angels in song. Don't you? And yet:

If Christ a thousand times in Bethlehem be born;
Until He's born in me, my soul is all forlorn.

* * *

One wonders are the angels still singing because Christ is being born in the hearts of men? I suspect it is only that marvelous phenomenon which will produce song in heaven. Some appearances to the contrary, I deeply believe the angels are still singing. Don't you?—J. Warren Hastings, in the *Christian-Evangelist*.

THE BLOTting OUT OF SIN.

A little boy ran in one day to his mother, after he had read that promise: "I have blotted out, as a thick cloud, thy transgressions." He said, "Mother, what does God mean when He says He will blot out my sins? What is He going to do with them? I can't see how God can really blot them out and put them away. What does it mean—blot out?"

The mother said, "Didn't I see you yesterday writing on your slate?"

"Yes," he replied.

"Well, bring it to me."

He brought the slate. Holding it in front of him, the mother said, "Where is what you wrote?"

"Oh," he said, "I rubbed it out."

"Well, where is it?"

"Why, mother, I don't know."

"But how could you put it away if it were really there?"

"Oh, mother, I don't know! I know it was there and it is gone."

"Well," she said, "that is what God means when He says, I will blot out thy transgressions."—*Apples of Gold*.

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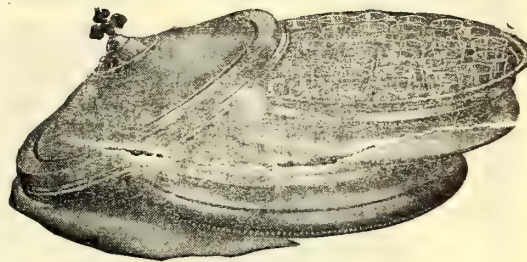


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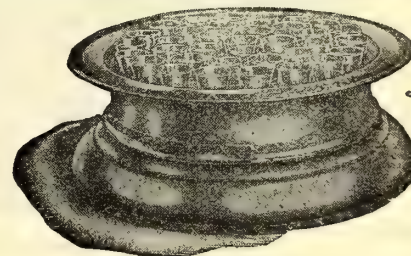
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Christian Orphanage

Dear Friends:

I sometimes wonder if the Christian Orphanage will ever reach the place where it will be without a need. It is like any other home—something is always needed to make it a little more homelike, a little more comfortable, and a little more convenient. I have been the head of a family for thirty-seven years, and during all these years I know there has never been a time when all our needs have been fully supplied. We have been blessed with a large family of children and our needs have been many, and our means to meet the many needs have been very limited. So it is with an Orphanage with more than one hundred children—we always have needs. One of our needs at the present time is a cooling system of some kind to keep our milk cool in the summer months. The best price we have been able to get for a machine that will care for our milk will cost us a little less than six hundred dollars. It certainly would be kind of some member of our church or some friend of the Orphanage to supply this need. I wonder if our good women have thought about mailing us Octagon soap wrappers? We want 150,000. If every Sunday School throughout the church would make a campaign to collect soap wrappers, we would soon get the desired amount. Many children who have no money could collect soap wrappers to help our little children here. Let's make a special effort during March and April.

CHAS. D. JOHNSTON, Supt.

REPORT FOR MARCH 3, 1932.

Sunday School Monthly Offerings.

Brought forward	\$ 2,372.69
North Carolina and Virginia Conference:	
Durham	\$ 21.16
Reidsville	6.60

27.76

Eastern North Carolina Conference:

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9.41

Eastern Virginia Conference:

Cypress Chapel	\$ 4.74
Franklin	6.92

11.66

Valley Virginia Central Conference:

Leaksville	\$ 1.57
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2.99

Georgia and Alabama Conference:

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Special Offerings.

John R. Foster, Burlington, on Thanksgiving pledge	\$ 10.00
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Mr. and Mrs. C. C. Howell, Jacksonville, Fla.	25.00
Miss Maggie Fogleman, Graham.	2.00
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J. M. Darden, Jr., Roanoke, Va.	25.00

70.00

Total for the week

\$ 135.51

Grand Total

\$ 2,508.20

"LET NOT YOUR HEART."

(Continued from page 7.)

evil leaders, rulers, and by false and selfish guides. Let not your heart be troubled, neither let it be afraid: we believe in God; let us believe also in Christ and work for the good of one another and we shall be saved. When Christ blesses and distributes the bread there will be plenty for all.—*The Christian Evangelist.*

FAMILY ALTAR.

(Continued from page 12.)

The washing of his disciples' feet in the sanctity of the upper room thus gives utterance to that endless love for his own which language cannot express.

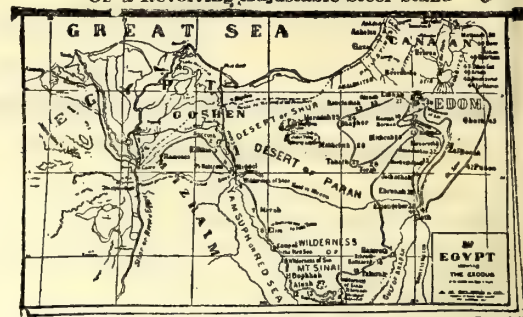
In our weakness and poor spiritual vision we sometimes think we have reason to doubt the Saviour's love. We can appreciate why the disciples felt that they had been left as sheep among wolves. Why should some things happen which we cannot understand? Why should we be denied some things we desire?

Maybe we have settled upon a conception of our own as to what his love is, or upon what we ourselves think it should be. Mary and Martha could not understand why Lazarus was allowed to die. That was their own thinking. The disciples could not understand why the Saviour must die. But as time went on they realized that from that faith in him he poured out the same loving heart, and time revealed that his promise was true that "all things happen for good to them that love God." Today that same tenderness flows on.

Prayer—Dear Father, in the light of the ascension, the glories of thy Spirit's workings, may we see thy eternal love and goodness and be drawn forever to thee. Amen.

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Cana of Galilee; and
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CHAPTER 23.

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W. A. HARPER, *Editor.*

(Any book reviewed in this Department may be had of THE CHRISTIAN SUN at the publisher's price.)

A PRAYER BOOK FOR BOYS, by Margaret Cropper. The Macmillan Co. 64 pp. \$1.00.

There is often great need for help for the boy who is outgrowing his first prayers. "Lord, teach us to pray," is a vital call of youth. The boy who prays, in private and in public, is better for his prayers. This little book will serve as a guide to those who crave assistance. It is well written and timely. It is small enough to be carried in the pocket. J. T. K.

COMMUNION WITH GOD, by Elmore McNeill McKee. Ray Long & Richard R. Smith, Inc. 198 pp. \$1.75.

This book presents a number of well-selected prayers for special and general occasions. Beginning with sentence prayers and opening phrases, it continues with complete prayers for the layman and the minister as well. Mr. McKee, who was formerly chaplain of Yale University, is now rector of Trinity Episcopal Church, Buffalo. He is noted for his ability as a leader in public worship, and, to quote another, "Few, if any, men of our generation are better fitted to perform the delicate task to which he has addressed himself in this book." J. T. K.

A MODERN VIEW OF THE OLD TESTAMENT, by Wm. G. Shute. The Macmillan Co. 151 pp. \$1.50.

"A Modern View of the Old Testament" is well written, and possesses an interest that will hold the Bible student to the last page. Mr. Shute offers a very concise account of the historical development of Hebrew theistic faith, and gives his idea of the evolution of the Old Testament, as related to the Jewish people. Many of his statements are quite logical. However, others are dogmatic, and cause one to wonder if Yahweh has communicated directly with him, that former mistakes as to the Scriptures might be rectified. There is much good and some bad in the volume, but taking it as a whole, and not too seriously, we believe it well worth reading by those interested in theological study. J. T. K.

SUPERVISION OF RELIGIOUS EDUCATION, by E. J. Chave. University of Chicago Press. 352 pp. \$2.50.

At last we have an authoritative book on supervision in religious education, a book sound in principles and helpful in practical methods. Dr. Chave writes like the experienced technician and that is exactly what he is. In his work in the University of Chicago, he is constantly dealing with supervisory situations and his book is in the real sense the record and interpretation of his own laboratory experience.

Administrative officers and executives in our church schools will find this volume a mine of suggestions with expert guidance for their pressing problems. But teachers will find it equally valuable. Ministers will find it opening up to them avenues of profitable adventure in sermon making as well as in planning worship service and in lending their support to genuinely educational progress in their churches. It is easily the most practical and scientific book in its field.

THE CHARACTER OUTCOME OF PRESENT-DAY RELIGION, by Prof. Herbert Betts. The Abingdon Press. pp. 117. \$1.25.

Professor Betts is one of the devout Christian

leaders of the day. A great scholar, he is also a great religious leader. He loves the church so thoroughly that he is ready to face the facts of her short-comings as well as of her successes. This book is a study of the views of three hundred leading ministers, directors of religious education, professors of religious education, and outstanding laymen. Only twenty-eight per cent of them think the church is preaching and teaching religion so that character is the outcome.

But Prof. Betts is not only diagnostician. He is also presumptionist. The way is clear if the church will only follow it. First, she must make character her goal rather than mere conversion, expecting character to develop willy-nilly. Sec-

ond, she must give youth responsible participation in her program and modify it to meet their needs. Third, she must accept rather than oppose modern knowledge. Fourth, she must inculcate the motives that result in unselfish action rather than in self-safety. Fifth, she must discern in each local situation the points at which life needs guidance and adjust herself to their clarification.

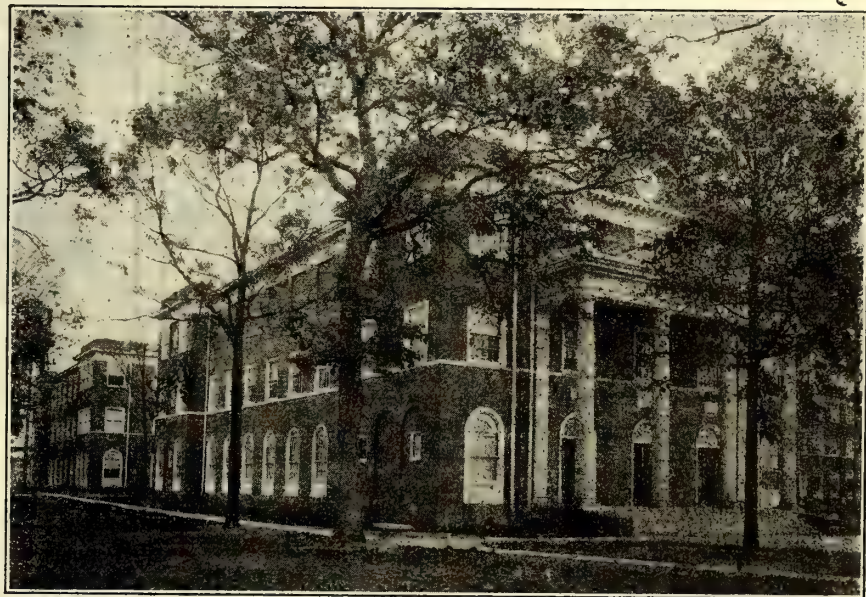
Prof. Betts has rendered the church of our time a real service in this book and the two others of like outlook and emphasis which preceded it—*The New Program of Religious Education* and *The Beliefs of 700 Ministers*.

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OBITUARIES.

JONES.

When one who is known so well and loved so much as Capt. Flu Jones has lived to a ripe old age and then departed this life for a better sphere, we should not grieve, but be grateful to Almighty God for our associations with him. Therefore, be it resolved:

First: That we, the members of Berea Christian Church, of which he was a member for many years, express our appreciation of his loyal friendship and generosity. He was kind-hearted and lovable—always ready and willing to help lighten a brother's load, and to comfort and help those in distress.

Second: That we deeply sympathize with his children and grandchildren in their bereavement, and bid them look up to Him who rules and reigns in Heaven and in earth, and who is able to sustain them at all times.

Third: That a copy of these resolutions be published in "The Christian Sun," a

copy made in our church register and a copy sent to his family.

MRS. E. L. EVERETT,
MRS. J. H. BRINKLEY,
MRS. H. P. HARRELL,
MRS. A. S. HARGROVES,
Committee.

WRENN.

Nancy Foster Wrenn was born May 30, 1848, and passed to her reward, to join her husband, Bro. David Wrenn, a faithful and loyal deacon, who died just two months and 19 days before her death on December 29, 1931. Brother and Sister Wrenn had four children: Mrs. W. E. Wyrick, Mrs. E. L. Hobb, Mrs. R. E. Lowman and Mr. W. H. Wrenn, all of Greensboro, N. C., twenty-seven grandchildren and seventeen great-grandchildren, and a host of friends to mourn the loss of these two good people.

Early in life, Sister Wrenn united with

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Union Ridge Christian Church. About 25 years ago, she moved her membership to Palm Street, Greensboro, N. C., and was a faithful member until her death. Brother and Sister Wrenn have been a great blessing to our church, and we believe their influence for good will live in the lives of those who knew them, until Jesus comes. The funeral services were conducted from Bethlehem Christian Church by the writer, assisted by Rev. W. A. Way, of Greensboro, N. C. J. L. NEESE.

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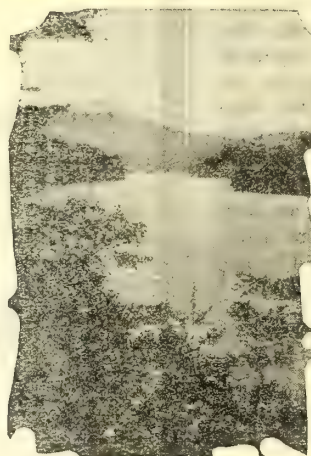
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THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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IN ALL THINGS, CHARITY

VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, MARCH 10, 1932.

NUMBER 10.

.. THE SUN'S OBSERVATOR ..

By DR. W. C. WICKER.

Christian Unity.—

A unique event in the religious history of Wyoming Valley, Pa., was enacted a few weeks ago when eighty-five ministers, representing seventeen denominations, knelt at the altar rail in St. Stephens' Episcopal Church at Wilkes-Barre, and received the holy communion, administered by Bishop F. J. McConnell, of the Methodist Church, and Rev. F. L. Flinchbaugh, of St. Stephens', with Rev. Paul S. Heath (Presbyterian) and Rev. H. F. Randolph (Methodist) serving as deacons. Such a spirit as this will do more to cultivate Christian fellowship than all the creeds of Christendom.

Adult School of Religion.—

The second annual adult school of religion, being held on Thursday evenings during Lent, at Mt. Pleasant Congregationalist Church, Washington, D. C., Rev. Russell J. Clinchy, minister, is considering the following subjects: "Progressive Religion in the Old Testament and the Religion of Today"; "The Mind of Jesus in World Affairs"; "Valid Quests of Life"; "The Church in the World." At the 8 o'clock assembly hour, during the season, the speakers are Dr. Clinchy, Linly V. Gordon, Rabbi Morris Lazaron, Dr. J. S. Plant, Dr. Wilbur K. Thomas and George E. Haynes. Such meetings with such speakers will illuminate the themes chosen for the meetings and inspire the hearers with something of the spirit of the climacteric event at Easter.

Religion, "An Escape from Life."—

Speaking in New York City, three weeks ago, Dr. Halford E. Luccock, of Yale, scored the modern psychologists who interpret religion as an escape or defense mechanism. "The most effective way of putting an end to these accusations that religion is an escape from life," he said, "is not to deny it but to accept it. Religion's profound necessity to man lies in the fact that it does provide a means of escape from life's prison-house. Thus the charge that would destroy religion becomes one of its highest claims. We should be grateful that there is such an escape, a shelter for the soul, but it should be an impulse toward, not a substitute for, righteousness. The person who scorns religion because it is an escape and binds himself by the limits of the physical world is living in a blank world. A faith that interprets facts in the light of high values takes man out of the prison house into freedom."

Congregationalist Missions Decrease.—

At the January meeting of the Congregationalist Commission on Missions, in New York City, figures were revealed indicating that gifts from

the churches and individuals to the whole apportionment for Home Boards, the American Board and the State conferences, had decreased \$458,000 below 1930, the largest drop recorded in many years, and representing a sixteen per cent loss. Of this amount, the American Board's decrease was \$169,000; since the board had reported a loss from these sources up to September 1 of \$70,000. The leaders predict that the present year may bring an equally difficult or worse problem. Every board has cut its budget severely, both at home and abroad, and these new figures, it is said will compel a further examination of every item of expenditure. An emergency fund is being raised by the American Board, which has already reached about \$30,000.

Elon College Day.—

Our new president is planning an Elon College Day for next commencement on which he hopes to have thousands of the friends of the college to assemble at the beautiful college campus, hear educational and inspirational addresses about the future of Elon College, meet their friends in social contact, visit the buildings of the college, see its splendid laboratories, library, classrooms, equipment for excellent academic and religious instruction, meet its student body and plan for greater things for the future. Tuesday of commencement week has been mentioned as the special time for this event, and it has been contemplated to have a free barbecue for all who come and make it a great day of fellowship, goodwill, enthusiasm, and acquaintance for all who come. What do the Alumni of the institution say about such an occasion? What do the leaders of the church think about it? Shall we make it worthwhile for the future of the college? You will probably hear more about this plan if you watch the announcements from the college.

Impact of the Spiritual.—

St. Louis ministers have experienced a spiritual refreshing. Early in the year the whole group spent a day in retreat. The past week ministers of the Congregational Church under the auspices of the state conference directed by Dr. Charles C. Burger, the state superintendent, spent three days at Eden Theological Seminary in study, meditation and prayer. The discussion took inspiration from studies in the preacher as priest, prophet and pastor. There were also periods when the conference broke up into small groups or singly for silence and meditation. The evening sessions were given up to missionary addresses. Systematic preparation was made for the meeting. The entire expense of travel and entertainment was provided from conference funds. More than fifty ministers from the state and contiguous territory were present. Such meetings for meditation and

prayer, for mission study and inspiration, for good fellowship and self-improvement are eminently worth while and many of our churches would be enriched if such meetings were more generally held.

Geneva Conference.—

The atmosphere of the disarmament conference has changed completely within the first week. At the beginning general uncertainty, complete absence of constructive proposals and much doubt as to the worthwhileness of the whole undertaking. Since then there has developed a keen interest concerning the many concrete suggestions which have emerged in the last few days and a general feeling that, whatever its other results, the conference will at least help to clarify many of the acute issues of international adjustment. One of the first to come out was Lord Cecil, with proposals that all armaments which serve only and purely for aggressive purposes should be abolished. Among these he included aircraft, tanks, big guns, large cruisers and submarines. Unfortunately the English government does not want to go so far. This attitude has made it impossible for him to accept a place on the British delegation. That he will not, however, cease to fight for disarmament became clear on Saturday when he addressed the conference on behalf of various peace societies and made a strong appeal for security by lessening the power of offensive armaments.

Campaign for Students.—

All the colleges of the South are now busy with the line-up for students for next fall's session, and are communicating with high school students who will graduate this spring and urging them to enter college for next year. The colleges that wish full patronage must keep busy to keep pace with the campaign and secure their quota of new students. Those colleges whose accommodations have not been taxed during the past year with students will be especially anxious to secure a full enrollment. The overhead expense of administering the affairs of a college is about the same with a fifty per cent enrollment as it would be with a capacity enrollment. Every friend, patron, student, alumnus and alumna of Elon College will be anxious to cooperate in this campaign to place students in the college to a capacity enrollment. Now is the time to do the work for next year, before the students graduating from high schools have signed up for some other college. Special effort should be made to secure the patronage of every member of Congregational-Christian Churches within our territory. There will be many new students who have no denominational affiliations or preferences and we should use our influence to secure our quota of these.

NOTES-PERSONALS

Easter Sunday, March 27th—less than three weeks off. Are we preparing in mind, heart and soul for that most sacred and joyful event?

Envelopes go forward this week to all church secretaries in our Southern Convention for the annual (Easter) offering for missions. Every member in every church should and may have one. Through self-denial we follow him whose life and love we seek through missions to share with others.

Dr. G. O. Lankford, Burlington, having recently undergone a major surgical operation, and though yet weak from the ordeal, is happy to be in his home and on the road to increasing strength and, we trust, to complete recovery. He now indulges the hope that he will be able to occupy his pulpit next Sunday.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature." The one command of our risen and ever-living Lord to his followers. And that, not the mandate or wisdom of any mission board, is the source and security of missions. It was not a man, but the Son of Man, who was the author and sponsor of missions.

President L. E. Smith of Elon College, was at Pleasant Grove, Halifax County, Va., for the 11:00 o'clock service and at Ingram for the 3:00 o'clock service, and at Danville, Va., for the 7:30 o'clock service Sunday, March 6. So many duties and calls and responsibilities press upon him in the strain and stress of his new task, that he finds it difficult to know which way to turn and where best he may serve. Surely, here is a man in a great struggle for divine guidance and one whose problems and welfare should have our interest, sympathy and prayers.

Rev. H. S. Hardcastle, the beloved and faithful pastor of Suffolk Christian Church, recovering from a long siege of fever, is able to preach once each Sunday to his people, thus dividing with the pastor-emeritus, Dr. W. W. Staley, the responsibility and the task of the Sunday services. A great task and a heavy responsibility require all the physical and mental energy of a strong man, and it is good to learn that Bro. Hardcastle is steadily but surely coming back to good health, and hopes at an early date to be able to meet all the responsibilities and the requirements of the great pastorate which he serves.

THE SUN's editor finds it a source of genuine joy to be back at his desk and his daily tasks. In maturity, work is far more engaging than play, and the tasks of the day seem far easier than the pursuit of pleasure, recreation and recuperation. The child knows how to play and loves it and has to learn how to work. Maturity knows how to work and has to learn how to play, for the greater love and the more engaging effort is work, and hence it is more pleasant. When a child we used to be taught, "Duty before pleasure and work before play." That was necessary to the child and was easy, indeed, to the parents who taught it, because duty is pleasure and work is the pursuit of the normal healthy man or woman. The fact is that many, very many men and women need just as much to be taught the lessons of leisure,

and the practice of play, as the child needs to be taught the lesson of labor and the necessity of the task. "All work and no play makes Jack a dull boy"—and also a very dull and inefficient man.

One is surprised to meet in the sanitarium so many teachers, preachers, physicians and men of other professions broken down and seeking recuperation. One asked this foolish question: "If a preacher is serving the Lord with all his heart and strength, why should he break down?" While one smiles at such a facetious question, it gives one the opportunity of saying that the foundation and background of our mental and spiritual strength is physical, bodily and of the earth, earthy. And while a preacher may be absorbed in and given to a spiritual task, he must suffer the consequences if he violates physical law as much as any other person, or if he in any wise over-builds on the physical foundation. A good physician said awhile ago that it would be well for all of us to bear constantly in mind that while the spiritual is above the moral and the physical, even as the top of the skyscraper is far above the foundation on which the building is erected, still the foundation was essential and must be sufficient to endure and support the entire building.

Rev. J. Lee Johnson, Fuquay Springs, who carries upon his hand and heart possibly the largest rural parish and work of any of our ministers, with the possible exception of Rev. A. W. Andes in the Valley of Virginia, was compelled to withdraw for a season and seek recuperation for mind and body in a Florida sanitarium. Just as farmers, merchants, manufacturers become worn and bankrupt in body and finance, so do preachers, whose heart and soul are with their members, become straitened and bankrupt in body and mind. The pastor who cares and serves not only has his own personal burdens and problems to bear and solve, but he has also the burdens and the problems of his people upon his mind and heart. This will, in a measure, explain why faithful pastors and those given solely to the service of the church, exhaust their physical strength, and have to withdraw to recuperate. Here's hoping that our good friend will soon be back among the people he loves and serves so faithfully, and with strength to bear the strain and the burden of the great work to which he has been called.

THE REFRESHMENT OF LENT.

By REV. ELISHA A. KING.

"It is hard for a man to go down in the Valley of Humiliation."

Thus spoke the Christian pilgrim of John Bunyan's imagination. But he paraphrased a human experience, true to life. The Valley of Humiliation is not for those timid souls who must trip lightly over the realities of life. Some there are to whom religion will always be a surface thing, a matter of smiles, kind words and cheering platitudes. But this experience is for those more courageous souls who are strong enough to know the price of truth and the cost of service. The valley richly rewards them with the crown of light and life.

Lent offers us the opportunity of walking, step by step, with the Christ through this valley of his last days. We share his humiliation, his rejection, his sorrow. We pray with the few at Gethsemane, comfort the disciples when he is taken from them, and grieve with them when he dies. And when the sun of Easter morning breaks the clouds over the eastern hill we rejoice. We died with him. So we also will arise with him.

THE WETS NEED NOT FEAR . . . IF (?)

The Washington Post recently carried a cartoon representing the wet and dry issue as two parrots swearing at each other, and between them the legend, "The Eternal Argument."

It does seem that way, but it isn't.

That argument will be long and bitter, but it will finally end as the arguments about absolute monarchy, imprisonment for debt, human slavery, the right of parent to kill child, and many other like arguments have ended. It will be settled in the interest of humanity and the progress of the race.

The wets need not fear if their cause protects and extends the life, liberty and happiness of the people.

The dries may rest in calm confidence if the triumph of their hopes will minister to the welfare of little children, and elevate the hopes and ameliorate the conditions under which men, women and children live. When the Boston mob threatened to tear Wendell Phillips, the great abolitionist orator, limb from limb, he answered, "If our cause is right the feeble heart-beat of a little babe shall withstand the hostile cohorts of the world."

If liquor drinking protects the birthright of babies—their right to be well born, well nurtured, well cultured and to be given the opportunity and environment for development in the best that there is in life, if it promotes the joys of motherhood and culture, development and safety of womanhood—if it makes men better socially, mentally and morally—if the drinking doctor, engineer, teacher, preacher, editor, mechanic, banker, motorist, sailor, father, husband, neighbor, citizen are all made better and more worthy by drink, then as certain as the rising of the sun, as sure as the procession of the panoply of the skies, prohibition which will not long endure to curse the world.

G. B. B.

IMPRUDENT STRIKES.

There may be occasions when strikes are justifiable. When the greed of employers prevents their paying their helpers a fair wage; when they will not be moved by reason and protest, it may be proper for employees to decline in a peaceful way to continue in the service. In fact, we do not see how they can do otherwise. But when wages are reduced simply because the proceeds of the business will not enable the employer to pay present wages, the case is very different. In that case employees should think twice before they vote to strike. In this time of business depression those who have remunerative work in any degree should be slow to join the ranks of the unemployed. A bad situation may be made very much worse by imprudent procedure. Those who labor for others should consider that many employers—possibly their own employers—are continuing to conduct their business at a loss in order to give employment to their help. Unfortunate it is for both parties when friendship is misinterpreted.

Employers some times provoke imprudent strikes by want of tact in dealing with their employees.

Many difficult problems in business would find a solvent in right human feeling. Let the employer think of his employee as his younger brother. Let the employee think of his employer as his older brother.—*Methodist Protestant-Herald.*

"The Kingdom of God is not so much advanced by our efforts to build it up as by our yielding ourselves to be built up into it. Here lies the secret power of Christianity. A living sacrifice is a more real contribution to the advancement of the Kingdom than our efforts or our gifts."—*Bishop Walter Lambuth.*

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

MR. L. E. BOWERS, of Crestview, Fla., has the sympathy of many friends on account of business losses due to the financial depression.

REV. and MRS. GEORGE R. WATSON, living at Mountain Creek, Ala., were able to minister to many people of the community when an epidemic of measles became general.

REV. JAMES NAPOLEON CARTER, who lives in the Antioch neighborhood, and is probably related to the Carter ministers of the Christian Church, has revived Pleasant Grove Church near Opp, Ala.

REV. H. M. GRAY, of Langdale, Ala., serves the Mt. Olive Church near Tallassee over one week-end each month. During the last visit, he preached three times, had a church meeting, and visited fourteen homes.

ROCKY SPRING CHURCH, near Haleyville, Ala., which will appear in the Year Book for the first time, has purchased property and is erecting a church building. Rev. M. L. Hargraves is the pastor and promoter.

MISS MARGUERITE DAVISON, returned from her vacation and speaking tour of the East to attend a C. L. C. Conference in which seventy-two young people were enrolled, at the Pilgrim Church, Chattanooga, Tenn., and then went to her home with the Butlers, at Thorsby, Ala.

THE CONGREGATIONAL CHURCH OF BIRMINGHAM has found a place for its large audiences in the Strand Theater, where the acoustics are better and the organ all that could be wished. The pulpit is placed in front of the platform. The church is a great factor in the life of its people.

MINISTERIAL FELLOWSHIP in Southern Alabama was promoted by the use of a larger parish car by Rev. M. L. Thrasher, who went with the Conference Superintendent to visit Rev. George H. Bell. Bro. Bell joined the party, which called on Rev. C. E. Burkett, who made a fourth traveler, for the visit to Rev. J. P. Blackwell. It was a fine day.

THE MIDDLE ALABAMA CHURCHES met at Mt. Olive Church, Tallassee, on the fifth Sunday in January. Rev. G. D. Hunt, of Roanoke, as pastor, brought a fine message. This Congregational group appreciated his leaving his own fifth Sunday meeting that day to serve them. The program was varied and moved along well. Two male quartettes sang during the day.

TALLASSEE, ALABAMA, is a picturesque mill town with a river and a dam. The rural Mt. Olive Congregational Church is not far from the town, and on the other side of it is Liberty Church of East Tallassee. Rev. James I. Barker is pastor here. With the ministers of the Methodist and Baptist Churches, he is holding a weekly meeting at the mill. This interest in the workers results in larger church attendance.

ORANGE CITY, FLORIDA. This church has called Rev. Gordon Brokenshire to act as pastor of the church for the next six months, with a view to a longer pastorate. Mr. Brokenshire has arrived and began work with the church on Sunday, March 6th. Mr. Brokenshire is a graduate of Middlebury College and Yale Divinity School and spent the last year and a half

with his brother who is a medical missionary in the Philippines.

MR. W. PRESLEY INGRAM, of Birmingham, Ala., who is an auditor for the Birmingham Electric Co., made an excellent contribution to the fusion of the United Christian-Congregational Church of Birmingham with the larger Birmingham Church, by producing a treasurer's statement of the transactions of the United Church covering eleven pages. This was accompanied by an explanatory statement of two pages. The church trustees appreciate such auditors.

REV. MARION L. THRASHER rallied the people of his five churches at Antioch Church, Andalusia, on the last Sunday in January. There were eight or ten talks and discussions by leaders in the Sunday School, Christian Endeavor, and Women's Work. The young people's parts were especially good. Special music was furnished by the Thrasher Quartette. Rev. W. H. Williams, of West Florida, was a visitor at the rally and made his contribution to the program.

STONY POINT CHURCH is no more Stony Point Church, but has become East View Parsonage, in the form of a nice bungalow, on the high ground overlooking the valley. There was almost no waste in the lumber on account of the fine management of the foreman, Mr. J. A. Dobbs, who is clerk of East View Church, and his active group of church helpers. Rev. and Mrs. A. Calvin Nelson wish to have the pastor's home set apart for a religious service soon after it is occupied.

REV. CHARLES W. SMITH takes the pastorate of the Steppville, Mountain Grove and Garden City Churches after April first. He also plans to help Alabama churches remodel or build churches and parsonages. Having been a contractor before he became a minister, and having built a number of churches, Bro. Smith has planning ability, purchasing experience, skill in placing funds, and enthusiasm for suitable and beautiful structures. It is his ambition to see many more churches and parsonages in Alabama, where he has spent his life, made beautiful.

MR. J. A. STALLINGS, once Moderator of the Alabama Conference, lives at Henderson, and is a leader in the work of Wesley Chapel, which was first a Southern Methodist Church, then a Congregational-Methodist Church, and now is a Congregational Church. Rev. Jeremiah J. Stallings, his father, was a general missionary in Alabama and Georgia about 1900. One of the special interests of Mr. J. A. Stallings is a union community prayer-meeting for all the people of Henderson. The young people have a program assigned a week in advance. The church auditorium is attractive and the meeting goes along with fine interest.

DR. ARTHUR G. LYON, of Lake Helen, Fla., gave one of his Drama Sermons at the Pomona Church on the evening of the Sunday on which the Pomona Church celebrated its fiftieth anniversary. This drama sermon entitled, "Paid in Full," was based on an episode in an early pastorate and the pastor takes the part of the characters. The celebration of the fiftieth anniversary of Pomona was very largely attended and it was interesting especially that the Baptist Church in the community was closed so that the members of that church could share in

the anniversary celebration at the Congregational Church, which was for many years the only church in the community. Two former pastors were present and shared in the service and one person who was a member of the church from the beginning.

FORT MYERS, FLORIDA. This church was crowded on a recent Sunday evening when Stanley Hanson spoke at the Forum on the Seminole Indians, attired in the Seminole costume. Mr. Hanson is a resident of Fort Myers but has been deeply interested in the Seminole Indians and was initiated into the council of the Indians in 1925. Great interest was taken in the address and the questions and answers which followed. In the early history of Florida Congregationalism great interest was taken in the Seminole Indians but in recent years there has been no Christian missionary work among them. Recently Princess Atalooa spent some time with them and as a result there is being organized, throughout the State, groups to be known as friends of the Seminoles and two trained Indian workers have been engaged, one to do educational and welfare work and another as a nurse.

NOTES FROM PLEASANT HILL.

The Community House of Pleasant Hill, Tenn., connected with the Community Church, now stands forth in fine outline as a large building veneered in native sandstone, one hundred yards from the Tennessee Highway, No. 1, and across from a large dormitory of Pleasant Hill Academy. The stone veneering and partitioning of the Community House was chiefly done by voluntary labor through specially organized effort. The Community House has been much used this winter for services, exercises, suppers, and general community purposes. The Get-together Club has met in it to do a fine relief work for the neediest people over a wide area. This Club has organized a new group which provides instruction, and a chance to work for the boys of Pleasant Hill, and is called the Community Church Children's Club.

At Derossett, Tenn., in the Pleasant Hill larger parish, a weekly Bible class and prayer hour has come out of a series of special meetings held in the community.

Miss Elizabeth Fletcher, of Uplands Sanatorium, Pleasant Hill, Tenn., has had the pleasure of seeing the Browntown Sunday School continue to grow in size and interest. Three Hi-Y members of Pleasant Hill Academy have been helping her. Hi-Y boys of Pleasant Hill Academy are leading a group of Pleasant Hill boys in Sunday School work and recreation.

Miss Lawrence, a teacher of Pleasant Hill Academy, is leading the local C. E. Society, which cares for the evening service of the Community Church.

Rev. Edwin E. White, pastor of the Community Church of Pleasant Hill, has a passion to serve aspiring humanity, and is versatile in his help. His work reaches out to thirty points on the Cumberland Plateau. A sample activity is at Toddtown where, on Thursday nights, Mr. Erwin, the Smith-Hughes agricultural teacher, has a weekly night school. The pastor adds a cultural period, giving a talk on World Peace or some world figure, such as Gandhi, or a great story, or some similar topic. Some times Dr. May Wharton, of the Sanatorium, gives health talks in place of the agricultural lessons.

Dr. May C. Wharton, of Uplands Sanatorium, Pleasant Hill, has a large extension work on the Cumberland Plateau. One of her activities is a weekly clinic at Toddtown.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MARCH, APRIL, MAY, JUNE.

These are the months, this the season, designated by our Southern Convention and by all our Conferences as Mission Period in the churches. Just as Thanksgiving, and the weeks centering thereabout, are set aside for the Orphanage, so Easter and the weeks centering thereabout are appointed for the Mission offering. Since the church undertakes both Home Missions and Foreign Missions, the thought in mind was two months for each, through one offering in the churches, this to be divided, unless otherwise designated, equally between Home and Foreign Missions. It is useless to say that, because of bank failures, and the locking up of funds in December, our Mission work has suffered tremendous embarrassment and is suffering. It is useless, also, to repeat that every church enterprise, and benevolence, has suffered and is suffering, from the general depression, and that the funds of individual church members were, in many instances, locked up in banks, just as the funds collected for benevolence, charity and the church were. These are facts which all of us face and which need not be dwelt upon now. It is easy to say that stout hearts, courageous souls, strong arms, well-founded faith, accept hardships, disappointments and embarrassment as a challenge, and a summons to redouble consecration, and real self-denial.

If the time through which we are now passing shall quicken and deepen our faith in God, and increase our practice of self-denial, in the name and for the sake of our Lord, we shall all be better and happier, and not poorer or worse, for the ordeal and the experience.

These months that cluster about Easter are most fitting in church life as the period in which to teach, to preach, and to practice Missions. The supreme task of the church is that of exalting the Christ, delivering his message to the world, making him known to those who do not know him. This is the Mission task. He founded the church that it might carry on his work in the world. He did not need the church while here on earth in body, but as he in person withdrew from the world, he needed and established the church, that it, through the guidance of the Holy Spirit, might carry on the work that he had begun, delivering the good news of him, the story of the Cross, both to the nearby and remote parts of the world. This is Missions. This is the supreme task of the church, the first duty and the highest privilege of the church and of mankind.

At this season we come to the mightiest and most significant single event ever occurring in the history of the world, viz.: the Resurrection of our Lord. His birth and his life, his labors and his teachings would have been as those of other great men and would have passed into history as the contribution of an outstanding human figure. His resurrection, however, lifted the Man Christ Jesus above all other world figures and at once sealed the service he had rendered as the Son of God, and signified to the world that God had revealed in him power over death, hell and the grave. The resurrection sealed and completed the fact and the act, of God's plan of salvation for man.

During this season the churches will emphasize the fact that our Lord Christ, in rising from the dead, fulfilled and completed the fact of redemption, without which fulfillment the rest would have been only human and in vain. And as we rejoice in this season and exalt the risen Lord, we shall prove that our worship and exaltation are sincere and complete as we make our offering for Missions in self-denial, for he himself said: "If any man will come after me, let him deny himself and take up his cross and follow me."

J. O. A.

A BABY.

The world is shocked and horrified at the kidnapping of the Lindbergh baby. Here is an innocent twenty-months'-old child snatched from its cradle, and its sleep, by the hand of a ruthless and heartless ruffian. It is difficult to think of a crime more horrible because of the anguish and the suffering it entails upon parents and loved ones. It leaves them a prey to their own unbridled and uncontrollable imagination, totally disarming them with unspeakable fear of the worst that could befall or may befall the child of their affections. This cruel crime has served to emphasize the fact that the whole world can become interested in a baby. Strong men stopped in their tracks to think with a shudder of what had happened to a baby. Men busy, to the limit of their strength and capacity of mind, halted for a time, dazed as their minds grappled with the fear over the fate of a baby. Anxious mothers with infants of their own, bent over their loved ones with intensified emotions, and shed a tear of sympathy for the Lindbergh mother, and for the fate that could befall the innocent darling of their own hearts. Pleasure-seeking, worldly engrossed women, going to places of amusement and diversion, their social clubs and card parties, hesitated and halted for a time to express the deep desire, the inherent desire of motherhood, in their own hearts, for the relief of the suffering of the Lindbergh mother. Students in school, in pursuit of their daily lessons, children on the

streets and about their play, stopped for a time to inquire further of the facts of the kidnapping and to express to each other their horror and their hope. The whole world became engrossed in the love, sorrow and anxiety of one father and one mother and in the welfare of one baby. A baby grasped and gripped the attention, the time and the interest of the mind and heart of mankind. After all, nothing appeals to us human beings like the innocence, the prattle, the sweetness, the joy, of a little child.

Our All-wise Creator knew and understood this, as we mortals did not, and thus gave to the world centuries ago His only begotten Son as a Baby in a manger. That Babe is bidding, has been bidding, through the centuries since he came, for the attention, the devotion and the heart of mankind, all of which he has been gradually but surely and steadily winning; and he will win, for his life, his love and his death seal and confirm all the high hopes and loving devotions of the mother who bore him, of the Father who gave him, of the wise men who worshipped him and of the shepherds and of the angels who declared and glorified his babyhood to the world. Yes, a baby, as we have seen, can fire the imagination, engage the interest and captivate the affections of the world. When all is said, we now know our Saviour was right in saying: "A little child shall lead them."

J. O. A.

"MORALLY INSOLVENT."

Dr. James I. Vance, Nashville, Tenn., one of the outstanding pastors and preachers of our day, asserted, before a great audience at Charlotte, N. C., the other day, according to the daily press, that "we seem to have repudiated God; and there is no wonder that God has brought on us this terrible depression all over the world as a retribution for our forgetfulness of Him." Dr. Vance was discussing his topic, "Come Back to God," deriving the same from Malachi 3:17: "Return unto me and I will return unto you, saith the Lord of hosts." "Malachi's generation called him an old fogey," said Dr. Vance.

"They bantered him, and scorned him, they called him a liar, and justified themselves in their irreligion and immorality. But Malachi was right. The people had forgotten God, and the prophet called them back to God and to faith and obedience.

"We, too, are in troublous times and our trouble is not financial, much as we need money. The main seat of our desire is in the spirit, the great lack of spirituality." This Lenten season should bring home to us the truth that this great preacher is proclaiming, and at the same time reveal to us the way out of our greatest danger and difficulty. We are even now in that season during which the heart of our Lord was exceedingly burdened with the troublous times in which he lived, and the financial and worldly problems that faced the people of his day. These bore upon his heart even to the breaking; as he approached the terrible ordeal through which he was to pass in order to bring life to a world groping in darkness. On Easter morning he brought that life, even brought it out of the darkness and depth of death and proved himself victorious in spite of all the sin and hatred and crime of mankind. It is our privilege now to approach him in reverence, devotion and humility, and out of our need, through worship and self-denial in his name, gain strength for spiritual conquests. Many are thinking that the world is financially bankrupt; many will realize with Dr. Vance that the world is morally bankrupt and in spiritual distress and need. There is a way out. But it is the way of Christ and the cross, of self-surrender and of self-denial.

"Whosoever shall lose his life for my sake and the gospels, the same shall have it. For what shall it profit a man if he shall gain the whole world and lose his own soul?" J. O. A.

HOSPITALS AND HORSEPITALS.

Hospitals express the hospitality of Christianity through followers of Christ to the afflicted. A hospital is an institution that receives the sick and ministers to them in generous kindness. Such institutions do not exist where Christ is unknown, and where people do not believe in him. The workers in hospitals are physicians and nurses trained for such service. It is no easy position to fill successfully. The workers in hospitals constitute a vast army of men and women who work day and night to ease pain, restore the afflicted, and repair broken limbs, and restore patients to health and home. There is no place quite as good for the afflicted as a good hospital. The medical missionary is side by side with the evangelistic missionary: they both carry the gospel to the heathen; for the soul and the body. To plant the church and the hospital in benighted lands, is to change the home, the social conditions and the government of the people; and that has done marvelous good.

A horsepital is a place where a horse and a man work upon the soil and change its condition. The horse is the doctor and the man is the nurse. I passed a lot the other day that had been plowed up beautifully; and a friend, a good man, was in the midst of the lot dressing the fresh soil. I said to him, "This gives me a new idea—a hospital and a horsepital." When "God formed man of the dust of the ground, and breathed into his nostrils the breath of life," He "took the man, and put him in the garden of Eden to dress it and to keep it." (Gen. 2:7-15.) Man is a product of the earth, lives upon the earth, and will return to the earth when his work is done. There is no more necessary or worthy employment than the cultivation of the soil. This age is getting too far away from the horse and the field. The city and the machine have taken too many people away from the horsepital. The unemployed can not purchase what the machines and the farmers produce, and hence, "hard times." "Back to the land" for millions who hold out their hands to individuals, churches, organizations, and the government for help. The horse, the man, the plow, and the dirt would give physical, financial, and spiritual health to millions who spend their time at cards, parties, movies, and complain against the sources from which they derive their support. The best people in the world are the human beings who spend their energy and their rest in the horsepital. To "dress the land and keep it" would solve many of the problems that vex society. Go to the hospital when sick and to the horsepital when in need. W. W. S.

THE SECRET OF CHEERFULNESS.

An old man who had met life serenely and tranquilly for more than eighty years was asked the secret of his cheerfulness. He answered in four words: "Thinking of other folks." "You will find," he explained, "that your path is all tangled up with other folks' path. Some people think that if they can only travel their path without getting hurt themselves, they're going to be happy. "But there's more than that to it. To never cause grief to another soul is getting close to real happiness. "In other words, when you get so far that it's a joy to you just to make others happy, you're about there, yourself."—F. A. S., in *Light and Life Evangel*.

ELON COLLEGE PLANS FOR THE FUTURE.

The Board of Trustees in session at the college February 23rd, in addition to reviewing the work of the past year and considering present-day demands, attempted to take a look into the future and to provide against the necessities of the days to come.

These are trying days for those who are really interested in the college and are burdensome times for all who are charged with the responsibilities necessary for the carrying on of all programs of Education and Religious training for the youth of our church.

For the college to be able to carry on with profit there are certain things that are necessary. The enrollment for this scholastic year is 301. We have made a net gain in our student body for this semester year over the fall semester of 22. This, we think, is a commendable record in face of conditions as they are, but with the facilities that we have at Elon we should have doubled this enrollment. The Board of Trustees voted requesting the present student body, the members of the faculty, the members and friends of the Christian Church to use every possible effort to increase our enrollment for 1932 and 1933. Will all readers of this article please forward to Mr. C. M. Cannon, Registrar, Elon College, the names and addresses of graduates of high schools who may be induced to enter college next year. Please do not fail in this. It will help us tremendously. We will be glad to mail bulletins, circulars and answers to all inquirers to you or to those whom you may direct.

Individual Church Support.

In addition to this action the trustees considered suggestions that came to the board from interested friends. One suggested that each church in the convention feed the college for one day. In next week's paper will appear a list of articles required for our dining room for one day, together with detailed suggestions as to how our churches may cooperate in this commendable undertaking. The church making this suggestion has pledged itself to lead the way. If every church in the convention would follow this, it would mean the release of all money paid for board for other college expenses.

College Acre.

Another suggested that all the farmers in the church be asked to set aside one acre out of their farms to be known as the "College Acre," the farmer agreeing to prepare, plant, cultivate, harvest and send the entire crop to the college. It is estimated that there are at least twelve hundred farmers in the membership of the Christian Church. This is an opportunity for a man who is really interested and wants to help do his part. The acre can be cultivated at spare time. Such an effort will not impoverish any farmer but will greatly enrich the college in many ways. If the college had twelve hundred acres under cultivation, the gross proceeds of which were to be turned over clear to the college, it would amount to a considerable sum. At the close of this article will be found a blank for you to sign and send into the office of the college. Let everybody join in this plan.

Free Barbecue on the Campus.

The above suggestions are not inclusive—all cannot participate, perhaps, but here is a suggestion in which all can have a part and we are most anxious that every alumnus of the college, every member and friend of the Christian Church, and every citizen of Alamance county, shall take seriously to heart and put forth every effort possible to cooperate. May 24th has been designated officially as Elon College Day. We are hoping

to have every alumnus of the college, every member of the Christian Church, every friend of the college and every citizen of Alamance county that we possibly can present on that day. An appropriate program is being planned. One of the most prominent citizens of North Carolina and of the United States has been invited to make the principal address. A free barbecue dinner is to be planned for our visitors and will be served on the college campus. We want you one and all to come, to enjoy the day and to be inspired by the program, but most of all we want you to see Elon College and to have an appreciation of the high grade of work it is doing and to be convinced of the absolute necessity of maintaining our college at any cost.

It is the purpose of the Board of Trustees in arranging for Elon College Day to ask all who are present to have a part in underwriting the budget for next year. Everyone will be given an opportunity to make a personal and individual subscription to the college to be paid any time during the next scholastic year. No one will be embarrassed, but everyone will be given an opportunity. This matter of giving will be entirely voluntary, but surely everyone will want to have a part in this great undertaking.

A Dollar for Elon College.

Another friend of the college has suggested that Palm Sunday be designated as Elon College Day in all the churches throughout the convention and that on Easter Sunday every member of the church be asked to contribute \$1.00 to Elon College, that we may be able to balance our budget for this year. This expression of interest and loyalty on the part of the entire membership of the church would remove all question, encourage our leaders and assure the future usefulness of an institution that has inspired every act of benevolence on the part of the church and that has served the church for more than forty years. What do you say? Would you give \$1.00 to see Elon College carry on in the fine service that it has always rendered the church and the country at large? Will the readers of this article please express themselves to the writer their opinion of the advisability of such an effort and send such expressions to THE CHRISTIAN SUN for publication. We invite your comments on the suggestions included in this article.

Yours for the College,
L. E. SMITH, Pres.,
Elon College.

THE CHRISTIAN CHURCH HONOR ROLL.
ONE ACRE FOR ELON COLLEGE.

Because of my great interest in Elon College and my earnest desire to do what I can to maintain our Church School, I will set aside one acre on my farm to be known as "College Acre." I will prepare, plant, cultivate, harvest and turn over to the college the entire crop from this one acre to be used as the Board of Trustees may direct.

Name
Church
Address
Date

Sin is not a cutaneous thing that you can wash out with a lotion. It is such an ugly thing that only God Almighty dare tackle it, and it took Calvary to put it away. Don't say, "Sin is a psychological neurosis," and stroke your alabaster brow as if you had said something.—Gipsey Smith.

CONTRIBUTIONS

SUFFOLK LETTER.

Funerals and flowers attract the serious attention of people and, in many cases, provoke adverse criticism. So often one hears good people say that it would do so much more good if flowers were given to the living instead of the dead. The thought in that criticism is that those beautiful flowers, artistically arranged, are presented to the dead. They cover the casket, they fill the room with their beauty and fragrance, and then they cover the grave. So far as we know the dead know nothing of their presence, nothing of the hearts and hands that have arranged them. If they are given to the dead, the sympathy they express is wasted on the desert air. There are other views that may be taken of the flower-covered grave and the hearts of those who bring or send them. Those views may be taken of this common custom of sending flowers at funerals. They are intended for the living and not the dead. They express the sympathy and love of friends in the loss of their loved ones. If for the dead they would be taken to the grave after the burial; but they are taken to the home, the church, the funeral so that weeping eyes and aching hearts may be comforted in their deep sorrow. If the dead had no friends to mourn, there would be few flowers. Those great displays are for the living and not for the dead; and it is the sweetest way to express sympathy for the bereaved. Many do not know some of their real Christian friends until they see the flowers and the cards at the funeral of their dead. It is true that the flowers express respect and even love for the dead, but the main thing expressed is for the living.

Those who raise the flowers often earn their living by that means. A widow said: "The only way I can make a living for my children and clothe them for school, Sunday School, and church is by raising flowers to sell for marriages, memorial services and funerals. Buying flowers from her is a contribution to the living; and that means of caring for her family is a beautiful way of supporting herself and her children. Buying them is helping the poor, and helping to beautify the world. It would be a dull world without flowers and it might be a world without sympathy and love.

Flowers increase the business of the world and business is a necessary part of the progress of mankind. The beauty in pictures is largely flowers in the mind of the artist expressed by his brush. The art galleries are mostly picture gardens and the harvests of the world are started in flowers. Ruskin describes the beauty God has displayed in the plumage of birds and nature smiles through its flowers. The language of the libraries is colored by beautiful expressions, and women improve their looks and their lives by paints and flowers. Flowers are simply the beauty of nature, man and God combined; and beauty of character is simply the combination of faith, truth, and love in human lives.

W. W. STALEY.

ELON COMMUNITY CHURCH.

(THE SUN's editor is a member of this church, and he thinks his church has about the best treasurer of any church. If proof is needed, then read this letter which he received recently, and no doubt every member of the church received the same.—Editor of THE SUN.)

Dear Co-worker:

Another quarter of our church year is ended with the passing of February, which also com-

pletes the first half-year. Each one of us should "take stock" of what we have done thus far in contributing our part to the support of the church in our community.

But perhaps some of us will say "If I were paid all that is owed to me, I would give more freely to the church." That may be true. Yet in the stress of human activities we are so apt to forget that "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." It follows, then, that nothing that God gives can be withheld or lost through any human agency. Perhaps He is giving us a smaller allowance to prove our willingness to use it wisely in His service.

Two sisters, daughters of a wealthy father, were converted and started out side by side in life. The father died and left each a fortune. One became a liberal giver. The other withheld more than was meet. The first has been, these many years, successful, useful, and happy in her simple life, giving more and more, both of herself and of her money. The other is withered. She spent her money for the world, and the world robbed here of her money, of health, of happiness and usefulness, and now her life is nothing but a lament. Each is reaping as she sowed. As surely as we live, *Christian giving is a long step toward right living.*

Whether our gifts can be large or small, let us share of what we receive, to promote God's Kingdom work.

An envelope is enclosed which may be used as a catch-up envelope, or for a donation to the church if you have made no pledge.

Very truly yours,

MRS. J. W. BARNEY,
Treasurer.

Elon College, N. C.

March 3, 1932.

WITHOUT GOD WE FAIL.

By REV. A. R. FLOWERS.

We are told that when John Knox was called to the ministry, and to serve the Church at Saint Andrews, he was so much embarrassed after his first attempt to preach that he burst into tears and went away, shut himself up in his room determined never to make another attempt in the capacity of a pastor. But after serious meditation and fervent prayer, he again set to the task of a preacher of Christian righteousness, and became a world-famous minister. The most hopeful thought I can entertain in regard to any leadership, especially the ministry, is never to be too sure of self unless there is a consciousness of God bestirring and guiding our thoughts along the way. We may seem to go on for a while with only a feeble trust in God, but ere long we find ourselves working against odds by which we are defeated. God wants us, everlastingly, going on, upward and undaunted to greater heights and more fruitful achievement. That something, we call life to me, without the presence and power of God is a trite possession and can know little of the fullness of joy and the peace of mind that comes to those who know God. Why could Lord Balfour be a leading figure in the British Parliament in his early eighties? Is it not the life of this aged statesman a sufficient reason for his full-grown and lasting gift of intelligence. Great souls live in a realm much greater than it is possible for them to make in their own strength. "Why should we

be content to grovel when it is our privilege to soar?" Nothing can be more imperative in our life than a consciousness of our need of God, that can strengthen and purify our individual life, our homes, spiritualize our indifferent churches, rebuke business dishonesty, and cleanse our political motives. I believe it was Charles Ellwood who asked, "Can the Christian Church again furnish, as it did of old, the saints and martyrs needed to redeem the world?" I believe it can, and I feel that it will when it receives the Spirit of our God in its purpose, worship and works. I believe, before the passing of another decade, we will have come to our senses and wonder why we ever became such spiritual weaklings, while God was so willing and ready to have supported us in the fullness of his might. Passing one of our Southern universities, about a year ago, three young ministerial students boarded the train and took a seat near me; which gave me a chance to hear them talk for more than an hour. Two of these young men appealed to me as having had a real genuine call to the Christian ministry, and that they were out-and-out for Jesus Christ and his righteousness; and that their trust was, first of all, in God. The other fellow was very much inflated with things of his own personal interest, and to my mind has some very flimsy, superficial ideas, as to what he is going to do when he gets his D. D. It is pathetic when a young preacher pulls other things in between himself and his God. This young fellow seemed not to know that all persons who are really worthy of degrees must honor their degrees rather than their degree honoring them. Until that young preacher becomes deeply conscious of the need of God in his life, he is destined to failure.

AS THYSELF!

How much we love ourselves! We have failings, and we know it; but we love ourselves. We do things that shame us; but we still love ourselves. We can't see many of our own faults. We know this well enough. But the fact that we are worse than we see ourselves does not abate our love for ourselves. It is a mercy to us all that we can not clearly see all our own faults.

But we have a clear vision of the faults of others. We have a quick reaction to them. The same fault in a neighbor looks worse to us than in ourselves. We can not love him when he is like "that." Let any other practice upon us but a fraction of the wrong that we practice upon ourselves, and it would place an impassable gulf between us.

We all want friends. We all need friends. Life is not worth a straw to the person who is so made up that everybody excludes him. But nobody who is always resenting the faults of others can ever keep a friend. We are all slow to see faults in ourselves, and swift to forgive ourselves for persistent and premeditated wrongs toward others. Why can't we forgive our friends? The little faults in them are no worse than in us.

One trouble is that we dwell too much upon the faults of others. Our own failings would make a bad impression on us if we should dwell upon them. But we don't. We make ourselves the hero or heroine of every situation. We always assume the center of the stage. But the best actors on the stage of life are those who can forgive the little faults and dwell upon the best in their friends. If we can't do that, let this be a warning to us that we must have more grace.—*Publisher Unknown.*

Wise men profit more by fools than fools by wise men; wise men avoid the faults of fools, but fools do not imitate the examples of wise men.—*Cato.*

WHAT WASHINGTON WON.

By WALLACE M. CRUTCHFIELD.

A passage from the Bible to be quoted in a discussion of the place and influence of Washington in the life of his country and the world is, "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." This towering man won a good name and loving favor, and time has not amended the estimate of Henry Lee: "First in war, first in peace, and first in the hearts of his countrymen." A good name and loving favor belong to this man today as yesterday, and this comes from nothing less than the qualities of his character. No sudden rise in political or social fortune gave luster to his name, and it was not a simple matter of reputation. Character, substantial and enduring, has given this name its pre-eminence. His character suffered its supreme test in the reaction of the peace which followed the victory of Yorktown, and the acknowledgment of independence. Certainly the wisdom of the first President of the United States, the forbearance of his statesmanship, and the genius of his patriotism were as great as those qualities which made the Virginia planter the Commander-in-Chief of the Continental Armies. Not only did he survive the after-revolutionary period of reconstruction with fame unimpaired, but returned to private life to have added luster attach to his name, as he passed, in quiet dignity, along the path of uncrowned citizenship to his throne of immortality.

Three men in American political life have borne the supreme responsibility of government in similar crises: Washington, Lincoln and Wilson. Lincoln went to his coronation at the end of the first of three stages of his public career, and we can only imagine what might have happened had he survived. Wilson is too close to us now to be made the subject of current discussion by the processes of historical comparisons. Unlike Washington, who survived, and Lincoln, who died, he fell with mortal wounds that withdrew him from active leadership. With Time, the only competent judge for Woodrow Wilson's spirit and deeds, we salute him now as the first American who both challenged and captured the morality of the world. Of these three distinguished leaders of the nation in its hour of crisis, Washington alone, humanly speaking, finished his work, completed his career, and rounded out his life. Intervening circumstances called Lincoln after Appomattox, and halted Wilson after Versailles. But the path of Washington lies under the eye of the world, a highway undisturbed by fatal violence, and completed to the end of human destiny. The escutcheon of his shield was unsoiled by the darkest experiences through which his honor fought. His place was fixed in the hearts of his fellowmen when he took his last couch as quietly and humbly as the lowliest citizen who has ever found death the Christian's great adventure.

Washington was bigger than his gold. The choicest of metals have their alloy, and their purchasing power is limited. Silver and gold may warrant comfort when properly expended; but temporal wealth is sometimes a menace as well as a blessing. There is such a man as a poor rich man, and we need to pray that God may give us more men whom he can trust with wealth, men who will devote their means to the betterment of society. No man will insist that the riches of Washington were responsible for his good name. Silver and gold did not deprive him of loving favor, but became a means to a blessed end in his hands. While this man had an ample estate that provided for his needs, it was his character that issued in his life, in his colossal ministry of patriotism, and gave him the place he holds in the hearts of men. It was his recognized character

that made his temporal possessions a moral asset rather than a moral liability.

A good name is greatly to be desired and loving favor is a rich reward because they have life within themselves. They are nearer to us than poverty. Money lies in our pockets, while the qualities of the soul lie in the heart. A good name gives to its possessor his final social status. Washington has a name that is both good and great. And he won this possession, since a good name and fame can never be bestowed either through inheritance or by good fortune. Washington had a fine foundation for a worthy career. Good blood coursed through his veins, and he was envied in the most helpful manner. These blessings helped him, though the same advantage aided Aaron Burr and Benedict Arnold in vain. Washington won a good name and loving favor in his own right. He won by unselfishness, by pouring out his own spirit in an inspired leadership, and by imparting to society the good he had to bestow.

Again Washington won his good and great name by a complete surrender of himself to a

cause worthy of that surrender. He laid his plantation, his savings, his securities, and even himself on the altars of his country, on freedom's young shrine. He emptied himself for the advantage of his people, and fame has a large room in which to store her treasures of remembrance. He faced adverse circumstances, was always the master of himself, and was generous even to his foe. However, as we consider those qualities by which Washington won a good name and loving favor, his faith in God ought to be mentioned. The power of Washington lay in the Author of his life. In order to view the field in which Washington won, to come upon the secret of his greatness, to hold the key to his immortal destiny, we do not go to Cambridge, under whose elm he took his high command, nor to Long Island, nor Trenton, nor Yorktown, nor Mount Vernon, but go to the Treasury Building and see the figure of a man kneeling in the snows of Valley Forge as he holds council with the Captain of his soul. His final appeal was not to the courts of kings, but to the throne of heaven.—*Nashville Christian Advocate.*

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a My soul longeth, yea, even faint-
eth for the courts of the LORD: my
heart and my flesh crieth out for the
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to Mercy and truth
kissed; righteousness
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11 Truth shall spring

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10 For a day in thy courts is better
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b Ps. 58. 1.
c Eccl. 1.
d or, all

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Father, out of the night we come to thee. May it be as new creatures into the new day. With the passing hours of sleep grant thou to have closed upon time every page that would make us ashamed. Help us to appreciate the receptivity of the pages unwritten, and by their very blankness and cleanness may we be led to know that all the light and hope of the world is ours to embrace and occupy for our Lord Christ, in whose name we pray. *Amen.*

TO OBEY OR NOT TO OBEY.

Missions is not a question of choice, but of necessity, with the Christian. We cannot as Christians choose or refuse missions. Christ, the Son of God, chose missions for us. Believing in missions working for missions, giving to missions is simply obeying the most emphatic command our Lord ever gave His followers. Not believing in, not working for, not giving to missions is simply disobeying the most outstanding emphatic command He ever gave. That is all. It is simply and solemnly a question of obedience, or disobedience to our Lord. He is the author, the origin, the source and the sponsor of missions. So if one says he does not believe in missions, one simply says "I do not believe that the Lord was right when He instituted missions and so I will not obey Him." The Christian then does not decide that he will believe or not believe in missions. He simply decides that he will obey or not obey his Lord. That is all.

It was our Lord, not some human being, much less a Mission Board, who said, "Go teach all nations and lo, I am with you." And also, "Ye shall be witnesses unto me both in Jerusalem" (at home) "and unto the uttermost parts of the earth" (foreign.) It was unto Him that His followers were commanded to bear witness.

And so He made it possible for us to obey Him. When we go in person we bear witness (evangelize) at home. When we go by sending our gifts to carry His Gospel we are missionaries. When we withhold we simply disobey our Lord, and wound His heart.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 5, 1932.

Sunday School.

Previously acknowledged	\$ 1,771.04
Bethlehem (Nans.), Suffolk, Va.....	5.55
Woods' Chapel, New Market, Va.....	1.00
Berea (Norfolk), Hickory, Va.....	2.75
Hanks' Chapel, Pittsboro, N. C.....	4.15
United Christian Lynchburg, Va.....	3.06
Wadley, Ala.	1.08
Shiloh, Moffitt, N. C.	1.00
Dry Run, Seven Fountains, Va.....	1.53
Piney Plains, Cary, N. C.	2.00
Lebanon, Semora, N. C.	1.00
Ingram, Va.	3.00
Antioch (R), Bennett, N. C.....	.53
Ether, N. C.	1.52
Bethlehem, Timberville, Va.	3.05
Elm Avenue, Portsmouth, Va.	2.61
First Christian, Greensboro, N. C.....	17.15
Youngsville, N. C.	1.00
Pleasant Ridge, Ramseur, N. C.	3.50
Wakefield, Va.	2.18
Bethel, Union Ridge, N. C.	1.02

Oakland, Suffolk, Va.	4.00
Howard's Chapel, Wentworth, N. C.....	1.00

Total \$ 1,834.72

Individual and Church Offerings.

Previously acknowledged	\$ 871.88
Mrs. W. B. Bagwell, Durham, N. C.....	1.00
Mrs. G. W. Ellington, Greensboro, N. C.	1.00
Ebenezer, Cary, N. C.....	5.15
Miss Rosa Lasater, Durham, N. C.....	1.00
Mrs. Dora Steele, Durham, N. C.....	1.00
Mrs. Cora L. Anthony, Greensboro, N. C.	1.00

Total \$ 882.03

Dollar-a-Month Club.

Previously acknowledged	\$ 143.75
Mr. and Mrs. Floyd H. Dunn, Lynchburg	2.00

Total \$ 145.75

Summary.

Previously acknowledged	\$10,522.52
Sunday Schools, regular, March 5, 1932	63.68
Individual and Church offerings, March 5, 1932	10.15
Dollar-a-Month Club, March 5, 1932....	2.00

Total to date \$10,598.35

J. O. ATKINSON, *Secty.*

NOW, IF EVER, THE CLARION CALL.

By DR. RAYMOND CALKINS.

A situation without parallel in recent history confronts the mind and conscience of the church today. Everywhere we turn our eyes the world seems to be in disorder and confusion. The whole human family is involved in a disaster which has world dimensions. We have discovered that there is no such thing as a splendid isolation. We are all members one of another.

The more deeply we probe into the causes of this common catastrophe, the clearer it becomes that the problem is not a political problem; neither is it an economic or industrial problem. It is a deeply spiritual problem. We have followed the road of selfishness, of greed, of avarice. We have used the weapons of hatred and violence, and these have brought us to the brink. The wholly un-Christian aspects of our so-called Christian civilization are the real cause of our universal suffering today.

Whenever in its history did the church have a more glorious opportunity? To see it, however, she should first cast the mote out of her own eyes. She should confess that too long the church has been the handmaid of the secular interests and secular powers, and has failed to maintain her own free and independent position, bringing fearlessly the mind of Christ to bear upon every problem that vexes the mind of the race.

To seize this opportunity will require courage and sacrifice. Now if ever, the trumpet call must be heard and it must give forth no uncertain sound.

These critical times call for a consecrated ministry. As never before in history must our ministers be the world's moral and spiritual leaders.

These critical times call for a consecrated laity. More is required of our laymen and women than that they observe the properties of the personal life and find comfort for themselves in the faith which is theirs. They must change from being quietly and receptively religious to seeing the Cause, accepting it, being devoted to it.

How will this mood, once received, manifest itself? How shall the church make itself felt?

There shall be, for one thing, a voice heard in the land, saying boldly that our sufferings are due to our having forsaken the Christian way of life. Can anyone doubt that the kind of nationalism, the kind of predatory competition, or the kind of war system which has been an integral part of our civilization, is in essence unchristian and therefore the cause of our misfortunes? Now is the time to say so.

But this is not all of the church's duty. Against the dark background must shine a bright and burning light. The church must issue its positive message of hope. Its preachers must fulfill that hope of salvation which lies in a return to the Christian idea of love and justice and brotherliness in every relationship of life. They must summon men to incorporate that idea in the economic, social and international issues of the hour.

But the mission of the church to the world does not stop here. It reaches beyond our own borders and into every land and nation.

There on the outposts of civilization, on the far-flung battle line, in the struggle for a pacified and contented world in which dwelleth righteousness, are the emissaries of the church, the appointed and commissioned ambassadors to all the races and to all the nations of the earth. These are the heralds of that Gospel which the church must share with all the world or be recreant to its duty and faithless to its trust.

The Christian workers all over the world are the great spiritual engineers who are literally laying the foundations of a new world order. They are the world's foremost internationalists, interpreting the East to the West, and the West to the East. They are the fashioners of a spirit, of a hope that brings health and a new morale to every land and people.

Engrossed in our own problems and difficulties at home, have we paused long enough to consider the crushing burdens and staggering difficulties which present world conditions have imposed upon this band of consecrated men and women? They have been sought out and sent out by the churches. They have been asked to do and have agreed to do their difficult work, and they are doing it with consecration and with success. To forget them, to abandon them, to leave them in discouragement, their work crippled, their hopes defeated—this surely would be gross indifference and it would mean moral disgrace for the church which promised its support when it commissioned them to do its work.—*The Missionary Herald.*

UPLAND SAINTS.

We ought not to rest content in the mists of the valley when the summit of Tabor awaits us. How pure are the dews of the hills, how fresh is the mountain air, how rich the fare of the dwellers aloft, whose windows look into the New Jerusalem! Many saints are content to live like men in coal mines, who see not the sun. Tears mar their faces when they might anoint them with celestial oils. Satisfied I am that many a believer pines in a dungeon when he might walk on the palace roof, and view the goodly land and Lebanon. Rouse thee, O believer, from thy low condition! Cast away thy sloth, thy lethargy, thy coldness, or whatever interferes with thy chaste and pure love to Christ. Make Him the source, the center, and the circumference of all thy soul's range of delight. Rest no longer satisfied with thy dwarfish attainments. Aspire to a higher, a nobler, a fuller life. Upward to Heaven! Nearer to God!—*Spurgeon.*

RELIGIOUS BOOKS

W. A. HARPER, *Editor*.

(Any book reviewed in this Department may be had of THE CHRISTIAN SUN at the publisher's price.)

THE TRANSFORMING FRIENDSHIP, by Leslie D. Weatherhead. Abingdon Press. 164 pp. \$2.00.

A splendid specimen of devotional literature is this book. The author has had a personal experience of Christ. There is no cant in his highly emotional descriptions. His mysticism has the genuine ring of sincerity. Read this book slowly and it will transform your thinking.

UNEMPLOYMENT—A DISCUSSION OUTLINE, By Harrison S. Elliott and others. Association Press. 48 pp. 35c.

Groups of adults and young people, church prayer-meetings, Sunday School classes, Young People's Societies, whole congregations, will do well to use this discussion outline which deals straightforwardly with a problem that is wrecking millions of lives around the world and may wreck our civilization unless it is solved on a Christian basis.

SELFHOOD AND SACRIFICE, By Frank Gavin. Morehouse Publishing Co. 85 pp. \$1.00.

Dr. Gavin has, in this Lenten volume, given a fresh and enlightening treatment of the seven words of the Cross. The discussion throughout is illuminating, but those on forgiveness and on Jesus' attitude toward the physical body are especially helpful. It is a book that will heighten the appreciation of spiritual values, and that, too, in spite of his constant reference to Mary as Our Lady, and to our evangelical faith as Catholic.

INFORMATION AND CERTAINTY IN POLITICAL OPINIONS, By Harold S. Carlson. University of Iowa. 48 pp. \$1.00.

During the Hoover-Smith campaign by scientific methods, a study of 357 University of Iowa students was made to determine how far information determined their political opinions. It was discovered that the relationship between information and certainty is not very great and that they are of exact and balanced judgment in political matters is not nearly so universal as the democratic theory of government presupposes. It is good that scholars have found this out. The politicians have known it all the time.

SON OF THUNDER, by J. P. D. Llwyd. Ray Long & Richard R. Smith, Inc. 170 pp. \$1.50.

The author of this delightful volume is a distinguished preacher and scholar and writes in a most pleasing style. Drawing upon his Celtic imagination, he portrays the life of St. John the Divine from early youth to the closing years of his life. At times one feels as if he were living in close contact with the subject of the story. Certainly we cannot better express ourselves than has Robert Norwood in his introduction. "Dr. Llwyd is a mystic of the high order of Celts, without whom the tongue in which this book is written would lose its immemorial cadence and its unusual distinction of lyric charm. Therefore, I commend it with joy to those who read it, knowing they will love it as I love it." J. T. K.

THE DISCOVERY OF GOD, by James H. Snowden. The Macmillan Co. pp. xiv; 230. \$2.00.

Dr. Snowden is possibly best known to our readers as the author of "Snowden's Sunday School Lessons," but he is also an author of many other books of value and interest. The one whose

title is given above is certainly among the best of those he has written. Its style is masterly and gripping. It requires concentration, yet it is hard to lay the volume aside, once started, until the last page is reached. Its subject matter is the most fundamental of all questions, and Dr. Snowden's method of approach to this question is original and unique. He begins with the principle of discovery as an unusual urge in the world and traces its development to its final development in the discovery of God. Questions are faced fairly, and conflicting views are examined sympathetically. One who reads this book with an open mind must of a necessity conclude it with a clearer understanding of and a deeper conviction of faith in God, and even say with new emphasis, "I know him whom I have believed," for "at the end of our journey we find satisfaction and peace, rational explanation of the world and a worthy world in which to live and do our work and achieve our victory."

J. T. K.

GRACE IN THE NEW TESTAMENT, by James Moffatt. Ray Long & Richard R. Smith, Inc. pp. xxvii; 418. \$3.00.

Dr. Moffatt is a scholar and writer of no mean ability and in this present volume he is at his best. We cannot recommend it to the casual reader, but to the earnest seeker after the deeper truths of the New Testament it will prove of very great value. Dr. Moffatt has a religious insight which enables him to delve directly into the subject before him and bring it out in bold relief. He gives a comprehensive study of "Grace" to the Church at a time when it is much needed.

The volume is divided into seven parts: The Introduction, in which Grace is defined; The Antecedents of Grace; Jesus and Grace; The New Testament Language of Grace; Paul on Grace; After Paul, in which the term as used by James, Peter, John and others is considered, and in conclusion, comparing Grace in the New Testament with the grace notes in music. Dr. Moffatt says that the Grace notes of the New Testament are essential, not ornamental. "If they are omitted," says he, "at the whim of the interpreter, something may be left indeed, but it is not music which is worth calling Christian."

J. T. K.

LIBERATING THE LAY FORCES OF CHRISTIANITY, by John R. Mott. The Macmillan Co. 175 pp. \$2.00.

A series of five lectures, dealing with this important question, under the following four heads: "The Contribution of Laymen to the Church," "The Need of Augmenting the Lay Forces," "Influences Militating Against Larger Participation of Laymen," and the last two chapters dealing with the things necessary to liberate the now dormant forces among the laymen of the Church.

The lectures are masterfully written, and capitalize the forty years' experience of the author. In the first lecture are noted the contributions made by laymen from the first century to the present time. The various lay organizations have played a most important part in the dissemination of Christianity. In the second chapter is shown the need for the continuance and enlargement of this work. Mr. Mott points out the fact that the layman, as the secular leader, has points of contact, especially in the foreign field, which the missionary or preacher can never hope to have. These contacts are absolutely essential if the work of evangelization is to be consummated. In the final chapters, the author deals with the obstacles which beset the utilization of the layman in the work, and the way in which they can be overcome.

J. T. K.

JESUS IN OUR TEACHING, by C. T. Craig. Abingdon Press. 146 pp. \$1.50.

Prof. Craig is really sorry for the professors of religious education and our best trained teachers in our Church Schools. They are "fed up" on methodology and do not acquaint their pupils with the real Jesus. It is just as unsatisfactory he thinks to search the Scriptures for light and assistance in solving a problem in the field of experience as it is to take a certain number of verses from the Bible and apply their truths to life. So he writes this book to help clarify the situation.

He is not entirely wrong in his viewpoint and however much we may disagree with his theology and his interpretation of Christ, we can certainly endorse his eight outcomes or values for one day of the Man of Galilee. They are briefly summarized as good health, the primacy of spiritual values, sincerity, forgiving nonretaliation, creative living, humble service, the abundant life through prayer, the sense of forgiveness, and God's free gift to men counted in the concept of this kingdom, and finally, courageous faith.

His main thesis, however, is that we find need for the total aspect and import of Jesus' life and not simply for certain generalized principles or teachings based on single incidents, if we are to teach effectively. Religious teachers would do well to ponder this suggestion long and thoughtfully.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

HOLY WEEK MEDITATIONS.

The following suggestions for private meditation and devotional study are given with the hope that they will prove helpful to those who may use them. They are not offered as finished programs. Additional material may be added in the way of Bible readings, hymns, and prayers.

PALM SUNDAY—*Jesus Honored.*
(Matt. 21:6-9.)

Even though the crowd did not realize just what part it was playing, it served to herald a great and wonderful King to his city. It is still true that many do honor to Jesus, by singing hymns and saying that we believe in him, but that is not enough. He demands that we do more. We must enthroned him in our hearts and lives.

We may follow Christ. We may be in the throng that greets him. We may follow him in penitence if not in purity. If we do not understand all we see and hear about him we may at least be teachable. We may have the wonder and admiration of a little child as we gaze upon One who is so pure and wise and holy.

Prayer—Our Father, help us to bow in humble reverence before thee and the love thy son revealed unto us. May we be worthy to praise Jesus. Help us to claim him as Lord of our lives. *Amen.*

MONDAY—*Facing Forward.*

"It is great to be out where the fight is strong; To be where the heaviest troops belong, and to fight for man and God.

Oh, it seams the face and dries the brain,
It strains the arm till one's friend is Pain, in the fight for man and God.

But it is great to be out where the fight is strong."

During the last week Jesus was to be on earth he "set his face steadfastly toward Jerusalem." Although he sensed what was to be the end of his career he kept on with his work and courageously faced forward. At other times he had made his escape from the crowd, but now his time was approaching. He made his decision and loyally stayed by it, regardless of the cost that he knew was attached to what he was doing.

Hymn—"Have Thine Own Way, Lord."

TUESDAY—*Meeting Death.*

People may be judged by the way they meet death. Jesus spent his time during this last week instructing those who were to live and carry on his work about what would be expected of them. He spent his last few days (as well as all of his life) preparing not for death, but for life. He was to live on in the spirit and power bestowed upon his followers.

Christ taught that life must be lost to be found. "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." The heart of man is so constituted that its fullness comes of spending. Christ gave his whole life, saw his plans and hopes apparently crushed, that he might gain a fuller life. That more abundant life that he purchased with the price of his life he offers to all those who will meet the requirements.

Prayer—"Teach us, Lord, to serve thee as thou deservest; to give and not to count the cost;

to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for reward; save that of knowing we do thy will."—*Layold.*

WEDNESDAY—*Betrayed.*

"Greater love hath no man than this, that he lay down his life for a friend." Did not Jesus carry out his teaching of this principle in a magnificent way? He selected twelve unlearned workingmen—when his personality would have perhaps more easily commanded educated idealists looking for new tasks—to use in his work. He gave much of his time and strength to teaching these twelve men. He loved them. And then one of this chosen group proved himself unworthy of Christ's trust and of his friendship. Surely, Christ thought of Judas, too, when he prayed "Father, forgive them for they know not what they do." Christ's life rings true to his words: "Greater love hath no man than this, that he die for a friend."

"He built a kingdom with his heart and brain,
He knew hosannas and the Psalms, till one
Played Judas for a paltry little gain,
And in that hour his kingdom was undone."

Prayer Hymn—"Breathe on Me, Breath of God."

(Series concluded next week.)

The Western District of the Young People's Congress of Eastern Virginia reports twenty-five renewal subscriptions and five new subscriptions so far in their campaign for new subscribers to THE CHRISTIAN SUN. This work has been accomplished through individual workers in each church. The campaign has not closed yet. Additional reports from the Western and Eastern District campaigns will appear from time to time. Elizabeth Sharpe, of Waverly, heads the Western campaign, and C. E. Warrington, of Norfolk, heads the Eastern campaign.

CHRISTIAN ENDEAVOR NOTES.

MARCH 20, 1932.

HOW CAN I SHOW MY CROWD THAT I AM A CHRISTIAN?

PROGRAM.

Instrumental prelude—"O Master, Let Me Walk With Thee."

Call to worship—"A new commandment I give unto you, that ye love one another, even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another."

Prayer hymn—"O Master, Let Me Walk With Thee."

Introductory talk.

Discussion of the topic.

Hymn—"O Jesus, I Have Promised."

Scripture—Titus 3:1-8.

Prayer.

Hymn—"I Would Be True."

Benediction—"Into My Heart." (Sung softly.)

Additional hymns—"Saviour, Like a Shepherd Lead Us"; "Just As I Am, Thine Own to Be";

"Somebody Did a Golden Deed"; "Let the Lower Lights Be Burning."

A Christian respects his body.—It is in relatively recent years that a regard for one's health has been given proper emphasis as an expression of Christian living. Paul says, "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? . . . Glorify God, therefore, in your body." A Christian will not abuse his body by keeping late hours, eating and drinking things that are harmful, or indulging in amusements that are injurious.

A Christian respects his mind.—It is not easy to protect one's mind from the invasion of unworthy thoughts and ideas. The market is flooded with sensational literature that plays up low standards of conduct. Many movies shown widely in America are so immoral that Turkey, portions of Africa, China, Korea, and Japan have forbidden them to be shown. The minds of many young people are so saturated with unwholesome thoughts that their conversation is on a low level. True story and movie magazines, and novels of the same type provide the reading for a group of Margaret's associates. Their conversation naturally centers around the thoughts suggested by these things. Should Margaret continue to associate with this group? Do you think she could interest them in more wholesome reading? If she leaves the group should she frankly state her reasons?

A Christian respects his morals.—Certain moral standards have been wrought out of a long experience and everyone recognizes that a Christian must respect them. There are other modes of conduct that are on the border line and these constitute the problems for Christian youth. Some things may be all right if done in a certain way and under certain conditions. Many think that dancing belongs to this group. Some things may not be wrong in themselves but may lead to wrong, such as card playing. Others may be excused as "just a good joke," or "having a little fun," or "all right if you can get by with it." Do you think that a Christian can modify and perhaps change the conduct of his group if he holds rigidly to his ideals and uses tact and self-control? Young people often complain that they are unpopular unless they "do as the crowd does." Could it be that they have exercised no initiative or leadership themselves?

One athlete changes his team.—"Dad" Elliott, for many years a prominent leader in the Y. M. C. A., was a star linesman on the Northwestern football team. It was almost time for the game in which the championship of the Big Ten was to be decided. In his last confidential talk with his team in the locker room, the coach told the boys that by using certain tactics they could knock out the star players on the opposing team and win the game. Elliott started taking off his football togs. The coach asked him what he meant. He replied, "I have always played clean football and I am not going to play a dirty game today in order to win a championship." His sincerity and earnestness challenged the group. The spirit and morale of the whole team, including the coach, was changed.

Daily Readings.

March 14. John 3:1-13.

March 15. John 13:15.

March 16. Matthew 7:12.

March 17. Romans 12:1, 2.

March 18. 1 Peter 2:11-16.

March 19. Matthew 5:43-48.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

JESUS DIES ON THE CROSS.

LESSON XII—MARCH 20, 1932.

LESSON TEXT: John 19:17-22, 25-30.

GOLDEN TEXTS "Christ died for our sins according to the Scriptures."—I. Cor. 15:3.

Introduction.

The Cross seems to us to be the symbol of only one thing. It is hard for us to realize that the Cross was once a symbol of shame and disgrace. Like the electric chair or the gallows, the Cross once symbolized the most cruel and shameful death. As we study again the lesson of the Cross let us feel the vigor of its triumph from shame to glory and supreme honor.

They Took Jesus.

A world that benefits by the joys of social relations and achievements must also suffer because of the mistakes of others. Suspicion and jealousy have always been forces potent with evil consequences. Many of the Jewish leaders were suspicious of Jesus' action. Their ideals of the Messiah were so different from Jesus' action that they could not believe he could be the real Messiah of God. So they took him into custody. He was tried and by prejudiced minds condemned to death.

Bearing the Cross.

"And he went out, bearing the cross for himself." In some ways, every man must bear his cross. There are some burdens that must be borne alone. Jesus bore his cross. It was a rough and heavy cross, but Jesus carried it until it weighed him down with exhaustion. Heavy as the cross must have been, it was light, compared with the burden of sorrow that the Master bore as he toiled up the slope to Golgotha. In the period of Jesus' greatest popularity throngs of people followed him. Many had turned away. He had been denied by friends, betrayed by a disciple and condemned by the highest body of his church. Still he patiently carried his cross.

They Crucified Him.

This was a most painful and agonizing death. With hands and feet nailed to the cross the victim must slowly and painfully endure for hours before unconsciousness and death gave release from the torture of pain. And with it all Jesus could say, "Father, forgive them, they know not what they do." Wonderful was the love of Jesus to see through the mistaken ideas that led them to make him suffer, and then in the midst of his sorrow to pray for their forgiveness.

King of the Jews.

This title posted above the crucified figure indicated the charge on which he was condemned. Truly, it seems absurd that any real king with power should thus suffer at the hands of his subjects. Could a king show power from the cross? Could divine power be there manifest? One of the thieves who was crucified with Jesus thought the cross could show power if Jesus would mysteriously save them from the cruel plight and by magic or miracle take them down. But Jesus knew a greater power than the thief could conceive.

The Power of the Cross.

Jesus suffered. He patiently bore the pain and humiliation. Just and innocent, no sense of guilt and still he was willing to suffer for the wrongs of others. This is the greatest glory of the Christian religion. The cross demonstrates the most

potent force in the redemption of a lost and ruined world. It is the supreme manifestation of perfect and all-inclusive love. Love, so pure and sincere that it suffers the agony of death because of the wrongs of others. The world has fought for thousands of years, supposedly to protect and secure justice. Jesus loved so supremely that he was willing to die for the sins of others.

Toyohiko Kagawa, the Japanese evangelist, says: "There is only one fundamental principle in Christianity. It is the cross. The cross of Jesus is the sole principle—social, educational, and religious—of Christianity." The philosophy of the cross seemed foolish to the people of Jesus' day. It has always seemed foolish to many. But it is the crowning glory of Christ. It is the kernel and climax of his life and teaching. It is the vital eternal principle that will yet transform the world.

Prayer.

O, thou eternal God, show us the beauty, the transforming power of the cross. Help us to be more like Jesus in the spirit of our lives.

THE REMEDY.

"But he can't preach." Who said this? Persons who have been attending preaching services regularly a number of years. They have attained certain ideals which they wish a sermon to meet. Failing in this, listening to a sermon is wasted time to them. For this reason many fail to attend services or they attend only for a part of the hour.

What would remedy this condition? To answer the question requires an understanding of the demands of the listeners. First of all, they want to hear a message that comforts. If a sermon has no comfort it is to some persons inane. In the second place, they want a sermon that has a rational exposition of a portion of the Scriptures. This portion may be either long or short. But whether long or short, it is the main kernel of food which the hearers are seeking. For this to be furnished from the pulpit weekly requires a life of reading and of study on the part of the minister. Perhaps the greatest deficiency of the preaching referred to in the foregoing comment lies in this particular. A minister may be ever so excellent in making his pastoral calls in which work he may be commended most highly but if he fails in his pulpit ministrations the remark quoted above is heard. It is a serious condition and must be remedied by the minister, if he would not lose his place, a step expensive to him and to the church.

It is inconsistent to close our eyes to what God commands us, and beseech Him to open His ears to our petitions. If we would have Him hear our prayers, we should heed His commands.—*The Presbyterian Record.*

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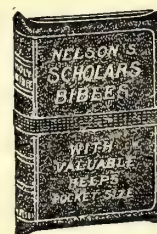
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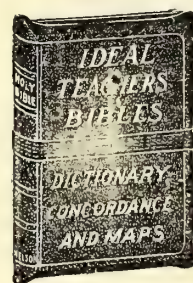
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One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MONDAY.

A GOOD RECKONING.

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward."—Rom. 8:18.

The Bible never despairs of the future. With the Lord Jesus the apostles look forward to the future with the reverence of a great artist nerving himself to accomplish some great design; like a farmer, despite all failures of the past, going forward in the spring to sow his crop with sanguine expectations of a good harvest.

Visions of the heavenly future to us-ward present a final consummation of something greater than our hearts conceive, and the struggles and the strains through suffering, are borne with a cheerful fortitude so long as we do not lose the vision.

So the Lord promises us, this morning, that we may look across the space of our time to the last result and believe that that result will amply compensate for all our toil and suffering.

Prayer—Dear Lord, help us to be faithful in all things looking for the advent of that new, purer and happier life, where all pain shall be forgotten in the joy of a better man and a better humanity. *Amen.*

TUESDAY.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us."—Rom. 8:35, 37.

The apostle does not say, "I know," for that would imply experience of both the sufferings and the glory. Neither does he say, "I think," for that would imply less than he had experienced. He knew a whole lot of suffering and much of the glorious. All that he says here is based on that word used yesterday, "I reckon." That means that he has come to some conclusions which are warranted by some facts of experience. It is the language of knowledge, of faith, and of anticipation. He knows he is on his way from the earthly to the heavenly. It is the urge which made him say, "Forgetting those things which are behind and stretching forward to those things which are before, I press on, etc."

Prayer—Dear Lord, we too would live life in transcendent glory—and be filled with the Divine urge to never give up, but ever press on. Grant this to us this day. *Amen.*

WEDNESDAY.

ABUNDANT REVELATION.

"I have shown thee, O man, what is good, and what doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy Lord."—Micah 6:8.

Paul's conversion on the road to Damascus, his escape from the conspiracy at Jerusalem, his providential release from jail, overcoming the persecutions of the Jews, miraculous escape from being stoned to death, the shipwreck, in the midst of it all often "caught up into Paradise," pene-

trating spiritual realms where God dwells, and hearing words of God and seeing things eternal which are not given to the face of man to see, all fitted Paul to know that God is and the rewarder of them that seek Him.

We too may root our souls in soil divine, so that when earth's overwhelming strifes and struggles come, and pain and suffering racks us sick and sore, we may be convinced of everlasting life and God, and never waver.

"The structure that we build with careful toil,

The tempest lays in ruin in an hour;

But like a grand tree that springs from the soil
We're bended, but not broken, by its power."

Prayer—Dear Lord God, without thee and thy love, and thy coming glory for man, we could not endure the pains of life's sufferings. But in the hope of glory we can endure all for His sake. Grant that we may. *Amen.*

THURSDAY.

A LESSON FOR SUFFERING.

"In all these things we are more than conquerors."—Rom. 8:37.

"Ye know not why God hath joined the horse-fly unto the horse,

Nor why the generous steed is yoked to the poisonous fly:

Lest the steed should sink into ease and lose his fervor of nerve

God appointed him this: a lustful and venomous bride.

"Never supine lie they, the steeds of our folk,
to the sting,

Praying for deadness of nerve, the wounds the shame of the sun;

They strive, but they strive for this: the fullness of passionate nerve;

They pant, but they pant for this: the speed that outstrips the pain.

"Sons of the dust, ye have stung: there is darkness upon my soul.

Sons of the dust, ye have stung: yea, stung to the roots of my heart.

But I have said to my breast: the birth succeeds to the pang,

And sons of the dust, behold, your malice becomes my song."—*Anonymous.*

The great point of this poem is that there are other facts in life which must be taken into account as well as sorrow. If we did not have troubles here there would be no problems, and if there were no problems life would be very uninteresting.

There are many things which seem to say that "God is cruel." But a thousand things contradict that: sunshine, flowers, fruit, singing birds, love, true friends, the splendor of day and night. Can we see?

Prayer—Dear Lord, everything that thou hast made is so large, so considerate and so thoughtful, so fatherly, that our own tenderness is unfeeling by its side. We dedicate our lives to thee for the promotion of happiness among those whom we meet. *Amen.*

FRIDAY.

SACRIFICE AND DISCIPLINE.

"I beseech you, therefore, by the mercies of God ye present your bodies a living sacrifice wholly acceptable unto God which is your reasonable service."—Rom. 12:1.

The mystery of suffering lies in the good of sacrifice and discipline. It expresses the whole relationship of God to man. To be a Christian does not mean merely that we must give up wickedness; it means that we must fight temptation.

In order to do this it is often necessary to forego ease and comfort and many other things we like. It is literally taking up crosses in order to overcome. This effort means sacrifice. It is just what Jesus spoke of when he enjoined plucking out one eye, or cutting off one hand, as being the salvation of the whole body. Someone has said something like this: "Men's characters are spoiled by prosperity and unspoiled by reverses."

Also, there are some things that are better than pleasure. The history of the world tells us that out of pain and anguish come God's beautiful gifts that can turn sorrow into joy. Often we have to choose suffering deliberately as an escape from defect and despair. When there lies before us two ways, one of ease but of acquiescence in evil, and the other a harder way of Godly sorrow but victory of soul—dare one hesitate? This is but a picture of God's call to the school of endurance, where we are trained by the way of the cross for the glory beyond.

"I wait in His own good time to see
That as my mother dealt with me
So with His children dealeth He.

"I bow myself beneath His hand:
That pain itself was wisely planned
I feel and partly understand.

"The joy that comes in sorrow's guise
The sweet pains of self-sacrifice,
I would not have them otherwise."

—A. E. The Divine Vision.

SATURDAY.

SEEING THE GLORY.

"Now we see through a glass darkly, but then face to face."—1 Cor. 13:12.

"It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him."—1 Jno. 3:2.

Glory is a very vague word to many of us, but maybe not so vague when we remember that the common everyday meaning of it is: "The manifestation of excellence." As applied to God, it is the manifestation of the excellence of God, whether in love, wisdom or goodness, or whether in all that He is. As applied to man it is the manifestation of the excellence of man. But when we examine man honestly we find him an exhibition of weakness, fault, sinfulness and this application pales into weakness. But Paul is applying it to Christian men, which means that a Christian has a hope in God's glory, not in themselves. They are the children of God, brothers of Christ, and the citadel of the Holy Spirit.

In the flesh, that future glory is vague, but if our text means anything, we have the promise that he who sets both his thoughts and affections on the things that are above, shall have the glory of complete triumph over sin, and perfect conformity to Christ. He is to enjoy the wondrous blessing of being one with God, partakers of his strength and beauty, his life, his eternity, heirs and joint heirs with Christ.

"He makes my windows agate,
That I may dimly see
The glories that await me,
The joys prepared for me.

"Through mists of tears the bulwarks
Of Zion's city rise:
I greet its pearly portals,
Its jasper meets mine eyes;

"A mystic glory lightens it,
It shines upon my road,
And through my agate windows
My heart exults in God."

—*Anonymous.*

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

SIN THE CAUSE OF SORROW.

By REV. N. G. NEWMAN.

"By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion."—Psa. 137:1.

The Jews had received the most signal tokens of divine favor. It was for them that God had deposited the waters of the Red Sea. For them he had manifested his presence in a pillar of cloud by day and a pillar of fire by night. For them he had rained bread from heaven and caused water to gush forth from a barren rock. For them he had made known his will to Moses on Mt. Sinai amid thunders and lightning. He created for them civil institutions by which they might make for themselves a name among the nations of the earth. He gave them the temple with all of its glory and hallowed mysteries, and instituted a perpetual service therein. But they depreciated all these blessings and ignored the most sacred precepts of his law. They converted the beautiful temple service into a hollow mockery, and made his house a house of merchandise and a den of thieves, and even turned aside after strange gods, until the cup of their iniquity was full, and the race, accursed of God and man, was driven forth from Zion to be a by-word and a reproach to the nations of the earth.

Nebuchadnezzar, under the hand of God, was the instrument of this chastisement. He marched against Jerusalem three times. First, in the year 606 B. C., and carried away many captives, among whom was Daniel. Again, eight years later, he captures a vast amount of treasure from the palace and temple, and carries away to Babylon ten thousand of the best men. Twelve years later he marches against the Holy City for the third and last time. The inhabitants of the once glorious Jerusalem resist bravely for eighteen months, but finally succumb to famine and pestilence. The city is taken, her walls thrown down, her palaces destroyed and temple profaned, and the flower of the nation carried away to Babylon. Then followed a period of fifty years' captivity, in which the Jews were slaves and bondsmen by the rivers of Babylon. There the heart yearned for the religious privileges which they had lost, and they wept bitter tears of repentance.

"Yea, we wept when we remembered Zion." The love of the Jew for his native land surpasses, perhaps, all other patriotisms on record. To him Jerusalem was the dearest spot on earth. It was the capital of his nation, the city of his God—yea, the very gates of heaven to his soul. Whether a prisoner in bonds, or a slave in a Roman galley, or a prime minister at the right hand of some proud monarch, the cry of his heart still was: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth." In this sad picture from Jewish history we see many practical lessons, a few of which we will now notice.

1. *Sin Makes Men Captives.*—It was sin that brought the Jews into captivity. They once worshipped under their own vine and fig tree, and were happy and free. Now they are slaves to a heathen master, far from their beloved Zion, while their harps, with which they were wont to praise God, are hung upon the willows, and they sitting in solitude by the rivers of Babylon, weeping away their lives.

Sin always destroys liberty, and "when it is finished bringeth forth death." It destroys liberty, civil and religious, national and individual. Liberty is not found in freedom from law, but in the strictest conformity to law. The law-abiding citizen is happy and free, while he who defies law falls into its hands, and liberty is taken away. To a law-abiding citizen it is all the same as if there was no law. The law is no more to him than the wall built upon the high bank of the river to keep back the tide which never rises to its base. Thus it is with the Christian. The soul hid with Christ in God is, as the apostle says, no longer under the law. To him it is null and void. Dwelling within the circle of the law he remains steadfast in the liberty wherewith Christ hath made him free; but when he attempts to break through, he falls at once under its dominion.

A law-abiding, God-fearing nation can be free, but when sin and anarchy enter, the wrath of God and the curse of man fall upon it. It becomes incapable of self-government, and falls an easy prey to some ambitious monarch. The same thing is true of the individual. As long as he conforms to the laws of God as written in his own being, he is free; but when he violates them by yielding to the appetites and passions of the body he soon becomes a slave of the most abject type. There are many men who have not drawn the breath of freedom for years, and perhaps never will again, in time or in eternity. They have sold themselves into bondage for a mere morsel of self-gratification.

In slave times a first-class colored man sold for \$1,000. Now men sell themselves for a few packages of cigarettes, or a few drinks of whiskey, or a few ounces of opium, or some other form of sensual indulgence, into a more abject slavery, from which according to their own confession, they cannot escape. A man may yield to a habit until, demon-like, it fastens its fangs into him and will not be shaken off. He becomes like the youth who fell down before Jesus foaming and gnashing his teeth, or like the men that dwelt among the tombs, crying and cutting themselves night and day, and were so exceedingly fierce that no man might pass that way.

2. *The Rejection of Privileges Leads to a Withdrawal of Them.*—The Jews once enjoyed the blessings of Jehovah in the land he had given them; but they depreciated these blessings and abused their most sacred privileges. Now all has been taken from them, and they from the land of their birth. No gilded temple rising in yonder distance, no smoke from the altar of God curling heavenward greets him, a pilgrim to the Holy City; no priest stands to intercede for him—no altar of sacrifice, no mercy seat.

In the divine economy God has seen fit to take from man what he will not use, and withdraw offers he will not accept. The pound which the servant hid in a napkin and buried in the earth was taken from him. Christ's command to his disciples was, "When they persecute you in this city, flee ye into another," and their subsequent history showed that they heeded the command. The personal observation and experience of men teach the same truth. It is seen in the continued hardening of the sinner's heart until he seems completely isolated from the sphere of the spiri-

(Continued on Page 15.)

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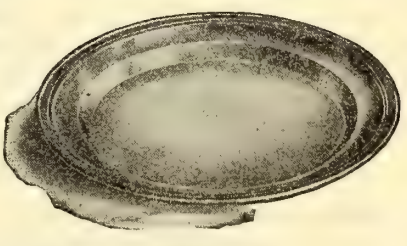
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Style No. 90.

- Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). \$22.00
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- Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



- Bread Plate No. 3—Narrow Rim.....\$ 9.00
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THE CHRISTIAN SUN

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Opposite Richmond Hotel.

FAMILY ALTAR.
(Continued from page 12.)
SUNDAY.

OWNED HOMES.

"Every man under his vine and under his fig-tree."—1 Kings 4:20-28.

Two well-known judges of juvenile courts have recently spoken vigorously in regard to home ownership. By far the largest per cent of juvenile delinquents that come before them—one of them says 87 per cent—come from rented homes, providing no place to play and no incentive and opportunity for the development of child life.

If we care for our own spiritual growth, and that of our dear ones, we must look to the home surroundings. Home-builders are also soul-builders. "I go to prepare a place for you," He said.

So let us build up homes for the Lord Jesus, such homes as that in Bethany where Mary and Martha and Lazarus received their Saviour and received from him the priceless gift of life. Every Christian home may be a Bethany.

Prayer—Come to our hearts, O blessed Redeemer! May they be thy abiding place. Radiate thy glory through all our rooms. Accept them as thy own, and then they will be our most truly, and ours forever. *Amen.*

THE SUN'S PULPIT.
(Continued from page 13.)

tual, and proof against all the holy influences of the gospel. This principle extends further. It will apply to material things. The unkept house soon falls into decay. The untilled farm grows up in briars and bushes, and the man has no farm. The neglected business goes to pieces and forces the man out of business. "To him that hath shall be given, but from him that hath not shall be taken away even that he seemeth to have."

3. *The Memory of Lost Blessings Saddens the Heart and Often Turns It Back to God.*—"We wept when we remembered Zion." Judea, with her hills and valleys and plains dotted with the fleecy herds and waving in golden grain, was ever present to their mind's eye. Zion, with her magnificent palaces, her holy temple, her mighty bulwarks, could never be forgotten. "If I forget thee, O Jerusalem, let my right hand forget her cunning." There they once worshipped at the shrine of Israel's God, and tuned their harps for the sweet songs of Zion. Now they sit and weep by the waters of Babylon, while their harps hang in mournful silence upon the willows. But note one thing: It was these sane reminiscences that brought them to a state of true repentance, and thus prepared them for the return to Zion. O, the power of memory. It is the still small voice ever calling the wayward back to duty, or the terrible scourge in the hand of God, wreaking vengeance upon the incorrigible. How many wayward youths, wandering from home and duty and God, have been brought back by the gentle voice of memory. It was this that brought the prodigal back to his father's welcome arms. Far from home and kindred and friends, a stranger in a strange land, a slave in abject servitude, perishing of hunger, he sat down by the swine trough to think, and there he came to himself. He remembered his father's home—that sparkling fountain at which he had so often slaked his thirst, that sumptuous table at which he had so often satisfied his hunger, that soft couch upon which he so many times had rested his weary head, were all present in memory's vision. It was then that he resolved to return to his father's home. The memory of the old homestead, the old spring down by the hill, the massive trees in the yard under which so many playful hours have been spent, the old orchard, laden with luscious fruits, through

which he had so often rambled with light and joyous heart; mother's old armchair and thumb-worn Bible, the corner in which she used to kneel at night—and the memory of such things, I say, has arrested many a reckless youth in his downward course just as he was about to make one long, wild leap into eternity.—*The Christian Sun, Issue of Dec. 23, 1897.*

Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground, going God's way. It is not an exotic to be kept under glass, but a hardy plant to bear twelve manner of fruits in all kinds of weather. Fidelity to duty is its root and

branch. Nothing we can say to the Lord, no calling Him by great or dear names, can take the place of doing His will. We may cry out about the beauty of eating bread with Him in His Kingdom, but it is wasted breath and a rootless hope, unless we plow and plant in His Kingdom here and now. To remember Him at His table and to forget Him at ours, is to have invested in bad securities. There is no substitute for plain, everyday goodness.—*Selected.*

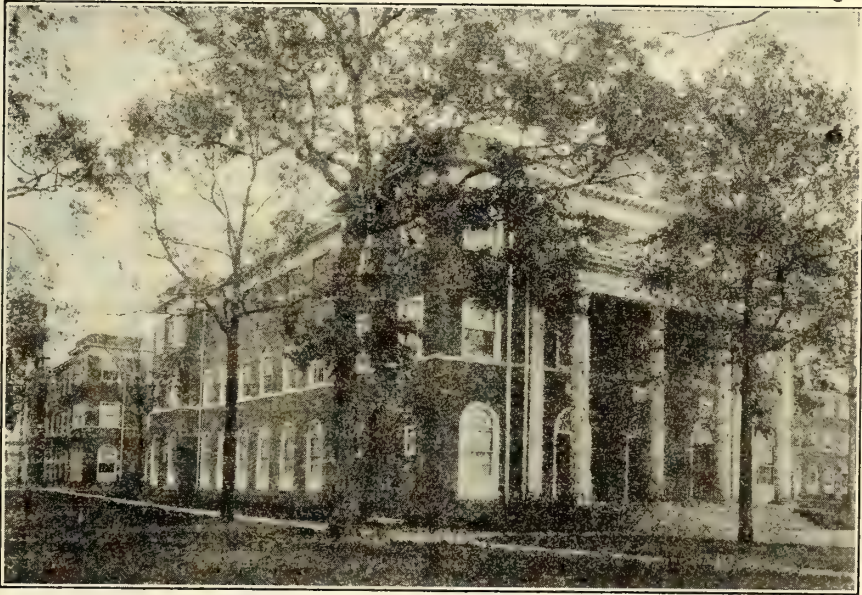
It is when we strive for a common object that we see above our petty jealousies and rivalries and recognize our essential oneness in Jesus Christ.—*F. B. Meyer.*

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Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

OBITUARIES.

SPEIGHT.

Whereas, it has pleased God in His infinite wisdom, to remove from our midst our friend and co-worker, Mrs. Nannie Riddick Speight, and

Whereas, by her death the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church has lost a valued member, her family circle a devoted wife, mother, and sister; and her large circle of friends one of gracious manner and genial disposition; therefore, be it

Resolved, That we humbly submit to God's will, knowing that He is too wise to err; and that we seek to emulate all that was good in the life of our departed friend. We offer to her bereaved family and sorrowing friends, our heartfelt sympathy, and pray that God may bring speedy relief to their burdened hearts.

Resolved, That a copy of these resolutions be sent to her family, a copy to "The Christian Sun," and a copy placed

on the records of the Woman's Home and Foreign Missionary Society.

Respectfully,

MRS. J. W. HOLLAND,
MRS. E. C. LUKE,
MRS. R. L. SMITH,
Committee.

WEEKLEY.

Whereas, it has pleased Almighty God, our Heavenly Father, in his wise Providence, to call from this life to her eternal reward, our esteemed friend and co-laborer, Mrs. Edna McCormick Weekley, wife of our beloved pastor, Dr. M. L. Weekley, who since coming into our midst, has been a faithful teacher in the Willing Workers' Bible Class, and a loyal member of the Woman's Missionary Society, of the Linville Christian Church, and while we deeply deplore the great loss we have sustained in her going, we humbly bow to the will of Him who doeth all things well, who is to wise to err, and too merciful to be unkind.

Though her stay was short with us, we were impressed with her knowledge and deep love for God's work, her loyalty to home and loved ones, her fine cooperative spirit and her abiding faith in prayer; therefore, be it resolved:

1. That in the death of Mrs. Weekley we honor her precious memory by carrying on the work and record with high appreciation of the useful service rendered by her while in our midst.

2. That we bear willing testimony to her many virtues, to her unquestioned consecration and pure life.

3. That we extend to the family our heartfelt sympathy in this their sad bereavement and commend to them the Christ whom she loved and served so faithfully, who will sustain them in this hour of sorrow.



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4. That a copy of these resolutions be presented to the family, a copy sent to "The Christian Sun" and the Harrisonburg paper for publication; a copy kept on file by the Willing Workers' Bible Class, and Woman's Missionary Society.

MISS ORA SCOTT,
MISS SALLIE PAYNE,
MRS J. WARNER STERN,
Committee.

Men and women are worth saving, else Christ never would have come to earth to save them.

666

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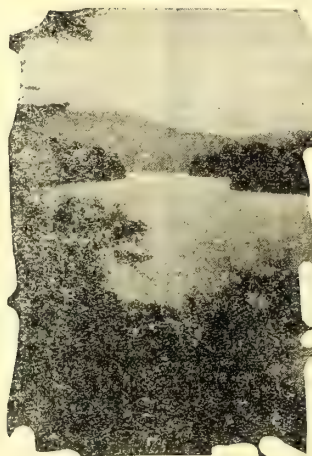
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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, MARCH 17, 1932.

NUMBER 11.

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

Our Minister Yale Chaplain.—

It will be of peculiar interest to members of the Congregational-Christian Churches to know that one of our ministers has been appointed chaplain of Yale University. Rev. A. Sidney Lovett, of the Mt. Vernon Congregational Church, Boston, has been appointed to this position of honor and trust, to succeed Rev. Elmore M. McKee, who resigned last year to become rector of Trinity Episcopal Church, Buffalo, N. Y. Dr. Lovett received his theological training at Union Seminary, and spent a year in study at Oxford. He has ministered to the Mt. Vernon Church since 1919. Such promotions should inspire all of our young ministers to prepare for greater things. There will always be found a place for the minister who is worthy and well qualified for the position. We should prepare before the time and opportunity comes and be ready to step in when the waters are troubled.

All Alumni for Elon.—

We are to have a luncheon on March 19th for the Alumni of Elon College to get together in a mass meeting to consider the patronage for next session and other interests of the college. If we can revive the Elon spirit among the Alumni that once existed, there can be no doubt about the complete cooperation of the Alumni in their work for the future patronage of our college. We have every assurance that we shall have the hearty support of all who have graduated here in every movement that looks to the greater development of the usefulness of the college. There has never been a more loyal spirit shown by the ministers of the church than is shown at the present time, and out of the meeting next Saturday we expect to see a united effort of the Alumni to increase the patronage of the college to four hundred students for next session. We can bring this to pass if we can have the active cooperation and support of all who have graduated from the college.

New Hymnal—

For three years, a joint commission representing the Methodist Episcopal Church, Methodist Episcopal Church, South, and the Methodist Protestant Church, has been working on a revised hymnal and psalter. One group studied words, another music. This week the full commission was to meet in Cincinnati to join the efforts of the two groups to ratify the changes recommended by each. Some of the changes that will be recommended will be the "imagery of blood" as distasteful in the old-time hymns. The Manhattan ministers to whom the group of the commission on words reported, agreed that some of our old-time hymns were "too bloody." Let the modernists keep on and they will rule out all the symbol-

ism of the Old and New Testaments, the miraculous and supernatural which do not suit their tastes, and declare the Bible inspired only as any other book written by good men. The result will be increase of crime and disregard for the religion of our fathers.

Virginia First.—

Virginia was the tenth State to ratify the Federal Constitution, June 25, 1788, by a vote of 89 to 79. Last week it was the first State to ratify what is likely to become the 20th Amendment to that Constitution. Prodded into speedy action by Senator Carter Glass, it did not wait to be notified officially by Secretary of State Stimson that Congress had put this newest amendment up to the States. Last week Mr. Stimson was still waiting for the Government Printing Office to turn out 48 copies of the amendment to be signed, sealed, red-taped and distributed among the States. As submitted to the States by Congress, the 20th Amendment would eliminate the short, or "lame duck" session of Congress which follows every biennial election. Each Congress instead of waiting 13 months to get to work would open January 3rd, after the November voting. The President would be inaugurated January 20th instead of March 4th. Congressional sessions, within the two-year term of members would be unlimited.

Education.—

In the United States are one million pedagogues teaching 30,000,000 pupils. The United States pays annually three billion dollars to run its seven billion dollars worth of schools. Educators, an imposing group, have their organizations, their associations, and their trade journals. Together with the teachers the workers and students in the field of education in the United States constitute over one-third of our population and they are working at the task of preparing the future citizens of our nation about ten months in the year. It is the greatest undertaking for the preparation of the future citizenship of our country that we have. Without Christian culture and moral character all the mental training and education that may be given will not solve our national problems, but we need stronger emphasis put on character building in our young people to prepare them for the responsible positions of leadership for the future. If our leaders were as well educated in Christian character as they are in intellectual qualifications these times of depression would soon be overcome. Parents should think of this when they select a school for the education of their boys and girls.

Stanly High.—

Stanly High, former editor of *The Christian Herald*, who has spent the past year in an effort to establish a Christian daily newspaper in New

York City, has accepted a call to the pastorate of the First Congregationalist Church, Stamford, Conn., of which he has been supply minister in recent months. It is to be hoped that his project to establish the daily Christian newspaper will not fail. He has done excellent work as editor of *The Christian Herald*, and would give the Christian world great service as editor of a great national daily religious newspaper. Such a journal would be a strong medium with which to combat evil influences of many of our dailies that oppose righteousness wherever it conflicts with what they think is good politics. Unless our nation can be conducted in the spirit of Christ and political and national questions can be settled in His name and spirit, the nation shall mourn, our economic system will be shattered on the rocks, and our banking system will go to pieces, and depression reign and rule and ruin our country. Give all our people the faith in each other that Christ taught, faith in the eternal verities of the Christian religion, and faith in Christ that saves and our country will be safe and prosperous.

Theological Interest in Germany.—

While all academic professions in Germany have been crowded for a good many years, the ministerial career had been an exception. During the entire post-war period the theological faculties and seminaries did not turn a large enough supply of students to fill the vacancies in the parishes. This situation is now beginning to change. At present the German universities have far more theological students than during the most crowded pre-war years. In almost all parts of the country large quotas of theological candidates are passing their examinations to enter for the ministry. And it is foreseen that the present supply of vacancies will soon be exhausted. In a few years students of theology will have no better chances of getting positions than their fellow-students in other faculties. Theological students should think of doing some constructive work as well as holding positions created by their predecessors in the ministry. This must be done if expansions and growth in the church keeps pace with the growth of the population. The Christian Church would be much larger than it is if her ministers had always stressed the importance of doing missionary work in the home field and had stressed evangelistic work both in established churches and in new missionary fields. Then if they had followed up their work with church organization and administration for the conservation of our membership. There is a reason for the existence of the Christian Church, or it should never have been organized, and we should herald that reason to the world in such a manner that it will prove effective in church expansion.

NOTES-PERSONALS

"And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me. For what is a man profited if he gain the whole world and lose his own soul?"

Through worship and song we shall praise our Redeemer that He arose from the dead; through self-denial and offerings to Missions we shall share with Him the joy and the glory of His resurrection.

Mrs. C. H. Rowland, President of the Woman's Board of the North Carolina Conference, reports a most excellent meeting at Reidsville of a one-day school of missions recently, and that Rev. A. P. Hurst, of Elon College, gave a splendid study in "The Challenge of Change," the mission study book now for the women.

As we near Easter, the greatest day on the Christian calendar, let us plan to make the occasion this year a great spiritual blessing and not a time in which we major in dress parade and holiday revelry. Christian people ought to make this the greatest of all days in bringing spiritual blessing to the people and the churches.

Envelopes went last week to every Church Secretary in the Conferences of the Southern Convention for the Easter missionary offering. It will be a tragic loss, in these times when every drive possible is needed for Missions, if these envelopes are laid aside somewhere and not distributed. They were sent with faith in Church Secretaries and pastors, and we cannot believe they will fail in such an emergency.

Rev. W. T. Scott, Salisbury, reports quite hopeful conditions at Winston-Salem, and regular preaching in the Y. W. C. A. in that city. Bro. Scott feels that we cannot longer neglect Winston-Salem as a place of real need and opportunity for the Christian Church. While no organization has been effected, the prospect is very encouraging. The belief is expressed that the time is near when a church should be organized and a building secured or begun.

Dr. L. E. Smith, President of Elon College, spent much of last week in the Valley of Virginia, presenting to the people the claims and needs of Elon College and soliciting funds with which to support the college. Dr. Smith deserves and should have the support both of the prayers, and the contributions of purse, of the people who care for Elon College. He is giving all the strength and energy at his command to a most worthy cause, and we can but believe that his efforts will be crowned with success.

Dr. Rowland and the First Church, Greensboro, had a great service Sunday, March 13th, the occasion being that of dedicating their splendid new pipe organ, which was a gift to the church by the Philathea Class. Mr. W. B. Truitt, on behalf of the class, presented the organ, and Attorney F. F. Wyrick accepted the gift on behalf of the church. Mrs. Truitt, the accomplished organist of the church, rendered a musical program, with the assistance of the choir. Dr. Rowland preached, appropriately, on the "Power of Music." It was a delightful service.

As we draw near to the Easter season, that period in our Lord's career when the spirit rose above the flesh, and the soul was mightier than the body, and life was more powerful than death, it behooves us to seek the things of the spirit and inquire if we truly believe in Him who is the resurrection and the life. Many of us think we are passing through an ordeal now. Think through what suffering, sorrow, self-denial our Lord passed that through it all He might come to assured victory, a glorious resurrection. "And if we suffer with Him we shall also reign with Him."

Rev. H. S. Hardcastle, the faithful and ever loyal pastor of Suffolk Church, writes: "My general condition as to health is good and I am hoping my strength eventually will return. When I planned my work ahead while at the beach I made provision for emphasis on missions leading up to Easter. I have secured an illustrated lecture of our work, and have had my people sign up for the Guest Book, and I am planning missionary sermons between now and Easter. The Woman's Missionary Society has been having its mission study class on successive Wednesday nights and will finish tomorrow night. As usual, I shall get out a letter to my people, and we shall do all that we can to get as generous an offering as possible. I am sure that it will be more difficult to raise our quota this year than ever before, but we will do the best we can." If all our pastors planned and preached Missions during our Mission Period (March, April, May, June) as faithfully as does Bro. Hardcastle, we would soon become a missionary-minded, that is to say, growing church.

The Disciples of Christ have set the week prior to Easter, March 21st to 27th, as "Self-Denial Week," and are urging their people to deny themselves something they very much want and need, and give the price of that self-denial to help save and promote their Mission work. We Christians need most urgently to follow this Christian plan and example of our Disciples' brethren. In commenting on the plan and program of Self-denial Week, Dr. Harvey B. Smith, of Washington, D. C., writes *The Christian Evangelist*: "Only two ways are open to the true disciple of our Lord. One points toward the cross and is marked 'Self-Denial.' The traveler is constantly nearing his Master. The other points away from the cross and is marked 'Self-Indulgence.' The traveler places widening distances between his soul and the Master. Much unshared treasure awaits His touch." If members of our Christian Churches would practice self-denial one week for the sake of their Lord, and give the proceeds to Missions, a spiritual feast would be spread, and our Mission cause would get new life.

THE ONE WHO FOLLOWS.

One day an old umbrella-mender brought his skeleton frames and tinkering tools into the alley at the back of my office. As he sat on a box mending the broken and torn umbrellas, I noticed that he seemed to take unusual pains, testing the cloth, carefully measuring and strongly sewing the covers. Being always interested in any one who does his work well, I went over to him.

"You seem extra careful," I remarked.

"Yes," he replied, without stopping his work; "I have always tried to do good work."

"Your customers would not know the difference until you were gone," I suggested.

"No, I suppose not."

"Do you ever expect to come back?"

"No."

"Then why need you be so particular?"

"So that it will be easier for the next fellow who comes along," he answered, firmly. "If I put on shoddy cloth, or do bad work, they will find it out before long, and the next mender who comes along will get the cold shoulder or the bulldog—see?"—S. S. Friend.

"I SHALL BE SATISFIED."

An Easter Meditation.

By REV. H. H. SMITH.

At this season, when our thoughts turn to the glorious life beyond the grave, let us recall the words of the Seer of Patmos: "And I heard a great voice out of the throne saying, 'Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them, and be their God: and God shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more, for the first things are passed away.' And He that sitteth on the throne said, 'Behold, I make all things new.' And He saith, 'Write: for these words are faithful and true.' And He saith unto me, 'They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is a-thirst of the fountain of water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son.' The authorized version reads: He that overcometh shall inherit all things. But the sense is the same, for to inherit "these things" means to inherit all the blessings just named, and these include everything that is necessary for the happiness of the human soul.

The Christian thinks of heaven, reads of heaven, dreams of heaven, but God in His wisdom has not seen fit to reveal to us fully just what that life is. Perhaps it would be impossible for Him to do so while we still dwell in the flesh. Heaven will mean to us the full satisfaction of all our desires. "We shall inherit all things." Some long to be released from physical infirmities, and they shall be: "There shall be no more pain." When Robert Hall, whose body was constantly racked with pain, was asked his idea of heaven, he replied: "My idea of heaven is rest, rest." We all long to be wholly delivered from sin and serve God perfectly, and we shall have this yearning satisfied, for no sin can mar that life. We long to draw nigh to the blessed Saviour and look upon him who has redeemed us and saved us, and so we shall, for we shall "see him as he is." We cannot pierce the veil and see what God has prepared for those who love and serve Him, but we can comfort ourselves with this Scriptural thought: Heaven will mean that nothing will be lacking for our complete happiness. Here we can anchor our hopes with peace and joy, and with perfect trust and contentment await that hour when "this mortal shall put on immortality." A few lines from one of Horatius Bonar's poems are impressively appropriate:

"When I shall awake in that fair morn of morns,
After whose dawning never night returns,
And with whose glory day eternal burns,
I shall be satisfied.

"When I shall meet with those whom I have loved,
Clasp in my eager arms the long removed,
And find how faithful Thou to me has proved,
I shall be satisfied.

"When I shall gaze upon the face of Him
Who for me died, with eye no longer dim,
And praise Him with the everlasting hymn,
I shall be satisfied."

Ashland, Va.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

REV. JAMES M. TROSPER, amid many difficulties, is still carrying on the work at Evarts, Ky., where the Red Cross is now feeding many people. Cars on the highways in this region have been stopped while a search was made for any "red" literature. A bank failure at the county seat has added to the local distress.

ORANGE CITY, FLORIDA. Rev. Gordon Brokenshire has been invited by this church to serve the church for the next six months, with a possibility of the extension of the period of service. Mr. Brokenshire is a graduate of Middlebury College in Vermont and of Yale Divinity School. After graduating from the Divinity School he spent over a year in the Philippines with his brother, who is Medical Missionary under the American Board. He is the son of a Congregational minister and comes highly recommended to the service of this church.

MISS PATTIE LEE COGHILL, Extension Worker in Florida, has been having an interesting time in field work recently, doing a variety of things. During the past month she was Forum Speaker on Sunday evening at the Fort Myers Church; taught a course in Adolescent Psychology in an Interdenominational Leadership Training School; organized Young People's Societies at Fort Myers and Avon Park; had a number of personal and group conferences with officers and Young People's Societies and Church Schools, and visited the West Tampa Mission, spending the night with the four teachers in their apartment, which they call the "Sky Parlor."

NIAGARA, UNION CHURCH, under the leadership of the minister and several strong men and women, is putting on a campaign for new members to culminate at Easter. New life, new interest, new spiritual life is manifest on every side. Witness the splendid road cut through to the very door from the main highway. The village is growing in its love for its only church and tourists find a worshipful life here. With it all a reorganization program is being carried on quietly but strongly. This will result in a well-planned business meeting just after Easter for the adoption of constitution and by-laws and the election of officers. Jefferson Canoy is the minister.

MIAMI BEACH, FLORIDA. It has been customary to publish a volume of Dr. King's sermons each year at this time. The new volume is entitled, "Making Religion Real." Five sermons are included, namely, "An Approach to God," "An Available God," "Communion With God," "The Life of Prayer in an Age of Science," and "Religion and Life." This little book is designed for personal meditation. It is thoughtful, simple in expression, and with a mission of faith and experience that is most helpful. It is particularly timely and we recommend its wide reading. A limited number of copies have been printed and these can be bought for 50c per copy by addressing Dr. E. A. King, 1620 Drexel Avenue, Miami Beach, Florida.

HOLLY HILL, FLORIDA. The Union Church in the fall invited Dr. Lewis H. Keller, formerly president of Atlanta Seminary, to serve as pastor for the winter season. There was uncertainty about the future in view of the financial hardships. Dr. and Mrs. Keller have endeared themselves to the people of this church and the

community and it was the earnest desire of all that their service be prolonged at least for another year. The invitation was extended to Dr. Keller and he has accepted to serve as pastor of the church at least until the summer of 1933. The Tourist Church at Seabreeze, under the leadership of Dr. Edward M. Noyes, so greatly believed in Dr. Keller's work and in the future of this church that they have recently contributed \$200 for the maintenance of the work. Dr. Keller reports a Pastor's Training Class of fifteen members, preparing for membership in the church. Also an active Young People's Society and a growing and enthusiastic Sunday School.

PIEDMONT COLLEGE is showing a brave front these days. The beginning of the second semester showed a student body of fine men and women to whom the pastor-at-large had the privilege of speaking at Chapel on February 29th. It was an inspired and inspiring audience—just after vigorous mental exercise in classrooms and just before lunch. But everybody was happy. The financial situation was none too good, but it would be hard to beat the spirit of those students and their loyalty to the great little college among the hills of North Georgia. A sane religious atmosphere prevails and the fact that no drinking is allowed there bears out the teaching of Coach Alonzo Stagg, famous teacher of splendid athletics, that "My rule when drinking men apply for the team—I cut their heads off." And also the wisdom of Fielding H. Yost: "I would not waste my time trying to train or develop one who uses alcohol." Pretty fine idea—if not worth developing drinkers for football, why waste time in a Christian college trying to develop an alcoholic? A Christian college functions to build up capable men and women who know where power lies. So, glory to good old Piedmont! May her strength increase despite the foibles of others. The pastor-at-large greatly enjoyed his short visit there.

BANQUET AT LONG BEACH.

A unique and unusual banquet was held in Long Beach recently, at the First Christian Church, in honor of its pastor, Dr. George P. Taubman. Three hundred men and women, not only members of the church, but others who have learned to love and respect Dr. Taubman during his residence of 18 years among them, attended. The tickets sold for \$5 each and every item served at the banquet was donated by merchants of Long Beach. Flowers were in profusion, and were also donated by various florists.

The present church has been in use for 10 years, and in making a report, Mrs. Taubman, for the Women's Union of the large congregation, said that a pledge was given that in 10 years \$40,000 would be applied on the indebtedness of the building, and up to the evening of the banquet \$48,000 had been raised, all by their own hard work, with the exception of \$500 bequeathed in a will.

Besides Dr. and Mrs. Taubman, their three children who came with them 18 years ago to Long Beach, were guests that evening.

Musical numbers were enjoyed after the banquet. So successful was the occasion that the women of the church have decided to make this an annual affair.

Dr. Taubman is head of one of the largest Bible

classes in this part of the country, which he organized 16 years ago and who is still the teacher of the group. Many prominent citizens of this city are members of Dr. Taubman's Bible class.

THE SPIRIT OF UNION.

The spirit of union is again evident in Columbus. Rose Hill and North Highland Christian Churches are courting each other, and it is believed there will soon be formed there a strong United Church, which will worship in the beautiful Rose Hill edifice. To help this union along the pastor-at-large was called there for two days, Saturday and Sunday, February 27th and 28th. Rev. J. D. Dollar, president of the Georgia and Alabama Conference, was also present. Many conferences and interviews put the people on edge for the Sunday morning service in North Highland Church. Mr. Sweet preached the sermon, but Rev. J. D. Dollar and Mr. J. R. Prince, licensed pastor of the church, both shared in the service, and in the conference following. Mr. Dollar preached at the evening service, and the spirit of Union rose to a high point. A statement looking toward union had been prepared and duplicate copies were to be circulated among both groups during the week. But the spirit seemed to move all toward a series of meetings, and so it was arranged that Mr. Dollar go to Columbus Monday, March 7th, and hold services every night. On Friday, Dr. Ensminger will be in Phenix City and Mr. Sweet will be in Columbus. Dr. Ensminger will try to help the Phenix City churches (two of them are also uniting) to seriously consider the question of grouping with the Columbus United Church, and Mr. Sweet will try to help Columbus to group with Phenix City.

All this, some will think, is going into too much detail. Perhaps it is, but it is significant that just such work as this must be done in scores of the churches in the Southeast before the union of small churches shall be effected under the great union of two denominations. Any one who works down among the people knows that the final decision of Union lies in the uniting of the small churches so that each church may have, by the grouping system, a full-time, well prepared pastor.

Leaders are more and more coming to find this fact to be standing out more prominently as the United Churches gradually come to functioning from the General Council down through the State and district conferences and associations, to the local church. And here is the final test. Can churches unite and do better work afterward? The only way to prove it is to try it. Witness LaGrange, First Christian and First Congregational. Two years ago they were both struggling small churches. One year ago, and a little more, they began to talk union. It took a full year to effect this union. How is it now? Under the leadership of that splendid young minister, Rev. Jesse H. Dollar, this United Church is the talk of noon-day luncheon clubs and the admiration of leading men of the city. Why? Because they had the courage to unite and then the wisdom to choose a strong leader who had been trained beforehand for the ministry.

If the Columbus churches unite and then call the young man they are both looking toward right now, there is every reason to believe that instead of two to four struggling small churches, there will be one strong United Church in Columbus and one in Phenix City. And that is the result of the Spirit of Union. Let this power increase and reach small hamlets, villages and rural parishes until our comrades of other denominations shall see the way of the cross leads toward union.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE RESURRECTION.

We approach now the annual celebration of Easter, the most important single event in history. Nothing else approaches in significance the resurrection of our Lord. It was Paul who wrote, 'If in this life only we have hope in Christ, we are of all men most miserable.' The coming of Christ into the world, the life he lived, the miracles he wrought, the gospel he preached, had begotten a lively hope, and had brought gleam through darkness. If, however, the crucifixion should end all, and he was unable to conquer the grave and come forth from the dead, it all availed nothing. Great and good men had lived, taught, wrought and died. If the Christ could only do that, he would take his place with other teachers and great ones gone. But the Resurrection sealed the claim of his deity, and established, once and for all, the power of the Christ to overcome the last enemy, which is death, and to show that the grave had no dominion over him.

He himself had declared, "I am the resurrection and the life: he that believeth on me shall never die." That too had begotten a false hope had he not himself arisen from the dead to show that his words were true, and his teachings beyond question. Nor is this all. In his life, before the crucifixion, he had claimed to be the Saviour of mankind, the world's Redeemer. That claim could only be established through his power over the hosts of darkness, of sin and of death. When these had done their worst and he had triumphed over them in coming from the grave, his authority could not be questioned, and his plan for the salvation of men was fulfilled, completed, per-

fect. The resurrection completed the redemptive act, and established forever the truth that "In none other is their salvation; for neither is there any other name under heaven that is given among men whereby we must be saved." The resurrection of our Lord rivets the attention of the world on him as the sole and all-sufficient Saviour and Redeemer.

In celebrating the resurrection, the signboard of the way points to two inevitable terminals: (1) By song, by sermon, by service of worship and praise, the Church will herald to the world at Easter time the glory of the resurrection, and the victory over all foes, even death itself, through the name and power of our Lord. (2) To prove that song and service and sermon are sincere, genuine, abiding, we will make an offering of our substance, even out of our self-denial, in his name and for his sake, that we may send to others in parts nearby or remote, the glad tidings of him who is our Saviour and Redeemer. There can be no more fitting time than Easter for the churches, Sunday Schools and individuals (who believe in the power of the resurrection), to make an offering of their substance, that, through that offering, the hope that we have in him may be given to other hearts who do not have that hope, because they do not know him. In our mission offering we are trying to share with others the glory of his resurrection and the joy of service in his name.

J. O. A.

SHALL WE FORGET?

It is very easy to learn that pastors, teachers, church officials, employees and laborers around us have had their salaries cut or have voluntarily reduced them. All we have to do is to glance at the morning paper, or read the church paper, or get the information at first hand from pastors, teachers and others who tell us so. That is very easy and is brought to us without the asking. Some may be too modest to talk much about it, others may herald it as a boost for business. At any rate, it is easy to get such information.

It is hard, however, to get, or to keep in mind, the more heart-rending, the more pitiable, the more tragic facts of those who are suffering most in the present world-wide depression. We are simply floating on flowery beds of ease in comparison with our brothers and fellows in remote parts, especially in those parts of the earth where economy and salvation through our Lord have not been taught. Bear in mind that in Christ Jesus is the hope of the world—the economic, the civic, the moral, as well as the spiritual, hope of the world. Missionaries of our own Board and of other churches, and the people they were seeking through Christ to reach and to save, were living only on "the crumbs," and the barest necessities with the closest margins before this world-wide depression came. Then when we here in the homeland cannot have the luxuries, comforts and necessities that we enjoyed in days of ease and plenty, we withhold from the Treasury of the Lord, from Missions in particular, simply because we do not know, and do not try to visualize or learn. Missions income, for home and for foreign work, shrank amazingly, pitifully. Meagre salaries had to be more meagre; margins had to be eliminated; many necessities had to be given up, and the hand of want and distressing need stretched itself into every Mission area where men and women had gone to proclaim the gospel of our Lord. Many Mission points have had to close up, missionaries called home. Schools and churches, stations of helpfulness in places where Christ had been taught had to be abandoned. Every Mission Board that this writer knows anything about, is saying in effect, that which our

own is saying, that which is so painfully and heart-rendingly true: "In this great world's emergency your Mission Board confronts a critical, financial situation almost without parallel in its history." In spite of curtailment at every possible point, in spite of reducing salaries beginning early in the year, 1931, and continuing to this good hour, of every Mission Secretary, and their helpers, even to the remote worker in the humblest hamlet on the mission field, the deficit grows and the cry for help comes as it never has before. The church cannot hold its Mission Board responsible, for they had curtailed and planned, prayed, pleaded and done their best; and yet the urge in the mission field is more insistent and the deficit accumulates and the cry of need is incessant. As Dr. Culkins, writing for the American Board, and for our Board, and for every other Mission Board, says: "Surely the churches cannot and will not forget their duty to the Mission Boards is a sacred obligation which they must assume and ultimately discharge."

It is easy to see the call for charity and benevolence around about us; it is easy to hear the voice of one who speaks in our ears; it is easy, indeed, to grasp the superficial needs of those around us. As some one has said, "It is much easier to realize a scratch on one's hand or an insignificant pain of the little finger than it is visualize and to feel the heart anguish, the agony, the death wail and the cry of a hundred men and women who are perishing in some remote land."

Shall we bear in mind that there is no remote land in the sight of Almighty God, and that he has linked humanity together. When it comes to the matter of salvation, relief, and safety from suffering, there is only one race, and that is the "human race"; only one kind of man, and that's mankind; only one family, and that's the human family. And there is only one Saviour, and that is Jesus Christ, our Lord, who said to those who would be saved through him, "Go, teach all nations; and lo, I am with you unto the end." We have an opportunity now, through the call of our Southern Convention, and all our Conferences, to help relieve this distress, and help show our love of Christ to others, through our Easter missionary offering. Can any true Christian deny or give deaf ear to this call and this challenge to duty and to privilege.

J. O. A.

THE POPE GOES RAILROADING.

Pope Pius of Rome has decided to take a railroad trip. This will be the first time since 1870 the Pope has ridden in a railroad train. We wish the Pope a safe and happy journey, and see no reason why, if his conscience will allow, he should not have one. No, he will not go out on one of the trunk lines, or any of their allied systems. He has built him a line of his own within the Vatican grounds, the shortest railroad line and system in the world. It is only 600 feet long, but what it lacks in length, it makes up in luxury and magnificence of train and equipment. In order to avoid possible danger, the 600-ft. system is double-tracked all the way, "with a station that would do justice to a 600-mile system." The Pope's special train is described as one of magnificence, seldom equaled, probably never surpassed, in luxury and elegance, and consists of three coaches—one for his throne, another for a chapel, and the third a private coach in which the Pontiff may dine and sleep—when going over the whole distance of his 600-ft. system. The coaches are all of steel, painted red, and each one carries the Pontifical coat-of-arms in bronze. Of this 600-ft. line, 330 feet are tunnelled, so that the Pope will not be "exposed" during more than half the length of his railway

journey, should the journey take him over the whole length of 600 feet.

The line, of course, will be used for hauling freight to and within the Vatican grounds when not in use by the Pope on inspection tours and pleasure trips.

So does the one "carry on" who is claimed by the Catholic world to be the successor of St. Peter, and the descendant through Peter, in Apostolic succession, of Him Who, in order to teach humility and service, washed His disciples' feet and declared that He came not to be ministered unto, but to minister. J. O. A.

WORDS AND GESTURES.

The value of words comes down to us from the oldest book in the world, the Bible; and that value has been multiplied through law, science, poetry, history, and the preaching of the gospel through the centuries since the Bible was written. The printing press has multiplied the written Bible until it is printed in more languages and in more copies than any other book in the world. Words are powerful. They excite laughter, anger, praise, complaint, and without words, social life and education would perish. Nothing goes as far and reaches so many people as words. Radio illustrates this statement.

Words are strengthened by gestures; and, in some uses, gestures are more powerful than words. A cop on the street corner, directing traffic, says nothing, but he makes gestures that stop or start cars, with safety. A gesture does not excite resentment like words, but it is more promptly obeyed. A gesture may stop a great oration, a train, or a great procession. The pulpit needs to cultivate the natural and acquired art of gesture for the best results in the delivery of a sermon. Life is a great school and the Doctor of Divinity might learn how to make an effective gesture as well as how to write a correct sentence, or to quote an appropriate thought from prose or poetry. In fact, all could improve their way of living so as to make conduct a gesture.

Words and gestures enter into all life and all conditions; but people take more offense at words than gestures. In fact, much of the hard feeling among people grows out of words meant to be insulting or misinterpreted. What the world needs is religion expressed in better words and better gestures. W. W. S.

SOULS MUST GROW.

The universe is a growing concern. All is developing, pulsating with life under the orderly plan of an intelligent Creator who is still at work. Jesus, once answering his accusers, said: "My Father worketh hitherto, and I work." Later translators have rendered it: "My Father is still at work, and I work too." (Goodspeed); "My Father works unceasingly, and so do I" (Weymouth); and "as my Father has continued to work to this hour, so I work too" (Moffatt). In the physical world science has proved this fact in countless patient quests into the realm of the infinitely great and the infinitely small. Yet no lens has been made which can reach beyond the stars or penetrate the secret of creative force.

We rejoice that we live under the law of growth, physical, mental, spiritual. As the race has developed through the centuries, so the individual in his development epitomizes that of the race. But in order to grow we must work. This law of life governed Jesus, it must govern us. If we are to be co-workers with God, we must be up and doing. Jesus perfected the plan which the Churches guide. He is the great pattern; and what a vital, energizing Pattern he becomes! Each generation

has a fresh revelation of Jesus and the significance of his teachings as applied to its own day. Both time and research have greatly enriched our interpretation of God's message and his dealings with the children of men. Because of our faulty understanding of our Father's purposes and messages to us, we need not so much the past tense as the present in our methods of cooperating with him. We are growing souls as well as growing bodies; we are called to be co-workers with him to whom there is no yesterday or tomorrow, but only a pulsing and priceless today in which to work and to grow.—*Nashville Christian Advocate*.

THE CHURCHES AND THE WASHINGTON BI-CENTENNIAL.

By SAMUEL MCCREA CAVERT.

In spite of the reckless aspersions of certain ultra-modern biographers, of the school aptly termed "assassins of character," the fact remains solidly established that George Washington was a man of sterling integrity and of devout Christian faith and practice. James Truslow Adams' latest notable volume, "The Epic of America," records the judgment of the authoritative historian when he declares that the greatest legacy of the United States during all its formative period was the character of Washington. It was "by sheer force of character," Adams says, that Washington "held a divided and disorganized country together." To emphasize this, to hold it before our citizens and youth and to call attention to the foundations of Washington's character in his religion is a signal service that can be appropriately rendered by the churches during the present bi-centennial of his birth. That is why the Federal Council of Churches has issued an official statement commending this observance by the Christian forces of America.

The evidence of Washington's genuine religious interest is unimpeachable. Robert Lewis, his nephew and private secretary during the first term of the presidency, records that he often saw his uncle in his library in a kneeling position, with an open Bible before him. Nelly Custis, granddaughter of Mrs. Washington, said of him: "In New York and Philadelphia he never omitted attendance at church in the morning, unless detained by indisposition. No one in church attended to the services with more reverential respect." Clearest of all is Washington's own testimony, disclosed in his official utterances. It was he who established the practice of having chaplains in the army, "persons of good character and exemplary lives," for the sake of securing the greatest possible moral and religious influence. In 1776, he wrote, expressing the hope "that every officer and man will endeavor so to live and act as becomes a Christian soldier defending the dearest rights and liberties of his country." In 1783, on disbanding the army, he sent a letter to the Governors of the States, in which he said:

"I now make it my earnest prayer that God would have you and the States over which you preside in His holy protection . . . and that He would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy nation."

And as if summing up the best wisdom gleaned from his public service, he penned this immortal testimony in his Farewell Address:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports . . . and let us with caution

indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

A single aspect of the bi-centennial anniversary may prove to be unfortunate—the tendency to bandy about superficially the famous caution in the Farewell Address against "foreign alliances." Thousands of persons will probably assume that the Father of Our Country meant that we should pursue a policy of aloofness from all international affairs. To such we suggest that they ponder these significant paragraphs, constituting part of the context in which the reference to "foreign alliances" is set:

"Observe good faith and justice towards all nations; cultivate peace and harmony with all. Religion and morality enjoin this conduct; and can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and at no distant period a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence.

"In the execution of such a plan, nothing is more essential than that permanent, inveterate antipathies against particular nations, and passionate attachments for others be excluded; and that in place of them just and amicable feelings toward all should be cultivated."

As Edward Tallmadge Root has discerningly pointed out, this passage in the Farewell Address, so far from urging American isolation, actually enjoins a close friendly relationship with the world as a whole. Washington did emphasize, it is true, the advantage that America has in its "distant and detached situation" and strongly advised that we should not forego it. But at the same time he counseled "harmony, liberal intercourse with all nations" as "recommended by policy, humanity, and interest." The foreign relationships that he really protested against were "antipathies" or "attachments" for "particular nations." Such "attachments" and "antipathies" for certain nations as against certain others are, indeed, "entangling." Washington was decidedly right in thinking that they would not only be destructive of the internal unity of America but also inimical to "peace and harmony with all"—i. e., to the unity of the world as a whole.

But there is another kind of alliance which is not entangling but liberating—cooperative fellowship in behalf of world peace and the welfare of humanity. Against such cooperation there is no reason to suppose that Washington would speak a word. How, then, can his position be regarded as a reason for keeping apart from organizations like the World Court or the League of Nations, whose very purpose is to overcome the "inveterate antipathies" against which Washington warned, and to secure the very "peace and harmony with all" which he bade us to cultivate!

Another passage of the Farewell Address deserving more attention than it has received is Washington's warning against the danger of "overgrown military establishments," which, he declares, "under any form of government are inauspicious to liberty, and which are to be regarded as particularly hostile to republican liberty." Let us recall, too, that Washington's "first wish was to see war, the plague of mankind, banished from the earth." These two utterances may well serve as mottoes for the American delegation now at the Geneva Conference, called the League of Nations in order to secure an end to the "overgrown military establishments" whose baneful influence Washington feared.

CONTRIBUTIONS

SUFFOLK LETTER.

In February I received a letter from Everett R. Clinchy, Director of "The National Conference of Jews and Christians," to attend a conference of "Catholics—Jews—Protestants" to be held in the Willard Hotel, Washington, D. C., March 7-9, 1932. The letter I received contained, in part, the following:

"We cordially invite you to participate in the 'National Conference of Catholics, Jews, and Protestants.' A program is enclosed. We believe that this is the first time in history that a nation-wide round table of leaders of these cultured groups has been arranged in any country to discuss the important questions of their relationship as citizens. I sincerely trust that you will accept this invitation."

I sent my check for registration, went to Washington on March 5th, and attended the entire three-day session. The Catholics, Jews, and Protestants were all well represented; took an active part in the Seminars. The meetings were all held in the ballroom of the Willard Hotel. The first meeting was held at 1:30 P. M., Monday, March 7th, with a general discussion of the "Situation in American Communities," with C. E. Wilcox, Institute of Social and Religious Research, Toronto, presiding. The purpose of the conference was to present the facts, and to secure an understanding of the main elements in inter-group relations in American communities. Addresses were delivered, as follows: "My Expectation of the Seminar," by Rev. James E. Freeman, Bishop of the Diocese of Washington, Protestant Episcopal Church; "The Values of Community Cooperation," by Rev. Frances J. Haas, Ph. D., Director, National Catholic School Service, Washington; "The Significance of the Inter-group Movement," by Rabbi Abram Simon, the Washington Hebrew Congregation.

At 8:00 P. M., a "U-Table" was conducted, which was a group of ten men with Professor William H. Kirkpatrick, Teachers' College, New York, presiding. At this meeting representative Jews, Catholics, and Protestants; clergy, educators, and social scientists, discussed the main problems growing out of the afternoon sessions. The discussions were all free and frank, bringing the points of difference into an open conference. The friendly feeling that seemed to control all the meetings and discussions would seem to indicate that differences are more credal and historic than real and essential. If the whole Christian world could be as considerate of one another, and as friendly as these groups in conference, unity in Christian cooperation would be achieved and nations and races would be at peace; war would be ended, and the Prince of Peace would rule the world. It is hoped that this conference may initiate conditions that will see an answer to the prayer of Jesus, "That they all may be one." (John 17:21.)

I attended the First Congregational Church on Sunday, visited former Suffolk residents and members of the Suffolk Christian Church, through the blizzard of wind, snow, and fallen trees, in the afternoon, and turned in late to rest at the home of my daughter, Mrs. Cheatham, and her son, William, Secretary to the Sergeant-at-Arms of the Senate, who drove us around in his car through the storm. I was in the pulpit and took part with Dr. Allen A. Stockdale, and his great choir, at the morning service.

W. W. STALEY.

HIGH TOP SUNDAY SCHOOL.

The still existing but ever progressing High Top Sunday School, is fast on the road to renewed life. Almost forgotten to the memory of many yet the Lord is still with it. As we go up on some of the high cliffs on High Point, we are reminded of the time when Christ was tempted by Satan after his baptism. Such a beautiful scene can be found nowhere in Virginia as can be seen here, overlooking the great Shenandoah Valley and the proposed National Shenandoah Park. We feel the nearness of God in this region as we gather together for worship Sunday after Sunday.

We are few in number, but the comforting words of Christ ring in our ears: "Where a few are gathered together in my name, I will be in their midst." We have some very devout Christians up here, who are letting their lights so shine, that others may see their good works, and glorify our Father in Heaven. They are sowing their seed on good soil, for there is a wide field, that they may bring forth fruit into the Kingdom of God.

We are taking great interest in the children up here, for we have the words of Solomon before us, "Train a child while he is young, in the way he should go, and when he is old he will not depart from it." They recite Bible verses each Sunday. We are conducting a Bible Verse Contest, in which the winner will be awarded a prize. Much enthusiasm and zeal has been exerted toward winning this contest. With snow about two and a half feet deep, their interest held up to a remarkable extent.

High Top Sunday School has been as a spark of fire. It has started a great Christian fire, that has swept the whole mountain. These hard-working Christians should be remembered in their denominational paper for their untiring efforts. Their church building was burned to the ground a few years ago, but this did not cause them to procrastinate in their Christian work, nor did it hinder them in worshipping. I feel sure that the faithful members of High Top Sunday School will find their names written in the Golden Book of the Lamb.

Geer, Va.

EARL S. HOLLAND.

STANDING IN THE CHURCH BREAD-LINE.

By J. C. JACKSON.

A real estate man in Lexington, Ky., once sold me a house. He took me through it from cellar to attic, and then got into his automobile and drove around in the immediate vicinity. He showed me the nice school building located nearby; the great State university three blocks away; the fire station on Woodland Avenue; Woodland Park with its great auditorium building, but finally he pointed out the church in which I worshipped for many years thereafter.

These were his arguments why this section of the city was a good section to live in; it had pleasant surroundings, it had a good school, it had good fire protection, it had good police protection, it had splendid churches, and there was one of my own faith and order in which I could worship.

These assets made the property look good to me, but even more valuable to anyone looking for an investment.

The deal was clinched and I moved in. As a citizen of the city I contributed my share to the maintenance of the school; I contributed my share

to the maintenance of the park; I contributed my share to the maintenance of the fire department; but for several months I contributed nothing to the church.

I grew ashamed. I said to myself, "My property is a better investment because the church is nearby. If death or trouble should come to my home I would not hesitate to call on the pastor. I accept all of these benefits which make my home desirable, and contribute to them all except the church, to which I am contributing nothing."

So I grew ashamed of taking so much and giving nothing at all, of standing in the church's bread-line. Many Christians would feel as I did if they should think the thing through. Every community has people who are getting something for nothing at the expense of the church.

THE MOST INSIDIOUS HERESY.

By CLARENCE TRUE WILSON, D. D., LL. D.

I am not a heresy hunter. Heresy must strike me in the face to get noticed. It must attack my church, sidetrack it, or pervert its mission to put me on the warpath against it. The most subtle error in the Methodist Church is the defective program of the "Religious Education" movement. It has had the whole machinery of the church for a score of years, its Book Concern, its colleges, its theological schools, its money, its ministers; and we are now reaping the fruit of its planting. What is it? 50,000 loss in membership and \$900,000 lost in benevolences. If we had had a holiness revival or an evangelistic crusade with such results, how these leaders would have looked wise and said "Revivals do not pay."

Will the facts show to all but the willful blind that Religious Education as a substitute for regeneration does not pay? We have crowded conversion into the background, and obscured our Methodist Mission to spread scriptural holiness abroad in the land. We have devitalized Methodism.

The whole emphasis is false. It has made salvation a personal achievement, rather than the acceptance by faith of a gift from God. The difference between the religion of Jesus Christ and this modern substitute can be put in a sentence. The one says Christ came down from heaven to bring a gift to man; the other teaches that religion is man's achievement through religious education. The whole gospel scheme is reversed. "God so loved that He gave" is changed to "Men must so work and study as to know and live."

I heard a college president of a church supported school stand up and plead for money for the Board of Education, and say, "The future of Methodism is based on this board. We used to get our members through the altar process, but now we are going to educate them into it."

We have teachers in our church actually teaching that a sinner can be transformed into a saint by an educational process; and one scholar has written a learned book to show how Christ himself achieved Divinity. He achieved it by a supreme sacrifice upon the cross! I asked Dr. Frank W. Collier, professor of philosophy in the American University at Washington how to answer that false philosophy in a sentence. He replied: "You can never create metaphysical entity by a moral process."

Everything remains what it is born, unless lifted by a new creative process. So Jesus said, "That which is born of the flesh is flesh; . . . Ye must be born again." Neither new birth, nor sanctification are educational processes. Give us converted and entirely consecrated Christians, and then a religious education to fit them for service.

Washington, D. C.

WHAT IS THE MEANING OF EASTER?

Easter is the birthday of the world's hope.

When two men were arguing about whether a dead fish would float they appealed to Ben Franklin. He said: "Bring me a pail of water and a dead fish."

The experiment was tried, and there was no more to be said.

Men used to argue about whether an aeroplane could fly across the Atlantic Ocean. They employed mathematics and physics and chemistry and philosophy, but Charles Lindbergh is the answer. The question will not be argued again.

When Christ rose from the grave the universal hope of mankind was confirmed.

Easter means love.

"Easter sun is shining:
Wherefore now on things above
Set our affection!
Know the power of Jesus' love
By this resurrection!"

Easter means victory.

Christ might have said, Victory follows me, and all things follow victory if ye be followers of me.

Easter means new visions. And we are admonished that where there is no vision the people perish (Prov. 29:18).

Easter means progress.

Then press on, for the grave there is no work or device! Press on while yet ye may!

Death without and with Easter's assurance is illustrated by these stories.

An infidel lay dying, and was greatly distressed in mind. A friend, holding to the same views, stood by his side trying to comfort him.

"Don't be frightened!" he said. "Hold on, man, hold on to the last!"

"Yes," replied the dying man, "that's all very well, but tell me what I am to hold on to?"

When Michael Faraday, the scientist, lay dying someone said to him:

"Mr. Faraday, what are your speculations now?"

"Speculations?" said Faraday. "I have none, I thank God. I am not resting my dying head on guesswork. I know whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day."

Easter means a prepared place for you. "I go to prepare a place for you."

"Goin' home, goin' home,
I am goin' home;
Quiet-like, some still day,
I'm jes' goin' home!"

"It's not far, jes' close by,
Through an open door;
Work all done, care laid by,
Gwine to roam no more!"

"Mother's there, spectin' me,
Father's waitin' too;
Lots of folks gathered there,
All the friends I knew!"

"No more stumblin' on the way,
Nothin' lost, all gain;
No more longin' for the day,
No more fret nor pain!"

"Mornin' star lights the way,
Res'less dreams all done;
Shadows gone, break o' day,
Real life jes' begun!"

"Dere's no break, ain't no end,
Jes' a livin' on,
Wide awake, wits a smile,
Goin' on and on!"

—Record of Christian Work.

WHAT NOT TO DECIDE.

We are called on to make decisions every day. Most of them are decisions on minor questions, but some of them are decisions of major questions. All of them demand correct decisions. Incorrect decision in some cases would be disastrous. Our destiny, temporal and eternal, is involved in our decisions, our choices. In many of the cases coming up for our decision we do not have complete knowledge and cannot decide with confidence. To decide rationally we must first inform ourselves of the pertinent facts. There will be those interested in giving us misinformation for information. We must be careful not to be misled by them. But perhaps the greatest danger comes from our own minds through prejudice or passion. Our judgments may be misled disastrously by our own feelings.

When prejudices prevail in our minds or when passion is aroused it is a time to defer decision. Our decisions, especially our moral decisions, should be most carefully made under the cold white light of pure reason and conscience. If we decide under the red light of passion we are

almost certain to err disastrously if not fatally. "There is a way that seemeth right to a man, but the end thereof are the ways of death." The importance of our moral choices cannot be overestimated. Our moral life is to be reviewed in eternity. "After death the judgment." That great thought should move us to an early, honest, persistent study of the greatest of all our questions until we see clearly how to make the great decision. When once the light appears we should not for one moment delay our decision. Our temporal interests may lure us to hasty decisions, our eternal interests which infinitely outweigh all others, cannot move us too soon. "Now is the accepted time, today is the day of salvation." The time to decide any question of practical concern is when that question demands our action, if we have not previously decided it correctly.—*Editorial in Methodist Protestant-Herald.*

The Bible is to be lived, not merely believed. It is not sufficient to know its ideals; they have to be made part of one's life; they have to be prayed in and lived out. Prayer will impress them, and conduct must express them.

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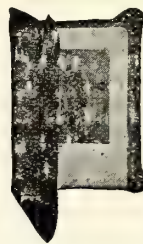
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Father, out of the night we come to thee. May it be as new creatures into the new day. With the passing hours of sleep grant thou to have closed upon time every page that would make us ashamed. Help us to appreciate the receptivity of the pages unwritten, and by their very blankness and cleanness may we be led to know that all the light and hope of the world is ours to embrace and occupy for our Lord Christ, in whose name we pray. *Amen.*

IN FAITH OR IN FEAR?

We of the Church must face our problems. There is no escape. In times of panic and peril the weak flee. In times of doubt and distress the hesitant and the faltering look back with longing. (Remember Lot's wife—and her ignominious fate?) "Forward," is ever the watchword of the brave and true Christian. Yes, this writer knows what we face. So does Dr. Raymond Calkins, who declares:

"A situation without parallel in recent history confronts the mind and conscience of the Church today. Everywhere we turn our eyes, the world seems to be in disorder and confusion. The whole human family is involved in a disaster which has world dimensions. We have discovered that there is no such thing as a splendid isolation. We are all members one of another.

"The more deeply we probe the causes of this common catastrophe, the clearer it becomes that the problem is not a political problem; neither is it an economic or industrial problem. It is a deeply spiritual problem. We have followed the road of selfishness, of greed, of avarice. The wholly un-Christian aspects of our so-called Christian civilization are the real causes of our universal suffering today."

Confronted with such a situation what are we going to do about it, you and I? Briefly, since it must be one or the other, shall we take counsel with our Fears, or with our Faith?

Fear says, "We have already done our best and failure is upon us. We have given all we can give. We have nothing left to give. We need every dime and penny for self, family, neighbors. Our local church obligations are already behind. Our pastor is not paid up. Whatever we do or give, must be for home, family, our church. Charity begins at home, you know." So Fear.

Faith says, "Forward. There is no defeat when Christ leads. Follow him. He said, 'go ye,' give the gospel to all nations. I must obey, I will obey, my great Leader. In doing so, I cannot go wrong. He set the supreme example of self-denial and said, 'If any man will come after me, let him deny himself.' I haven't been denying myself. I have been giving only that which I could spare without denying myself, or family, any comfort or necessity. My time of testing has now come. I will follow my Lord and obey him. This world will never be saved till he saves it, and he calls me now to join with him, to follow him in self-denial. Faith says, Onward with Christ, and I cast aside Fear and follow Faith!"

Our Christian churches in conference and convention assembled designated March, April, May, June (Spring-time, Easter-time, Resurrection-time) as the period in which I am called to make a self-denial offering to Missions. I, in faith, obey the call and out of self-denial lay my offer-

ing on the altar to help share with others who do not know him, the personal blessing and fellowship of the Lord.

Yes, God helping me, I will be true and faithful and make my offering out of my need; out of my very "living," that the Kingdom of my Lord and His Christ may not suffer distress and loss.

J. O. A.

A BRIEF STATEMENT OF A GREAT WORK.

Since Congregationalists and Christians have united in their mission work, completely merged in fact, so far as the foreign work is concerned, we are engaged and have become a factor in a great world-wide work. Our Board, the Foreign Board of Commissioners for Foreign Missions, is the oldest organized and incorporated Mission Board in America, and is now in its 121st year. There are, under the Board's help and direction, 694 missionaries, besides 4,905 nationals at work in 17 missions, 97 stations, 1,916 out-stations. There are 705 native churches, 101,959 members, with 285,011 adherents. In our schools and colleges on the mission field, there are 88,646 students under instruction of Christian teachers; 82 hospitals and dispensaries and \$7,500,000.00 invested in lands and buildings. The natives in our mission fields last year contributed \$388,074 to distinctively Christian work and \$785,811 for all purposes. We are doing mission work in India, China, Japan, Africa, Turkey, Spain, Mexico, Czechoslovakia, Bulgaria, Syria, Greece, Micronesia, the Philippines, and in these lands we have evangelists, teachers, physicians, nurses, Christian workers to serve mankind in the spirit of Jesus, our Lord and Redeemer. Because of decreased income, we have had to retrench, to withdraw and to curtail salaries to the limit. The challenge comes as never before, "Come over into Macedonia and help us." We Christians can heed this call now by making our annual contributions to Missions through our churches. It is the call of our Redeemer, challenging us to obey him, and through self-denial show our faith in him by sharing with others his love and his life.

J. O. A.

JUST ONE PITIFUL EXAMPLE.

(A Letter from a Missionary.)

(Let no CHRISTIAN SUN reader think that there is no increased suffering in our mission fields because of the depression. We, here at home, simply do not know what suffering is, nor how "hard times" are out on the mission field. Just read this from one of our faithful ones, and think, please—yes, think—and then pray, too, if you will.—J. O. A.)

Mrs. Emmons White writes from Aruppukottai, India, December 15, 1931, as follows:

"I want to say a word about the Indian workers. When I think of their condition, I can hardly keep back the tears. The past two years the Indian workers have often gone without their December salary because there was no money with which to pay it. Since the cuts, it has been much worse. In several pastorates the workers have received neither November nor December salaries. Most of the wives had their small salary stopped and yet we know that it is economically impossible for them to live on the combined wages of husband and wife.

"Sunday afternoon a man who has worked for

nineteen years in our Mission came to see me. I cannot get the sight of his face out of my mind. His wife has received no salary since August. He has foregone both his November and December salary. Now in the light of the further cut his work is to be stopped! This time of year it is impossible for him to get Government work.

"On Saturday another worker came for advice. He has five dependent children and is far, far in debt. His wife is to receive no salary for January—not one month only—she is to forfeit twelve months' salary! And yet you suggest that the agents do more in the matter of giving. Give till it hurts? You surely cannot give more than everything, can you? Even in the past, with the wife receiving salary, we have had to help the family to make both ends meet. And last Wednesday I sat in the Local Council meeting and saw the patient, resigned face of another catechist, as the Council voted to stop the pay of his wife, which in his case is nearly half the family income. The pay of the wife has been stopped in nearly every one of our pastorates.

"It seems to me that it cannot be the will of God to ask these people to give more than they have been giving. You speak of the spiritual value. I think there is not much spiritual value in an empty stomach. If these catechists had been living even in semicomfort for the past years, we might think that a year of starvation might be good for their souls. As it is they have been so near the border line of starvation that to ask them to give up any more than they have already given up is too much like trying to run a sweat shop.

"One of the pastors came to me two weeks ago. His little son of Robin's age was ill. He said, 'I cannot take him to the hospital, even though it means that we shall lose him if we do not go. I am still in debt for the time we took him to the hospital last year.' That pastor has been without one or more months' salary for the past two years. He did not complain about his lot. Can we ask him to do more than sacrifice his son? Even God did not do more than that.

"I realize that this letter is not abounding in Christian cheer. I do not mean to add to your burdens, but I think that perhaps the people at home should realize some of the very real suffering that is going on out here."

THE SABBATH SCHOOL AND MISSIONS.

(There is no more fruitful field in which to sow missionary seed and cultivate the missionary spirit than the Sabbath School. This writer was in a Sabbath School recently when the following was read as a part of the Secretary's record of the school for the previous Sunday.):

"Missionaries in all parts of the world look to the Sabbath Schools in the homeland for financial support as well as for loyal workers who will accept the call to service. As a beacon light guides the storm-tossed ship safely into the harbor, so our Sabbath School as it shines out to the world through its messengers and mission offerings lead many from darkness into the truth of God. The responsibility of keeping the beacon light burning brightly belongs to each Sabbath School member and requires faith and loyalty. The Sabbath School inspires one to greater heights in Bible study, in Christian experience, and in service.

"Miss gave us a Mission reading on China. Our hearts are always touched by these readings because we realize that the Lord loves those people just the same as he loves us, yet we have seemingly a little time of peace while they are suffering persecutions in their endeavors for souls there."

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 12, 1932.

Sunday Schools.

Previously acknowledged	\$ 1,834.72
Randleman, N. C.	1.35
Noon Day, Wedowee, Ala.	1.03
Noon Day C. E. Society, Wedowee, Ala.	.05
Dendron, Va.	4.50
Winchester, Va.	3.40
Wake Chapel, Fuquay Springs, N. C.	8.46
Lanett, Ala.	2.25
Windsor, Va.	1.17

Total \$ 1,856.93

Individual and Church Offerings.

Previously acknowledged	\$ 882.03
J. H. Wilkins, Burlington, N. C.	1.00
Cyrus Shoffner, Liberty, N. C.	1.00
A. P. Cole, Durham, N. C.	1.00

Total \$ 885.03

Dollar-a-Month Club.

Previously acknowledged	\$ 145.75
Miss Irene Headley, Winchester, Va. (Winchester Christian Church)	1.00
Mrs. E. D. Midyette, Norfolk, Va. (Christian Temple)	1.00

Total \$ 147.75

Specials.

Previously acknowledged	\$ 1,046.55
Catawba Springs Sunday School, Raleigh, N. C.	8.16

Total \$ 1,054.71

Summary.

Previously acknowledged	\$10,598.35
Sunday Schools, regular, March 12, 1932.	22.21
Individual and Church Offerings, March 12, 1932	3.00
Dollar-a-Month Club, March 12, 1932.	2.00
Specials, March 12, 1932.	8.16

Total to date \$10,633.72

J. O. ATKINSON, Sec'y.

MISSIONARY RALLIES.

Mrs. L. W. Stagg, secretary, reports dates and places of Missionary Rallies in Eastern Virginia Conference, as follows:

Christian Temple, Norfolk, Tuesday, April 5th.
Bethlehem, Nansemond, Wednesday, April 6th.
Franklin, Isle of Wight and Southampton, Thursday, April 7th.
New Lebanon, Surrey, Sussex, etc., Friday, April 8th.

The topic for the Rallies this year is, "Facing the Facts with Faith."

Mrs. C. H. Rowland, president, reports dates and places of the North Carolina and Virginia Conference, as follows:

Alamance, April 12th. (Place not yet reported.)
Halifax, Ingram, Va., April 14th.
Guilford, New Lebanon, April 15th.
Lee-Chatham, April 19th. (Place not yet reported.)
Randolph, Shiloh, April 21st.
Durham, Wake, Raleigh, April 22nd.
Vance, Warren, May 10th. (Place not yet reported.)

A CALL TO YOUNG PEOPLE.

As the glad Easter season approaches let us not think only of ourselves, but of the One who gave himself for us in order that we "might have life, and have it more abundantly." Christ gave us

a real example of service. May we follow in his footsteps, not only by giving of ourselves, but by giving of our material possessions. The gold and silver are his, and the cattle on a thousand hills. We are merely his stewards, and may we, as young people, realize this, and at this Easter season make our special offering as large as possible for Missions.

This is a splendid time to have a public program during one church service period. Why not plan for a pageant, or a special musical program for Easter Sunday night, receiving a special offering in addition to the offering the young people themselves will make for Missions. Enlist the help of your pastor and the older people in your church and make this a gala day in the church for young people.

Christ has need of each young person in his church, but to give ourselves without making a sacrifice in order to give of our wealth is not enough. Jesus came from above to obtain our salvation; he suffered, bled and died, all he bore for us. What are we doing for him? Now is the time for us, as young people, to give to him; let us not fail him. May our offering this year be larger than it has ever been. Give and be blessed in so doing, for he said, "For inasmuch as ye did it unto one of these ye did it unto me."

MARY LEE WILLIAMS,
Pres., E. Va. Y. P. M. C.

THE GOSPEL FOR A TIME OF DEPRESSION.

By CHAUNCEY R. PIETY.

Jesus lived in a time of depression. The country in which he lived was subject to Rome and ruled by Herod, the tyrant. The Jewish desire for freedom had, in most hearts, turned to despair. Unjust taxgatherers impoverished the people. The land lay under the gloom of paganism, poverty, ignorance, superstition, and smoldering hatreds. So thick was the darkness that the majority could not recognize help when he offered it; but his gospel led those, who believed it, out of that depression; and it will lead us, if we believe, out of this one.

Today much of the depression is in the mind. People are suspicious and distrustful. They have lost faith in man whom they have seen, and forgot about God whom they have not seen. And so, they have hidden their money away, swamped the banks, closed the factories; and sent laborers out begging food and clothing in a land full of hoarded money and supplies. America is suffering because of unemployed men, unemployed money, and unemployed religion; and most from unemployed religion. Jesus' gospel of faith and love and service, if practiced, would conquer the depression of the modern world.

The gospel of Christ would teach us two things about faith: to keep faith in God and faith in man living and active. Paul understood it when he cried, "I can do all things through Christ which strengtheneth me." We need the "can" in our minds and to keep the "can" in American.

Last summer a farmer had the spirit when he said, "The grasshoppers took most of my crops; but I gathered about ten tons of the critters—got 'em stored in the barn, and they will make first-class feed for my chickens this winter. I'll come out pretty well after all." There are others like him who are turning defeat into victory. More should try it. Let the minds think what to do and love to do it.

The gospel is economical. Remember the fragments of the loaves and fishes. We need a second Martin Luther to preach against indulgences—not ecclesiastical indulgences of the medieval church; but modern American indulgences. Parents are too indulgent and wasteful. They are

too easy and indulgent with their children. They spend too much for luxuries, sports, theaters, tobacco, cars, gas, confections, etc. Americans are wasteful of resources, products, money, and time. We need a Luther to preach against these indulgences until Americans hear and repent.

The gospel would teach us the supremacy of spiritual values. We need a second St. Francis to preach renunciation, until we know that "a man's life consisteth not in the multitude of the things which he possesseth." Today, as Emerson said "Things are in the saddle and ride mankind." People think the chief thing is the dollar, and they suffer depression without it. Not the dollar sign, but the sign of the cross is the sign of manhood. If we would change our objectives and seek the spiritual values, we would find them, and happiness with them. If we would put the Kingdom of God first, our material conditions would improve. There is no way so sure to rout depression.—*Christian Evangelist*.

It happened at the wedding of a friend. A small guest, aged four, was little interested in the wedding ceremony, but much interested in a goldfish in a bowl, which he watched excitedly all during the ritual. Just the moment after the minister said the binding words, "I pronounce you man and wife," the little boy cried out, "Oh, the poor fish, he can't get out."—*Congregationalist*.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

HOLY WEEK MEDITATIONS.

(Concluded from last week.)

THURSDAY—Thinking of Others.

"If Christ had thought just of himself,
Our blessed Saviour Friend.
Would not have trod the bitter path
Up to the very end;
He never would have borne the cross
Up there on Calvary,
Nor paid salvation's cruel price,
Nor died to set us free."

"I came that they may have life, and may have it abundantly." (John 10:10.)

"For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mark 10:45.)

The test of each person's Christianity comes at the point where his life touches the lives of others. If he fails to measure up in loving his neighbor as himself, something is wrong with his Christianity.

Prayer Poem—

"Others."

"Lord, help me live from day to day
In such a self-forgetful way,
That even when I kneel to pray
My prayer will be for others.

"Help me in all the work I do
To ever be sincere and true,
And know that all I do for you
Must needs be done for others.

"Let self be crucified and slain,
And buried deep, and all in vain
My efforts be to rise again,
Unless to live for others.

"And when my work on earth is done,
And my new work in heaven begun,
May I forget the crown I've won,
While thinking still of others.

"Others, Lord; yes, others:
Let this my motto be:
Help me to live for others
That I may live for thee."

—Charles D. Meigs.

FRIDAY—Bearing the Cross.

"They borrowed a bed to lay his head
When Christ the Lord came down."

* * * *

"He borrowed the bread when the crowd he fed."

* * * *

"He borrowed a room on his way to the tomb,
The Passover Lamb to eat.

They borrowed a cave for him a grave.
They borrowed a winding sheet.

But the crown that he wore, and the cross that
he bore,

Were his own—

The cross was his own."

—Author Unknown.

"And led him away to crucify him." Never before had men compelled Jesus to do anything. He accepted his crucifixion willingly, or it could not have been accomplished. He laid down his life to take it again, realizing that the joy set before him surpassed the pain.

Hymn—"Bearing His Cross."

SATURDAY—Suffering.

"If we had our choice of pains, we should always rule out our own greatest opportunities."

Do you not see how necessary a world of pain and trouble is to teach a mind and guide a soul?

"And he began to teach them that the Son of Man must suffer many things." (Mark 8:31.)

"Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?" Matt. 20:22.) "If so be that we suffer with him, that we may also be glorified with him. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward." (Romans 8:17-18.)

Hymn—"When I Survey the Wondrous Cross."

SUNDAY—Living.

"In Him was life."

have life through His name." These two verses

"The life was manifested and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested to us." (I. John 1:2.)

The Fourth Gospel opens with this statement: "In Him was life." It closes with the purpose for which it was written: "That believing, ye may have life through His name." These two verses may be regarded as the poles between which the whole thought of the Gospel revolves. The eternal need of man is for life, more abundant life. The word may carry with it widely different meanings to different men, in various periods of the world's history, but in itself it is the one comprehensive word which sums up all the thousand wants and longings of our human nature. And in Jesus Christ we have life—the supreme possession in which all desire is satisfied.

Christ's gift was nothing less than the communication of his own life to those who accepted him as Lord.

"I know not how that Joseph's tomb
Could solve death's mystery;
I only know a living Christ,
Our immortality."

—Harry W. Farrington.

NOT WHAT, BUT WHOM.

"Not what, but whom, I do believe,
That in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give—

"Not what, but whom!
For Christ is more than all the creeds,
And his full life of gentle deeds
Shall all the creeds outlive.

"Not what I do believe, but whom!
Who walks beside me in the gloom?
Who shares the burden wearisome?
Who all the dim way doth illumine,
And bids me look beyond the tomb
And larger life to live?

"Not what I do believe,
But whom!"

—John Oxenham.

Hymns—"Alleluia!" "Jesus Christ is Risen Today," "Christ Arose."

CHRISTIAN ENDEAVOR NOTES.

"THE MEANING OF EASTER."

MARCH 27, 1932.

Program.

Piano Prelude—"I Know That My Redeemer Liveth."

Call to Worship—"I Know That My Redeemer Lives and Life Eternal Brings."

Tableau—"He Is Risen."

This tableau should be arranged behind the curtain before the program begins. At the proper time the curtain should be drawn with the characters found in their proper places. This tableau may be based upon the picture by Plockhort, by the title, "He Is Risen." The music for the prelude may be used, if played softly, for the tableau. At the conclusion of the music have the curtains drawn.

Hymn—"He Arose," or "Christ the Lord Is Risen Today."

Scripture—I. Cor. 15:1-11.

Hymn—"All Hail the Power of Jesus' Name."

Talk—Use either of the following subjects: "The Problem of Life After Death," "Why I Believe in Immortality," "What the Resurrection Means to Me," or "My Idea of the Future Life."

Music—"Hallelujah Chorus," Handel. Use Victor phonograph record No. 35768 (\$1.25) for this, and a portable phonograph. The Society should stand during the playing of this record.

Benediction.

Helps On the Topic.

The following was prepared for a paper on "Immortality" for college work, by the editor. It gives a brief summary of this subject:

The question of immortality of man does not receive much consideration in our day. We are too busy living to be concerned with what is coming next. It is perhaps well that this is so, for it would do no good to speculate upon the matter as we can not learn very much about something that can not afford more definite proof one way or the other than does this question. It is a very difficult question to examine as we can really find out nothing from "the other world." At least such communications are not very common. They are, at the best, so rare that they are still questionable.

And yet, we believe that there is a life beyond; we do not think that this life is all. In fact, there must be a life beyond if there is any meaning to this life and if there is any God.

The personality of a good man is the most valuable thing of which we know. If such personalities can survive and continue to develop and to be of service, the universe is richer than if these personalities are bound to perish.

Fosdick, in his book, "The Assurance of Immortality," says: "Behold a man gives himself to disbelief in personal permanence, let him consider this result, that in such a world falsehood makes the best character and truth destroys it. No man need, therefore, stop with the vague possibility of life to come. Immortality is a hypothesis, if you will, but so is gravitation, and around them both considerations weighty and assuring gather in support. The reasonableness of the universe is pledged to the immortality of man; the beneficence of God is unthinkable without it; the verdict of the spiritual seers confirms it; and when it is put to the verifying test of life it builds the loftiest character. Death is a great adventure, but none need go unconvinced that there is an issue to it."

(Continued on page 14.)

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

JESUS RISES FROM THE DEAD.

LESSON XIII—MARCH 27, 1932.

LESSON TEXT: John 20:11-20.

GOLDEN TEXT: "But now hath Christ been raised from the dead, the first fruits of them that are asleep."—I. Cor. 15:20.

Introduction.

In last Sunday's lesson notes it was said that the cross is the crowning glory of Jesus' life. It marked the supreme climax of a life lived in devotion and sacrifice to the common welfare of the race. Jesus' enemies thought his crucifixion would end the career of a mistaken imposter. His friends felt the sting of its disgrace and thought their Messianic hopes had been misplaced. Surely, his death had marked the end of the fears of his enemies and the end of the hopes of his friends. A sense of triumph was felt by his enemies. A sense of defeat was felt by his disciples.

Sorrow and Weeping.

Crucifixion was a painful and tortuous death. As the shadow of the cross lengthened and the life of Jesus went out from his wounded body, the sorrow of Jesus' friends intensified. But they could still show their love by the rites of burial. There is devotion and beauty in the last sad rites that friends can perform in honor of their dead. With sorrow and kindly love disciples of Jesus hastily placed his body in the rock tomb of Joseph.

Then there were those long hours of loneliness in which the living miss so sorely the presence of their departed dead. How lonely for devoted friends are the recurring periods in which they were accustomed to enjoy the fellowship of a loved one.

At the Tomb Weeping.

"Mary was standing without at the tomb weeping." How intensely human are the touches that are given to the picture. Countless mortals have stood at the tomb weeping. Love that reaches beyond the chasm of death brings friends to sorrowing moods as they keenly feel the absence of those they love. A sorrowing parent sometimes stands and weeps at the tomb of a child and then feels the quickening inspiration of an innocent life that seems so near although death has severed the ties of sense and touch. Sorrowing husbands and wives have stood by the tomb of a departed companion and realized anew the spiritual vigor of a life that death seems not to have ended. Countless millions have stood as Mary stood by the tomb weeping.

The New Vision.

And then there come those moments of spiritual fellowship with the departed. The enduring qualities of a life and personality are felt long after the tomb has received the broken body of the dead. In a moral universe there are qualities of life that persist and endure beyond the span that can be experienced by a mortal body. It is the persistence of these moral values that makes immortality a felt reality in our universe.

Jesus' enemies had tried to check and end his career. But the quality of life that Jesus lived could not perish. For a while Jesus' friends gave up their hopes in him. But the quality of his life could not be obliterated from their lives. New visions dawned. The tomb was empty—the

real Jesus was there no longer. Various of the disciples felt hopes renewed, and life quickened by the visions of an ever-living Christ. The Jesus whom they had crucified seemed more alive than ever. His followers felt the inspiration of a spiritual presence. The cross became transformed from an emblem of shame to an emblem of beauty and courageous faith.

I Ascend Unto My Father.

From this time on the followers of Jesus looked no longer for the bodily presence of the historical Jesus. They felt the enduring qualities of a life that was immortal. Jesus could not be found at the tomb. He could be felt in the inner lives of personalities that had been enriched by his eternal love and faith. He had ascended to the spiritual Father. His followers then proceeded to rekindle the qualities of immortal Christian living. For nineteen centuries the Christ of human experience has been a quickening presence in the lives of people who have felt the touch of a life that has not lost its potent force for good. Easter brings us new invigoration and quickens us with the felt relation with the Eternal Father.

THE RESURRECTION.

Who made the Roman soldiers, with fear, though strong and brave,
Fall like dead men about our Holy Saviour's grave?

An Angel, with face "like lightning, and raiment white as snow,"

Who came to roll the stone away from death's chamber door,

In which the Saviour lay without heart-beat or breath.

In the cold and silent arms of unrelenting death?
When He rolled it back and threw it on the rocky ground,

Even old earth shook for miles around from its jar and sound.

And when the saintly women came to His sacred tomb,

With spices and flowers of sweetest kind and fairest bloom,

Him to adorn, and make sweet the air of death's dark room;

They, too, the Holy Angel saw, and were sore afraid.

But quickly to them, He kindly, consolingly said:
"Fear not, the Lord is not here; He has risen from the dead.

Go tell His friends to meet Him on the shore of Galilee,

On the mount near the place where once He walked upon the sea."

GEO. G. ANDERSON.

Altamahaw, N. C.

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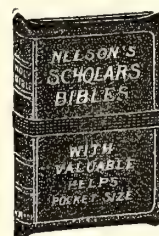
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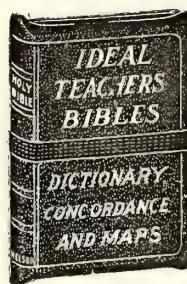
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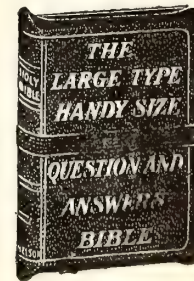
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"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MONDAY.

TRUE MIRAGE.

"Thine eyes shall see Jerusalem."—Isaiah 33: 17-24.

The other day people in Waukegan, Ill., forty miles from Chicago, saw the Loop, the famous downtown district of this great city. It was mirrored clearly in Lake Michigan by a mirage. The vision was upside down, as all mirages are, but it was clearly distinct, and seemed to lift the city over the forty miles and set it down at hand.

So it is with the New Jerusalem in a Christian's life, only that mirage is right-side up. The vision of that city of our God is alongside the experiences of everyday. Nor is it fantasy, but all is solid and substantial. Nothing in life is more real to us. Those walls of silver, those towers of golden splendor, those gates of pearl, those green pastures and still waters may be touched by our hands and pressed by our feet. We see the places prepared for us by the Lover of our souls.

Prayer—May our eyes, dear Lord, see Jerusalem every day and all day. May we so live here below that, when Thy time comes for our departure thither, we shall be immediately at home. *Amen.*

TUESDAY.

POST-OFFICE FRIENDLINESS.

"How hear we, every man in our own language wherein we were born." Acts 2:1-12.

In the post-office of Buenos Aires they make a specialty of languages. Great numbers of immigrants reach that enterprising city every year. They all soon visit the post-office, and the government has made it a point to greet them with some one speaking their native tongue. It is said that the other day, at the same time, a German, a Chinese, a Frenchman, two Poles, a Lithuanian, and three Englishmen, none of them able to speak or understand a word of Spanish, entered that friendly post-office, and all came out feeling that they had reached another homeland.

Let every Christian get the spirit of that post-office of his own life. No one should be a stranger to a Christian. He should speak the language of love, which is current in every land. He should feel the sympathy which is the universal interpreter.

Have we not, in these considerations, come to the heart of Pentecost? In Christ every one of that conglomerate multitude had found a friend. In Christianity each of them, though from a far-distant land, had reached the home of his soul.

Prayer—We are Thy friends, Lord Jesus, and so we are the friends of all Thy brothers and sisters in earth. Help us to make this world a friendly place, in Thy name. *Amen.*

WEDNESDAY.

"A time to keep silence, and a time to speak."—Ecclesiastes 3:1-8.

Good news comes from Hiram Maxim's factory in Hartford, which, since Mr. Maxim's remark-

able invention, has been making silencers for firearms. When one of these silencers is added to a pistol, the noise of its explosion is only a mild putt, heard but a few feet away. The invention is, of course, most useful in war, rendering it very difficult to locate enemy batteries; also a man may be shot, and people in full sight of the crime may hear no sound of the firing.

This fact has determined Mr. Maxim to discontinue the manufacture of silencers, but he will turn his attention to silencing airplane engines. His work will restore peace to the skies. This use of the invention is a real benefit, while the initial application of it was a curse.

How quick is the devil to utilize every means for evil, and how slow are the righteous in doing the same! Let us become more enterprising in all good. Let us apply to Christ's work every improvement devised by skill and wisdom. Let us not allow Satan to outspeed Christianity.

Prayer—Quicken our minds, Great Teacher! Make us more alert, O Holy Spirit. May our religion never become stagnant, but may every means of progress be ours. That thy will may be done and Thy kingdom come. *Amen.*

THURSDAY.

TWO BILLION.

"Jehovah . . . who giveth food to all flesh."—Psalm 136:16-26.

The statisticians declare that there are now two billion persons in the world. More than half of them are in ever-present peril of starvation. On the other hand, the rate of increase in the population of our own favored land is steadily diminishing, and we have too much to eat, while the rest are starving. We throw away enough every year to feed a population equal to our own in China or India.

Verily, "Jehovah giveth food to all flesh," the bounty of his fields is ample for the two billion; but those who have control of it are hard-hearted or so ignorant or so unenterprising—or all three—that they let the nations starve.

How soon will human beneficence come within sight of the goodness of God? And not the plentifulness of God's fields alone, but also the plentifulness of his uplifting and pardoning love?

Prayer—Grant, our Father, that Thy world may come to live the abundant life which Thy Son came to bring. And may we not wait for others, but may it begin in our charitable hearts and in our missionary souls—yea, in each one of us. *Amen.*

FRIDAY.

NEARER.

"Now is salvation: nearer to us than when we first believed."—Romans 13:8-13.

Ships' captains who watch the matter carefully find that the warm waters of the Gulf Stream are moving closer to the United States. If the Gulf Stream should shift its course close to our shore, our Atlantic seaboard would become semi-tropic and western Europe would become semi-arctic. Fortunately for Europe, the shiftings of the Gulf Stream are never likely to be permanent.

Christ and heaven have come to us in our conversation, but we may and should draw nearer to them all the time. We do not need to wait for winds to bring closer to us the Gulf Stream of God's grace. We can move our lives nearer to it; and as we do so, it will of its own motion move nearer to us.

Prayer—Nearer, my God to Thee! May we be ever reaching out for Thy blessedness. We are made for Thee, and Thou dost exist for us. Oh, may we not remain sundered! *Amen.*

SATURDAY.

WELL-FOUNDED HOMES.

"Jehovah hath been witness between thee and the wife of thy youth."—Mal. 2:13-16.

The number and nature of divorces in our country has become a national sin and shame. A wise move has been made by Dr. Bowie, the well-known rector of Grace Episcopal Church of New York City. He requires those married in his parish to sign a pledge looking to "a life-long union of mutual faithfulness and devotion, seeking 'the cultivation of those qualities of self-control, forbearance, and unselfish love which religious ideals can help to create,' and especially promising to seek membership in some church of the community where they reside.

No home is well established unless it is firmly based on religion. The love of God creates the love of man. The kingdom of God is closely allied with the kingdom of a happy home.

Divorce and the very thought of divorce will be at an end when God in Christ is the head of the household. When the husband takes Jehovah to be the witness between him and the wife of his youth, and the wife has a like relation to the husband through Jehovah, the marriage made on earth is attested also in heaven.

Prayer—In Thee, O God, we live and move and have our being. Thou art the Lord of our house, the Head of our home. May we ever dwell in Thy love, and so in the love of one another. *Amen.*

SUNDAY.

WEDGWOOD.

"Out of Zion, the perfection of beauty, God hath shined forth."—Psalm 5:1-6.

This year the world is celebrating the bicentenary of Josiah Wedgwood, the great English potter, whose classic designs and superb workmanship brought beauty to the common home. Nothing short of "the perfection of beauty" was his aim, and nothing short of that is the aim of his descendants who conduct that charming factory today.

Nothing brings peace and joy to a life so blessedly as the seeking of the best. That is the reality; all else is false and transitory. Say to every pretense, every fault, everything that falls short of perfection in word or act or thought or emotion, "That won't do for me." Put in its place the ideal and you will find your supreme happiness in flawless work.

Prayer—Lord Jesus, Thou didst bid Thy followers to be perfect. In ourselves and by our own powers we are sadly imperfect, and must always be, but we can reach our goals with Thee. May we dwell in Thee forever. *Amen.*

AMOS R. WELLS.

A great many people don't know that it is an art to be able to hold the tongue. They seem to think it an indication of ignorance when they don't talk back. It is in fact a mark of greatness. Our old St. Bernard dog canters off down the street paying attention to no one. Usually there are three or four little whiffets prancing and barking about him. He pays no heed to their growls. He knows he is master and doesn't concern himself about trifles. It is just the same with men. The higher the position the more the little fellows nag at you. The best thing is just to hold your tongue and let them nag. You have work to do and can't stop to argue with every little chap who thinks that he can set the world straight.—*Exchange.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

THE PLACE AND PERIL OF CYNICISM.

By REV. A. W. BEAVEN, D. D.

TEXT—"The fool hath said in his heart, there is no God."—Psalm 53:1.
"I will go in the strength of the Lord God."—Psalm 71:16.

These two texts bring us into tremendously differing temperatures. In the first we feel the cold chill of a cynical sneer. In the second we feel the warmth of strong faith. God is the same in both cases, but there is a vast difference in what these two speakers receive from God. One obtains nothing but his own depressing complex; but the other gets power to go calmly ahead with life's adventure.

There is a singular tendency today, however, for many to take the mood of the first text. Not only is there a vogue of atheism, but there is a vogue of cynicism, which sneers at morality and idealism, and glories in a veritable debauch of negations. One catches this note in the writings of a certain group of the intelligentsia. "Those sad young men," as a recent writer calls them, have not only flung over any faith for themselves, but it seems to make them feel tragically excited when everybody else does not eagerly follow them to the same morass of stark negation.

Listen to one leading exponent of this school of thought: "I'm so tired of all the rubbish about the higher life, and moral and intellectual progress, and living for ideals, and all the rest of it. It all leads to death. Christians and moralists and cultured aesthetes, and bright young scientists—all the poor little human frogs, just going pop, ceasing to be anything but fragments of a frog, decaying fragments at that. The whole thing is a huge, stupid, disgusting lie!"

Still others of this group of "de-bunkers," as they are known, feel called to smash all hero worship. Halo-snatchers they are, and when they get through with the living, they exhume the dead whom we admire—men like George Washington and Henry Ward Beecher. They rip their crowns off, hold them up to scorn, and then go to bed as though a good day's work had been done.

This mood of cynicism has touched youth. Careful observers of collegiate groups note frequently a blase attitude or cult of world-weariness. Some seem to feel ashamed if they are seen with an ideal on them, or disgusted if they should be discovered having an "enthusiasm" that could not be repressed. "It's all one big blah," said one 1930 model, when approached and asked to help develop some college spirit and back the team. The sophisticated and supercilious attitude toward the moral and religious concepts of the past, which is found so often among a certain type of youth, is of a piece with this same cynicism.

It probably is not difficult to understand and to account for this movement toward skeptical quizzicalness. It may easily be the swing of the pendulum away from the over-idealism of the World War. No doubt this is one of the causes. Any man, who after the war mingled with the soldiers, who had offered their lives for great ideals, had accepted thirty dollars a month and lived "in hell" in order to "do their bit," only to find on their return that some who had stayed at home had become immensely rich out of the same situation that had made the soldier immense-

ly poor, can easily see why a man came out of the khaki with a feeling of disillusionment.

"A war to end war," said many a lad as he took his life in his hand. Then he saw how the politicians jockeyed with that ideal at the peace table, and later, and later, and no wonder he feels that he must have been "easy" to have accepted it as a slogan. When any of us think how gullibly we accepted propaganda during the war, and how false we later were convinced that much of it was, it is easy to construct an explanation for a general period when it would be the style to doubt everything and to believe nothing.

Further, when so many of the men thus disillusioned came back to our cities and became the idols and heroes of our children, or returned to college and have today become the instructors of our youth and the writers of our magazines, we get at least some little idea of how that bitter experience of theirs could be passed on to others as a real philosophy of life.

It is one thing, however, to be able to explain why such a mood is here; it is another matter to decide what to do in its presence. For one thing, we can not ignore it; neither can we deny it has some validity. The attitude of doubt, if kept in balance, is of immense value. In a sense, the refusal to believe, the determination to ask why, and to find new answers, has been the basis of much scientific progress. The real peril, however, is that cynicism as an attitude may be held long enough to rob ourselves of things that we can not recover later. Youth, for instance, is naturally optimistic, hopeful, idealistic. It is a blessing that it is so. The world needs the lift of hope and the inoculation of new enthusiasms and new ideals. It must get these from youth. Age becomes sodden; it knows so many things that can not be done; it dreads to try things; it is "afraid of that which is high."

Further, if, in youth, a person takes the attitude that none of these things can be, that love is a joke, happiness a mirage, goodness a passing custom, God an ancient fable, and ideals a trick played on us by our imagination, he robs himself and locks the door against the chance that these things will ever come true for him. It is not that he proves that these things do not exist; he merely determines that he is taking an attitude that will prevent his getting them. There is joy in love, permanence in goodness, reality in God, and inspiration in the ideals of Christ; but for him these things can not enter. With his cynical attitude he has barred the door against their entry. Such a person should be pitied. It is a tragedy when he takes that which is a cause of weakness, and prides himself on it as though it were an evidence of superiority.

Cynical youth may some day awake to find that it has lost something essential and has passed the place where it can acquire it. A lady of my acquaintance desired to be slender. She had heard that one who omitted certain articles from the diet would soon lose flesh. She proceeded to leave these out. The desired reduction followed. One day, somewhat later, she found her fingernails cracking and her scalp so dry that her hair was falling out. She applied to her doctor. On hearing what she had left out of her diet, he said, "You are leaving out essential foods. If you keep that up you will not only be sylph-like, you will be a corpse." When we leave out God, ideals,

(Continued on page 15.)

COMMUNION WARE.

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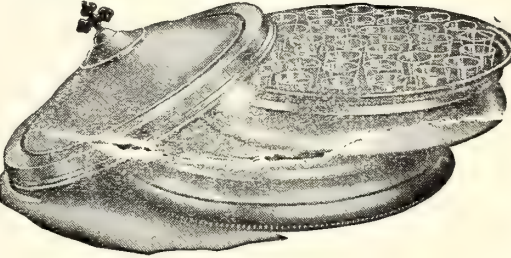


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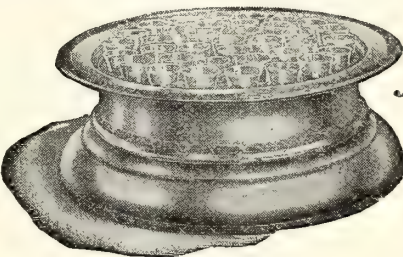
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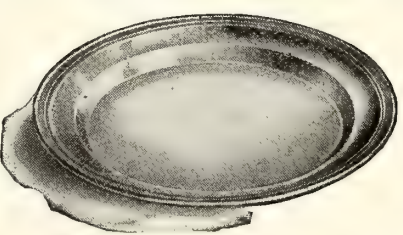
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THE CHRISTIAN SUN

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805 E. Grace Street, - - Richmond, Virginia
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Christian Orphanage

THE ORPHANAGE RECEIVES A CONTRIBUTION WHICH SUPPLIES A REAL NEED.

Some months ago, when the O'Henry Hotel, of Greensboro, N. C., changed hands, and J. M. Darden, of Suffolk, Va., became president, and T. L. Bland, of Raleigh, N. C., became vice-president and general manager (Mr. Bland is also president of the Sir Walter Hotel at Raleigh, N. C.), it was decided by the management to overhaul the O'Henry from bottom to top and make it modern and up-to-date in every way. In order to do this, it was repapered, repainted, old carpets replaced with new, old dressers, old chairs, old tables, broken or under repair, were discarded and replaced with new and up-to-date ones.

Then it was that these two big-hearted gentlemen thought that these discarded chairs, tables, dressers, old carpets (in good condition), crockery, and silverware, might be of much benefit to the Christian Orphanage, and they offered to donate it and we gladly accepted the splendid contribution and hauled four big truckloads amounting to several hundred dollars' worth of furniture to the Orphanage. The chairs and dressers have all been repaired, repainted and revarnished by Mr. Wagoner (the assistant at the Orphanage), without extra cost, and most of them will serve the Orphanage purposes as well as new ones. The crockery, glassware and silverware serves us well. This splendid contribution supplies a need that we would have been forced to supply in the near future at an outlay of several hundred dollars.

The new management retained in its employ Mr. J. S. Cator, who has personal charge of the hotel, and L. E. Bobbett and Ralph Davis as clerks. These gentlemen have been in the employ of the Hotel for a long time and know how to meet you cordially and with a smile. One can not help but be impressed on entering the O'Henry Hotel, with the courtesy shown by all employees from the time you enter until you leave. One is impressed with the general appearance of every department as to cleanliness and tidiness. The genial Mr. Cator carried us through the cold storage plants, where all vegetables, raw meats, etc., are stored; through the cooking department where the food is prepared, then into the dining room, where the food is served. He then took us on different floors and showed us the beautiful rooms newly papered, and furnished with beautiful furniture. The pretty, comfortable beds, clean as a snow bank, looked inviting and restful.

We were impressed with the cleanliness and the tidiness of every department, and the manager, with the broad smile on his face which he always carries, makes it so pleasant for you that you can not help but want to stop with him.

The O'Henry Hotel, with Mr. Darden, with his large business experience, as its president, and Mr. Bland, with his years of successful hotel experience, as its vice-president, located in the thriving city of Greensboro, N. C., will stand as one of the leading hotels of the South. We would not expect less.

The Christian Orphanage appreciates the donation.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 17, 1932.

Sunday School Monthly Offerings.

Brought forward \$ 2,761.47

North Carolina and Virginia Conference:

Durham 11.31

Eastern North Carolina Conference:

Wake Chapel	\$ 5.00	
Morrisville	2.00	
Pleasant Hill, J.	.75	7.75

Western North Carolina Conference:

Biscoe	\$ 1.25	
High Point	1.50	
Ramseur	7.00	9.75

Eastern Virginia Conference:

Dendron	\$ 3.65	
Rosemont	5.75	
Oakland	3.00	12.40

Valley Virginia Central Conference:

Linville	6.00	
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Special Offerings.

A. J. Morgan, support of children	\$ 30.00	
W. Blizzard, support of children..	6.00	36.00

Total for the week	\$ 83.21
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Grand total	\$ 2,844.68
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CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

Daily Readings.

March 21. The First Easter. John 20:1-18.
 March 22. Paul's Interpretation. 1 Cor. 15: 12-22.
 March 23. The Christian's Hope. John 14:1-4; 17:24.
 March 24. There Is No Death. John 11:23-27.
 March 25. The Easter Vision. Rev. 21:1-7.
 March 26. Our Sublime Inheritance. I. Peter 1:1-5.

Eilers Sunday School Maps.

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Holman Testaments

COMMAND
ATTENTION
AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published. In size, 2½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

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 4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges..... 1.35
 4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included..... 1.90

RED LETTER VEST POCKET TESTAMENTS
 With all the words of our Lord and Saviour printed in red.
 413RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges..... .90
 415RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included..... 1.35

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INDIA PAPER ONLY—Size 2½x4½ inches x¾ inch
 The JEWEL is the latest and most attractive Pocket Testament made.
 The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.
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 One advantage of this India paper is that the leaves do not cling together.
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Specimen of Type

ST. MATTHEW 2 The three wise men
 carrying away into Bāb'—ing interpreted is, God
 y-lonarefourteen genera- with us.
 tions; and from the carry- 24 Then Jē'seph being
 ing away into Bāb'y-lon raised from sleep did as
 unto Christ are fourteen the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges..... \$1.00
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Holman GEM Testament

POCKET
SIZE
3½x4½
inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,



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Specimen of Type.
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of Jē'sus

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RELIGIOUS BOOKS

W. A. HARPER, *Editor*.

(Any book reviewed in this Department may be had of THE CHRISTIAN SUN at the publisher's price.)

A LANTERN TO OUR CHILDREN. By Margaret K. Bigler. Morehouse Publishing House. 68 pp. \$1.50.

Mrs. Bigler is the successful mother of three children and an experienced director of religious education. She has written a very happy book of Christian nurture for the pre-school-church child, that is, from the first four years of life. In addition to this book, there is a Leader's Record Book (50c) and Parents' Leaflets and Cards (to be sent or taken each month for the first four years, total cost 90c). A binder is supplied for the material for \$1.10. The whole, including this book, can be had for \$3.50, and is certainly worth it. Religion is the most priceless quality of child life, and here is a book indispensable to the Leader of the Cradle Roll Department of the Church School, and to the anxious and consecrated mother.

THE ROAD AHEAD. By Harry W. Laidler. Thomas Y. Crowell Co. 86 pp. \$1.00.

This book is written for late grammar grade and early high school boys and girls, and is a primer in socialism for them. It is not an argument, but an exposition of the history of industry from chattel slavery through feudalism to capitalism, and revealing socialism as the next step in industrial democracy. A socialist is defined as "a person who thinks first, last and all the time about the welfare of society as a whole rather than of a few persons in society." The poise and evident sincerity of the writer makes it a very attractive, not to say insinuating, book. It is real propaganda, and will be hard to combat.

The chief interest of Christian Church people in the book is perhaps the fact that Miss Mabel Pugh, formerly of Morrisette, N. C., now of New York City, is the artist who has embellished the book with many fine illustrations.

WHAT IS BOYS' WORK? By Walter L. Stone. Association Press. 196 pp. \$2.00.

Professor Stone is director of Boys' Work Courses in the Y. M. C. A. Graduate School, Nashville, Tenn., and has had a rich and varied experience in his work. For 35 years this Christian vocation has been struggling for recognition professionally. This book is an authoritative statement of its principles, objectives, and procedures. As such, it fills a large and necessary need.

Professor Stone defines boys' work as "character education through leisure-time recreational and social activities," and says it "becomes religious education in all activities and relationships of daily living which develop the best in boys." The first consideration is the boys and their needs, the next the fundamental institutions such as the home, the church, the school and their programs for serving these needs, and third, how can the boys' work specialist assist. He makes an earnest plea for correlation of programs in religious education and for such programizing of boys' work as will overlook none and result in an integrated personality for all.

True yoke-fellows are the quitter and the non-beginner.

THE SUN'S PULPIT.

(Continued from page 13.)

and the great hopes of life here and hereafter, we are omitting essential articles of diet for the human personality, and the result will be disastrous.

This final word to youth: Permanent cynicism is not worthy of youth. It is not natural, it is affliction. It is not scientific, it is too partial. It is not sensible, it robs one of too much. It is not wise, for it limits our chance. The world does not need more cynics, we have enough of them; the market is glutted. Cynics are not the ones to whom the world looks for leadership.

Negatives do not inspire. Destroyers do not enthuse others for long.

Doubt looks toward the thing we do not want; faith looks toward the thing we do want. If we are going to major on either, let us major on faith.

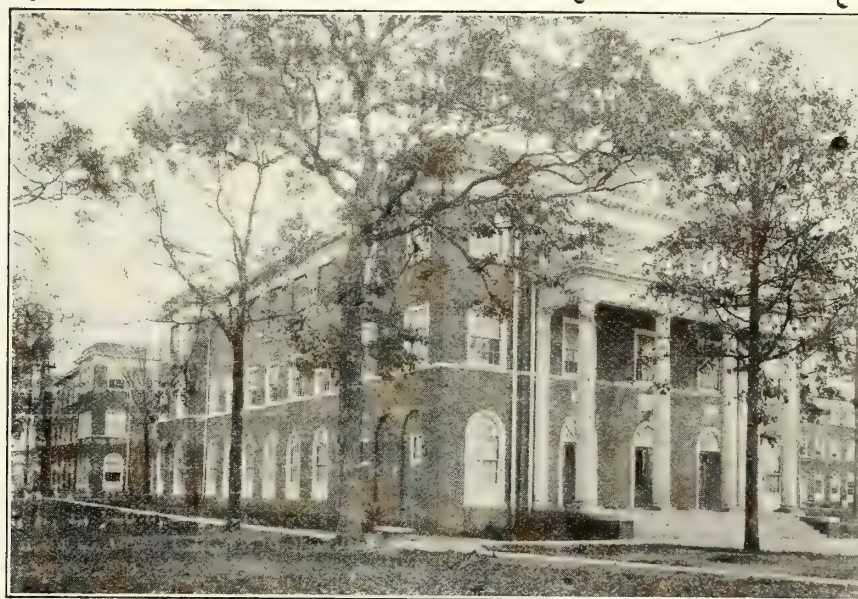
There is a God, He has helped millions; there is a Christ, He has blessed people through sixty generations. We do not need to find the experience which sustained the man who said: "I will go in the strength of the Lord God," but we can find it if we will; and let us pray God that we let nothing prevent the faith which opens the doors to that comradeship.—*Christian Advocate*.

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THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

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Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

OBITUARIES.

ANDERSON.

It was with heartfelt sorrow and deep regret that we learned of the sudden decease of our brother, Arthur S. Anderson, of Winchester, Va.

We, his co-deacons, wish to place on record this expression of our sincere sympathy with the wife and daughter of our late brother in the irreparable loss which they have sustained. Brother Anderson united with our church on February 4, 1912, and was elected a deacon on August 2, 1916.

In the capacity of deacon, he had always been conscientious and faithful in the discharge of his various duties, and regular in his attendance at the services of the church. A quiet, unassuming and kindly Christian man, he was liked and respected by all with whom he came in contact.

We desire this expression of our sorrow be spread upon the minutes, and that

a copy be sent to the bereaved family of our late lamented brother, and that a copy be sent to "The Christian Sun."

E. W. CATHER,
ROY A. LARRICK,
JOHN A. SPAID,
H. W. SEABRIGHT,
T. W. MATHEWS,
Deacons.

HARGROVES.

Whereas, our loving Heavenly Father has called home to reward our friend, neighbor and fellow church member, Mrs. Martha Driver Hargroves; therefore, be it resolved:

First: That the members of Berea Church submit our will to the will of Him who loves us and causeth all things to work together for good to those who love Him.

Second: That we express our sympathy to the members of her family in their bereavement and may God bless and comfort them.

Third: That we send a copy of these resolutions to be published in "The Christian Sun," a copy sent to the family and a copy put on the church records.

MRS. J. W. BRINKLEY,
MRS. E. L. EVERETT,
MRS. H. P. HARRELL,
MRS. E. L. BOWDEN,
MRS. A. S. HARGROVES,
Committee.

CROMER.

Mrs. Ellen Rolston Cromer was born October 18, 1835, and lived to the ripe old age of 96 years, 3 months, and 6 days departing this life January 24, 1932. Sister Cromer was blessed with good health practically all her life, coming to her death as a result of a fall

which fractured her hip. She was a home, by the writer, assisted by Rev. O. D. Lambert, of the Methodist Church. Church, although her distance from the church made it impractical for her to get there often. She was the mother of 13 children, all living. There are 54 grandchildren, 86 great-grandchildren, and one great-great-grandchild. Funeral services were conducted January 27th, 1932, at Ottobine U. B. Church, near her

A. W. ANDES.

666

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666 Liquid or Tablets used internally and 666 Salve externally, make a complete and effective treatment for Colds.

Most Speedy Remedies Known.

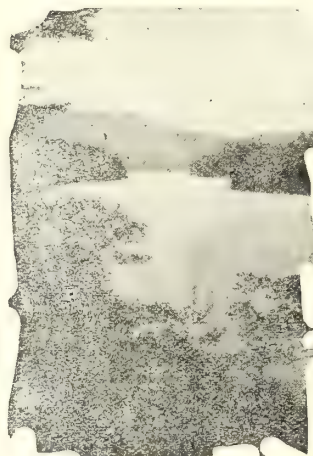
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Size, 8 x 5 1/2 inches.

Specimen of Type.
"From that time Jē to preach, and to say, 'I the kingdom of heaven'"

Containing New Copyrighted Helps by most reliable Authorities. A Treasury of Biblical Information, Practical Comparative Concordance, Oriental Light on the Bible, Four Thousand Questions and Answers, New Colored Maps.

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THE CHRISTIAN SUN

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VOLUME LXXXIV.

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NUMBER 12.

College Library

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

"Shall We Be Christians?"—

The general theme for the annual convention of Northern Baptists to be held in San Francisco, July 12th to 17th, will be the question, not "Shall We be Christians?" but "Shall We be Baptists?" The forum feature, because of its success at the Kansas City convention and the number of requests that have come for its continuance, will be given prominence this year, with discussions of the following questions: "Shall We be Christians in Our Industrial Order?" "In Our Home Life?" "In the Family of Nations?" Rev. Geo. W. Truitt will conduct noon-hour devotional services. The keynote address will be delivered by Rev. W. Quay Roselle, of Malden, Mass.

Founder of Anti-Saloon League Dies.—

Rev. Henry M. Tenney, one of the founders of the Anti-Saloon League, and for 25 years trustee of Oberlin College, died at his home in Webster Grove, Mo., February 23rd, at the age of 90 years. Dr. Tenney served for 25 years as pastor of the First Congregational Church, at Cleveland, and the Second Church, Oberlin. After his retirement from the Oberlin pulpit he was dean of the Schauffler Missionary Training School at Cleveland. It was during his pastorate at Oberlin that Dr. Tenney decided to organize a movement to remove the influence of the saloon from the students at the college, and this was the beginning of the Anti-Saloon League.

Book Plan for Pastors.—

Two years ago a coterie of business men presented their pastor with a check for \$100 for the purchase of books for his own library at Christmas time. This year they turned over their gift for the third time. Meanwhile the project has called forth inquiries and other groups have taken up the plan. Recently the group in Banning, Cal., headed by Dr. A. L. Bramcamp, sent out 40,000 letters to communities all over the United States explaining this plan for the promotion of stimulating reading among the pastors. These orange growers of the West, who believe in the fertilization of their groves call these books "brain fertilizers." Try it with your pastor and see if the sermons are not better.

Student Volunteer Pioneer Gone.—

Dr. Fennell P. Turner, for 22 years—1897-1919—General Secretary of the Student Volunteer Movement for Foreign Missions, died in Santa Cruz, Cal., February 7th, at the age of 64. He was the son of a Methodist minister, educated at Vanderbilt and entered the Y. M. C. A. work. During his service with the Student Volunteers, he was a key-man in many of the conventions of the period. Since the expira-

tion of his services with the Volunteers, he has given several years to the Sunday School board of his denomination, and has recently been attached to the Institute of Social and Religious Research. The loss of such men in any church is a distinct loss to the entire church of all denominations.

A New Amendment.—

A new constitutional amendment is to be put before the States for ratification, the first since 1924. The Norris proposal to abolish the so-called "lame-duck" sessions of Congress was adopted by the Senate on March 2nd, and was immediately dispatched to the State Department for submission to the States. It must be ratified by 36 States within seven years. Its chief provisions are the elimination of the short session of Congress, extending from the first Monday in December until March 4th, and the establishment of sessions of indeterminate length to begin each January 3rd. Terms of the President and Vice-President, according to the new proposal, would begin on January 20th, instead of March 4th.

Christian Church Destroyed.—

The building of University Place Christian Church, Champaign, Ill., with all its equipment, was destroyed by fire early Sunday morning, March 6th. The minister announces that the congregation is already planning for a new building. In the meantime at a great gathering of the congregation it was voted to proceed with self-denial plans already under way for the March Missionary offerings. This is a great loss to the Christian or Disciples Church, but the self-denial missionary spirit manifested is commendable to all Christian churches during this, our missionary period. The churches of our faith should concentrate on raising missionary money to meet the demands of the mission field.

E. Stanley Jones.—

It has been the custom of Rev. E. Stanley Jones of the Methodist Episcopal Church to return to America to attend the general conference, but he will not do so this year. Rev. R. E. Diffendorfer, Corresponding Secretary of the Board of Foreign Missions, has recently received this word by cable from Dr. Jones: "After prayerful consideration I have decided not to return to America until January, 1933. Coming now would mean two years absence from the East. I cannot bear to leave when all life-moulds are breaking, when the East was never so confused, but never so eager, to receive what Christ offers." This note by cable indicates the need for missionary work at this critical time, and all our people should rally heartily, loyally and liberally to the missionary call at this time. Pastors should present the missionary call to all their churches, commit-

tees should plan to place an envelope in the hands of every member of the church for a missionary offering and encourage all to help. Shall it be done and will all help to meet this critical need?

Sherwood Eddy Seminar—

During the coming summer, for the twelfth consecutive year, a group of educators, ministers and editors will sail for Europe and make a first-hand study of the situation there under the leadership of Sherwood Eddy. This group will meet intimately outstanding political leaders, economic, educational and religious authorities, in London, Berlin, Moscow, Vienna, Geneva, Paris, and other centers. The program for London is being arranged by Lord Astor and others. After the Berlin visit, the party will divide, one group visiting Prague, Vienna and Italy, the other Russia. The groups will reunite for a week in Geneva, then go to Paris for several days. Throughout the summer, lectures are to be delivered followed by discussion periods. It is estimated that the total cost of the tour will be from \$700 to \$900. The party will sail from New York June 22nd, and will return September 2nd. This will be an opportunity for students of European conditions to have great advantages by accompanying the group or reading the report when it is completed.

The College and the Church.—

The college and the church are so closely connected in interests, life, service and mutual dependence that the very existence of the one depends on the other. The college cannot hope to continue its life and service without the loyal, liberal, devoted support of the church—the entire church—if we would have the best college possible. The church is equally dependent on the college for its leaders in pulpit and pew. Without this trained leadership, we shall not only not keep our present strength and conserve our present standard of service, but we shall soon be on the decline. There are some of our people, however much it is regretted, who think that the church is too small, even though it increased by over a million members through our union with the Congregationalists, to receive their loyal support. Some of our people think the college is not sufficient to receive their undivided patronage but patronize other schools and colleges that are no better than we have and could have by the united support and patronage of our own. Shall we show our loyalty, our faith, our devotion, our duty to our own this fall by sending every pupil possible from Christian homes to Elon College? Our service should not be confined to our own homes but we should use our best efforts to put the college authorities in touch with every possible college prospect for Elon.

NOTES-PERSONALS

A happy and glorious Easter to each and every CHRISTIAN SUN reader. The event of the resurrection should bring gladness and new hope to every Christian heart.

Quite a number of Elon's alumni gathered at Elon for a luncheon and council in the dining hall of the College, Saturday, March 19th. Pres. L. E. Smith presided, and much enthusiasm for the College was manifest.

E. M. Carter, of Youngsville, N. C., writes: "The interest in my churches is somewhat better than it was a year ago. The attendance is some better, and we are hoping to get more done this year than last."

The churches, through their secretaries, and letters to pastors and secretaries, have envelopes for the annual offering for missions. Surely, on the glad occasion of Easter all will want to make some offering to the name and glory of their risen Lord.

Our government has decided to give five million bushels of wheat, held by the Farm Board, to the unemployed. The Red Cross is to manage the distribution of the bread which the wheat is to make. The Farm Board holds forty million bushels of wheat purchased in an attempt to boost or uphold the price of wheat. Not a few feel that the whole forty million bushels might be given away without serious hurt. So in a time of peace, with no famine in the land, or flood or calamity from natural causes, we witness the fact of our government giving bread to the hungry. And we are told that the need, the hunger, the unemployment of our country is almost negligible as compared to that of many countries of Europe and Asia.

The Philathea Class, First Church, Greensboro, N. C., W. B. Truitt, teacher, has demonstrated what a class can do when it decides what it wants and then keeps continually at it, until it reaches the goal. This class of fine young women decided to give a pipe-organ to the church. On Sunday, March 13th, this organ was formally presented and dedicated, being paid for in full in the sum of \$3,665.57, all payments being promptly met and no extension of time asked even during this period of depression and moratorium. Mr. Truitt, in formally presenting the organ, showed that the accumulation of this money by the class had not hurt any department of the church financially nor decreased the revenue going to any other source. It is an achievement in which the Sunday School class may indulge a pardonable pride.

According to the 1932 Christian Annual, carrying the statistics of the churches of our Southern Convention, there were in the churches in 1930, 31,801 members; in 1931, 31,893 members. A gain of 92 members for the conference year, 1931. There were twelve churches not reporting to the various Conferences. Allowing fifty members for each of these twelve churches, or a total of 600, the churches in the Conferences, composing the Convention, have now a total membership of 32,493. The gain in 1931 was meager, indeed. To think that it took the effort, the giving, the worship, the service of 31,801 Christians to gain 92 above losses for a year, isn't very inspiring. This Christian Church of ours needs the spirit of evangelism if souls are to be won

to Christ, and people born into the Kingdom. Church membership increases through evangelistic effort, and if ever the spirit of evangelism was needed in the churches and in the world, surely that need is felt now.

Rev. R. A. Whitten, pastor, is rejoicing in the good and glorious evangelistic campaign growing out of a meeting begun in the Henderson Christian Church on February 24th. The meeting continued with Bro. Whitten and his church from February 24th to March 5th, and then the campaign was taken up by other churches in the city, being followed by a very largely attended meeting in the First Baptist Church, at which Bro. Whitten preached and led some of the services, and then later in the Methodist Episcopal Church, until, according to the Henderson papers, interest in the meetings has become city-wide and the entire city has been greatly blessed and benefited through the agency of these meetings. Evangelistic movement goes on with hundreds of personal re-consecrations to the service of the Lord and additions to the membership of the Christian Church and the other churches of the city. The Henderson papers speak in highest praise of Bro. Whitten, the part he was permitted to take in the meetings and the work growing out of the same. Elsewhere we print an interesting letter from Bro. Whitten about the meetings that have meant so much to his own church membership and to the other churches.

Rev. David R. Shepherd, member of Bethlehem Church, Alamance County, N. C., and a graduate of Elon College and recently and for some time in the School of Religion, Vanderbilt University, Nashville, Tenn., becomes pastor of United Congregational-Christian Church, Rose Hill, Columbus, Ga. A recent issue of the *Ledger-Inquirer* of Columbus gives an account of the merging of the North Highland and Rose Hill Christian Churches of Columbus under the name of the "United Congregational-Christian Churches." Rev. J. R. Prince, who was pastor of the North Highland Church, with "generous spirit," says the Columbus paper, "resigned and moved that the Rev. David D. Shepherd, of Nashville, Tenn., be elected pastor of the two churches now united, and he was unanimously chosen." The Columbus paper further says: "Mr. Shepherd graduated from Elon College, N. C., the largest college of the Christian Church in the South, where he was champion debater, with the degree of Bachelor of Arts. He is now graduating from the School of Religion, of Nashville, Tenn., with the degree of Bachelor of Divinity."

Quoting further from the Columbus paper: "As soon as the two Christian Churches are fully organized, Supt. Sweet expects to bring into the united groups members of the former Congregational Churches of Columbus, a number of whom are expecting to have an equal and fraternal part in the formation of the union of congregations and denominations."

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CHAS. D. JOHNSTON,
Circulation Manager.

BURLINGTON INVITES THE CONVENTION.

The Burlington Christian Church, Dr. G. O. Lankford, pastor, has extended a cordial invitation to the Southern Christian Convention (now the Convention of the Southeast), to hold its next regular biennial session at that place. The invitation, we are advised, has been accepted and the program is in preparation and will likely be printed in next week's CHRISTIAN SUN. The session begins Tuesday, April 26, afternoon session, and continues through the evening session, Friday, April 29th, there being one session on Tuesday, the 26th, three sessions on each of the three following days—Wednesday, Thursday and Friday, April 27th, 28th, and 29th, respectively.

Count on our Burlington Church to do the generous and loyal act always, which means also that the next session of the Convention will be happily entertained. Dr. L. E. Smith, president of the Convention, will give particulars and the program next week. J. O. A.

HENDERSON CHURCH REVIVAL.

Dear Bro. Atkinson:

Beg to report the following for SUN readers regarding our work at the Henderson Church.

We began our work as pastor here November 15, 1931. We found one of the most loyal congregations we have ever served. Our work has been pleasant and the people have a mind to work. On February 24th, we began a revival which continued until March 5th. During the entire series we had splendid congregations. The Lord blessed both preacher and people and the interest increased to the point that the pastors of the other churches in Henderson desired the meeting to continue. Upon the advice of all pastors this was done. We went to the First Baptist Church, the largest in the city, and held service each evening until Friday night of this week. At each service evangelism was stressed, and many people at every service came forward to rededicate their lives to the Master's cause. For all God has done for us we desire to praise him and try to serve him better. A goodly number of converts resulted from the meeting. Our church has been revived with added power. Since we came to the church here as pastor we have received sixteen members. We rejoice to have these new workers lined up with us for the cause of Christ.

The meeting is to be continued at the First Methodist Episcopal Church for the next two weeks. Pray for us.

The various organizations of the church are active at present. The church has been equipped recently with a beautiful lighting system which was badly needed. Doors and bulletin board have been painted, fencing around the parsonage lot and other things done in spite of the depression. There is no depression of spirit if we let God into our hearts.

R. A. WHITTEN.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

NORTH MIAMI, FLORIDA. Rev. O. H. Denney, pastor, received seven into church membership on March 6th, making twenty-one received since December 27th. Eight of these were women and thirteen men and boys. The pastor writes that more are to be received on Easter Sunday. This is an enviable record.

DR. LUTHER STIMSON, formerly a missionary of the American Board in the South Sea Island and now retired from missionary work on account of ill health, and also more recently professor at Atlanta Theological Seminary, is now living near Cocoonut Grove, and is identified with Plymouth Church, where he is now conducting a Bible class which is proving very interesting and popular.

COCOANUT GROVE, FLORIDA. Rev. J. D. Kuykendall, D. D., pastor of the Plymouth Church, has had experience with printing in his earlier days and his hobby now is a well-equipped printing press. He has prepared and is printing a fine pamphlet about this unique and beautiful church. The pamphlet is well illustrated and when finished will be for sale by the Woman's Society of the church.

MACEDONIA PARISH, organized a year ago, united in a big group of brotherly workers, have unanimously and with enthusiasm called Mr. Theodore Leverett to continue as pastor another year. He is doing a fine piece of work, and North Georgia appreciates this full-time pastor, who devotes all his strength to the ministry. It is that kind of service which builds the Kingdom in large communities.

SOUTHERN PINES, NORTH CAROLINA. The sympathy of all is extended to Dr. and Mrs. Elmer Willis Serl in the loss of their son, an only child, who died in February in California, where he has been for much of the past two years in hopes of the recovery of his health. The comradeship between the young man and his parents was of such a nature as to make the sorrow very hard to bear. The interment was in Wisconsin. Dr. and Mrs. Serl have recently returned to Southern Pines, where he has been for thirteen years pastor of the Church of Wide Fellowship.

SANFORD, FLORIDA. Rev. J. Bernard Root, pastor. As the members of the congregation came from the church service Sunday noon, March 13th, flames were seen coming from the parish house next door. The fire was extinguished but quite a bit of damage was done. The pastor writes that at 3:00 o'clock they had two estimates on the cost of repairs and at 4:00 o'clock a meeting of the Board of Deacons was held and a full report to the insurance company was prepared. Monday night the Board of Trustees met and orders were given to a contractor to repair the building and have it ready for classes the following Sunday. That is prompt and business-like. The pastor also writes that recently a social for the young folks was held and after playing for a while, the young people "started a religious discussion, with Spinoza as a background. Can you imagine such a wild time as that among a group of lively boys and girls? I didn't start it. I just helped keep the ball rolling."

LA GRANGE, GEORGIA. Rev. J. H. Dollar, minister, is reaching many new people and strengthening the Christian forces of the city in a most heartening way. Since Mr. Dollar came

to this United Church last November, an average of six new members have been received each month. They are quietly carrying out an Easter movement which will bring in many more, it is believed. And with this, the church is bending every effort to take care of a debt which has been running for a number of years. The prospect of doing this is very bright. These busy people are also rearranging the interior of the church building, bringing the pulpit forward, draping heavy curtains across the large platform back of the pulpit chairs and in other ways creating a more worshipful atmosphere in the large auditorium. They are also in a present campaign to secure new hymn books, which are badly needed. The people are very happy that the union was so splendidly effected last summer and that Mr. Dollar was the chosen man of God to lead them in their Christian program.

THE FREDONIA PARISH, Lawrence L. Stanley, minister, is worthy of mention in this page for two outstanding features at least: First, the upstanding spiritual life manifest in each of the four churches—Fredonia; Bethany at the Rock; Meansville, and Woodbury, Jones Chapel. Never within recent years, it is modestly and honestly reported, has the work of these churches on the spiritual side been higher. They take their religious duties seriously. They plan to raise their missionary apportionment and they are not waiting till next fall to work at it. It is true today as it was in other days, "If you feel your faith slipping, church members growing cold, take up a missionary collection." It works. And in the second place, these churches have organized their women. This means power to any church. Men may not always get away from work-a-day duties for many organizations and regular meetings, but women can and blessed is that church which organizes its women.

WEST TAMPA, FLORIDA. New interest is being shown in the prayer meetings of the Young People's Christian Endeavor Society since the revival meetings which were conducted by the evangelist, Rev. E. H. Lantz. In line with a suggestion from him that special Bible courses be taken up by the young people, Bible texts on special subjects on fundamental doctrines like salvation and soul winning are placed together on sheets of paper with a hektograph and copies are distributed among the young people in advance of meetings. The texts are committed to memory. In the prayer meeting, after the regular service, sides are chosen and a contest is held. Each side is credited with points according to the number of texts repeated by its members as the opportunity is given in order from one side to the other, mistakes on one side being corrected by the other. The King James version is used and an error in one word loses a point in the friendly contest. There were over forty in the last prayer meeting and the contest at the close aroused keen interest. Fourteen new members were welcomed into the church during the revival meetings while Bro. Lantz was laboring here.

UNITED CHRISTIAN-CONGREGATIONAL CHURCH is the way they write it now in Columbus, Ga. Under the fine, vigorous, kindly and Christian leadership of Rev. J. D. Dollar, chairman of the Executive Committee of the Georgia-Alabama Conference, splendidly aided by Mr. J. R. Prince, pastor of North Highland Church, and with such suggestions as the pastor-

at-large could give, North Highland and Rose Hill voted to, and did, unite into one body during the days of last week, culminating in a united service in Rose Hill building, Sunday, March 13th. Mr. Dollar and his committee deserves great credit for sensing the situation and then by courage and faith and Christian work, leading these people to see the great advantage of union. Friday night, March 11th, was the time when the great decision was really made. It was then the vote was taken, at a joint session of the two churches. The next day a joint committee worked out articles of association and by-laws which were adopted the following day and officers elected. The new pastor called is Mr. David W. Shepherd, just about to graduate from Vanderbilt School of Religion, with the degree of B. D., he having taken the B. A. degree from Elon College before. The outlook is very promising especially as this new church will group with the United Church across the river in Phenix City, which also has called Mr. Shepherd. He will begin his pastorate April 1st.

LICENSED PREACHERS.

Licensed preachers are asking about the course of study adopted by the Georgia Conference last year and which is a part of the working plans of each of the Associations under their reorganization programs. Prof. Percy, Piedmont College, Demorest, Ga., can give full information. In a word each man licensed is granted the right to preach for one year. He is not supposed to be licensed until he is actually in charge of a church. He is then expected to pursue the course of study provided for the first year. At the close of the year or whenever he thinks he is prepared for it, he will take an examination under the direction of the State Committee. If he gives satisfactory proof that he is prepared to go on, he is recommended for licensure by the committee, and will take the second year's work. When he has thus completed the three years of study, he may be ordained in the proper way, some church calling a council for examination, etc., just as their fathers have done before them. The tendency of this course is to raise the standard of the ministry and to provide men as pastors who have given serious study to prepare themselves for the important work of the ministry. It also looks to a man giving his full time to the ministry, for it has been proven time and time again that a church which is a mere preaching point seldom, if ever, succeeds in the course of years in coming to a large service to the community. What is greatly needed in so many churches is not so much one sermon a month, but regular and persistent pastoral leadership all of the time. Not even good preaching can do the job. It takes all the time of a devoted, well-prepared man in the ministry who can give all his time to the church or churches which he serves. And if it must be "churches," let them be as few as possible.

RICH KAOLIN BEDS FOUND.

Kaolin is a pure white clay used in the manufacture of porcelain and china. The name, incidentally, is derived from the Chinese Kau-ling, the name of the hills where it is extensively mined in China. But this important substance is also mined in England, France, Bohemia, South Africa and the United States. In this country, North Carolina has long been one of the largest producers of the clay. Now new deposits have been discovered there, some of the beds said to be as much as 100 feet deep. Besides being used to make china and porcelain, kaolin finds its way into many grades of paper as a filler or coating and is sometimes used in finishing calico.—*Exchange*.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EASTER.

It is not the date but the fact of Easter that is fixed and is important, in the mind and heart of the Christian world. The date of observing the resurrection of our Lord is questionable and varies. The fact of his resurrection and its supreme importance in the world cannot be denied. Our whole Christian system is built on that fundamental fact. Paul said as much: "If Christ be not risen, then is our preaching vain, and your faith is also vain." (I. Cor. 15:14.) The power of preaching and the strength and validity of our faith hinge upon the reality and the fact of the resurrection of our Lord. Paul in fact leads us not only to a faithless but to a sinful condition if the resurrection of our Lord be untrue: "If Christ be not raised, your faith is vain; ye are yet in your sins." (I. Cor. 15:17.)

So with song, praise, prayer, worship in our churches this year on Sunday, March 27th, we will celebrate the annual Easter event. A glorious event, indeed. The most glorious and glad-some of all the events in the annals of time. Springtime has come, little buds and blossoms are lifting their smiling faces from limb and stem and earth, where they have slept through the cold winter days and nights. They greet us with their gladness and sing to us of their own resurrection. The birds are again singing their songs of glee and gladness, for the springtime has filled them with a new hope and a new life. Nesting time and a new day has dawned for bird and beast and flower, and the earth rejoices in its own resurrection. There are those who claim we celebrate the resurrection of Christ every Sunday, because we observe the first day of the week as a

sacred and holy day, instead of the seventh. There are those who say there is no biblical authority for keeping Easter and that the custom came to us from heathen tribes. All these claims are beside the issue, because they speak of dates and seasons and not of the fact. It is the fact of the resurrection of our Lord that brings to every Christian a brighter hope, a stronger faith, a more glorious outlook on life and on death, and on all events to come, for he himself, who was the first fruits of the resurrection, declared: "I am the resurrection and the life; he that believeth on me though he were dead, yet shall he live."

J. O. A.

JONAH AND SOME OF US.

One of the strange things, in the mind of this writer at least, is, that there are preachers and devout laymen who have their doubts, and sometimes their quibbles, about the Book of Jonah. It is spoken of as an ancient story, possibly an allegory or a myth. Strange, indeed! The fact is that this Book is as modern and as unmistakable as if it were written last week or last year. We wish we could be as certain of all things we read as we are of the Book of Jonah. It fits into human experience, the history of man, the life of the Church, the history and experience of the Jews and to our individual experiences as few books of the Bible. The book is simply filled with the life and the mind and the hand of God as few other books in the Bible. In fact we doubt if the word, "Lord," "Jehovah," "God," is used as often in any other book of the Bible, in the same space, as it is found in the Book of Jonah. There are only forty-eight verses in the four brief chapters of Jonah, and yet the name of the "Lord" appears thirty-six times in those forty-eight verses. In only one-fourth of the verses of the four chapters is the actual name of the "Lord" left out, but in that one-fourth, as well as in the other three-fourths of the verses in which his name is mentioned, his hand is in evidence, his spirit is operative, his voice is speaking, his power is manifest. About the only reason we can see for any preacher or layman side-stepping the Book of Jonah is that he doesn't care to come face to face with facts surcharged with the spirit and the power of God, facts freighted with the Word, the life, the active will of God. Jonah and all the human characters are merely secondary. The one supreme personality in the Book of Jonah is the Lord God. It was his word that came to Jonah. It's from his presence that Jonah would flee. It's the Lord that sent out the great wind. It's the Lord God upon whom even the foreign mariners called, and to the Lord God the mariners cried in their distress begging that the Lord God would not lay innocent blood upon them. It's the Lord whom these mariners feared. It's the Lord who had prepared a great fish. It's the Lord, his God, whom Jonah praises from the belly of the fish. It's the Lord whom Jonah remembers when he is swallowed up, and, even while in the deep, Jonah, like many another poor soul in distress, cried out: "Thou hast brought my life from corruption, O Lord my God." And while yet in the depth of his distress, Jonah declared that which the Lord had commanded him to declare to Nineveh, and in the day of his prosperity: "Salvation is of the Lord."

Would it not help some of us now if we could lay aside our quibbling, our doubts, and proclaim from our pulpits and from our daily life in these times of depression and distress that which Jonah cried out in the belly of the fish: "Salvation is of the Lord?"

It was the Lord who spoke unto the fish and it was the Word of the Lord who came unto

Jonah the second time. It's God, the God of whom Jonah preached that the people of Nineveh believed and in whose name they proclaimed a fast. It was God who saw the works of penitence and sorrow of the Ninevites and forgave them of their sins and saved their great city. It was the Lord who spoke to Jonah; the Lord God who prepared a gourd. It was God who prepared a worm and the vehement east wind and it was God who said to Jonah, "Dost thou well to be angry." It was the Lord who told Jonah that it was he who had pity on the gourd. It's the Lord who spared Nineveh, that great city with its 600,000 persons who were innocent, to say nothing of the other hundreds of thousands who had repented. We challenge a student of theology, a reader of the Bible, to find a book in the Bible in which the reader is drawn more often and more forcibly face to face, not with the spirit of man, but with the spirit of God; not with the sayings of man but with the sayings of God; and last, but not least, not with the will of man, but with the will of God. God's will had its way with Jonah in spite of his protest and hard-heartedness. And God is having his way with many of us today in spite of our protest. We protest that we need our money for our own personal welfare; that we need our dimes and dollars for our local demands; that if we do our duty at home and do the work about us it will take all that we have and can spare. And yet through these times God will have his will with some, and some will yield, and some will lay their offerings on the altar of God as Jonah laid his life there finally, and their offerings will be used for the same purpose that Jonah's was, viz.: To carry the message of "Salvation is of the Lord."

First of all, then, the Book of Jonah reveals the will and the way and the work of God as few books in the Bible reveal these things, and secondly, there is no book of the Old or New Testaments more thoroughly missionary, even foreign missionary, in its direct teachings, than the Book of Jonah, and certainly no book is more alive with the presence, power and personality of God.

This writer heard one of the leading Bible scholars of the world say last summer that there were not any old stories and old events and old incidents in the Old Testament. They were all new and fresh; as new and as fresh as the life we live and the experience we have and the day that God creates for us. The only reason we think they are old is because we look at the husk of them instead of the heart of them—think of the frame instead of the picture, and dwell upon the world and the flesh of them rather than the heaven and the spirit of them.

J. O. A.

WAR OR WORSHIP.

Mankind prefers war and death rather than worship and life. That is certainly true if the price paid is to be the index. Mankind spends more in one generation for war than he spends in a millenium for worship. If the money spent in the great World War could have been spent for churches and school-houses it would have built a church and a school-house each costing \$25,000, for every five hundred inhabitants on earth. The Prince of Peace declared "That they who take the sword, shall perish by the sword," and though the experiences of centuries have proven the truthfulness of that statement, mankind will not believe in and keeps on taking up the sword.

We carry on the work of peace and the good news of the gospel by the pittance derived from voluntary gifts through self-denial. We carry on war and the science of killing our fellowmen by the appropriation of millions and billions out of taxes of the people. If the nations, the so-

called Christian nations of Europe and America, would spend one-half as much for the propagation of peace through proclaiming the life and the teachings of the Prince of Peace as they will spend on war the next decade every man, woman and child on earth would have access to the gospel and the privilege of learning of him who said, "I came that ye might have life and have it more abundantly."

President Hoover, in a radio broadcast recently, called attention to the fact that the standing and reserve armies of the world, prepared or in preparation for war, are far beyond what they were when the war broke out in 1914. David Lloyd George, one of England's foremost statesmen, recently declared that "we are moving rapidly on toward the next war. Armaments are more powerful than ever, more men are trained in armies, and the machinery of war is far more destructive than we should have thought possible in the early days of the World War. We are spending more money on preparations for war, far more money in this and in every other country in the world than in 1914. The twentieth century has seen the greatest war that has ever been, and still the world goes on preparing for greater destruction than before." War will never cease until the spirit of our Lord, the power of the Prince of Peace shall have conquered the war spirit and taught man the love of worship rather than the love of war; taught man to care for and not to hate his brother. Thousands, yea millions of Christians, pay their tax money into the War Treasury to carry on the work of killing and preparing to kill; and yet many of these same individuals will give little and with a very close hand for the work of Missions—the work of saving souls, of winning this world to him, in whom is peace and without whom there can never be peace.

J. O. A.

THE SABBATH DAY.

The Fourth Commandment is, no doubt, violated by more people and in more ways than any one of the Ten Commandments. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." The coin of the United States has on it: "In God We Trust." Deeds to property and contracts are void if made on the Sabbath. The business by which the majority of the people live is closed on the Sabbath. Farms are not cultivated. Factories are closed, stores are closed, schools are closed, and, in the main, legitimate business is shut down on the Sabbath. Congress closes its doors, State Legislatures are closed, courts close, and the nation's legitimate activities obey the Fourth Commandment. The command is, "*Remember the Sabbath day, to keep it holy.*" Nations that do not obey this commandment are not the best nations; but nations that keep this day *holy* are the best nations; and the individual citizens who help to keep the Sabbath day are the best people. It is not an obligation to keep ourselves holy but to keep "*it*"—the *Sabbath holy*. One of the best ways to keep the Sabbath day holy is to keep the church the "house of prayer," holy by faithful attendance and true worship. To sit around soda fountains, ice-cream places, bathing beaches, and spend the day in auto drives or other needless pleasures, is a failure to "remember the Sabbath day to keep

"*it*" *holy*. Good roads, automobiles, plenty of money, have done much to carry the people away from home and church on Sunday. By this means good people fall into the swing of pleasure-seeking and Sabbath breaking, without *remembering* the Sabbath day to keep "*it*" *holy*.

The United States has a world-wide opportunity to set an example and to profit by it, of spending the Sabbath in rest and worship; the visiting of the poor and the sick and thus finding satisfaction and recreation for body, mind and spirit. Much of the Sabbath activities leave people less qualified for business and work, and school, on the Monday that follows with its real demands upon strength for service. No hour is more restful or recreative than an hour in worship in the House of God. What this nation needs is to go to church on Sunday and to work on Monday.

W. W. S.

ANNIVERSARY OF OUR NATIONAL HYMN.

By H. H. SMITH.

While "The Star-Spangled Banner" is our National Anthem, "My Country 'Tis of Thee," is our popular National Anthem. It was written just one hundred years ago, by Francis Smith, who was a class-mate of Oliver Wendell Holmes, at Harvard. In a class-poem, Dr. Holmes referred to him as follows:

"And there's a fine youngster of excellent pith,
Fate tried to conceal him by naming him Smith;
But he shouted a song for the brave and the free
Just read on his medal, 'My Country,' 'of Thee.'

Later in life, when Smith's hymn had become universally admired as our patriotic air, Dr. Holmes said to him: "Your name and fame will live when I and my works' are forgotten."

Smith was born in Boston in 1808, and died in the same city in 1895. He was the author of more than one hundred hymns. Among his hymns that found their way into various Church Hymnals are: "Softly Fades the Twilight Ray," "When Shall We Meet Again?" "Yes, My Native Land, I Love Thee," "Lord of Our Life, God Whom We Fear," and "The Morning Light is Breaking." The last named is a popular missionary hymn. The author was deeply interested in foreign missions, and was disappointed in not being able to enter the foreign field. About that time Adoniram Judson was in the midst of his great labors in Burmah, and, after many obstacles, wrote home that the morning light was breaking and the gospel was gaining headway. Inspired by this report, Smith was moved to write the great missionary hymn, "The Morning Light is Breaking." Only a year before his death, when he was eighty-six years old, he composed a hymn on the Church:

"Founded on Thee, our Only Lord,
On Thee, the Everlasting Rock," etc.

It was while he was a student for the Baptist ministry at Andover Theological Seminary, that he wrote "America." It was written in less than half an hour. Dr. Tillett, author of "The Methodist Hymnal Annotated," says, "The author had not the remotest idea that the words he dashed off thus hurriedly would ever become a favorite with any lovers of music and song, much less become the national hymn of a great and growing nation. National hymns do not become such by virtue of their loftiness of poetic thought and expression, but because they have in them that indefinable, simple something that gets into the hearts of the people. Greater national songs than this have been written—hymns surpassing it in dignity and nobility of thought—but it is doubtful if we shall ever have in America a national hymn more popular with the people than this."

When some one expressed regret in the presence of Dr. Smith that our national hymn should have the same meter and tune as the national hymn of England, he replied: "I do not share this regret. On the contrary, I deem it a new and beautiful bond of union between the mother country and her daughter."

"America" was written in 1832, and was first sung that year at a children's Fourth of July celebration at Park Street Church, Boston.

Dr. Ninde, author of "The Story of the American Hymn," quotes Dr. Smith as saying late in life: "I have heard 'America' sung half way around the world. I have heard it on the Atlantic Ocean, on the Baltic Sea, and on the Mediterranean; in London, Liverpool, Stockholm, Copenhagen, Paris, Rome, Naples, in the baths of Pompeii, in Athens, Calcutta, and Rangoon. On the earth I have heard it on Pike's Peak, and under the earth in the caverns at Manitou, Colorado, where it was played on the stalactites."

Ashland, Va.

SECURITY.

Twenty years or more ago *The Atlantic Monthly* carried a story of a young man of good family who fell in love with the daughter of a convict serving time in prison. The young man's family and friends opposed the marriage of the pair on the ground that her father had disgraced the whole family; the young woman's mother also objected to the marriage, perhaps because she feared her daughter would not be happy under the conditions. The young man would not yield, and was advised to go to the prison and discuss the matter with the girl's father. He did so. The report of the conversation is as follows:

Convict: "One wants absolute security in one way for Ruth; the other wants absolute security in another way for you. And security—why, it's just the one thing a human being can't have, the thing that's the damnation of him if he gets it! The reason it is so hard for a rich man to enter the Kingdom of Heaven is that he has that false sense of security. To demand security just disintegrates a man. I don't know why. It does."

Young man: "I don't quite follow you, sir. Oughtn't one try to be safe?"

Convict: "One ought try, yes. That is common prudence. But the point is that, whatever you do or get, you aren't secure after all. There is no such condition, and the harder you demand it, the more risk you run. So it is up to a man to take all reasonable precautions about his money or his happiness, or his life, and trust the rest. What every man in the world is looking for is the sense of having mastery over life. But I tell you, boy, there is only one thing that really gives it!"

Young man: "And that is?"

Convict: "It comes with the knowledge of our power to endure. That's it. You are safe only when you can stand everything that can happen to you. Then, and then only! Endurance is the measure of a man! Ruth is the core of my heart! I would rather die than have her suffer more than she must. But she must take her chances like the rest. It is the law of things. If you know yourself fit for her, and feel reasonably sure you can take care of her, you have a right to trust the future. I believe there is some One to trust it to."

This convict, through his various experiences had gained a degree of wisdom. He saw that by increasing our powers of endurance we lessen the force of evils that assail us. The terrifying evils of our childhood may not intimidate us in manhood. But there are evils to which we cannot make ourselves immune. The convict also sensed the fact that only God can give us absolute security, and that He may be depended on to do that if we trust Him and obey Him.—*Methodist Protestant-Herald*.

CONTRIBUTIONS

SUFFOLK LETTER.

The Girls' Missionary Society of the Suffolk Christian Church was organized in February, 1913, and celebrated its 19th birthday on Monday night, March 14, 1932.

The charter members were: Phoebe Artman, Mary Andrews, Laura Bond, Eloise Crocker, Jessie Darden, Martha Darden, Mabel Edwards, Garland Farrar, Jamie Felton, Susie Holland, Mamie Holland, Virgie Holland, Thompsie Holland, Martha Jones, Ethel Jones, Le Clair King, Mamie Kelley, Melissa Klages, Maud Norfleet, Gladys Parker, Virginia Shoop, Ethel Shoop, Ruth Turner, Dorris Turner, Lola Turner, Etha Richards.

The following officers were elected at the first meeting: Mamie Holland superintendent; Ethel Shoop, president; Virgie Holland, vice-president; Phoebe Artman, secretary; Mary Andrews, corresponding secretary; Ruth Turner, treasurer. Miss Martha Jones was elected treasurer in 1914, and has served consecutively for 18 years.

The 19th birthday celebration was well attended and the exercises full of interest and inspiration. The chief speaker was Mrs. Russell T. Bradford, of Town Point, on the Nansemond River. Her subject was, "Why Have a Missionary Society?" She developed the subject along three lines of value: "Educational value; spiritual value; and social value," and urged a large and active membership. Her discussion was illuminating and inspiring.

The Mission Study Class was taught by Mrs. H. S. Hardcastle. Mrs. J. S. Morgan presided over the meeting and prayer was offered by Rev. H. S. Hardcastle; and, after the lesson, slides were shown, with explanations by Mrs. Hardcastle, illustrating the peoples, customs, and locations where the church has sent missionaries. These pictures were full of interest as well as instruction to all who were present. It was a stormy night, but the following enjoyed the anniversary and the entertainment with the luscious feast in the kitchen:

Mrs. W. V. Leathers, Mrs. Russell T. Bradford, Mrs. Vernon Eberwine, Rev. and Mrs. H. S. Hardcastle, Miss Julia Brinkley, Miss Thompsie Holland, Mrs. Goldie Britt, Miss Elizabeth Vincent, Mrs. J. D. MacClenny, Mrs. Julian Daughtrey, Mrs. G. B. Dixon, Mrs. A. G. Dunn, Miss Lottie May Cross, Mrs. J. E. Rollings, Mrs. J. T. Phillips, Miss Virginia Harvell, Mrs. J. S. Morgan, Miss Martha Jones, Misses Violet Andrews, Jamie Felton, Gladys Yates, Sara Phillips, Susie Holland, Sara Wall, Mrs. Annie Staley Calhoun, Mrs. Miles Riddick and Rev. W. W. Staley.

The collections have been good for 18 years, the interest has been enthusiastic and the work has been full of consecration on the part of these young women. The criticism of young people in this generation is largely false and amounts to a slander of the worst type. When one considers the Christian service rendered by the young and the real enterprises initiated by them in missionary and spiritual work, the young people should be praised and encouraged in their undertakings. The young people contribute more money, prayer, and work for missions than the whole church did fifty years ago. Let the girls in other congregations be moved by what the girls in this congregation have done.

W. W. STALEY.

LIBERTY (VANCE).

A few days after our coming to this work, which was about the beginning of the New Year, the Workers' Council met at the parsonage for the purpose of rendering one of its monthly programs. At the close of the program we were invited to the dining room where we found the table filled with fresh meat, eggs, peas, beans, sugar, preserves, and on the floor near the table were potatoes, meal, chickens and other things which are appreciated for a preacher's table. There was also a nice bed quilt among the other articles donated. The above mentioned were given by the members of the Missionary Society and other loyal friends.

A few days ago a move was made to beautify the church grounds. A committee was appointed, and much interest has been created. The work is not complete, but shrubbery of various kinds has been planted about the church and parsonage. This work, when completed, will add greatly to the beauty of the church.

The church work is moving forward, and much interest is being shown in all of its enterprises. The church services are well attended.

The writer has never lived at a place where he enjoyed living better than at the present one. The people are generous and kind, and deserve much credit for their friendship, loyalty and love to their pastor and his family. They have shown the same attitude toward former pastors. They do this because they are a people with big hearts.

Mr. E. M. Newman, a loyal supporter of Liberty, has gone to the expense of having carbide lights installed in the parsonage. There have been carbide lights in the church for quite a while. Nothing can take the place of good lights in the home.

I find the people are willing to cooperate and do their part by their pastor. May God inspire our hearts and bless these people that much good may be accomplished in the great task and for the one common cause of building for the Kingdom.

S. E. MADREN.

Henderson, N. C., R. 1.

THE GLORY OF THE CROSS.

There was no glory to be seen in the Cross when Jesus, the Christ, fainted beneath its burden as he toiled up Golgotha's hill, after the mock trial before Pilate and Herod, which had been carried on throughout the weary hours of the preceding night. Simon, the Cyrene, could not see any glory either as he was compelled to bear the cross the rest of the weary way to the top of Golgotha's hill. The sorrowing women, the few disciples who stood by as the cruel nails were being driven through the tender flesh, could see no ray of hope, much less of glory, in the ignominious death of their friend and leader. The stern soldiers thought only of carrying out the commands of their superior officers. One of the thieves merely thought of another criminal sharing a like fate with himself.

But the other thief, he must have been on the cross to the right of the middle cross, could see a glimmer of the glory that was to shine down through the ages to come. Remorse must have been filling his heart for the crimes which he had committed when he answered his fellow thief as he did. He was willing and ready to confess his sin against God and his fellowmen. Perhaps

for years he had carried on his evil work and had never been brought to justice before. Friends and loved ones may have tried to turn him from his evil ways but he would not heed their pleadings. His own mother may have been in the midst of those who were sorrowing, with a sorrow more terrible than they could know. She thought of him as an innocent child when she had tried to get his feet set upon the right pathway; yet how soon they had left that path and started upon the downward way from which she tried to save him with her prayers and tears. But his heart was hardened and he would not listen, yet as he hung there those words and tears came to his mind and in deep repentance for his sin, against God and the loving heart of his mother, he cried, "Lord, remember me." He had heard the prayer of Jesus Christ, "Father, forgive them;" and believed that he too was included, even though his sins were as scarlet, for a fountain had been opened for sin and uncleanness. With what joy he must have received the words of Jesus, "Today shalt thou be with me in paradise." Yes, the glory of the cross was revealed to him that very instant. It flooded his soul and body; death had no more terrors for him; his sin was covered by the blood of Jesus; today he would be in paradise with the sinless one. Oh, matchless love! Oh, joy divine! Then came the voice of Jesus again, "It is finished." Salvation for the thief was completely finished. A thief no more; saved by grace divine. Though death had been the punishment meted out to him by the tribunals of earth, yet the King of Glory had annulled the sentence and the courts of paradise received him with joy and gladness, for the Lord had brought back his own.

The disciples did not see the glory of the cross until the radiance of the resurrection revealed it to them. We can see it in no other way except in the revelation brought to us by the story of the resurrection. "Oh, wondrous cross where Jesus died, and for our sins was crucified; my longing eyes look up to thee, thou blessed Lamb of Calvary." In him only are we satisfied in this world, the Lion of the tribe of Judah does loose every fetter of sin that binds those who truly seek him; so we who are delivered from sin can say:

"There's no thirsting for life's pleasures
Or adorning, rich and gay;
For I've found a richer treasure,
One that fadeth not away.
And I love to follow Jesus,
Gladly counting all but dross,
Worldly honor all forsaking
For the glory of the cross."

"W."

THANKS.

Dear Editor:

Please permit us, through THE CHRISTIAN SUN, to thank the Woman's Missionary Society and the good women of Antioch Church, for the generous contribution made to us, consisting of good things to eat, such as canned fruit, preserves, jelly, marmalade, dried fruit, peaches and apples, sugar, flour, meal, eggs, syrup, peas, butter, beans, etc. God bless every one who had a hand in the affair.

And we thank the brethren who furnished us wood to burn during the cold weather. We desire also to thank Bros. Hill, Stevens, West and McCullough, of New Hope Church, for wood and pine brought us during the freeze, and Mrs. Hill and Mrs. West for nice butter furnished us.

May the Lord richly repay every one of you, my friends, and may He help us to be better servants and do more efficient work.

REV. AND MRS. G. D. HUNT.

BAR-ABBAS.

AN EPISODE OF THE CRUCIFIXION.

By A. M. Philleo.

All day a dun-colored haze had hung over the desert, causing the afternoon sun to look like a bronze shield hung in the sky. Down near the waddies and the dry water courses the air hung still and oppressive but the drifting dust clouds above denoted wind.

Coming up from the south and skirting the outer rim of the desert on the Syrian side, one might have discerned, late in the afternoon of a day in the thirty-third year of the Christian era, three horsemen making their way northward, one well in advance of the other two. Despite the stifling heat, all three were so swathed in the loose flowing garments of the Arab, that a close scrutiny would have had to be made to distinguish any definite identification of the trio. This, however, was not true of the horses ridden by these men; while the mounts of the pair lagging in the rear showed every sign of exhaustion, the one ridden by the leader seemed untired and fresh. Could one have made a close inspection of this horse and rider, he would have been repaid with the following inventory. A small, but beautifully shaped horse, in color a wine-red bay with black pointing, small ears, large intelligent eyes, a short arched neck, a broad chest, flat legs and ivory-white hoofs, all marking denoting him to be an Arab of purest blood, which he was. His equipment was the simplest, being merely a folded berous and a girth to which was attached a pair of stirrups; a stray over the head, holding the bit, to which the reins were attached, completed the arrangement.

The rider was scarcely less interesting than his horse, apparently of moderate height, his hands and arms were strong and sinewy, but his face would have quickly arrested one's attention precluding a further scrutiny of his person. His hawk-like nose and crisp dark hair proclaimed him a Jew. The rather high forehead and almost furtive mouth marked the dreamer, while his burning eyes denoted the fanatic, one who would go to almost any length in following an ideal or a dream. Plainly the only bond existing between this oddly assorted trio was the common bond of the criminal, all three were fugitives from justice. "By Baal Melkarth, and this wind does not settle, we shall have to spend another night in one of those waddies like a rabbit escaping a hound," exclaimed one of the pair, now well in the rear of the leader. His oath marked him as one whose ancestors had paced the deck of a Phœnician galley, rather than a son of Ishmael. His companion thus addressed, roused from the lethargy into which he had fallen, looked about and answered, "Thou speakest true, Malchus, it would be madness to try the desert until there is less wind; one would be lost ere he had ventured ten stadia into it!" "Methinks our comrade is over-anxious and it must truly be something other than the trivial crime of which he spake, which makes him want to try the sands before night," replied Malchus. "Belike, 'tis the long arm of Rome, from which he would escape," replied the other.

Had they but known, these were almost the thoughts that were passing through the mind of the rider before them. "Fool I was to ever become thus entangled. The Procurator hath overlooked many of my small crimes, even winking at the death of Shelo with whom they might easily have linked my name, only I was too useful to him. But I needs must always have money, and for the gold of that old fox, Caiaphas, I did stir up a mangey rabble, the scum and offscouring of Jerusalem, and for my pains what have I received: three sesteria, when I was promised five,

and Pilate's wrath, Jehovah's curse on Caiaphas and his whole brood."

While thus indulging his bitter reflections, he had materially widened the distance between himself and his two companions. As he started to descend the bank of a waddy, his horse suddenly pricked his ears forward and gave voice to a low, pleased whinny. Too late, he noticed the trap into which he had unwittingly fallen, for he had walked into the grip of the very power from which he was fleeing, namely, a score of Roman Legionaires.

For twenty years Gaius Sextus had followed the Eagles of Rome, from northern Gaul to the southern colonies of Carthage, from the valley of the Rhone to the hills of Syria, as camp-follower, legionaire and now centurion, Rome had been his mistress and he her willing slave. He was the living embodiment of that spirit which characterized the Roman soldier of his day and which sentiment was afterward crystallized into the motto *Semper Fidelis*. For two years he has been stationed at Jerusalem with a part of the Legion then in Syria, serving under Pilate, then

Procurator at Jerusalem. He had been an indifferent spectator to the drama unfolding before him in the stormy conflict between Pilate and the Jewish Heirarchy in the Holy City. He had performed his duty faithfully and was recognized as a man well fitted for the duty in which he was now engaged.

The bitter animosity that had existed between the Jewish inhabitants of Jerusalem and the Roman governors for nearly a century found its culmination in the struggle now being waged between Pilate and his subjects. The hatred of the people had been used by the crafty high priest Caiaphas in an abortive attempt at revolution. The revolt was quickly and ruthlessly crushed by the Roman soldiers, but the leader had escaped, and it was for his apprehension that Gaius Sextus had set out with a score of Roman soldiers, to scour the country north and east along the Jordan. Aided by the weather and the inborn instinct of the man-hunter, Sextus felt sure that the quarry would be run to earth near the river. His theory had proven true.

(Continued on Page 9.)

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

Father, out of the night we come to thee. May it be as new creatures into the new day. With the passing hours of sleep grant thou to have closed upon time every page that would make us ashamed. Help us to appreciate the receptivity of the pages unwritten, and by their very blankness and cleanness may we be led to know that all the light and hope of the world is ours to embrace and occupy for our Lord Christ, in whose name we pray. *Amen.*

ANNUAL MISSIONARY OFFERING.

It will be no easy matter to face a congregation, all of whose members need what they have and more, and ask that congregation to make a contribution to Missions. And yet this is exactly what all our pastors and church leaders are called upon to do at this time. Our Convention, the Conferences and Church Councils have all decided that this is the thing to do, and have made the very life of our mission cause dependent upon the outcome of such an annual offering.

It may seem strange to some that the Creator, to whom belongeth all the silver and gold and the cattle upon a thousand hills made the financing of his kingdom on earth dependent upon the self-denial of his followers. All other kingdoms have been financed through taxation or other sources, self-getting and self-enrichment. The kingdom of God is financed on self-giving, self-denial, even self-improvement, so far as finances are concerned. Christ, who sat over against the treasury, beheld those who cast in of their abundance, but said he, "The poor widow hath cast in more than they all, because she gave her very living." It was an act of self-denial that our Lord commended, for he knew then, and he taught always, that his kingdom was to be built up on this earth through the principle and practice of self-denial. The missionary offering is the most thoroughly Christ-like and unselfish of any we are ever called upon to make, because it is done solely in faith to help give the gospel to those who will never thank us, and with the sole thought of giving our Lord a chance with the hearts and lives of those who have not had the privilege of knowing and accepting him. It is the one offering we make solely in the name and for the sake of our Lord, that his glory, not ours, shall be made manifest, and that his love, not ours, shall reach others, and that his life, not ours, may be made known to those who are perishing without him. With our other gifts, we help to buy bread for the body; in Missions, we are seeking to give the bread of life to souls that are perishing without it. Missions are not a benevolence or a charity. They are a spiritual act; an attempt to give spiritual life and to carry the life more abundant to those who are hungry and thirsty, not for bread and water that sustain the body, but for bread that feeds the soul and that water of life which, if one drinks, he shall never thirst.

At some expense envelopes have been printed and mailed to all church secretaries and letters have gone to pastors as well as church secretaries begging that the envelopes be distributed discreetly, carefully and universally so that all may have a chance. We should at least give all the members of our congregation an opportunity of self-denial for their Lord, that they may have a hand in the spiritual task to deepen their own

spiritual lives through self-denial and to give to others that Name that is above every other name.

J. O. A.

MISSIONARY OFFERINGS. WEEK ENDING MARCH 19, 1932.

Sunday Schools.

Previously acknowledged	\$ 1,856.93
Suffolk, Va.	25.00
Linville, Va.	3.36
Graham, N. C.	3.34
Mayland, Broadway, Va.	1.67
Holland, Va.	6.00
Mt. Olivet, (G), Dyke, Va.	5.62
Hines Chapel, McLeansville, N. C.	1.00
Leaksville, Stanley, Va.	1.72
Wadley, Ala.	5.00
Palm St., Greensboro, N. C.	5.60
Haw River, N. C.	11.82

Total \$ 1,927.06

Individual and Church Offering.

Previously acknowledged	\$ 885.03
Miss Celeste Penny, Chapel Hill, N. C., (Catawba Springs Church)	10.00
Mrs. Emma Keyser, Luray, Va. (Leaksville Church)	1.00
Lee Kelsoe, Gore, Va. (Timber Ridge Church)	1.00
Alfred Dofflemyer, King, N. C. (Bethel Church)	3.00

Total \$ 900.03

Dollar-a-Month Club.

Previously acknowledged	\$ 147.75
Miss Mattie Carpenter, Cary, N. C., (Ebe- nezer Church)	1.00

Total \$ 148.75

Summary.

Previously acknowledged	\$10,633.72
Sunday Schools, regular, March 19, 1932..	70.13
Individual and Church offering, March 19, 1932	15.00
Dollar-a-Month Club, March 19, 1932	1.00

Total to date \$10,719.85

J. O. ATKINSON, Sec'y.

MISSIONARY RALLIES MEET.

Mrs. C. H. Rowland reports dates and places of the North Carolina and Virginia Conference Missionary Rallies as follows:

Alamance District—Mrs. J. W. Patton, Elon College, N. C. Burlington Christian Church, April 12th.

Halifax, Va., District—Mrs. Luther Carlton, Paces, Va., superintendent. Danville Church, April 14th.

Guilford District—Mrs. D. E. Mitchell, Reidsville, N. C., superintendent. New Lebanon Church, Rockingham County, April 15th.

Lee-Chatham District—Mrs. R. L. Ross, R. 5, Sanford, N. C., superintendent. Christian Church, Sanford, April 19th.

Randolph District—Mrs. I. H. Faust, Ramseur, N. C., superintendent. Shiloh Church, April 21st.

Durham-Wake District—Mrs. W. H. Boone, Durham, N. C., superintendent. United Church, Raleigh, N. C., April 22nd.

Vance-Warren District—Miss Margaret Alston, superintendent. Meeting place not yet reported. May 10th.

The topic for the Rallies is "Facing the Facts with Faith."

Letters we have been advised, have been sent out to the presidents of all Missionary Societies and pastors in the districts, and an inviting program has been prepared. Any correspondence relative to the Rallies should be directed to Mrs. C. H. Rowland, president, 315 N. Edgeworth St., Greensboro, N. C.

EASTERN VIRGINIA RALLIES.

The District Rallies of the Eastern Virginia Christian Conference will be held as follows, each session to begin at 10:30 A. M.

Norfolk District—Mrs. H. C. Caviness, superintendent. Christian Temple, Tuesday, April 5th.

Nansemond District—Mrs. B. D. Jones, superintendent. Bethlehem, Wednesday, April 6th.

Franklin District—Mrs. W. K. Saunders, superintendent. Franklin, April 7th.

Waverly District—Mrs. E. T. Atkinson, superintendent. New Lebanon, April 8th.

The presidents of all Societies are urged to work for a larger attendance of their groups. The ministers are most cordially invited to be present, and help make these Rallies the greatest success in the history of our work.

MRS. R. T. BRADFORD, Pres.

MRS. L. W. STAGG, Sec'y.

JESUS, GOD'S ONLY SON, FOUNDS THE MISSIONARY ENTERPRISE.

1. Luke's Testimony. (Acts 1:1-2.):

"The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles (missionaries) whom he had chosen." This clause with which Luke opens Acts is left without having its counterpart stated in any corresponding terms. His thought clearly is: This second treatise I make of what Jesus continued to do through his followers by the power of the Holy Spirit after he was received up. Jesus did not win the world: The Christ is winning the world.

2. How Jesus Emphasizes This.

In the Upper Room talk, the night of the betrayal, Jesus said: "The words that I say unto you I speak not of myself, but the Father abiding in me doeth his works. Believe me that I am in the Father and the Father in me: or else believe me for the very work's sake. Verily, verily, I say unto you, he that believeth on me the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If you love me ye will keep my commandments." (John 14:10-15.) Is it not clear from this that Jesus regards himself as the channel of God for undertaking a divine enterprise; that he thinks of himself as originating that enterprise; that the development of it, the "greater works" of it, must be done by others; that love for him will cause these others to guard and to put into effect his words, meaning, of course, his program and enterprise; that He will be able to work more effectively by "going unto the Father" and meeting all the needs of his work among his followers, as they carry on his work?—*The Bible Missionary Message, by Carver.*

BAR-ABBAS.

(Continued from Page 7.)

But little could be elicited from the taciturn Roman officer, beyond the curt reply, "Thine offense is great and one against the Emperor himself; I was sent to bring thee, not to try thee."

Back in Jerusalem the prisoner was secured in the deepest dungeon of the old Herodian palace. Well he knew what would follow; too many times he had been an idle witness of such cases; a hurried hearing before the Procurator, a few brief questions, perhaps a witness or two, the stern pronouncement of sentence, death by crucifixion. And with that cruel method of execution he was also familiar. He shuddered as he thought of it now. He had seen prisoners die that way, nailed to those low crosses, where they writhed and creamed for hours, where the jackals and half-wild dogs came at night and tore their flesh while they were still alive. He recalled one Zox, a lusty villain, who met death that way but last year, and he had lived from sunset to sunset, though horribly mangled and torn.

And what of Aquilla, his horse, where was he now; who was his master? Strange as it may seem, this man of crime, who would show no mercy to anyone, loved his horse dearer than anything or person on earth. He cursed Pilate, the Procurator, he cursed Rome, but deepest of all he cursed the High Priest, Caiaphas. He had been made a catspaw, and now while he gasped out his last hours in the agony of torture, dying the death of a felon, well he knew that Caiaphas would give no thought of him, unless it was to make sure that no hint of recognition passed between them. He lifted his manacled hands and tore at his hair, he screamed and moaned until a froth stood upon his lips, but the stone walls gave back no sound except the sound of his own voice. Finally through sheer exhaustion he sank down upon the pile of musty straw that served as a pallet for the chance occupant of this cell. He had no means of telling how long he had been in the place. He dozed fitfully, starting always from his sleep with the thought of the agonizing death awaiting him. Twice food and water had been brought to him, but they remained untouched until removed by the mute who served as turnkey. Now, however, he sat with every nerve stretched, for the footfalls he heard were not the soft padding of the turnkey, but the steady tread of a soldier, and as he came nearer there could be heard the metallic clank of a scabbard against mail. Deliberately his cell door was opened and his eyes were blinded by the glare of a torch held in the hand of a Roman soldier. This was the end, before him only death, but he would cheat them of part of the price—he would not flinch. They should see that though a dog of a Jew, he could die like a Roman. Methodically the soldier removed the chain from around his waist, but left his hands manacled and then stepping out into the corridor beckoned the prisoner to follow him.

As they ascended to the higher levels of the castle, there was borne to their ears the sullen and uneasy roar of an angry mob, and now as they stepped out into the court, a sight met their gaze, calculated to freeze the blood of even the boldest. Filling the entire inner court and surrounding on three sides the pavement or seat of justice, was an unleashed, writhing monster, a mob, bent on death and inflamed by every cunning device at the command of an unscrupulous priest class. Anger-swollen faces were visible on every hand from whose foam-flecked lips issued a scream of oaths and shouts of "Death doth he merit," "Crucify him," "Away with him." As the prisoner and his guard stepped out onto the pavement there was a momentary hush and then a shout, "Bar-abbas, Bar-abbas." Every fiber in him went cold, was

he to be thrown to this monster to be torn to pieces? And then for the first time he noticed that there was another on the pavement beside Pilate. As Bar-abbas looked up his gaze fixed on that figure. A young man he was, in the prime of life, his body, which was exposed to the waist, showed, despite the mutilation of recent scourgings, the marks of one who had lived a strong, clean life, full of virile manhood and health. The hands and arms were muscular and well formed, the shoulders were broad, the neck full and rounded, the head was well shaped, the face somewhat oval, but it was the eyes looking from that face which arrested the attention of Bar-abbas. Never had he seen eyes so filled with pity as were the eyes that were turned on him. There was no hint of fear, either in the bearing or the gaze of this man who stood facing his doom at the hands of the mob—only pity, infinite pity. As he stood transfixed by that look, the lips parted and the shadow of a smile flashed from that face and it seemed that this strange man was about to speak to him, but again the roar of the rabble rose and again the shout was "Bar-abbas, Bar-abbas." And now Pilate arose from his chair and holding up his hand, commanded silence. As the menacing roar of the mob died into a growl and then into a murmur, Pilate began to speak. "Ye well know it is my custom during the observance of your Feast to release unto you, one prisoner whom ye may choose. Before you are two prisoners, both accused of crimes worthy of death, which of this twain shall I then release unto you, Bar-abbas or Jesus, who is called Christ?" There was a momentary pause and then the shout from one of the chief priests, "Bar-abbas, give us Bar-abbas." Again the mob roared its approval and a great shout went up, "Bar-abbas, release to us Bar-abbas." Once more Pilate held up his hand and when silence had again been restored, he asked, "And what will ye do with Jesus?" This time there was no pause. The answer came from a mob filled with a blood lust. All pity had fled. Like a restless tide beating against a shore, the crowd drew closer, hate-distorted faces were thrust forward, arms were upraised, and here and there the glint of a weapon flashed in the sun. From every throat there rose but one cry: "Crucify him, Crucify him." Pilate had his answer. He saw before him what every Roman governor feared, an insurrection in the making. If this rabble could be bought with the life of but one man, the price would be cheap. He would accede to their demand and give them this Jesus and have done with the whole business.

Bar-abbas stood as one in a stupor; could he believe his own senses? To be snatched from the very shadow of the cross and set free, left him in a daze. He was rudely awakened by his guard pushing him in no gentle manner before him. Once in the guard-room his wristirons were struck off and he was led by a side passage to one of the sally-ports of the castle, where impatiently pawing the ground stood Aquilla, his horse. A joy never before known to him welled up in his crooked soul—freedom and life were his. Instinct and training, however, made him cautious. He would win clear of the city before nightfall, lest haply Pilate should change his mind. Throwing the reins loosely over his arm he made his way through lanes and bystreets, until near the Sheep Gate. Here he mounted, and with a curt nod to the guard, galloped through. He would follow the circuit of the wall until he reached the Jericho Road, and then make for the country beyond.

As he neared the Damascus Road a crowd was issuing forth from the Gate of Gardens, a turbulent, shouting crowd, the same mob into whose faces Bar-abbas had looked but a short hour be-

fore. And in their midst was he, this Jesus whose life had been forfeited that he, Bar-abbas might live. A cold rage possessed him. Audibly he cursed them all; how he hated them, those canting priests, obese from rich living at the sacrificial altars; those immaculate but hypocritical Pharisees, who only tolerated the rabble to make sure their victim did not escape before being securely nailed to the cross; those temple attendants, who trafficked in the sale of sacrifices, of virtue, honor or even life itself; and then once more he was looking into those eyes. All anger left him; there flashed before him a vision of life as he might have lived it. Though this man was not carrying his cross, it being borne by sturdy countrymen, he, nevertheless, seemed nearly exhausted, but his eyes still held that look of pity for a people who knew not what they did; no cringing fear, no bravado, only an infinite pity lit those eyes. Suddenly the whole being of Bar-abbas was shaken by the inspiration of a great and noble deed. Aquila was strong and tireless; he would dash into their midst, snatch their victim from them and make one desperate bid for freedom for both—better a thousand times die in the attempt than to end life on the cross. He calculated the distance and then as his determination gave pause to action the moment was lost, for a file of Roman soldiers interposed themselves between him and the object of his desperate venture. The rabble closed in behind the soldiers, a long queue of the offall of a degenerate population, a sinister menace always, bleary-eyed and scrofulous; what cared they for the suffering of one more victim? Did it not afford diversion for one more day?

Bar-abbas sat motionless with unseeing eyes until the last of this scum of humanity had passed, and then suddenly turning Aquila he rode, not toward the hills to the north but back through the gate and into the city.

* * * * *

Ah, Caiaphas, rub thy moist palms together and gloat; thy minions have brought thee word that this blasphemer, Jesus, has expiated his crimes on the gibbet of a felon; thy sacred office is secure, thy hucksters and money changers may ply their nefarious trades without molestation within the precincts of the Temple. That sun that is shining over those Judean hills and which seems to carry down to darkness the last hope of that little group of reformers, shines on thy rich vestments, marking thee the High Priest of thy people. But two days hence, and for all time, thy name shall be a mockery, and the name of Jesus shall be "King of Kings, and Lord of Lords."

Thou, Pilate, ask thy simple question. Wouldst thou know truth? It stood before thee today, but thou, blind egotist couldst not see it. Perform thy foolish ceremony of ablution. Dost thou think that there is water enough in all the seas to wash away one stain of that sacred blood? Draw thy imperial toga about thee; today thou art procurator of a Roman province and hast vindicated thy high office by punishing one guilty of setting up a kingdom of righteousness in the hearts of men, but tomorrow, and for all time, thou wilt only be remembered by the one sentence, "He suffered under Pontius Pilate."

And thou, Bar-abbas, common criminal that thou art, thy name shall endure through the ages. When thou wast released by Pilate, what didst thou do with thy blood-bought life? Didst thou go back to thy life of crime and debauchery, or didst thou make what restitution thou couldst? None may ever know, but on that day when thou stoodst for a few moments side by side with the Son of man and a rabble shouted the names of Jesus and Bar-abbas, thy name became immortal. *Norfolk, Va.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

YOUNG PEOPLE AND PROHIBITION.

Young people are playing an increasingly important part in the fight for the Eighteenth Amendment which is being waged by the Allied Forces for Prohibition, now engaged in a country-wide speaking tour embracing 587 cities.

Allied Youth Councils, which have been formed in more than 200 cities in connection with this campaign, are constantly gaining in number and strength all over the country. Every State in the Union is represented in the present signed enrollment of 150,000. Letters requesting details of the Allied Youth movement are received daily from young people in cities which have not been visited by the Allied Campaigners. These are usually followed a few weeks later by requests for enrollment blanks.

Among the most important steps that have been taken by the Allied Youth Councils are the employment of part or full-time field secretaries. This is particularly true in the large cities, such as New York, Los Angeles, and Philadelphia.

Dr. Daniel A. Poling, chairman of the Allied Forces for Prohibition, believes that young people, who have grown up since prohibition became a fact, and consequently have no idea of conditions before the advent of the Eighteenth Amendment, need to be educated as to its advantages. Once cognizant of the facts, they invariably rise to its defense, eager to play a part in supporting and making effective National Prohibition.

An interesting phase of the Youth Educational Program consists in the formation of study classes for youth leaders. The Campaigners are endeavoring to place as much literature as possible at the disposal of young speakers and debaters in public libraries, reserving a special shelf for the purpose, and including a complete bibliography of all the material on prohibition that has been published.

In a number of cities Allied Youth groups have formed speaking teams to operate in their respective territories, becoming in this way an effective force in educating and stirring to action, adults, as well as other young people.

One youth alone, through a series of speeches at high school assemblies, succeeded in enrolling 9,000 students in only a few months.

Several youth Councils have sent out delegates to other communities for organization and enrollment. Sponsors of the campaign hope to stimulate all the Youth Councils to send out speaking deputations of young people to neighboring cities and towns, until the movement has reached out to the most remote communities.

One youth alone, through a series of speeches at high school assemblies, succeeded in enrolling 9,000 students in only a few months.

Allied Youth Councils are getting splendid help from Allied Women, a powerful women's organization, sponsored by the Allied Forces. Realizing the necessity for cooperating in the Youth Educational Program, such representative women as Mrs. George Strawbridge of Philadelphia, Mrs. Truman Newberry of Detroit, and Mrs. Ripley Hitchcock of New York are acting as sponsors for their local youth groups.

Officers for the Allied Forces for Prohibition believe that the youth of the country are destined to determine to a large extent the success of prohibition, and feel that the youth meetings being conducted in connection with the campaign are one of the most important phases of their work.

Headquarters for Allied Youth have been established at 419 Fourth Avenue, New York, and steps are being taken to extend its activities to all communities as rapidly as possible.

Dr. Poling has long been known for his work with young people. As president of the World's Christian Endeavor Union, 4,000,000 young people look to him for leadership, as well as thousands of others who hear his radio addresses every Sunday, mainly in the interests of youth and vocational guidance. Now he is traveling all over the country with the Allied Campaigners to show young people, as well as their parents, that the Eighteenth Amendment must be preserved for the benefit of this and future generations.

Referring to young people, Dr. Poling says, "They are not gin-soaked, cynical or blase. They love life, people, opportunity, vision and reality. They will not permit lawlessness to destroy their incomparable birthright of liberty under law."

Robert C. Ropp is chairman of the national organization of Allied Youth (which is sponsored by the Allied Forces for Prohibition, and his work consists chiefly in organizing support for the amendment among the young people. He speaks at youth banquets or rallies in each city visited by the Campaigners, as well as at the general meetings. "The report that has been circulated broadcast that all young people are drinking is wholesale slander," says Mr. Ropp. "For every boy who carries a hip flask, there are 999 who will not touch liquor. It is unfair to judge the great middle class of American youth by the antics of the few." Already America's youth have done much to repudiate the slanders that have been cast upon them, and this is only the beginning.

Young people all over the country are grasping eagerly at this, their first, opportunity to join in the fight. Hitherto, the importance of youth as an active agent in behalf of prohibition has been almost completely ignored. Youth education in this connection has been forgotten. Now, for the first time young people are given the facts and allowed to voice their own sentiments. Encouraged by the response, officers of the Allied Forces are hopeful that out of this movement may come a far-reaching and permanent influence for law observance.

I AM THE CHURCH.

I am the Church!

I call you, on this day of rest, to think.

The liberty you enjoy was in the heart of my Lord.

Good men, of all generations, have supported me.
They tested me,
And have trusted me.

Human hands have shaped me, not without fault;
But my Lord has triumphed over despair, decay
and death.

My call to worship has pealed the bells of the soul,

And many people have found the Good—
At my altar they have hallowed their wills;

Going forth with benediction
To enjoy the world.

I am the Church!
My name is legion,
But my Lord is one.

CHRISTIAN ENDEAVOR NOTES.

APRIL 3, 1932.

WHY DO WE HAVE A CHURCH?

Matt. 5:13-16; 13:33.

The poem, "I Am the Church," appearing elsewhere on this page may be used in this program. It might prove profitable to have each thought, or stanza, of this poem assigned to some person for discussion in the meeting. This should bring out several good ideas on "What the Church Is." This will help in the discussion of "Why Do We Have a Church?"

A discussion of the early Church and of the development of religion among primitive peoples will be helpful in this meeting. This discussion should be a background for determining just why we have a Church today. It should discover some of the needs the Church has helped to fill, as well as point toward the discovery of reasons for continuing the Church.

Some quotations from the "American Institute of Sacred Literature," University of Chicago, are fitting for this discussion. "Just as one would not think of normal education without a school, or a normal state without a governor, or a normal marriage without a home, so it is unnatural to think of religion without some form of organization. In particular, the function of the Church seems to be still what it had been in the past: First, it makes possible a fellowship between individuals and God through the means of group actions, group worship, and group instruction; second, it endeavors to evoke in its members and those who are not its members the attitudes of Jesus; third, as a group it offers opportunity for the organization of these attitudes into activities." Fellowship with God and with man, is the key-word in any consideration of the value of the Church.

Fellowship in Worship.

Public worship and private worship each have their values. Both are essential. Association with others in an expression of worship deepens our spiritual life, broadens our vision, and helps to strengthen our purposes.

Fellowship in Service.

Our personal lives are greatly enriched by sharing our talents with others in Christian service. Before anyone discounts the value of the Church he should know what it is doing to make this a better world.

Fellowship Builds Personality.

Though we have different gifts, ambitions, and needs and problems, our personalities are enriched through contact with others whose ideals and purposes are in harmony with the ideals of Jesus. The Church offers such a group of interested and helpful people.

Daily Readings.

March 28. I. Timothy 3:15, 16.

March 29. Matthew 28:18-20.

March 30. I. Corinthians 12:12-31.

March 31. Acts 20:28-32.

April 1. Ephesians 4:11-16.

April 2. Jude 20-25.

YOUNG PEOPLES' SPRING RALLY.

The Spring Rally of the Western District, Young People's Congress of the Eastern Virginia Conference will be held at Suffolk Christian Church, April 1, 1932, at 8:00 P. M. The theme will be, "Friendship."

Call to order, Miss Doris Eure; worship service, Miss Thelma Boone; recognition of representatives with oral chart reports; Report of Elon College holiday conference, Miss Elizabeth Sharpe; special music, Misses Estelle and Frances Cotten; address, Dr. Chas. E. Shelton; special music, Liberty Spring Church; offering; closing song, "Are Ye Able?", Miss Doris Eure.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

GOD IN CREATION.

LESSON I—APRIL 3, 1932.

LESSON TEXT: Genesis 1:1-5; 26-31.

Introduction.

We have spent the last quarter in the study of the Gospel of John, with its wonderful spiritual interpretations. That Gospel begins with the significant statement, "In the beginning was the Word." This quarter we are to study the other book of the Bible which starts with the words, "In the beginning." Genesis is the Hebrew book of origins. The author has assembled a most informing body of material. During the present quarter we will be studying this great book of beginnings. Let us search this rich mine of religious material for its spiritual truths of greatest worth and significance for the religious needs of our own time.

Creation Stories.

Genesis is a Hebrew book. There are other stories of creation. Other peoples had their stories of the universe. It seems that the national quality of man has led to some observation and analysis of the things about him. Stories that attempt to explain the origin of things have grown up. There are certain religious values in the Genesis stories of creation that are a priceless treasure of moral and religious worth.

God Is First.

This account of creation puts one supreme, creative God as a unifying, controlling, determiner of destiny. Other accounts are polytheistic, but this is monotheistic. This conception of Deity has proved to be the most productive of human good. Hebrew religion presented in acceptable form the idea of God, a universal God, as the first cause and creative agency of all the universe. Here at the very beginning of the Bible man is introduced to God. The Bible shows many refinements in the idea of God from this early view of Genesis until we see the more perfect Father of Jesus' faith. But Genesis places God first, and Hebrew religion bequeathed to man the noblest ideals of Deity the race has ever received.

God Said.

God's edict, God's word, God's thought expressed, is set forth here as the creative force. This idea of Genesis is dwelt upon in the first chapter of John as we noticed last quarter. The author conveys the idea that God has orderly, rational processes in the creation of his universe. Chapter one is a carefully developed literary production. The whole panorama of creation is cast in the formula of six days' perfect work of a perfect God. This lends dignity to the institution of the Sabbath as a day of rest and religious worship. The first four verses of chapter two are an essential part of the real thought unity of the first chapter.

In the Image of God.

Another of the supreme religious values of Genesis is the dignity that is assigned to man. "And God created man in his own image." God made all the natural universe and dignified the human race by making man in the image of the Creator. This noble account assigns to man a unique kinship with his creator. Only a noble view of the nature of man can give to man the most ennobling aspirations. Realization of this kinship with the Eternal is one of the most potent spiritual forces in human life. Let man aspire to the glorious image of his highest possibilities, and not fall to the lower levels of desire.

A Creative Task.

Verses 28 to 30 assign to man a creative task.

As the human race sets itself to the accomplishment of the difficult tasks of creative achievement the supreme energies are released and man is able to rise to higher levels of human attainment. God looked upon it all, and it was good. (Verse 31.)

The narrative recognizes a moral order. This moral nature of the universe has challenged the incentives of man. Would that men of today would be true to this moral note that sounds like a clear clarion call to the race. Our God is a creator of things in ages past, and also the creator of the present and the future. Let us help him make the future glorious.

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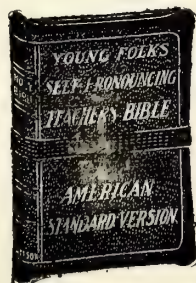
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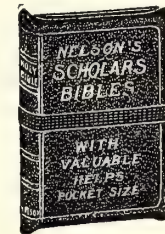
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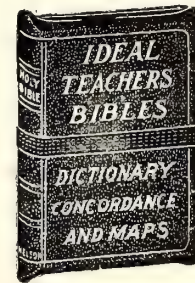
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"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MONDAY.

A GOSPEL FOR ALL.

"Christ the power of God, and the wisdom of God."—I. Cor. 1:24.

First Corinthians is full of tragic pathos of Paul's life. We read there emotions, hopes, despairs, fears and loves. He was confronted constantly by the hate of the Jew and the scorn of the Greek; and he was beset ominously by the jealousies, divisions and misunderstandings of his heathen and Hebrew converts.

But behind Paul were years of labor and sorrow. He was familiar with the fact that love does not leap always in answer to love, and that faith does not always rise to greet one's coming. He was accustomed to beatings, stripes, stocks and prisons as a reward for loving. He could tell how enmity to his teachings had driven him from place to place.

So as he writes to the Corinthians, these things come like a flood in his memory. He must have known that his hearers knew it too—that Christianity gave no promise of security from these things, and therefore they asked for signs, for proof. His answer is: you ask for signs and wisdom, but we preach Christ crucified for all. The Jews, the Greeks, the Gentiles, all who are called are saved by accepting him. He is the power and the wisdom and the sign.

Prayer—Dear Father, it is in Christ we live and in him we are what we are. Make this not only an acknowledgment of our lips but a reality in our hearts. As thou hast accepted us, we plead that we may accept thee. *Amen.*

TUESDAY.

THEM THAT ARE CALLED.

"Unto them that are called . . . Christ is the power of God."—I. Cor. 1:24.

"Whom he called them he justified."—Romans 8:30.

The term "called" here referred to any one who came out of their nationality and accepted Christianity. It appears that many of them were poor, outcasts, slaves, friendless while alive and when dead not missed. But God called them and gave them a new life and they were His.

The fact is that the greatest wisdom we can find is not very wise after all. If mere human wisdom or power held the gates of the Kingdom, we would not be in it. "Can ye by reasoning find out God?" Can we by our own goodness commend ourselves to Him? Of course, there is a great deal of wisdom in the church. It is filled with the noble. Yet, it is true, that whoever is in Christ Jesus is not so through any wisdom of their own.

Yea, verily, those who are in the Kingdom are those only who have heard the voice of God, and responded to it. To be sure, all are called, but the chosen are those who respond to the call. Paul was what he was by grace and upon the unbeliever he looked with compassion for he said, "But for the grace of God, there goes Paul."

Prayer—Our Father in Heaven, we are thine, we have heard thy voice, we know thy love. Help us to rise in the arms of faith and be drawn closer to thee. *Amen.*

WEDNESDAY.

MODERN IDOLATRY.

"Keep thy heart with all diligence for out of it are the issues of life."—Prov. 4:23.

There is in our days a marvelous idolatry of intellectualism, scholarship, scientific revelations, talent, materialism, gold, heroism, and what more? It is a strange thing to see how men bow down to the genius of these things. The harangue of the voices of those who seek settlement of differences and disputes and cry for international peace is so loud that we are reminded of the negro spiritual "I couldn't hear nobody pray."

Goodness is one thing and talent is another. Jesus came not as a Scribe but as a plain working man—"a servant." He was a teacher not a Rabbi. He was goodness, not scholarship. He was spirit, not machinery. He was humility, not heroism. Let scholarship, or science, or materialism, or heroism, or talent, or intellectuality enter the church as the principal thing, then farewell to spirituality.

It is but a truism, as F. W. Robertson puts it, "When men ask their teachers, not for that which will make them humble and God-like, but for the excitement of an intellectual bouquet, then farewell to Christian progress."

The throne of the universe is love and mercy and not marble. The name of the world Ruler is Great Heart, and not a crystal mind. Reform and salvation is accomplished by the eternal pulse of the heart of God through forms of love. The springs of civilization are in the heart and not in the mind.

Prayer—Dear Father the Giver of all good and perfect gifts bless us with all spiritual blessing in Christ. *Amen.*

THURSDAY.

FOLLOWING CHRIST.

"I am the way."—Jno. 14:6.

"Thy will be done."—Matt. 6:10.

The dominant characteristic of a person is his will. From the new-born babe to old age a person has a will and he insists that that will shall be served or there will be trouble. That is not Christlike.

God never enforces his will. He pleads with us, but He never compels us. To do so, would only mean distress, and to point out distresses as God's will would only produce atheism.

Whatever the conditions or circumstances, that which is God's will is right; that which is wrong is not His will. And it is sometimes right to submit to wrong. In controversy the one who is wrong and intent on his own will, will not give in. The one who is right, but willing for God's will to be done, will give in first. That is the true meaning of His instruction, "If thine enemy smite thee on the right cheek turn to him also the left." To say that we must stand up and take abuse like that is absurd. It does not mean that. It means: be right—do God's will—do as Christ did—give in, if necessary for harmony. The enemy is won more quickly thereby.

We Christians have a long way to go to say the Lords' prayer and mean it without reservation.

Prayer—Dear Lord, our Saviour, help us in every undertaking to try to find out from thee what thy will is, and make us willing to any personal sacrifice that thy will may be done. *Amen.*

FRIDAY.

A COMMON TEMPTATION.

"The Jews ask for signs."—I. Cor. 1:22.

Paul's hearers demanded a demonstration of physical power as a proof of heaven's blessings. It is the same old story of the temptations of Jesus. He was told to leap from a high pin-

nacle and he would be accepted as the Christ. Humanity has never ceased to clamor for a sign. In this modernistic and prosperous age the world still bids the church to remove mountains, or to cause the sun to stand still, or to demonstrate a superhuman power, and thus prove beyond a doubt that God is what the church claims for Him.

Indeed signs are aplenty. The history of the church, yea the nations, is replete with wonders, which in number, power, and beneficence surpass anything of the world, could they but believe. But they are not satisfied. This desire rises higher as it is satisfied.

So the Gospel has to counter this spirit. The counter is "in Christ" and a simple acceptance of him. We would force material action; he is the life. We would pull down the supply; he is the supply. We would gather wealth; he is the giver of every good and perfect gift. We would know the way; he is the way. We would know what is right; he is righteousness. We would solve our problems; he is the giver of peace.

"In joy of inward peace, or sense

Of sorrow over sin,

He is his own best evidence,

His witness is within.

—Whittier.

SATURDAY.

THE HIGHEST RATING.

"That we should be holy and without blame before Him in love."—Eph. 1:4.

"In Christ," is the key expression of Paul's letter to the Ephesians. Your automobile will take you to a distant city in a few hours. If one were to try to run it afoot, he would faint and fall before he covered the smallest fraction of the distance. But in your automobile you can make it in comfort and glory.

Of ourselves we can do little to attain God's glory, but "in Christ" we can do all things and have all spiritual blessings.

The highest rating that can be given any one is "He is faithful." We all have loved the old-time faithful family horse. Would that we were all as faithful to one another and to our God.

Prayer—Our Father in Heaven, baptize us with the desire to be in Christ in all things. *Amen.*

SUNDAY.

THINKING ABOUT POTATOES.

"Whatsoever things are lovely . . . think on these things."—Philippians 4:4-9.

A college girl who spent the summer as counsellor in a girls' camp was also expected to help out in the kitchen. One day she was busy peeling potatoes when the head of the camp came and spoke to her. "It's too bad," she said, "that a young woman of your education should have to peel potatoes." The girl looked up brightly. "But, Miss Baldwin," she said, "I don't have to think about the potatoes while I am peeling them."

That was a Pauline utterance. "Whatsoever things are lovely . . . think on these things." Our minds are ours though our fingers may be hired out. And even if our humdrum tasks require constant attention as we work there is an upper self that may be living at the same time, and communing with the angels. If we "set our minds on the things that are above," the "things that are upon the earth" will not suffer—be sure of that—but will be vastly advantaged.

Prayer—Our Saviour, prince of toilers, thy work always rose above the toil because thy soul was above it. Grant us thy thoughts in all that we do. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher

"THE UNPARDONABLE SIN."

The following sermon on the subject, "The Unpardonable Sin, or Sin Unforgiven," was delivered recently by Rev. R. A. Whitten, pastor of the Henderson, N. C., Christian Church, during the successful revival meeting just closed. Rev. Whitten's able discourse was heard by a congregation which filled the church to capacity, with a noticeable number of representatives from other churches of the city in the audience.

The speaker, taking Matthew 12:31-32 as his text, spoke as follows:

"The doctrine of everlasting punishment for sins is repulsive to many modern minds. To a multitude of people it is a horrible and offensive doctrine. Nevertheless, the church of God has been teaching it for centuries. It underlies the principles of Christianity and our hymnology is pregnant with thoughts concerning it.

"Two obstacles are in the way for us to adopt the modern, popular idea concerning it, human conscience and the teaching of Jesus. We might as well depend on an act of Congress to eliminate pain and poverty, as to try to eliminate the doctrine of future punishment from the mind of man who instinctively believes there might be a day of reckoning and a reward. Eliminate the word hell from the Bible and the many passages of Scripture and you still have the great and last commission of our dear Lord (Mark 16:15-16.) Whether Jesus spoke literally or figuratively, I do not know. Of this I am certain, that his words are true and represent a reality. He said: 'He that believeth not shall be damned.' There is a hell to shun, as sure as there is a heavenly reward. The elimination of the doctrine of future punishment would be inconsistent with divine justice, and redemption would no longer be a matter of undeserved grace. Why John 3:16? Why the Cross?

"Unpardonable sin against music, is to stop the ears; against light, is to close the eyes; against air, is to refuse to breathe. Jesus was healing the sick, opening blind eyes, deaf ears and restoring life. The Scribes and Pharisees, because his work did not harmonize with their teaching, ascribed the power to Satan. Many opinions have been advanced as to what sin constitutes the Unpardonable Sin. The text suggests a possibility of the withdrawal of divine mercy. It suggests also the possibility of the human heart becoming so hardened by rejection of the Holy Spirit that the soul might get beyond the dead line and have no desire or ability to return.

"The mind of man may never comprehend its deep meaning. It is not certain sins such as adultery, theft, drunkenness, lying, murder; however, there will be no liars, murderers, thieves, or drunkards in heaven, unless forgiven before leaving this world. It might be one sin or many. To die with sin unforgiven means that it will not be forgiven in this world or in the world to come, according to God's word.

"To desire or feel that you should become a Christian is evidence that you are still on the side of pardon and mercy. Aaron Burr, a brilliant character, was stirred by the Holy Spirit during a revival while in school at Princeton University. He consulted a friend, a skeptic, who advised him to wait till the excitement blew over. When later he was asked what he had decided to do, he said, 'I have settled the matter; I told Jesus if he would leave me alone,

I would leave him alone.' He became prominent in politics, lacked one vote of becoming president of the United States, later betrayed his country, and years afterwards told a friend that he had settled it forever.

"Many hear the pleading and appeals from God's servants and reject the appeals of the Holy Spirit. Jesus said, 'Ye shall die in your sins.'"

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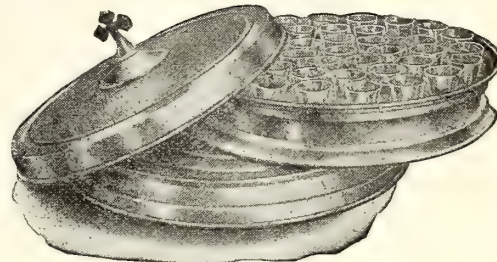
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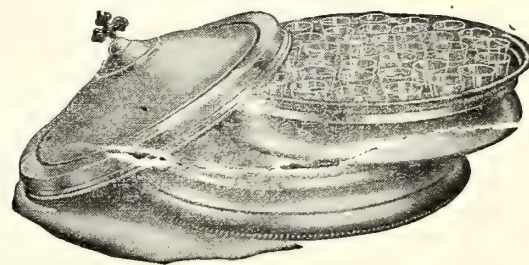


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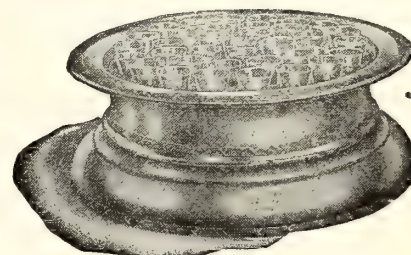
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THE CHRISTIAN SUN

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Christian Orphanage

Dear Friends :

If it were not for good letters like the following, we would become discouraged and blue during these strenuous times, when our income is small and mothers with little children without work, and no income for support, appealing to us from every side.

Letters of encouragement do us lots of good. We sometimes wonder if we are forgotten and then in our discouraging moments we will receive a letter from some good soul that brings sunshine and inspiration to our soul, and we take on new life and forget our troubles and work the harder.

I just want to quote you a part of a letter we received this week: "I am sending you a check for ten dollars for the Orphanage. Just wish I could send more, for there is no part of our church work that appeals to me more than the splendid fight you are making in taking care of those orphan children. I read everything in the CHRISTIAN SUN about the Orphanage with keen interest and I am always inclined to write you and assure you of our appreciation of your wonderful work there, and of our sympathy for you in the sacrifices you are making. May the dear Heavenly Father be always with you."

Let me quote you from another letter we received this week: "I can sympathize with you in the loss of your money owing to the bank failure. I have had some experience in bank failures, both in savings and checking account, with considerable reduction in my income; but always willing to divide with you in your noble work. May God's blessing abide with you." A ten-dollar check was enclosed in this letter.

It is an inspiration to one in this work to know he has such noble souls interested in the welfare of the lovely little children who are cared for in your Christian Orphanage. Let every Sunday School and church realize that the Christian Orphanage is its institution; that the children are wards of the Christian Church, and every member of the denomination is responsible for the welfare of the children. Do you give anything to help feed them? If you don't, would you be so unkind to your own? Suppose sometime your child or your grandchild will be forced to go to an Orphanage. No fault of its own forced it there. Would you not bless the hand that gave it bread?

CHAS. D. JOHNSTON, Supt.

REPORT FOR MARCH 24, 1932.

Sunday School Monthly Offerings.

Brought forward	\$ 2,844.68
North Carolina and Virginia Conference:	
Shallow Ford	5.07
Berea	2.00
New Lebanon	1.79
Hines Chapel	2.00
Greensboro, Palm St.	11.85
Haw River	10.39
	33.10
Eastern Virginia Conference:	
Piney Plains	3.00
New Hope	.60
	3.60
Western North Carolina Conference:	
Burlington	41.13
Graham	1.94
Pleasant Ridge	2.50
Shiloh	1.00
Wentworth	4.41
	50.98
Eastern Virginia Conference:	
Suffolk	30.00
Union, Surry	3.05

Windsor	3.14
Holland	7.75
Wakefield	2.11
First Richmond	4.86
Liberty Springs S. S. and classes ..	8.00
	58.86
Alabama Conference:	
Pisgah	.87
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Special Offerings.	
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A friend	2.00
Mrs. J. E. Vincent, Suffolk, Va. ..	10.00
	26.92
Endowments.	
L. S. Holt Endowment Fund	150.00
Total for week	\$ 324.33
Grand total	\$ 3,169.01

ROANOKE, ALA.

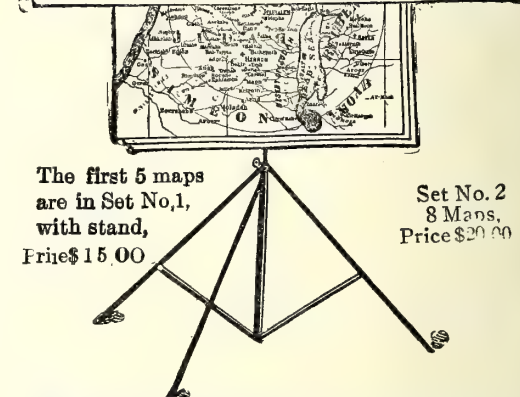
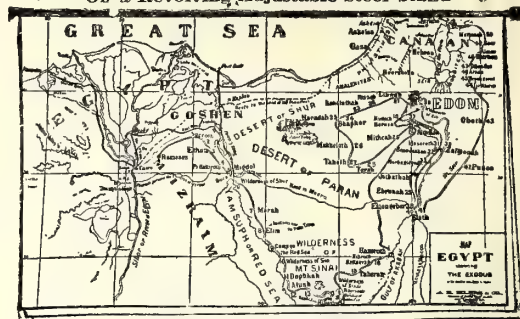
On Wednesday night, following the close of our revival meeting here, we were very generously remembered by the friends and members of our church here. They brought us many of the very things our pantry and dining room needed, and our hearts rejoiced as we enjoyed their fellowship. If every one could be a pastor and be pointed by his congregation, such as has been our lot of late, it would help wonderfully in relieving the burdened heart of the struggling servant of God.

For all of these substantial gifts we are thankful, and Heaven's blessing be upon all.

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COMMAND
ATTENTION
AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jesus was

The VEST POCKET is, beyond question, the most popular Testament published.

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- 2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.90
- 2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.10

- RED LETTER VEST POCKET TESTAMENTS
- With all the words of our Lord and Saviour printed in red.
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Specimen of Type

ST. MATTHEW 2 The three wise men

carrying away into Babylonia are fourteen generations; and from the carrying away into Babylonia unto Christ are fourteen

ing, interpreted is, God with us.
24 Then Joseph being raised from sleep did as the angel of the Lord had

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Holman GEM Testament

POCKET
SIZE
3¾x4½
inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jesus to the multitude, and to his disciples,

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RED LETTER GEM TESTAMENT

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THE book
of Jesus

PSALMS INCLUDED

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MARRIAGES

FUSSELL-SMITH.

Robert Curtis Fussell of South Norfolk, Va., and Hannah Veneer Smith of Holland, Va., R. 1, were united in marriage by the writer at Holland, Va., March 5, 1932, in the presence of a few relatives and friends.

The groom is a son of Mr. A. B. Fussell of Newport News, Va., and the bride the daughter of Mr. and Mrs. W. Joe Smith of Holland, Va., R. 1. Mr. Fussell holds a responsible business position and is an active member of South Norfolk M. E. Church, South. Mrs. Fussell is one of the most active and useful of the younger members of Holy Neck Christian Church and very popular in her community.

A six o'clock wedding dinner was served at the Smith home. Mr. and Mrs. Fussell will reside in South Norfolk, Va.

May their wedded life be long, happy and useful.

N. G. NEWMAN.

OBITUARIES.

COBLE.

Mrs. Sallie Lashley Coble died March 4, 1932, at the age of 72 years, 3 months and 6 days. She was married to P. E. Coble, August 1, 1903.

She was a faithful member of Pleasant Hill Church for forty-eight years, having joined in March, 1884.

She is survived by her husband, one brother, D. H. Lashley, and many other relatives and friends. The expression was general, "a good woman has gone."

She was faithful to her church and Lord to the end.

Burial services by Dr. Fleming, Rev. J. U. Fogleman, and the writer, at Pleasant Hill Church.

T. J. GREEN.

WELDON.

Mr. William Ernest Weldon was born January 9, 1875, and went to his reward March 5, 1932. Age 57 years, 1 month and 26 days. He leaves to mourn his going a wife, Mrs. Lillian Ellington Weldon, one daughter, Mrs. Emmett Mitchell, of Henderson, one son, Raymond, who is at home with his mother, three brothers, Messrs. J. T., O. J., and Edd Weldon of Franklinton County, five sisters, Mrs. Joe Tharington, Mrs. D. L. Foster, Mrs. P. D. Dement, Mrs. William Dunn, and Mrs. Edd Ellington all of Franklinton County.

Mr. Weldon united with the Liberty Church when he was about 34 years of age, and lived a peaceful life. He was much devoted to his family and gave much of his time to the interest of his wife and children. He made the remark that he didn't mind going as he had lived to see his children grown and that he knew they would care for his wife.

Funeral services were conducted at Liberty March 7, 1932 at 3 p. m., by the writer assisted by Rev. J. H. Mitehner, pastor of the Baptist church at Epsom. The body was placed in the church cemetery.

Mrs. Weldon and both of the children

are members of Liberty. May God bless the bereaved family.

S. E. MADREN.

HOLLAND.

Mr. Jackson Holland, son of Mr. and Mrs. T. B. Holland, R. 2, Holland, Va., was accidentally killed by a tractor on March 5, 1932, in the 24th year of his life. The funeral was conducted at Holy Neck Christian Church by the writer, as-

sisted by Dr. W. M. Jay, in the presence of a large gathering of relatives and friends. The music was furnished by the Holland quartet with a duet by Mr. and Mrs. J. O. Davidson. The burial was in the family cemetery.

The deceased had been a member of Holy Neck Church since his childhood. He leaves a father and mother, four brothers, Conway, Foy, John Thomas, and Kenneth Holland, all of R. 2, Hol-

land, and six sisters, Misses Lucile, of Hopewell, and Kathleen, Myrtie May, Evelyn, Bernice and Viola Holland of R. 2, Holland, one uncle, H. J. Rawles, and three aunts, Mrs. W. R. Womble, of Whaleyville, Mrs. W. H. Britton of Suffolk, and Miss Effa Rawles of Whaleyville.

May our Heavenly Father comfort and sustain his grief-stricken loved ones.

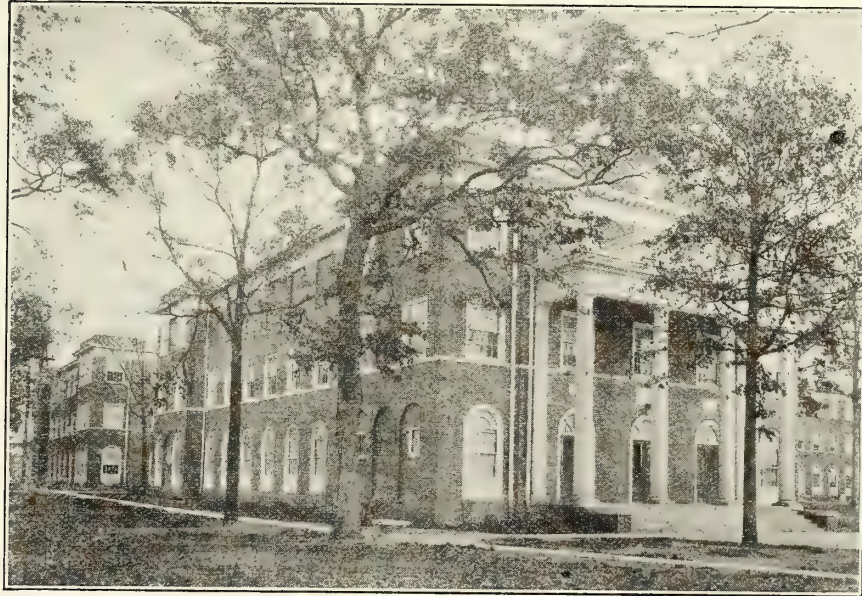
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ROBERTSON.

Eugene Robertson was born March 11, 1924, and passed to the better world February 28, 1932. He lacked 12 days being 8 years old. He leaves to mourn their loss a father and mother, Mr. and Mrs. Obey Robertson, one brother, Milder, and two sisters, Gracie and Louise Robertson.

It is hard for parents to give up their children, and more so while they are yet so tender in life. Yet we know that God in His infinite wisdom is too good to make a mistake, and that He doeth all things well.

May God help his father and mother to cast their burden upon Him who said: "Blessed are they that mourn, for they shall be comforted."

The funeral services were conducted from the home and the body placed in the home burying ground.

S. E. MADREN.

SUITS.

The passing from our midst on December 28, 1931, of Deacon William M. Suits cast a gloom over our entire community. We the committee of New Lebanon Christian Church offer the following resolutions:

Be it resolved that we forget not how

faithful a secretary he was for our Sunday School and in every task he was entrusted in our Church and community. That his place among us cannot be filled.

That we extend to the family our sympathy and point them to Christ for strength and comfort.

That a copy of these resolutions be sent to the family, a copy sent to the Christian Sun for publication and a copy be placed upon the Church records.

CARRIE SHARPE,
BERNICE MOORE,
LAURA SHARPE,
Committee.

EULISS.

John Albert Euliss was born May 23, 1917, died February 7, 1932, being aged 14 years, 8 months and 15 days. He is survived by his father and mother, Mr. and Mrs. Charles F. Euliss, two brothers and two sisters, grand-parents, and many

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other relatives and a host of young friends, who were very much grieved at his going.

His death was very sudden and unexpected, dying of wounds by a beast.

He was a good boy, kind to everybody, and much beloved by all who knew him. He was one of the first to join the Christian Endeavor at Pleasant Hill, and will be missed much by his associates.

Burial services by Rev. J. U. Fogleman and the writer and pastor.

T. J. GREEN.

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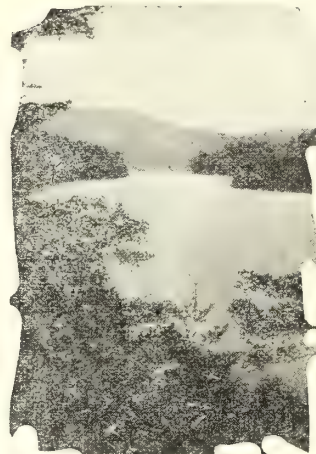
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Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, MARCH 31, 1932

NUMBER 13.

Maroon and Gold

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

Stanley High On China.—

Stanley High, former editor of the *Christian Herald*, and now pastor of the First Congregational Church at Stamford, Conn., is scheduled to address the Congregational Club of New York at its dinner Monday evening. His subject will be "China's Crisis", and his address is awaited with deep and keen interest because he has been a student of this problem and for a time resided in that land where he was a secretary of the Methodist Episcopal board of foreign missions.

Alumni Meeting.—

The alumni meeting at Elon College since the last notice in this paper, was well attended by some of the leading alumni in this community. We had luncheon together and sat around the tables and discussed the future of Elon College. One of the most interesting discussions was concerning students for next fall. It was revealed that numbers of students have been sent to the college through the influence of men and women who are in the teaching profession. They come into personal contact with young people who are preparing for college and they naturally will influence them to attend Elon without any special effort except a conference with their parents. Now is the time for all lovers of our college to work for its future. Send names of prospective students to the Registrar.

Sherwood Eddy Campaign.—

It is a relief to turn from these comments on the terrible situation in Shanghai to Mr. Eddy's recent campaign. Within four and one-half months, he has made a campaign in 21 Chinese cities. The meetings were attended by a total of 193,905, there were 8,313 decisions of whom 64½ per cent elected Christianity, and 35½ per cent decided to be Christians. With the exception of 10,000 women attending special meetings, the major appeal of these campaigns was to men. The response that they made was encouraging. In Peiping it is true that communists made an uproar in one meeting. In no other place, however, did Dr. Eddy, though he always dealt frankly with communism and conditions in China, meet open opposition, and even in Peiping, as elsewhere, students gathered eagerly to hear him. In that city alone, 2,000 students attended each of six meetings held for them.

Chinese Christians.—

Chinese Christians in the danger zone have suffered with others. One instance will indicate something of the war methods followed by the Japanese forces. In the Fitch Memorial Church, one of the largest churches in Shanghai, about 30 Chinese, mostly women and children, had, on

June 29th, gathered for safety. Firing was going on in front of the church. Finally in the afternoon a Japanese marine patrol of about 50 entered the church, naturally causing great fear. The young lad who opened the door was at once seized and carried away. A search revealed no bombs or anything else. Nevertheless the pastor, his wife, his son, his nephew, secretary and two servants were separated from the rest of the group and seized. Both the pastor and his wife were beaten repeatedly. They were finally bound and marched off. Though that occurred January 29th nothing has been heard of them since. The worst is feared. Such incidents could be multiplied.

Shanghai University Closed.—

In conversation with a Chinese lady student this week at the University of North Carolina, the information came to me that the Chinese did not want missionaries to impose Western civilization upon their country. They refuse to allow any schools to continue unless they register with the government and agree to teach approved courses. The government will not allow religious schools to continue to teach religion and the Bible in the schools by compulsion. Shanghai University is, perforce, closed under this ruling, as are all Christian schools in the northern part of the city. There is some doubt as to whether St. John's will open in the immediate future. It appears that their plans for registration have all failed. They are quite prepared to close if they cannot carry on unregistered. The whole trouble seems to be that the Bishop in charge of the University dogmatically wishes to make the Bible compulsory. They may teach the Bible in the school if they will register with the government, but this the Bishop refuses to do.

Prohibition Helps Trade.—

At the annual meeting of the Hartford, Conn., "Builders Exchange" last week, its president, Mr. Benard Lyon, said: "We hear much about the plentiful supply of liquor; but in the last five years 30,000 men have applied to our bureau yet none could be classed other than sober. Here are great numbers of unemployed, fighting the hardest kind of battle, but always courteous, understanding and sober! Once intoxication constituted the greatest evil in our trade. When weather stopped construction, men would flock to the saloons; and a superintendent, when the weather cleared, would have to send messengers to the bars to round up the gang. Now mothers dress up the children and dads take them to the 'movies' and there we page them." Most of the agitation for the repeal of the prohibition law seem to be politicians, or those who want the money that they hope to make by the return of the liquor traffic. Take the question out of the hands

of politicians and submit it to the people as a non-political issue and the American people will never go back to conditions as they were before the nation went dry.

What Shall We Do?—

Shall we have a united pull to place four hundred students in Elon College this fall and work our college up to its full capacity for the service of the Church and the Kingdom or shall we run next year at half capacity? It all depends on the cooperation of all the members of the Christian Church and the friends of the college. The college is improving its financial condition as fast as the energy, wisdom and work of an untiring president can bring these things to pass, but unless he has the complete cooperation of all those who can assist, it will be more difficult for him to lead us to success. It will cost about as much to run the college at half capacity as it will to run at full capacity. The additional students that we can provide for in reaching four hundred would be the greatest source of income we could have through our patronage. If there are those who have been patronizing other schools for any reason during the past year from our friends and church membership, they might join the other forces of the church in helping to make our college the best possible by giving us their patronage this year and helping to make our college as good as the best.

Conditions in Japan.—

Some time last spring there came a report from Japan that the churches and Christian workers were participating more energetically in the evangelistic activities of the Kingdom of God movement than in the gospel schools and cooperative features of Mr. Kagawa's plan. Now the intelligence comes that this opinion needs revision, and we are reminded of the more than fifty peasant gospel schools which have been successfully conducted during the past year and a half throughout Japan. A fine balance of agricultural, social and religious instruction is imparted in these rural schools, and officials from the provincial government have cooperated largely with religious teachers, in making the courses of study of most value to the communities served. Another feature of the Kingdom of God program is the establishment of gospel night schools in Tokyo and other cities. The subjects taught in these schools are such as, "The life of Christ," "Old Testament and New Testament Studies," "Theology," "The Relation of Natural Science and Religion," "Sociology and Social Service," "Mutual Aid and Cooperation," "Comparative Religions," "Church Polity," "Sunday School Methods," "Methods of Evangelism," "Music," and the "Fine Arts of Religion."

NOTES-PERSONALS

Every man is his own ancestor, and every man is his own heir. He devises his own future, and he inherits his own past.—*H. F. Hedge.*

Rev. S. E. Madren, whose address has been changed from Elon College, N. C., to R. 1, Henderson, N. C., writes: "I am enjoying my work and field of labor just fine. The people are a pleasure to work with. My work is going well at present."

The Mission Secretary, J. O. Atkinson, had the privilege of preaching for the Wake Chapel congregation, Sunday, March 20th. The pastor, Rev. J. Lee Johnson, is remaining out of the pulpit by order of his physician for a season, greatly desiring, as all of us do for him, that he will soon be back at his beloved work stronger in nerve and body for the service to which his undivided strength has been given through the years.

The Southern Christian Convention meets in annual session with our Burlington Christian Church, Burlington, N. C., Tuesday P. M., April 26th. This time it will be the Convention of the Southeast, the Christian and Congregational constituency working in the Convention for one common purpose. It should be a Convention of large attendance and interest, since our fellowship through the merger has been considerably broadened.

President Staley has been selected by the Program Committee of the North Carolina Teachers' Assembly to deliver one of the leading addresses before that body at its next annual session in Asheville, N. C., June 16th to 19th. The entire evening, Thursday, the 18th, is given to him. His subject is "The Acropolis and Greek Culture." The Assembly will hear something fine, especially as the Doctor has just returned from his European travels; and Elon will be well represented.—*The Sun, April 16, 1896.*

Dr. W. Knighton Bloom, Mission Secretary for the Congregationalists of the Southeast, was a welcome visitor at Elon the past week, sharing with Dr. L. E. Smith the work of preparing a program for the coming Convention of the Southeast, at Burlington, April 26th to 29th. Dr. Bloom reported a very pleasant and promising meeting of Christians and Congregationalists at Winston-Salem, Sunday night, March 20th. Rev. W. T. Scott was in charge of the service and expects to be permanently located in Winston-Salem soon after April 1st.

If the Easter offering for Missions was not taken on Easter Sunday, as in some churches it was not, it should be taken at the first possible service after Easter. We cannot believe that any pastor will neglect this all important matter, since the Convention and the Conferences have all requested such an offering at or about Easter, and that every member in every church and Sunday School be given an opportunity to make some contribution to Missions. This was never more essential than now. None can give largely, but all can give if opportunity is afforded.

Rev. O. D. Poythress, South Norfolk, has been assisting the pastor, Rev. Stanley C. Harrell, Durham, N. C., the past week. At last reports the meetings were well attended and the interest was deepening. Bro. Poythress is one of our

most faithful and tireless pastors and evangelists, and the Lord seems to use him mightily in winning souls and building up the kingdom. Bro. Poythress is hopeful of his own work at South Norfolk, but at this time many of his members are unemployed and the strain on the anxious pastor is constant and heavy. Devoted pastors carry the burden of their congregations.

CONVENTION TO MEET IN APRIL.

The first session of the Southeast Convention of the Congregational and Christian Churches, including the Southern Christian Convention, Incorporated, 30th annual session, and the Congregational Council of the Southeast Convention, Incorporated, will meet in its first regular session with the Burlington Christian Church, April 26th to 29th, inclusive. This will be a very important session of the Convention. In addition to settling questions that are already under consideration affecting the United Church, it will be necessary to plan carefully and wisely for the future.

It is, therefore, hoped that every delegate representing both communions will make it a point to be present for the opening session on Tuesday evening, and remain through the entire session. Members of either church who are not delegates are invited to attend and will be welcome to all sessions.

ENTERTAINMENT.

The entertaining church will undertake to furnish lodging and breakfast free to all delegates who may wish it, providing they will write Dr. G. O. Lankford, pastor of the church, not later than April 20th, making requests for such entertainment. The Alamance Hotel, which is a good modern hotel, will make special rates to the delegates, offering a flat rate of \$2.00 per person for all rooms where there is one in a room. With two in a room, single beds, the rate will be \$1.50. This is a reduction off regular rates and it will be necessary for you to write Mr. Williams, proprietor, Alamance Hotel, Burlington, N. C., asking for special reservations.

WOMAN'S MISSIONARY CONVENTION.

The Woman's Missionary Convention will meet Tuesday morning at 10 o'clock, and will remain in session throughout the day.

YOUNG PEOPLE'S PROGRAM.

A special young people's program is being planned by the chairman of the Board of Religious Education, Rev. F. C. Lester, Waverly, Va. This program is to be inclusive and promotional. It will probably be held on the afternoon and evening of the last day—Friday—with a special program, banquet and a nationally-known speaker. Please make your plans to attend the Convention.

OVERCOME EVIL WITH GOOD.

It seems to me that in this age we are not thinking very much of this theme or subject. We are a Christian nation, have, to a large degree, become infatuated with worldly things—things that we know will destroy our souls in hell. These things of the world, which are worldly altogether, are in places where you will not find the Christ of Calvary, except to lift a poor soul which is stooped in sin, out of the Devil's coops before He can save it.

Now we, as Christian, will never be able to bring a charge of evil against the world until we have first cleaned up our own life.

The Protestant Church of today is polluted entirely too much with worldly amusements. How can we, as Christians, ever expect to have any part in bringing sinners to the Lamb of Calvary?

With due respect and love for God's ministry, Jesus has something against it. This is hard to say, but nevertheless it is true, and Jesus has laid it upon my heart to say these words.

I am amazed at so many of our preachers indulging in the present-day pleasures—the theater, the pool halls, the bowling rooms, the rook parties, the bridge parties, and community houses. Nearly all of these enterprises are owned and operated by church members.

Can any good thing come out of these things I have mentioned? I challenge any one to show any real good for Christ that might be derived from any one mentioned.

No preacher can ever get any where preaching one thing and living and practicing another. God help us to be true to the trust reposed in us. For Christ's sake, let us be God's men, and God's women, and God's boys, and God's girls. That is the only way the church can ever help Christ win the world to himself.

The ministry is losing its power and influence, and, as the writer sees it, it is because we are not altogether true to our Heavenly Father.

God speed the day when the Christians will lay aside every weight and the sin that doth beset us that we may run the race that's before us, patiently. The righteous is a tree of life; he that winneth souls is wise.

Blessed is the man that walketh not in the council of the ungodly nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate night and day.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf shall not wither, and whatsoever he doeth shall prosper.

The ungodly are not so. The ungodly shall not stand in the judgment, and the way of the ungodly shall perish.

W. T. MEACHAM.

Roanoke, Ala.

A SPECIAL OFFER TO CHRISTIAN SUN SUSCRIBERS.

THE CHRISTIAN SUN is so much in need of money to pay its expenses, that we are making this special offer to you. If you will mail us your renewal on or before the first day of May, we will give you credit for three months extra. If you are due two years and mail us a check for \$4.00, we will give you credit for six extra months. If you are due three years and mail us your check for \$6.00, we will give you credit for nine extra months. In other words, for every \$2.00 you send us on your subscription, we will credit you with three months extra.

Please remember that when you mail us your check for \$2.00 to renew your subscription to THE CHRISTIAN SUN, it is not a donation. You are going to get THE CHRISTIAN SUN for fifty-one weeks, and it is worth many times the subscription price. You pay for your daily paper in advance and don't consider that a donation. You are buying something and are paying for what you are buying. You get soul food from your church paper; it keeps you in touch with your church institutions.

Take THE CHRISTIAN SUN, for it represents your church.

CHAS. D. JOHNSTON,
Circulation Manager.

NOTICE.

By authority of the Mission Board of the Eastern North Carolina Conference, I have a good piano for sale. Those interested come or write.

E. M. CARTER,
Youngsville, N. C.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

UNION HOLY WEEK SERVICES of a unique character were held in the little town of Jupiter, Fla. Rev. Frederick Held, Congregational minister, and Rev. D. B. Sargent, pastor of the Methodist church, not only united in a daily service during Holy Week, but together visited every home in the whole region, inviting the people to attend the services and leaving a card with the topics and the place of the service, which alternated between the two churches. This served to develop good will between the two churches.

AMERICAN MISSIONARY NUMBER of the *Congregationalist and Herald of Gospel Liberty*, was of especial interest to the Southeastern fellowship. There was an interesting article entitled, "In the Mountains of Tennessee," by Dr. C. Rexford Raymond, of Chattanooga, and another article entitled, "Youth Serves Youth in Tennessee," by Rev. Edwin E. White, of Pleasant Hill. Both of these articles were of great interest. In addition there were news items in the regular news columns and also in the page edited by Dr. Eldredge, which were of special interest.

THE CONFERENCE OF THE CAROLINAS will hold its annual meeting at Raleigh, June 7th and 8th. This will be a joint meeting with the three Christian Conferences of North Carolina uniting in building the program, carrying it out, sharing in all deliberations, and, it is believed, adopting a constitution for the proposed "United Congregational Christian Conference of the Carolinas." This will be a very important meeting. It is requested that pastors of all Christian Churches, as well as Congregational, announce this meeting time, and place—June 7th and 8th, at Raleigh.

PROFS. VANCLEAVE AND BENNETT of Elon College, were recent visitors at the Jacksonville office. They were making a short Easter vacation trip through Florida. Miss Annie Campbell also was a recent visitor in the office on her way to her home in Winter Park for a week's vacation. Miss Campbell had a conference with Miss Coghill and others concerning the organizing of a Young People's Summer Conference for Georgia. Miss Campbell is in a way a product of the Florida Young People's Conference at Camp Immokalee, having been commissioned there for her first experience in Student Summer Service work.

THE EIGHTIETH BIRTHDAY of Rev. Horace D. Herr was celebrated at the Edison Park Congregational Church in Ft. Myers. There has since been printed a little folder with the picture of the church and a Friendly Ballad addressed to the Cadets of Youth, written by Dr. Herr. It is entitled, "If I Were Seventeen Again," and shows the fine philosophy of life developed through the years. It is a fine message to young people. There was also printed beautiful words of appreciation addressed to the congregation previous to the reading of the poem. Dr. Herr has a fine record of long service in the ministry in Iowa prior to retiring and coming to Florida. He is a man of very scholarly mind and friendly personality. He and Mrs. Herr are greatly beloved in the Ft. Myers church and community.

THE SEMINAR QUARTERLY.

The *Seminar Quarterly* is a new publication issued under the auspices of the Seminar on Worship and also the Seminar on the Christian Mes-

sage. It is published quarterly by the Commission on Evangelism and Devotional Life. Single copies sell for ten cents and the annual subscription is twenty-five cents. Issue number two has recently come to our desk and it is an interesting and worthwhile publication. One of the features is a symposium on "My Gospel," being short articles by several of our Congregational-Christian ministers, among them being Dr. Elisha A. King, of Miami Beach, Fla.

ST. PETERSBURG CALLS DR. BEALE.

Rev. Charles H. Beale, D. D., who has been serving as interim pastor at the church at St. Petersburg, Fla., has been called to the pastorate of the church for one year. This church was left vacant by the resignation of Dr. Kerrison Juniper after a thirteen-year pastorate, Dr. Juniper going to become pastor of the First Church in San Francisco. Dr. Beale has won an enviable reputation for interim pastoral service, having served many of the leading churches of the country in that capacity since his retirement from full pastoral service in Milwaukee.

Dr. Beale's service during the past few months at St. Petersburg has won the enthusiastic approval and the devoted loyalty of all members of the church and congregation. During the season this large church has been filled with eager listeners for his messages and he has also delivered interesting weekday lectures which have drawn large numbers. In addition he has been a very fine force in the church's life, increasing the harmony and spirit of the church, meeting the difficult situation wisely and bringing the people to an increased faith and devotion to their church. These times are hard for churches without having to face the problem of pastoral changes, and discouragement is all too common. It has been a great blessing to the church to have a man of such faith and fine Christian spirit leading the worship and the work of the church. As a result the church has voted to ask Dr. Beale to continue as pastor of the church for one year and he has accepted this invitation. We will be absent, however, for quite a long period during the summer for which period the committee is making arrangements. Dr. Beale, in spite of the fact that he was ordained over fifty years ago, maintains a vigorous mind and a winsome personality, and his preaching is vital with the wealth of personal religious experience and human sympathy developed through the long years of a wonderful ministry.

PECANS FOR MISSIONS.

The planting of pecan groves for the Mission Cause is a very hopeful development in six churches of Southern Alabama. Three of the four churches of the parish of Rev. Nathaniel A. Long took the first step in giving the acre back of Christian Hill Church to the church for a pecan grove. The scheme of things here is attractive. The nice white church is surrounded by a grove of oak trees. Just back of it is the cemetery of the honored dead. Several ministers rest there. Beyond this is a garden where the women of the community have masses of beautiful flowers in the summer time, and last of all is the acre of pecan trees. The church on the highway is for the community, the pecan grove, in the near distance, is for the world work. What Rev. Samuel Long did for this church, the young people are

doing for Blackwoods Church near Headland, where they cleared land belonging to the church and planted a pecan grove. This church has a nice church house and grove, a flower garden, a small cemetery, and now a pecan grove. It has also arranged to rent land for a crop of pecans to be raised for the benefit of the fine grand piano which the church has bought. New Hope Church at Clio is the third organization of the parish to plant pecan trees for missions.

The Antioch Church, at Andalusia, is also planting a number of pecan trees in several tracts for the Mission Cause. M. L. Thrasher, the pastor, is interesting a number of the C. E.'s each to furnish a tree for the grove. The trees will not be bearing for a few years, but should make a nice contribution to the cause ultimately. Wesley Chapel Church, R. F. D., Goshen, which is located in the little town of Henderson, has also started a pecan grove project. Liberty Church, Brantley, is the third church in this group to plant pecan trees.

ENTERTAINS COLLEGE STUDENTS.

Two hundred college men and women were entertained by Dr. and Mrs. J. Edward Kirby, United Church, Raleigh, N. C., recently, in honor of Mr. Walter H. Judd, of the American Board, Boston. It was a rare occasion. These young people came from all the State colleges of North Carolina. They comprised those who have definitely dedicated themselves to missionary work through the Student Volunteer Movement. It was one of the many things Dr. and Mrs. Kirby are doing in their forward-looking program with this progressive United Church. Mr. Judd in a letter to Mrs. Kirby afterward, says: "You are surely doing a courageous and forward-looking Christian work there." It is this kind of cordial and generous entertainment which gives heart and determination to young people who hear the call, see the need and respond with the zeal and the faith which is surety for the work of missions of the future. Many thanks to Dr. and Mrs. Kirby. Those two hundred young people will long remember this beautiful occasion which you made possible for them. To be in your home and to meet Mr. Judd was an inspiring event.

DOES EDUCATION PAY?

Does it pay an acorn to become an oak?

Does it pay to escape being a rich ignoramus?

Does it pay to know how to make life a glory instead of a grind?

Does it pay for a chrysalis to unfold into a butterfly?

Does it pay to add power to the lens of the microscope or telescope?

Does it pay to acquire a personal wealth, which no disaster or misfortune can wreck or ruin?

Does it pay to learn how to focus thought with power, how to marshall one's mental forces effectively?

Does it pay a diamond to have its facets ground, to let in the light, to reveal its hidden wealth of splendor?

Does it pay to have expert advice and training, to have high ideals held up to one in the most critical years of one's life?

Does it pay to open a little wider the door of a narrow life? to push out one's horizon in order to get a wider outlook, a clearer vision?

Does it pay to experience the joy of self-discovery, to open up the whole continent of possibilities in one's nature which might otherwise remain undiscovered? —Dr. Orison Sweet Marden in the *New Success*.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHARITY BEGINS AT HOME.

In a very light-weight editorial, on the usually well-timed and weighty editorial page of the *Greensboro Daily News*, this paragraph is found in concluding a piece "Of Missionarying": "It is high time we made a real beginning of our charity at home, even if it demands the return of some of our foreign missionaries to help us." This rather surprising conclusion is reached in commenting upon some remarks, or writings of Rev. Francis Cox, of Raleigh, N. C., who has been in China and says that "the Chinese are now nursing hatred against Japan." *The Greensboro News*, editorially, in so far as we are able to make out, seems to hold that since missionaries have been in China for several years, they should have by this time so converted the Chinese that they would not any longer cultivate hatred against the Japanese. This is assigning the comparatively few missionaries, who have worked in China, a most gigantic task for a time so brief. Fact is that all our preaching here in the homeland, where we have been talking about "charity beginning at home" through countless decades, has not curbed our own hatred, and we yet indulge in war when occasion offers. But let that go as it may. What interests us is that even a brilliant newspaper man can pick up an outworn phrase, which is entirely a misfit, and use it as if it were fact, faith and logic. The paragraph quoted is built on two errors, the one about as senseless as the other:

1st. "It is time we made a beginning of our charity at home." This, of course, is pulled out of the Bible for use here, and one wonders how such a good phrase can be so distorted. Charity does begin at home. But, in heaven's name, how long will it be charity if it remains there? One uses that phrase and hears it used as if it meant charity begins at home and should not go away from home, and, to be charity, must stay at home. The opposite is true. Learning the alphabet, and how to spell and read a few words and sentences are the beginning of an education, but pray tell how much education one will ever get if one goes no farther than the alphabet and a few monosyllables. Charity begins at home. Education begins with the alphabet. But one fails to bear in mind the fact that it is only a beginning, and not an end.

2nd. But the most unkindly cut and the most senseless thrust of the editorial in the paragraph in particular is the suggestion "that missionaries be returned to help the work of charity." May heaven help us! The man who wrote that must think that the human race is a little lump sum of money off in a corner somewhere and the amount of that lump that said human race uses for Missions cannot be used for charity, and the only sum available for charity is out of that one lump. Maybe the writer of the *Greensboro* editorial is not aware of the fact that the most charitable people on this earth (and this is not any contribution to a Wednesday afternoon missionary meeting either), we say it with emphasis, that the most charitable people on earth, those who are most willing, most ready and most anxious at all times to hear the call of charity at home, are those who can feel the need also of their fellows a long way from home, and may lift up their eyes and hearts of compassion and have pity upon the people who suffer most even if they do live beyond one's own doors. The writer in the *Greensboro News* ought to know, for instance, that there were orphaned children in the lands where missionaries preach the gospel years before the missionaries were sent there, but until the missionaries went there were no such institutions there as orphans' homes, or houses of charity and benevolence and refuge. In those lands where the missionaries preach now, there are hundreds of orphans' homes, and they are there where the need is greatest, where poverty most abounds, and where the real orphan is without friend or father or mother. They are there by the hundreds since the missionary has gone there and preached the gospel of mercy and love and life, the gospel of Him who said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." Hospitals by the hundreds have been built there, also leper's asylums, and asylums for the blind, homes of retreat and refuge for the infirm. And they have all sprung up there since the missionary went and preached the gospel of Him who said: "I came that ye might have life and have it more abundantly." And the very churches, the very people who have sent the missionary there and have done the most to carry light into the dark places, and give the bread of life to souls that were dying without it, are the very churches and the very people who here at home have taken the lead, and do take the lead, in every movement for charity and benevolence and human uplift. We are told that even Homer nodded. Yes, the great do sometimes nod and take a nap. Even the *Greensboro Daily News* seems to have gone to sleep and dreamed one vague and idle dream, when that so-called editorial was being written. "Charity begins at home." But how long does it take it to begin, and how will it be charity if it stays where it begins? We wonder.

J. O. A.

"MY WORK IS DONE."

George Eastman, who had amassed millions and given liberally to benevolence and philanthropy, but who was known best by the Eastman Kodak and camera which he had made, wrote the words: "My work is finished. Why wait?" Then he ended his earthly career by self-inflicted death. Possibly the tragic end of no one in recent times has been more discussed, nor his parting words more frequently quoted than those of Eastman. There is one reason why this man ended his life as he did. Without question he looked upon work as the content and the end of life. Only a distorted vision and an unbalanced mind can arrive and live by such a conclusion.

One is ready to admit that work is a privilege and a real joy, and a big part of life, too much in fact in many lives. But work is a means, not an end. We work, as we walk and as we worship, with an end in view, hoping and expecting to reach some place. Only those who look at life in its material aspect can regard work as the whole aim and achievement in human existence. The world about us is both to improve and to enjoy. If work filled life, why did God create the glorious sunsets, the rich and rare colors of the rainbow, the beauty and the glory of growing things in hedge and field and forest? If work were the only end and aim in life, why art and music and poetry? Meditation, contemplation, relaxation, play, intellectual, moral and spiritual pursuits and diversions are parts of life, essential parts which really make life worthwhile and give it content. If work is all, then one may end it when one thinks one's work is done.

But there is a deeper question to which Mr. Eastman gave no heed. How did he know, how can any of us know, when our work is done. Why wait. Only man's Creator can tell when the work of a human being is done and when it is no longer necessary to wait. The fact is we may make a real contribution to life and to love by learning "to wait and murmur not." Moreover, we are commanded to "wait upon the Lord and He shall bring it to pass." It may be that when we poor, frail mortals have decided that our work is done, we are just beginning to do our best work and make our largest contribution to life and to the world. The meridian sun may fill the earth with light and heat, but we discover and behold the real glory, grandeur and gladness of the sun as it slowly, leisurely, waitingly sinks behind the western hills, sending out its glad gleams through the whole expanse of sky and earth. The full glory and beauty of some lives do not appear until those lives have quit fretting and worrying, and working and pushing and pulling and, with folded hands, not physically strong enough to work, now quietly and serenely think on and cultivate the better virtues and graces, and show the rest of us how to live.

George Eastman's life is a demonstration of how one may achieve worldly goods and possessions and yet reach a sad, tragic end. He had no religion, we are told, on which he could lean in his last years. He belonged to no church and sought no place of soul refuge and worship. He had never married and had no loved ones about to cheer and comfort him in his old age. His nearest relative was a niece who lived many miles away. And so finding nothing now to live for, no fixed religious belief to support him, no love as husband and father to stay and steady him, he becomes impatient and cries out: "Why wait?" Well, on the other hand, why not wait? All nature asks that question, all sound philosophy and good religion, the three of them together, inquire why not wait until the summons come calling to a better place and a happier world?

J. O. A.

THE SOUTHERN CHRISTIAN CONVENTION.

The announcement that this Convention will meet in Burlington, N. C., on the evening of April 26th, as the guest of the Burlington Christian Church, of which Dr. G. O. Lankford is pastor, suggests several things of importance to the work of the Convention. The total number of delegates elected by the Conference as found in the Annual is 146. Now it is very important for all these delegates, an equal number of ministers and laymen—73 of each—to make their arrangements to attend this important meeting. The presumption is that all ministerial delegates will attend and, if regular lay delegates cannot attend, they should secure the attendance of their alternates. No more important meeting of this Convention has been held in the seventy-five years of its existence, since the organization at Union Christian Church in North Alamance County in 1856. It has done a wonderful work in these seventy-six years, and a great obligation rests upon it in the Burlington session.

The major problems of this meeting will be to work out a solution of the Elon College question. This will require the combined wisdom and united effort of the entire body, and that means a great opportunity to demonstrate faith and courage. Doubt as to the future of Elon should not enter the mind of a single delegate; but thanks for its past history and service should increase faith for the future and loyal support on the part of the Conference, churches, and delegates, and even the entire membership of the Convention. If we put more into the Institution, liberal-hearted people of means will help us.

Alamance is a historic county. The first battle of the Revolutionary War was fought in that county—"The Battle of Alamance." If any reader doubts this, turn to pages 400-401, volume 3 of Bancroft's History of the United States and read the history of the battle between Tryon and the Regulators, May 17, 1771. It was a memorable day in the history of this county. Elon College is located in Alamance County, and not many miles from the monument that marks the spot of this first battle. W. W. S.

THE POVERTY OF THE PRESENT HOUR.

(Note.—Economists, civic engineers, politicians and statesmen are trying to explain to us the cause and relief of the present depression. There are men of God, however, who interpret present conditions in the light of moral and spiritual factors. A correspondent, deeply interested and spiritually concerned, writes the editor this paragraph in a personal letter.—J. O. A.)

"We are praying that the Church universal may be awakened and aroused from that spirit of indifference toward things spiritual. Seemingly, they hear their 'only hope with a senseless wonder and seem satisfied with a show of things.' And this attitude is translated into our mission program which has no passion, no sacrifice, to speak of. 'Let this mind be in you which was also in Christ Jesus' (Phil. 2:5), must become the text motto of the men of God if the missionary program shall conquer the apathy of the Church, for his was a mind of compassion which had in it more than pity or sympathy. 'When he saw the multitudes, he was moved with compassion on them because they fainted, and were scattered abroad, as sheep having no shepherd.' (Matt. 9:46.) 'Where there is no vision the people perish.' (Prov. 29:18.) I like the original Hebrew translation better. 'Where there is no vision the people are naked.' God knows this is true, both physically and spiritually. The poverty of this present hour can be attributed to only one thing, in my estimation—the Church just lacks any vision, the people are naked and the end is not here. 'Oh God! give us a compassion which moves through a vision which is from Thee.'"

CLASS PRESENTS ORGAN.

By W. B. TRUITT, Teacher.

The world is so full of disappointments that if it were not for faith and hope and love, the wheel of life would be sadly out of balance. Comprehended within this last and greatest virtue are friendship, companionship and pleasant associations.

It has been my profitable privilege to have been associated intermittently for about 24 years and constantly for the last 12 years with the Philathea Class of our Sunday School, as teacher. This association has meant much in my life. When I mention that I married and have continued to live with one member for almost 20 years, you can realize how I have, to a certain extent, grown up with the class. And the association has been profitable to me from many angles. It has compelled me to search the Scriptures more diligently, and through that search learn how to commune with God, and through that communion to find the greatest of all human blessings—peace.

A good many years ago, some member of the class, I know who it was, suggested accumulating some money for some purpose, the idea being that such money might ultimately be used toward the construction of a new church building, or for some of its equipment. And so by nickels and dimes, and by dint of perseverance, the grand total of \$1,000 became, through a period of years invested in building and loan stock, and another \$500 of such investment started. The idea of a pipe-organ for the new church building had in the meantime, been gradually taking root. When it became apparent that, on account of parsonage investment, a new church building was very indefinite, the knowledge that hoarded money brings no pleasure, caused the class to determine on definite action.

The March 1929 monthly meeting of the class is memorable for at that time the decision was made. The teacher had made no recommendation whatever, for the members had always been so considerate to follow his suggestions and the installation of a pipe-organ being rather a sizeable proposition it was thought best to let the members make their own decision and then to lend every possible encouragement.

To attempt to give credit individually for the accomplishment would be almost equivalent to calling the roll. Almost every member helped, and at least 50 per cent were enthusiastic. But it seems fitting to mention at least two names, not however, to the disparagement of others too numerous to mention, and who in some instances, worked just as hard.

Mrs. R. L. Caviness became president of the class at the same meeting at which the organ proposition was launched and successfully led the work. She became "organ-minded," and could talk no other subject whatsoever. At work or at play at home or away, in mountain or at seashore, her one topic was "organ." Without her enthusiasm the undertaking would have dragged.

But due credit must also be given to her successor Miss Rena Cole who joined the class after the organ was installed, and, taking over the leadership after the enthusiasm had partly burned itself out, and when those last hard payments had to be met, led the work in surprising manner to completion.

It is necessary, also, to mention the liberal aid extended by the Ladies' Aid Society. Without solicitation that Society donated \$500 in one lump sum to help in paying for the organ. This donation is mentioned with the sincere thanks of the Philathea Class.

Friends from outside the church were liberal,

contributing \$500. Their names are published on the bulletin board and will be kept as part of the records of the class.

To any and all of these friends from without the church organization the class wishes to publicly extend sincere thanks.

I would not bore you with statistics but inasmuch as just a few members of the church thought that the organ was a mistake and would cripple the church finances the following statistics are particularly interesting.

The organ cost installed, \$3,665.57. From where did this money come?

1. From the Philathea Class treasury, \$1,949.57—54 per cent.

2. From direct donations of class members, \$431.00—11 per cent.

3. From the Ladies' Aid Society \$500.00—14 per cent.

4. From outside contributions, \$500.00—14 per cent.

5. From church members, not including class members, \$285.00—8 per cent.

The class as a whole, and as individual members thus contributed 65 per cent to the organ fund.

Did the organ hurt the church finances? The answer is that during the 2 years of payments, including the lean years of 1930 and 1931, our current church debt was reduced from \$3,203.25 to \$1,959.20, as of February 29, 1932, or \$1,244.05.

During the same lean period our capital debt on parsonage was reduced through investment by the sum of \$2,736.00, as follows:

By the Ladies' Aid Society.....\$ 832.00
By the church treasurer..... 1,904.00

\$2,736.00

I have never known any sizeable undertaking in our church to proceed as smoothly as this organ proposition. Truly it was a large undertaking for a ladies' class. But it is accomplished. Every payment was met when it came due. There were no extensions asked for at any time. There was no cry of "depression." True, on the last payment, on account of some seemingly necessary delay in collection of pledges the class had to draw heavily on another fund not intended for the organ. Incidentally when these pledges are paid in the Philathea Class may possibly desire to go further and add certain stops and pipes to make the instrument more complete and melodious.

Being a Sunday School teacher makes it necessary to stop and draw the lessons:

1. Any individual or organization can accomplish anything that he or she or it has faith to undertake.

2. No individual or organization can be worth while which does not undertake in faith beyond present vision.

3. No larger organization can fail to benefit by the faithful undertakings of one of its subsidiaries.

This is a happy day for every member of the Philathea Class and for its teacher. The job is done! The organ is paid for!

It was not sponsored however for the glory of a class but for the glory of God. The organ is the one musical instrument above all others for a church. On it jazz cannot be successfully played. It is the musical instrument for spiritual uplift. Its tones flow into the listener's very soul, if he will but heed. And as you and I grow a little more in grace, we shall realize that when the organ begins to give forth its melody it is time for silence, for meditation, for prayer, for worship; that it is the time for us to turn our weary selves away from the cares of our lives, and seek God even as he may be found.

CONTRIBUTIONS

SUFFOLK LETTER.

Science is useful as long as it works in the field of known facts; but when it goes out into the field of imagination, it often draws conclusions that confuse or weaken faith in the truth. A recent discussion by "Professor Ernest J. Opik, of the Tartu University Observatory, Esthonia, at the dedication of the astrophotographic building of the Harvard College Observatory, startled his hearers by suggesting that the age of the universe had been grossly overestimated." He said, "observed facts indicated the present universe could hardly have existed longer than 3,000 million years, an estimate that represents an enormous reduction in the conception of the age of the universe held by many scientists." Prof. Opik pointed out that a survey of meteorites and a measurement of their ages by the most newly developed methods, had led Prof. Paneth of Konigsburg, to estimate their ages at no more than a billion years." He said the estimates of the earth's age did not run higher than 2,000 million years. Then he turned to the sensational discovery in the astronomical world, the fact that the spiral nebulae are apparently receding from our galactic system at incredible speed—as though the universe were exploding. Their distance at the present would indicate that they could not have been traveling more than a few billion years. From these facts he inferred that not much more than 3,000 million years have elapsed since the spiral nebulae, the stars and star dust, were born out of the original parent system.

Prof. Arthur Holmes, of Durham University, an authority on the age of our planet, described recent investigations that placed the age of rocks on the earth at 1,800,000,000 to 2,000,000,000 years. Yet he stated in the beginning of his address a return to the idea that the universe was created all at once as set forth in the Bible. Perhaps these scientific statements are difficult to make plain to readers of this letter the origin and age of the universe; but I have a theory of creation derived from Genesis, the first chapter.

"In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep." (Gen. 1:1, 2.) Creation, in my thought of it, was first in the mind of God, as a building is in the mind of an architect, a painting in the mind of an artist, or a poem in the mind of a poet; but it had not yet taken material existence. It was, as the second verse says, "without form and void." It did not, in the beginning, exist except in the divine mind. Then He took six days in putting into material reality His creation. 1. The first day He created light, and divided the light from the darkness. 2. The second day He created Heaven. 3. The third day, the earth and the seas. 4. He placed two lights in the firmament, one for the day and the other for the night. 5. All life in the waters and on the earth fish, fowls, and beasts. 6. He made man in His own image and put him in charge of the earth and all that it contains. Then God rested on the 7th day, blessed and sanctified it and, later, commanded man to work six days and rest the seventh.

The Bible is the oldest book, the simplest book, the profoundest book, goes deeper, reaches farther and blesses more people, than all other books. As long as science works in the field of facts, it enlightens, blesses, and helps mankind; but when it goes into the field of imagination it confuses

man, interferes with religious faith and simple obedience to the word of God—the Bible. The Bible is the most reliable Book in the world: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:18.)

W. W. STALEY.

AN INSIDIOUS ARGUMENT.

The last issue of THE SUN (March 17th) carried a pointed article by Dr. Clarence True Wilson entitled, "The Most Insidious Heresy." Although insisting that he concerns himself with heresy only if forced to do so, Dr. Wilson makes haste to tell his readers that "The subtle error in the Methodist Church is the defective program of the religious education movement."

Under the apparent supposition that members of the Congregational-Christian fellowship ought to be informed of this "subtle error," Dr. Wilson's message is released through THE CHRISTIAN SUN. May I, therefore, reply to Dr. Wilson's indictment of religious education.

In his spare time from promoting the interests of prohibition, Dr. Wilson becomes concerned over the loss in his denomination's membership, and rightly sets up a search for the source of the cause. Religious education has, of late years, received a larger consideration on the part of his church, although only a marginal amount of time or support, when viewed in relative terms. This new-comer is at once made the goat upon which to saddle all the trouble in the ecclesiastical household.

Suppose Dr. Wilson had found that church membership, to say nothing of finances, had greatly increased. Is it reasonable to suppose that he would have bestowed upon religious education the full credit? Hardly. He would no doubt point out that a mere coincidence is not sufficient ground for so important a conclusion. He would hardly want any one to say that inasmuch as prohibition had absorbed a good deal of churchmen's time and money, pre-occupation with prohibition was the cause of the loss in church membership.

But let us look further. It is a known fact that for at least the last generation not less than seventy-five to eighty per cent of the church's new members have been received through the channels of the church school. This percentage has not, so far as is known, suffered a decline. On the contrary, there is some basis for asserting that the church school has added an even larger ratio of new members during the past decade. Without assuming that the processes of religious education are beyond reproach, it is nevertheless unconvincing to conclude that if only the church school had not received too much attention, the church membership would not have declined.

Many a minister who has allowed religious education no quarter in his own ecclesiastical garden, and who has unwaveringly preached conversion of the acceptable brand, knows all too well that his own flock has not experienced the usual increase in recent years. Many a minister has finished his "annual meeting" only to admit that the "visible results" consisted for the most part in reviving those "in good and regular standing."

I invite Dr. Wilson to show that churches which have "outlawed" the church school as an agency of evangelism have enjoyed numerical gain over that of churches that have devoted themselves to a constructive program of Christian education.

Dr. Wilson's chief animus is directed against

what he calls a false emphasis in religious education. "It has made salvation a personal achievement, rather than the acceptance by faith of a gift from God. . . . The one says Christ came down from heaven to bring a gift to man; the other teaches that religion is man's achievement through religious education. . . . Give us converted and consecrated Christians, and then a religious education to fit them for service."

The basic trouble here is that Dr. Wilson theoretically disjoins what in actual life are inseparable. The epistle of James says in plain language that faith without works is dead. The farmer who, through faith alone—assuming that such a state could rightly be called faith—expects to reap a harvest is doomed to disappointment. And productive effort is possible only when reinforced and sustained by faith in the possibility of reaping a crop. In sum, a harvest is always the combined result of both working and believing.

So it is with the person who would be religious. Anything more than pseudo-faith must surely interweave itself inseparably with such efforts as one's deepest insight and conviction may dictate. It is not one or the other, but both, and both united in one and the same process. Those who, for example, say that they have faith that God will not allow people to starve during this depression, and who in this resignative mood make no effort to feed the hungry, do not have the root of faith in themselves. More still, they are a menace to the real faith of others. And it is more than a theory that those who sacrificially share their bread with those who are starving are living epistles of faith. It is a caricature to call this mere *human* effort.

Under a one-or-the-other view of faith and works, Dr. Wilson proceeds to score religious education as being humanistic. If religious education be circumscribed in such fashion as Dr. Wilson suggests, then without doubt something more is needed. But who in his right mind makes such an unfounded claim? To be sure, one may always find some person whose insight is so stigmatized as to render him an undisciplined crank. But what type of service does not furnish its quota of this sort? Only the indiscriminate person would indict a whole movement just because some particular individual in its ranks had talked foolishly.

When one conceives Christian education in its full significance, however, one refuses to agree with Dr. Wilson that the only function of Christian education is to "fit them (persons) for service" after "conversion" has taken place. Why after? Upon Dr. Wilson's presupposition, what may religious education do before conversion takes place? If, as in the heyday of revivalism, conversion should not occur until middle adolescence, what might Christian education be expected to do for the individual during his first fifteen years of life?

It is at once clear that Dr. Wilson's trouble comes from separating factors that inevitably compose one creative process. It is not Christian education after; it is Christian education first and last. But it is Christian education whose central purpose is fulfilled only when persons are being "born again," not once but as many times and as often as the church is vital enough in its fellowship to convict one another, including those already in the church, of sin. The earlier in life that this process of rebirth can get started the better. And it will be a sign of growth in grace if, under progressively higher demands, this experience of being born again should recur again and again throughout life. H. S. SMITH.

Never make a plan without seeking God's guidance; never achieve a success without giving God the praise.—A. T. Pierson.

WORK OF THE GENERAL CONVENTION.

(The Southern Christian Convention meets in Burlington, N. C., this year. We wonder how many remember the Convention which met there in 1896. To them, as to others, this article published in the SUN of April 16, 1896, may be interesting.):

We have from time to time endeavored to interest our people in some of the leading questions that will come up before our next General Convention that meets in Burlington in about a month or two (the Executive Committee has not fixed the date yet). If we are to judge, however, from the little that has been said about them through the correspondence columns of our church paper, we must conclude that not much interest has been awakened. As a people, our great fault has been—and, indeed, we are not rid of it yet—that we are too slow to take hold of any new progressive enterprise, not because it is progressive, but because it is new. Not a half dozen men have even so much as mentioned publicly anything that they expect the Convention to do. We sincerely trust there has been a great deal more thinking than talking—if not, the Convention ought not to be anything. We don't believe in jumping at conclusions; and yet, that is just what a great majority of us do. A few men may carefully and prayerfully study a question for a whole year, finally come to some decision as to what is best to be done, and present it to the general body for ratification, only to see it killed by those who have, perhaps, never thought of it before, and yet presume to set up judgment against it with all the assurance of one who has given his life-study to it. They say they are not ready for it—they don't want to go too fast. "Ready for it," indeed; how can they be, if they can't be induced to think? Many a good measure has been killed by "votes" rather than by thought; and we fear that in our General Convention we will find the same thing to be true, unless a few more of us do some fast thinking between now and then.

Biblical Chair.

There is the establishment of a Biblical Chair in Elon College, that we will be called upon to consider. How many have considered this question enough to discuss it and vote upon it intelligently? We have already given our views and suggestions in an editorial; and a few others have mentioned it. We believe that it can be established. The need for it becomes more and more patent every day, and we want to see it established. We are not so wedded to our plan of attaining it but that we can and will support somebody else's plan, if it seems better. Let everybody be thinking about it.

Young Ladies' Dormitory.

An effort may also be made to lay plans for the building of a Young Ladies' Dormitory at Elon College—and, indeed, if the Convention could do nothing more it will have done a great work. The growth of the college makes this an absolute necessity; and it ought to be erected at once. We want to hold out every inducement possible to get and hold our girls at Elon. We have, it is true, already a goodly number of them there; but if we had a dormitory fitted up with all the modern conveniences, nicely furnished, and economically managed, we could soon double the number of our young lady students. Certainly, it will cost us something, but it will yield us far more. We may not be able to make it as commodious and imposing as we want it now, but we can build it so that it can be added to and beautified later on. We trust that somebody will suggest a plan for its erection.

The Orphanage.

Another enterprise that we have been talking about for several years is an Orphanage—and

we need that, too. This, we believe, could be established and run at a comparatively small cost. Everybody will contribute something to such a charitable and merciful work as this.

Grouping of Churches.

Some of our ministers are anxious to have the churches in the various Conferences so grouped that regular pastorates may be established. They want groups of churches to come together and call a pastor, just as the members of individual churches do now. The object of this, they claim, is to lessen the traveling expenses of pastors, to locate the pastor in his immediate field of work, and to give him better support. This question will come before the Convention.

These are some of the most important questions that we will have to meet; and it is every man's duty to come prepared to meet them, not with prejudice and personal interest but with clear judgment, unbiased minds, and an earnest desire for the general good of the church.

There is yet time for a discussion of any of them through the columns of the SUN. Let us hear from you.

MISSIONARY RALLIES MEET.

Mrs. C. H. Rowland reports dates and places of the North Carolina and Virginia Conference Missionary Rallies as follows:

Alamance District—Mrs. J. W. Patton, Elon College, N. C. Burlington Christian Church, April 12th.

Halifax, Va., District—Mrs. Luther Carlton, Paces, Va., superintendent. Danville Church, April 14th.

Guilford District—Mrs. D. E. Mitchell, Reidsville, N. C., superintendent. New Lebanon Church, Rockingham County, April 15th.

Lee-Chatham District—Mrs. R. L. Ross, R. 5, Sanford, N. C., superintendent. Christian Church, Sanford, April 19th.

Randolph District—Mrs. I. H. Faust, Ramseur, N. C., supt. Shiloh Church, April 21st.

Durham-Wake District—Mrs. W. H. Boone, Durham, N. C., superintendent. United Church, Raleigh, N. C., April 22nd.

Vance-Warren District—Miss Margaret Alston, superintendent. Meeting place not yet reported. May 10th.

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to Mercy and truth gathered; righteousness kissed each other. 11 Truth shall spring

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9 Behold, "O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts is better

a Gen. 15. 1. b Ps. 56. 1. c 57. 1. d or, all

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Father, out of the night we come to thee. May it be as new creatures into the new day. With the passing hours of sleep grant thou to have closed upon time every page that would make us ashamed. Help us to appreciate the receptivity of the pages unwritten, and by their very blankness and cleanness may we be led to know that all the light and hope of the world is ours to embrace and occupy for our Lord Christ, in whose name we pray. *Amen.*

THE DOLLAR PLAN.

This plan proposes that each individual in the church, Sunday School, Christian Endeavor or Missionary Society be asked to contribute a dollar by laying aside TEN CENTS per week for ten weeks to terminate by June 30th. In the Easter offering through the envelopes some may have given in a lump sum all they plan to give for Missions during the Mission period; but we are sure that many did not. These and all, who will, are asked, through the "Dollar Plan," to accept a coin card, which will be furnished by the Mission Secretary to any who will receive them, and this coin card has ten pockets, each for a dime. By placing in one of these pockets a dime each week, say Saturday night or Sunday morning, for ten weeks, the dollar will be the result. Then at the end of the ten weeks, the one in the school, church or society, who has kept the names of those taking the coin cards, will call the roll and a consecration service will be held and the money sent in through the Treasurer to the Mission Secretary.

In 1931 our receipts for Missions fell off tremendously. Similar shrinkage will be inevitable in 1932 unless we learn individually, day by day, to deny ourselves for the sake of our Lord. The "extra dollars" laid up by saving a dime at a time will help to counteract the tragic results of this decrease. Collected in dime coin cards, brought together in an appropriate service of dedication and reported accurately and promptly through your church to the Mission Secretary, these dollars will mean in the aggregate a tremendous "lift" for our Lord's work through Missions, without interfering with the regular giving of the churches. Please note that success of this "Dollar Plan" depends upon what each local church and each individual does with it.

J. O. A.

EASTERN VIRGINIA RALLIES.

The District Rallies of the Eastern Virginia Christian Conference will be held as follows, each session to begin at 10:30 A. M.

Norfolk District—Mrs. H. C. Caviness, superintendent. Christian Temple, Tuesday, April 5th.

Nansemond District—Mrs. B. D. Jones, superintendent. Bethlehem, Wednesday, April 6th.

Franklin District—Mrs. W. K. Saunders, superintendent. Franklin, April 7th.

Waverly District—Mrs. E. T. Atkinson, superintendent. New Lebanon, April 8th.

The presidents of all Societies are urged to work for a larger attendance of their groups. The ministers are most cordially invited to be present, and help make these Rallies the greatest success in the history of our work.

MRS. R. T. BRADFORD, *Pres.*

MRS. L. W. STAGG, *Sec'y.*

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 26, 1932.

Sunday Schools.

Previously acknowledged	\$ 1,927.06
Liberty, N. C.	1.66
Third Avenue, Danville, Va.	2.39
Happy Home, Ruffin, N. C.	1.30
Shiloh, Moffitt, N. C.	1.00
Rosemont, Norfolk, Va.	16.05
Berea (Nansemond), Driver, Va.	4.34
High Point, N. C.	3.49
Biscoe, N. C.	3.42
Bethlehem, Suffolk, Va.	5.25
Wood's Chapel, Mt. Jackson, Va.	1.00
Durham, N. C.	11.54
New Hope, Harrisonburg, Va.	3.22

Total \$ 1,981.72

Individual and Church Offerings.

Previously acknowledged	\$ 900.03
Miss Dora Edwards, Raleigh, N. C.	1.00

Total \$ 901.03

Dollar-a-Month Club.

Previously acknowledged	\$ 148.75
Friends	1.00
Miss V. V. Ellis, Suffolk, Va., (Suffolk Christian Church)	1.00

Total \$ 150.75

Specials.

Previously acknowledged	\$ 1,054.71
Burlington Sunday School, Burlington ..	55.78
Mebane Sunday School, Mebane, N. C. ..	2.00
First Christian Sunday School, Portsmouth, Va.	21.90

Total \$ 1,134.39

Summary.

Previously acknowledged	\$10,719.85
Sunday Schools, regular, Mar. 26, 1932..	54.66
Individual and Church Offerings, March 26, 1932	1.00
Dollar-a-Month Club, March 26, 1932....	2.00
Specials, March 26, 1932	79.68

Total to date \$10,857.19

J. O. ATKINSON, *Sec'y.*

MISSIONARY PROGRAMS FOR APRIL.

By MRS. W. M. JAY, *Editor.*

WOMAN'S SOCIETY.

These programs are on India, taken from the booklet, "India Today." We would suggest that before you enter upon these programs that you study carefully the suggestions given in the Introduction on page three of the booklet, then you will be much better prepared to carry out whatever part you may select from the different chapters. Chapter 1—Our Neighbor India. Chapter 2—How Shall We Help India? Chapter 3—India in Transition. Chapter 4—What India Needs. The booklet, "India Today," may be secured from American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston, Mass. The price is ten cents.

(It might be well to get at least two copies of these program booklets.)

Test of a good program—It shall provoke thought; make a deposit of facts; arouse to activity.

Suggestions:

Get many to help in the preparation and work for each meeting. Mrs. Cronk once said at

Northfield: "You never hear a woman say a meeting was poor if she took part." One person may arrange in advance for assignments.

One may prepare a definite list of things the church needs to pray for, in connection with the topic, then type and distribute the list at the meeting.

One may be sponsor to work up attendance, provide publicity, and see that many are invited.

Three people may be asked to report something they have heard recently about India, from the radio, an address, or magazines.

Much depends upon a proper atmosphere for the successful meeting. A very large map of India may add toward a sympathetic attitude. Let there be few preliminaries in the way of business.

India prints, maps, brasses, or curios will add artistic atmosphere. Some family may be able to lend them.

Some of India's great poems, such as those by Tagore, Tilak, or Tukaram, may be used as readings. Books and material may be borrowed from the Loan Library of the American Board, for two weeks, free, except for postage.

PROGRAM I.

"OUR NEIGHBOR INDIA."

Hymn—"This Is My Father's World."

Leader's Introduction.

Talk—"Land of India."

Solo—"In the Secret of His Presence," written by an Indian Christian.

Talk—"India's Ancient Culture."

Address—"Our Mission Stations."

Leader's Summing-up.

Reading—"Neighbors," Luke 10:25-37.

Hymn—"Where Cross the Crowded Ways of Life," (to be sung or read.)

Prayer for India, and for us, her Christian neighbors.

YOUNG PEOPLE'S SOCIETIES.

This is the time for the Society to present a pageant. Have this at the church hour and take a special offering for Missions. The pastor may have charge of a short worship program before the pageant, or it may be led by one of the society members.

WILLING WORKERS.

Topic—"Open Windows."

Theme—"Service."

I. Worship Period.

1. Call to worship. "Bear ye one another's burdens, and so fulfill the law of Christ."
2. Song—"Lift Your Glad Voices."
3. Scripture—Luke 24:1-12.
4. Prayer—Thanking God for the Easter season and what it means to boys and girls.
5. Offertory.
6. Poem—(Select some poem on Easter and give to one of the members to recite. Do this before time of meeting so it can be prepared.)
7. Special music.
8. Talk—(The leader should carefully pre- the last chapter of "Open Windows," reviewing briefly the first five chapters, correlating the whole with the Easter idea, that Jesus rose for boys and girls in every land and of all races. Have a picture, "The Hope of the World," placed so all can see, and around this your talk can be most effectively woven.)
9. Song—"What a Friend We Have in Jesus."
10. Benediction.

Poster VI. White background. Use pictures of Japanese house scene, in center of poster. Write at the top: "We Look at Japan."

"FRANCIS E. WILLARD."

By MISS LOIS RABEY.

It is appropriate that we consider at this time the life of Frances E. Willard, the best-loved woman in America. She does not speak from a remote period, when customs and problems were far different from those today, but she lived in the life-time of many who live today.

Frances Willard was a pioneer in many ways. She lived in a pioneer period, having been born in Churchville, New York, on September 28, 1839. Soon afterwards her parents moved to Oberlin, Ohio, and her father taught in Oberlin College. This college life was soon broken by the failing health of her father. Then they moved to Janesville, Wis. They remained here until the children were grown, and the interests of Frances in the University brought them to Evanston, Ill.

In her ambitions Frances was a pioneer. College education was not as universal seventy years ago as it is today, particularly in the case of women. Nevertheless, she was determined to secure a complete education and fit herself for a life of usefulness.

Miss Willard was first an educator. She gave fifteen years of her life to teaching. She taught her first school during the summer vacation in the little "brown nut" school-house and she was very happy in this work. When she graduated from college at the age of twenty-one, she wanted to teach, but her father did not approve of it. The next fall she obtained a position away out on the plains and she was very successful although she had many problems. She and a girl friend established a Sunday School in the little school-house and today this is represented in a prosperous Methodist Church in what is now River Forest, one of the little suburbs of Chicago.

More years of teaching followed, part of the time in the public schools of Evanston. While in the teaching profession, one of her teacher friends invited her to go on a two-year tour of Europe, all expenses paid. She hesitated to accept it at first as her father had died but a few months before and she felt that she could not leave her mother. She finally accepted and these were delightful years for her. She came back "with a picture gallery in her heart" far exceeding the riches which crowded the most marvelous galleries of Europe. While in her mind surged one burning question: "What can I do to better the condition of women everywhere?" But for the question the answer was not yet.

Shortly after returning to America she became head of the Evanston College for Ladies, *being the first woman president of a college in America.* Here as elsewhere she was faithful.

In the taking up of the tasks of life the pioneer spirit continued to prevail. As a teacher she proposed new measures, some of which even today are not universally adopted, but are still considered new. She favored student self-government in the university, and was severely criticised for her liberalism. In spite of success and brilliant prospects in the educational and literary field, she finally struck out into an uncertain career as a champion of social reform. To those who questioned her wisdom in the choice of this venturesome work in preference to the more staid educational career which awaited her, she responded: "What greater art than to restore the image of God to faces that have lost it?"

The story of her life since that eventful year of 1874, has become common property of the English-speaking world. She had a wonderful religious experience and after that she longed for a more unrestricted field of usefulness. This

she found in a Crusade which was slowly rising against the terrible dragon which imperiled the earth and was destroying thousands of human lives and millions of dollars' worth of property every year.

She thought that she could succeed in helping to slay this dragon, this loathsome, hideous fiend, Strong Drink, and she would be doing a service as noble as any that had been rendered in thirty or more crusades that had been waged to make the world better. She read everything she could find bearing upon this movement and then she came to the East to confer with its leaders. After seeing the slums in New York City her heart was filled with pity and after attending the Gospel Temperance Campmeeting held at Old Orchard, Me., her heart and soul were alive to the burning need and righteousness of the Temperance Cause.

Miss Willard's greatest achievements was in the organization and direction of the Woman's Christian Temperance Union. She was a born organizer and she saw clearly that what the Woman's Christian Temperance Union most needed was a leader and she felt that she was eminently fitted to step into the place, but one thing stayed her hands, and that was it required money to be a reformer. She had so little and she had to help care for her mother. She turned to the Bible and found these words: "Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed."

She was not yet fully decided. Her brother urged her to stick to her educational work and do what she could in her own place as he feared she would suffer for the very necessities of life. She received many offers for new positions. One of the best of these was an offer of Lady Principal in one of the most select schools for young women in New York City, at a salary of \$2,400. With it, in the same mail, came a letter from Chicago begging her to accept the presidency of that branch of the W. C. T. U. She accepted the latter with the determination to dedicate her life to the cause of humanity. She made the urgent appeal to the best that was in women everywhere and together they would wind the White Ribbon, with its lofty ideals, around the globe.

Her sacrifices at the beginning were heroic. "Alone we can do little," she said. "Separated we are the units of weakness; but aggregated we become batteries of power. Agitate, educate, and organize; these are the deathless watchwords of success." She resolved to speak in every city in the United States having a population of 10,000 or more and in the course of twelve months she addressed about 4,000 audiences. She put machinery in motion that eventually resulted in the enactment of laws requiring the study in the public schools of the effect of alcohol, stimulants and narcotics. Her interest finally took her beyond the limits of her own country, and she organized the World's Woman's Christian Temperance Union, thus carrying the battle against alcohol to the farthest corners of the globe.

Miss Willard literally wore herself out in her public work. She passed away in her fifty-ninth year in New York City, February 18, 1898. At her death she was the "Best Loved Woman in America" and president of the W. C. T. U. of the World.

So significant was the work that Frances Willard accomplished that seven years after her death she was publicly recognized by the leaders of the nation. In the Capitol building in Washington a hall has been set apart for the commemoration of the outstanding figures of our history, each state being permitted to select the two persons from among its citizens that have contributed most to the world. On February 15,

1905, there was unveiled there a statue of Frances Willard, the first and thus far the only woman to be selected for that honor.

In surveying the far-reaching achievements of Frances Willard, we instinctively ask for the secret of her success, for the power that motivated her life. She had the love of God and of humanity in her heart.

Then there was her persistence in work and her heroic sacrifice to duty. No one enjoyed life more than she and yet so many will not lay all aside and sacrifice everything in order to accomplish the work that is before them.

At least once a year we should give ourselves a little time to meditate on the influence that Frances Willard continues to have on the women of the world. New and lasting memorials are being erected to her. The world is dotted with these memorials in homes, churches, schools, hospitals, community centers, social settlements and countless young men and women who bear her name. But after all the real memorial of greatest value to humanity today is the Eighteenth Amendment to the Constitution of the United States, for the triumph of which she worked and sacrificed to the end of her earthly career.

Holland, Va.

Kindness is not wasted. Even when it seems to fall on unresponsive ground, someone is helped, the person who bestowed it.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

THE SECRET OF POWER.

"Now shalt thou see what I will do."

Many priceless secrets have been lost. As a result, the world is today impoverished. But the loss of the secret of power with God and men, has resulted more disastrously than any other. That it may be speedily recovered by the servants of Christ, in this time of grave crisis, should be the longing desire and earnest prayer of God's people. Its recovery will mean the revival of the Church, the salvation of sinners, and the glory that is due to the worthy name of the Lord Jesus.

D. L. Moody went up and down this and other lands, exemplifying and preaching this secret of power. From the time of his own infilling with the Holy Spirit, his work for Christ became marvelously successful. He searched the Scriptures to know what were his privileges in Christ, and did not rest until the power of Christ rested upon him. At that time, the men of the Bible were his constant spiritual companions. A like study of their experiences will prove beneficial to every Christian worker.

Take Moses, for example: Moses was eighty years of age before he learned this secret of power, the difference between his working *for* God and God working *through* him. Consequently, with all his superlative qualifications, his Divine commission, his wisdom and devotion, Moses failed because he did not wholly rely upon the Lord. This is manifested in his impassioned prayer, after his disappointing visit to Pharaoh: "Since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all." (Exodus 5:23.)

How much Moses depended upon himself appears when we hear the Lord's response to that prayer. The Lord said unto him: "Now shalt thou see what I will do." (Exodus 6:1.)

The "I" of Moses and the "I" of God, came into sharp contrast. The "I" of Moses was finite, the "I" of God was infinite. Moses never fully realized his own inability and God's ability until that hour. When his resources had failed, God was only at the beginning of His. From that day forward, it was no longer "I", but Jehovah.

What a difference there is between what God can do through us and what we can do for God! The things that are impossible with men, are possible with God. May our lives, like that of Moses, become blessed commentaries on the text, "Now shalt thou see what I shall do."—*Commission Prayer League*.

On February 18th, at 7:00 P. M., forty young women of the Burlington Christian Church Sunday School met in the church dining hall for the annual banquet of their Sunday School class. This class has been organized for nearly twenty years. Special honor guests at the banquet were several charter members of the class. Mrs. Walter R. Sellars has been the teacher of this class of the young ladies of the Sunday School during the lifetime of the class. As a beautiful tribute to Mrs. Sellars and the wonderful influence upon the lives of the members of the class, she has been made teacher of the class for life. Dr. G. O. Lankford, pastor of the church, who is just recovering from a recent operation, addressed the banqueters briefly. Stunts and music were enjoyed in addition to "talks" and "food."

The Southern Christian Convention has been invited to meet with the Burlington Christian Church for its regular session during the last

of April of this year. Plans are included in the Convention program for a special young people's session. Officers of Youth Fellowship are shaping plans for a banquet for the youth of the church for one evening of the Convention. Ample plans will be made to care for any young people who may care to attend, in addition to those who will be at the Convention. Those who wish to register their desire to attend this banquet and the special young people's program may write to Herman N. Truitt, President of Youth Fellowship, Glen Raven, N. C., registering for the banquet.

Florida Young People join in making an offering for World Friendship at Easter time. Young people throughout the Congregational-Christian Church set this as a definite goal of work for this season of the year. Easter—the time of supreme sacrifice.

Miss Pattie Lee Coghill, for several years with the Board of Christian Education of the Christian Church, and now working with Congregational young people in Florida, sent the following letter to the young people in her State:

"Dear Friends:

"I feel sure that you, and many members of your Society, will be interested in the Dollar Plan which the enclosed leaflet and coin card explain.

"It is an emergency call for help. The 'Repression,' which most of us know all about, has meant that our church giving has fallen off so that there is much actual need among some of our missionaries in the home and foreign fields. We can do much now, though, to prevent schools from closing down, missionaries from being returned to this country, and other curtailment of our work, if ALL of us will help a little.

"The plan is to have just as many individuals—children, young people, and adults—as care to, to take one of these coin cards and make a contribution of one dollar by adding a dime at a time until the card is filled. Harry Thomas Stock, Congregational Young People's Secretary, says it will mean giving up 'two movies and three ice-cream sodas.' It, no doubt, will mean some sacrifice on the part of all of us but we will have the glow inside which comes from helping when there is actual need. How many of your young people will be interested in making this EXTRA GIFT?

"I am sure that your pastor will be glad to have the help of the young people in putting across the plan in your church. Let him know how many cards are wanted in your society and he will secure them for you.

"My best wishes to all of you.

Sincerely,

"PATTIE LEE COGHILL."

EVANGELISM AND THE SOCIAL GOSPEL.

There is only one Gospel in the New Testament, and that is the Gospel of our Lord and Saviour, Jesus Christ. This gospel is applicable to all men and to all human conditions. It is a spiritual gospel with an individual and a social message. When this is applied to individuals, we call it a personal gospel; when it is applied to groups of individuals and social conditions we call it a social gospel, but in each case it is the same gospel. No presentation of the Gospel in our day can be effective without both of these applications.—*John McDowell*.

CHRISTIAN ENDEAVOR NOTES.

APRIL 10, 1932.

HOW SHOULD I USE SUNDAY?

Scripture Reading: John 9:1, 13-16; Acts 20:6, 7.

A Day of Rest.

The need for one day in seven for rest is undeniable. Even Jewish and non-Christian lands are recognizing this need. The policy of theistic Russia provides for days of rest. Rest may not mean the same thing to every one. The person who does strenuous physical work during the week may need hours of bodily relaxation and sleep to restore the torn-down tissues and exhausted energy. The person who works at a desk in a close, crowded room may get the most benefit from exercise in the great out-of-doors. Because of the crowded conditions in which most of us live and our constant association with people one feels that we all need some time for calm, quiet meditation in which we may look at ourselves.

A day of worship—Six days in the week our minds are occupied largely with the affairs of school or of making a living. Our eyes are so much on the ground that our range of vision is narrow. Our attention is so centered upon using the resources of our world to satisfy our material desires that we forget the Creator and giver of all good gifts. Surely at least once a week we should join with other youth in worship and praise to God. The world is full of sin and sorrow, of discord, of ugliness. Sunday is a day on which we may enter into communion with the God of goodness, joy, harmony, and beauty. Through worship we lift our souls into union with the purposes of God for our lives and for the world.

A day of inspiration—Ofttimes the days become dull and monotonous. We meet disappointment and disillusionment. We wonder if it is worth while to struggle on toward a goal that seems unattainable. Then comes Sunday. We hear a sermon that stirs our imagination and quickens our pulse. The world's needs are revealed to us. New faith, hope, and ambition surge through us and an eagerness to meet the challenge to build a Christian world leads us out into the adventures of the next week.

A day of service—Service is one of the foundation stones of Christian living. "He that loseth his life shall find it." "Whosoever would become great among you shall be your minister." Every day should be a day of service, but Sunday offers us an opportunity to do things that we are unable to do on work days. A part of our day may be given to some specific work of the church. Our joy in the day will be in proportion to the joy we give others, so let us visit any who are ill in the community, any who are strangers, or lonely.

Our Burlington Society often holds meetings with an invalid who has been confined to her bed for nearly twenty years. Once each month they hold a service at the county convict camp. These meetings that are shared with others are the most enjoyed of all the services of the Society. No doubt many of our other Societies share in similar services.

Daily Readings.

April 4. Luke 4:16-22.

April 5. Luke 4:33-37.

April 6. Psalm 84:1-4.

April 7. James 1:27.

April 8. Acts 16:12-15.

April 9. Hebrews 10:23-25.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

HOW SIN BEGINS.

LESSON II, APRIL 10.

LESSON TEXT: Genesis 2:15-17; 3:1-8.

Introduction.

The Bible is the greatest religious book ever written. Its materials accumulated out of the religious experience of the race. The purpose of its materials as assembled was to perpetuate and promote the most significant religious experiences in life. There is constantly discernible in the Bible that which meets the religious needs of man. As we study about the Garden of Eden and the first sin of the race, let us observe the elements of universal application to human life.

Reality of Sin.

This famous story of the fall of man portrays sin as a stern and devastating reality in life. Human experience agrees that sin is a terrible reality in the world today. Some define sin as a transgression of God's law, some insist that the word willful must be inserted. Others define sin as any kind of conduct that is detrimental or harmful to life. However one defines it the universal experience of man agrees that sin is a stern and terrible reality in life. The vivid, dramatic language of this old story portrays truth.

Sin and Freedom.

A moral order involves social responsibility. Freedom of choice is a necessary part of any moral order. Sin enters through wrong choices. The act of will is involved. In a moral universe man must often choose the road he will take. As he chooses the lower levels of desire he fails to reach the higher levels of welfare. Sin comes in by free choice of the lower. As man seeks experience and knowledge on the lower levels sin enters.

Sin Is Attractive.

The fruit looked good. The desire for knowledge seemed good. Be like the God, said the serpent, and live forever. If sin were always recognized as a terrible and dreadful thing people would not choose it. However people are constantly choosing to enter areas of sinful conduct. With desires and affection focused upon unsocial interests people see the results as desirable and attractive. Humanity constantly needs to have its level of satisfactions lifted and refined. This parents and teachers can do by the processes of habit formation and by the development of attitudes and ideals. Religion is a dynamic spiritual agency in refining the desires of the race. Men must be enabled to see and experience the "more excellent way."

Personal and Social.

Sin has both personal and social implications. The serpent tempted Eve. She ate and gave to Adam. He partook of the forbidden fruit. There was the act of will of the individual. There was also the influence of one upon the other. This classical biblical story shows important personal consequences of sin. It also shows a long, long train of social consequences. There is a social solidarity to the race. Man does not live alone. We are our brother's keeper. There is profound truth in the social significance of this story. Sin is both personal and social in its causes and in its results.

The True Law of Life.

This story also conveys the enduring truth that the divine will is the true law of life. There is

a higher law of life than the mere physical levels of desire. There is a place for bodily appetites and desires. Knowledge is a legitimate and worthy goal. In a moral universe with its possible good there must also be a possible evil. This ancient narrative could teach us that there is a divine will in the universe. Through the discovery of this divine will and conformity to it man may learn the true law of life.

Sin enters life in much the same way now as it did in ages past. A careful analysis of this Hebrew account of the origin of evil and sin shows much in common with present-day experience. Religion is constantly seeking to aid man by showing him the better way and inspiring him to walk therein.

A FIRST DUTY.

By PROF. A. R. FLOWERS.

Having recently served on a committee to adjust a misunderstanding that had found its way into the membership of a church, I am impressed to write this brief article for CHRISTIAN SUN readers.

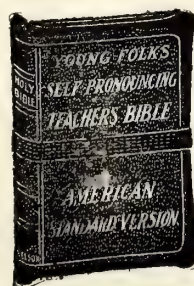
Somehow, and for some cause, I have been added to several such committees, in the years of my Christian ministry, and at different times by churches of different denominations. It seems to me that there is nothing that can cause more unnecessary distress and many times, permanent estrangement and heartaches, than to take up some unauthentic evil report against some brother or sister and circulate it among the brotherhood before ever going to the person censured and ascertaining the truth in the matter. Jesus has given Christians a law by which they are to be governed in this matter and if it were obeyed the tale-bearer and the backbiter would soon cease to disturb the peace and harmony of the brotherhood. I fear that pastors often fail to emphasize the importance of brotherly love and spiritual unity, in purpose, as much as they should. They get too much absorbed in other matters and forget that the good-will, peace and harmonious activity of the brotherhood is the greatest asset to any church. I believe that the greatest admonition a pastor can give his congregation is to be faithful in the duty of safeguarding the brotherhood by helping one another in the spirit of meekness. In fact, a brother in fault may be restored when approached in the spirit of love and brotherly kindness. I feel that each one of us, in whatever brotherhood he may have become identified, should make spiritual fruitfulness his first object and if we will take care of this part of the work other matters will usually take care of themselves.

Sims, N. C.

Have a purpose in life, and, having it, throw into your work such strength of mind and muscle as God has given you.—*Carlyle.*

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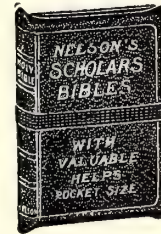
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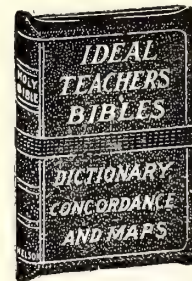
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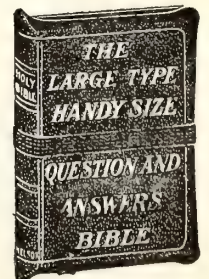
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"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MONDAY.

EASTER EVERY SUNDAY.

"The whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen."—Luke 19:33-40.

We have been following through Lent to Easter, and now the voices of the multitude who welcomed Jesus to Jerusalem on that Triumphal Entry resound in our ears and in our hearts, celebrating the coming of our Lord into eternity.

The Son of God is coming into his own. He is working wonders in our midst every day. Christ's heralds are walking our streets, visiting our homes, preaching in our churches, going out and helping the poor, visiting the sick and forlorn, and where are our hosannas? We are Christ's: let us enter every day into his resurrected life and help him lift everybody else up from what they are to what they ought to be, and let us make every Sunday a hosanna day of praise, and thus let the world know it.

Prayer—O Lord, let every hill and valley of the United States resound in Christ's praise, and make every day a day of triumph for Christ our King. Amen.

TUESDAY.

OUR BARABBAS.

"Pilate released unto them Barabbas, and delivered Jesus."—Mark 15:6-15.

The Christian world looks upon that choice of the multitude as the worst choice ever made by any group of people. By insisting on the release of Barabbas and the crucifixion of Jesus, they fixed on the Jewish race the opprobrium of the murder of the Messiah, and settled the Jews as in opposition to Christianity. Nothing can release that stigma but the acceptance of Jesus Christ as their Saviour. But dare we hold up to scorn this Jewish mob? Had we been there would we have done differently? Are we sure that we are doing differently now? How about our voting; is it for some man, or some personal interest, or is it for what we believe Jesus would vote for? Are we standing for the principles of righteousness and justice, love and mercy in all things at any cost, or are we living for short cuts and selfish motives? There are many Barabbases, and each has a shouting mob. What crowd are we in?

Prayer—O Lord Jesus, if we are wrong, or in the wrong crowd, forgive us, and shame us, and by any means draw us out of such iniquity. Amen.

WEDNESDAY.

JUST CAUSE FOR TEARS.

"Daughters of Jerusalem . . . weep for yourselves, and for your children."—Luke 23:26-32.

The sorrowful road to the cross and the tomb was not a road of defeat for Jesus. He was on his way to the ascension and back to the Father. "In like manner will he come again and receive you unto himself."

Christ seems to tell us that it is a very small thing to weep over the sorrows we experience, through the incidents and misfortunes of life; that it is of far greater importance to be more concerned about our sins, and the certain sins and sufferings which will come upon our children. If it is true that our lives are thrust forward into the oncoming race, it is also true that we have a great responsibility for the character of the oncoming generations. And it is to be found that a great many will suffer one hundred fold for wrong living. We believe that the greatest need of our times is universal contrition—grief over present sins. If we could have this, the reason for grief would pass away.

Prayer—O Lord, thou who art a man of sorrows and acquainted with grief, help us to substitute thy wisdom for our foolishness. Grant unto us thy cleansing tears, over the heartbreak that will mend our lives and make them right, and thrust forward into the lives of our children a legacy of holy faith. Amen.

THURSDAY.

MY BALANCE SHEET.

"What I have written, I have written."—John 19:16-22.

After such a terrible sentence, Pilate would try to appease his own accusing conscience by insisting on an inscription for the cross that would displease the Jewish people.

But was this an act of loyalty to Christ, or was it a case of spite? It looks like it was a trick of all crooked dealings, an act against an act that does not balance.

It is easy for us to fall into the same error, isn't it? And especially so when we think of all that the cross means. Is there anything that can balance against the cross? Is there any good deed that can balance against an act of sin? Nothing! Only penitence, acceptance of Christ, and following him.

Prayer—Dear Lord, help us to be honest with ourselves. Grant that we may insist on right thinking and right doing, and be bold when boldness counts for thee. Amen.

FRIDAY.

THE OPEN DOOR.

"And they found the stone rolled away."—Luke 24:2.

How absurd it seems to us that any one ever had a thought that they could bury Jesus! Life cannot be buried. Life cannot be hid. Jesus was "the life." One could as soon hide the sun with a slab of marble, or put the Milky Way in the cellar.

Today we can go forward in new hopes of life, because he lives. We are reminded of the story coming from Martin Luther's life, at a time when he was terribly depressed. His wife appeared in mourning; and when, in great surprise, he inquired the reason, she answered, "Because God is dead." Again he inquired what she meant and she replied, "He must be, or you would not be so downcast."

Perhaps before contrition and penitence, we need Faith that transcends temporal conditions and is planted firmly in him who can "do abundantly above all that we can ask or think," and who doeth "all things well to them that love God." The victory over death and the grave gives to one and all that hope.

Prayer—Father of Life and Light, admit us into the tomb of our Lord where thou wilt cause us to see heaven and feel the Fountain of Joy in our lives, and make us alive in thee forever. Amen.

SATURDAY.

HAVE YOU SEEN HIM?

"Mary Magdalene cometh and telleth the disciples, I have seen the Lord."—John 20:11-18.

Can we imagine the thrill with which the disciples heard this announcement? Yet, they must have disbelieved for they had to have a lot of proof, even to the extent of putting their fingers in his wounds.

If some one were to tell you today, "I have seen the Lord," would you believe it? That would depend upon whether you had seen him or not. Well, have you seen him? If you are a Christian, the answer is, "yes."

Prayer—Dear Lord, our Saviour, it must be our fault if we have not seen thee. Clear our eyes that we may see thee every day, and help our faith that we may follow thee all the way. Amen.

SUNDAY.

THE WORD OF TRUTH.

"In whom ye also trusted, after that ye heard the word of truth."—Eph. 1:13.

The ground and root of faith in anything is in receiving the truth. This also obtains in our faith in God. The ground and root of faith is in receiving the truth. "Thy word is faith. Faith comes by the word of God." This being true, we are not to be misled by thinking that faith comes by prayer, by reading, by study, by church membership, by mere emotional feelings, or by imagination; but by truth.

This is what the church and Christians long for: To give the Gospel, have it received by the people, and thereby come to know Christ for themselves.

This makes a person whose life is "love, joy, peace, temperance, meekness . . . etc.," against which there is no law. This is Christian.

Prayer—We honor thee, our Father, and thou wilt honor us, heart, soul, life, desire and power to witness for thee in everyday living so that they who see us may too receive thy truth and be saved. Amen.

I BELIEVE IN IMMORTALITY.

I believe in conscious personal immortality because I want to and because I think so strong a want, so attested by the effects which flow from it in life, is its own warrant.

I believe in it because I believe in the permanence and persistence of personality and of the capacity for self-sacrifice.

I believe in it because of love and the unity of love and the conviction that love is stronger than death.

I believe in it because of the significance of the sense of memory, the conscious continuity of life and the principle of responsibility.

I believe in it because I think that the idea is veracious.

I believe in it because I think it is a primitive, human instinct, enriched and assured by the best and truest development and verification, in life and fruitage, of our primitive ideas.

I believe in it because I see values in human souls that I believe are indestructible and I do not see perpetuated in the mere continuance of the human race.

I believe in it most of all because I believe in Christ; in what he had to say about duty and destiny; about God and the human soul; and because I believe in his resurrection and in all that his resurrection signified and signifies forever.—Robert E. Speer, in *We Believe in Immortality*.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher

A PRECIOUS HOPE.

By REV. JAMES MAPLE, D. D.

"I shall go to him—2 Sam. 12:23.

David's little boy was gone. The angels had taken him to heaven. He could not return; but David was comforted by the assurance that he should go to him when he left this world.

The desire to meet our friends in heaven is enshrined in human nature. Every mother who has children in heaven longs to meet them there in their own appropriate forms. If I should tell such a mother that she should meet her child again, but not as her child in its own form, she would answer in the language of the poet:

"Oh say not so! How shall I know my darling
If changed her form and veiled her shining hair:
If, since her flight, has grown my starling,
How shall I know her there?
On memory's page, by viewless fingers painted,
I see the features of my angel child;
She passed away ere vice her life had tainted—
Passed undefiled.

"O say not so! for I could clasp her even
As when below she lay upon my breast;
I would dream of her as a bud in heaven,
Amid the blossoms blest.
My little one, she was a folded lily,
Sweeter than any on the azure wave,
But night came down, a starless night and chilly,
Alas! we could not save.

"Yes, as a child, serene and noble poet—
O heaven were dark were children wanting there—
I hope to clasp my bud as when I knew it,
A dimpled baby fair.
Though years have flown toward my blue-eyed daughter,
My heart yearns oftimes with a mother's love;
Its never-dying tendrils now enfold her,
E'en as a child above.

"E'en as a babe, my little dark-eyed daughter,
Nestle and coo upon my breast again;
Wait for thy mother by the river water,
It shall not be in vain.
Wait as a child—how shall I know my darling,
If changed her form and veiled with shining hair:
If, since her flight, has grown my little starling,
How shall I know her there?"

The tender sentiment of these beautiful lines is far more common than we are wont to imagine, but the mother will not meet her child just as it left her. Its powers are being enlarged under the elevating influence of heaven, and the mother will meet it in a higher sphere of being. No mother, on reflection, would have her child remain an infant forever. It is far more pleasing to think that it is growing in heaven, and all the yearnings of the parent's heart are met if we can think that amid all the progress of that brighter clime it still retains the human form—that even there the mother may trace the family likeness.

Though retaining the human form after it leaves the body, the soul will be far more beautiful in its appearance than the body was. There will be all the difference that there is between the spiritual and the material. Just what this is

we know not, for it is entirely beyond the boundaries of our experience. We see something of the beauty of the pure soul even here in its power to transform the physical man, for there are persons yet in the embodied state so under the control of the love of Christ that the body is almost spiritualized. The soul has transformed the body into its own image. As Christ was transfigured on the Mount, and the outer man, all aglow with the light of the divinity within, so the pure soul transforms the material body into the image of its own loveliness. The beauty of the soul shines out through the body, and from this we form some idea of what the beauty of the spiritual man will be when freed from this gross material nature in which it now lives.

Death is usually looked upon as a misfortune to man, but this is a wrong idea of it. Instead of being a misfortune it is an advance to higher life. It is the putting off of the gross material part of our nature, and the passing into the spiritual realm. We have illustrations of this wonderful change in the lower forms of life, in which insects and birds pass from an embryo state into a higher life. The bird in the eggshell has all the power of the lark soaring and singing in the air, but it is in prison. This is the incipient state of its being, and there is no possible chance for the development and exercise of its powers while in this prison house. The breaking of the shell and the letting out of the bird is not a misfortune to it, but a blessing. It is the introducing of it into a higher life where all its powers can be developed and used. What the breaking of the eggshell is to the bird, death is to the Christian. It is freeing the soul from this prison house of clay, and its introduction into the higher life of heaven, where all its wonderful capacities shall be developed.

We find a beautiful illustration of this subject in another form of life. In the latter part of the summer may be seen an uncouth worm crawling on the ground without any capacity to rise above this low condition of life. After a time it fastens itself to the limb of some shrub, wraps itself up in a shroud, and to all appearance dies. It remains in this dormant condition until the warm days of the opening of the following summer. Then the shroud is broken, and a beautiful imperial butterfly comes out clothed in all the blended beauty of the rainbow. Was this change a misfortune to this insect? Certainly not. It had passed from a low to a higher form of life. In its first estate it could not rise above the dust through which it crawled, but now it can soar through the air from flower to flower. At first it was a coarse, loathsome object that all shunned or crushed beneath their feet; but now it is a thing of beauty floating through the air, the admiration of all. Such is the mysterious change we call death to the Christian. It is exchanging the heavy material body for a spiritual one, and the passing out of the low estate, in which we now live, and are confined to the earth by the inexorable laws of nature, into a higher realm of spiritual existence, where the soul will be independent of all the laws that govern physical nature. Like the crawling worm we are now chained to the earth and cannot rise above it, only in thought and feeling, but in the change we call death we drop off the physical, rise into spiritual realms where we will possess the power to rove at will from point to point in the vast universe

of God. Is this a misfortune to man, and something to be dreaded?

To illustrate this subject let us suppose that a man is confined in a dark prison, and doomed to remain there until the walls of the tower rot

(Continued on Page 15.)

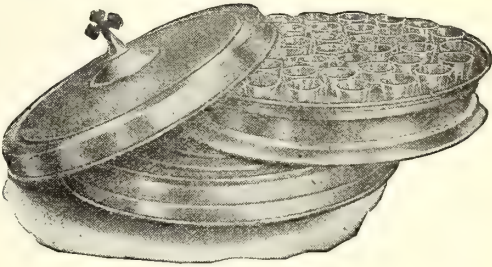
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Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

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Aluminum is light in weight, durable, and does not tarnish.



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Tray No. 2—Interlocking, with 40 plain glasses \$7.00

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Tray No. 10—Interlocking, with 30 plain glasses 6.50

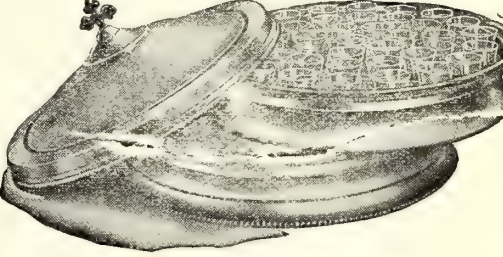
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25

Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25

Bread Plate No. 1—Narrow rim..... 1.60

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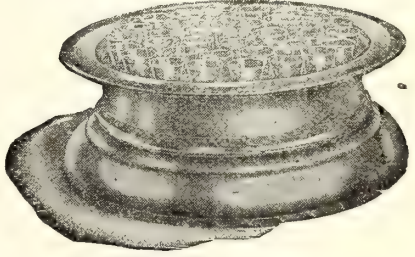
Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses.\$22.00

Base No. 1—Silver-plated; fits Silver Tray 85. 11.00

Cover No. 5—Silver-plated; fits Tray No. 85... 16.00

(For Silver Bread Plates, see under No. 90.)

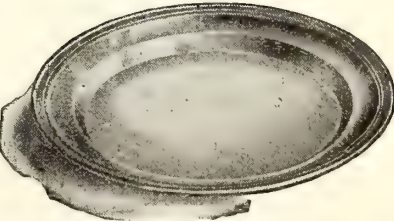


Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).\$22.00

Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00

Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow Rim.....\$ 9.00

Bread Plate No. 4—Broad Rim..... 9.00

Filler—Silver Lined..... 6.00

Christian Orphanage

Dear Friends:

Our friends are beginning to mail in soap coupons, and more than ten thousand have already been mailed in. If all our Sunday Schools will take an interest it will not take long to get the one hundred and fifty thousand which will be enough to buy our refrigerator. Then our little children can have the best of milk to drink. Let every Sunday School and every friend help us in this undertaking. It don't cost you any money, but it means the value of money to the Orphanage.

The good women have been so good to us this Easter season that we are just as happy as can be. They made and sent to us many beautiful Easter dresses and every girl received a pretty dress to wear to Sunday School on Easter day. We truly hope those who had a part got as much joy out of the giving as we did out of the receiving, and are as happy as the little girls are who received them.

The following has been sent in since our last report:

Mrs. J. A. Williams, Franklin, Va., 4 coats, 4 dresses, 1 pair slippers.

Mrs. L. C. Huffines, Guilford College, N. C., 2 dresses.

E. S. Morris and others, March, Va., canned goods, eggs, potatoes, turnips, dried fruits.

B. A. Sellars & Sons, Burlington, N. C., shoes, jackets, dress, hose, gloves, etc.

Mrs. M. E. Carpenter, Secretary Woman's Missionary Society, Langdale, Ala., two quilts.

J. P. Montgomery Sunday School Class, Burlington, N. C., clothing for Lillie Mae Hunter.

Mrs. L. E. Carlton, Paces, Va., clothing for Edith Virginia Bryant and Helen Long.

Mrs. J. C. Ellis, Portsmouth, Va., clothing for Ruth Drake.

Mrs. W. E. Curren, Raleigh, N. C., 1 coat for Daphne Curren.

Woman's Missionary Society, Ingram Christian Church, 3 dresses.

Rev. Myron Tyler, Blackshear, Ga., 1 bag nuts.

Ladies' Aid Society, Waverly Christian Church, Waverly, Va., 1 coat and hat.

Mrs. J. Lee Johnson, Wake Chapel Church, Fuquay Springs, N. C., 2 dresses.

Ladies' Aid Society, Berea (Nansemond) Church, Driver, Va., 20 dresses, 2 boys' suits.

Ingram Christian Church, Ingram, Va., 1 quilt.

Woman's Missionary Society, Ingram Church, Va., dresses, suits, sweaters, etc.

Woman's Missionary Society, Ramseur Church, Ramseur, N. C., 10 dresses.

Madge Moffitt Missionary Society, Ramseur, N. C., 1 dress.

Misses Birdie and Sallie Wilson, Virgilina, Va., 6 dresses.

Mrs. J. P. Avent, Durham, N. C., shoes, dresses, goods, coat, etc.

Philathea Class, Mt. Carmel Sunday School, Walters, Va., 2 dresses.

Circle No. 3, Woman's Missionary Society, Greensboro, N. C., 2 dresses.

Ladies' Aid Society, Sanford Christian Church, 17 dresses.

Louise Freeman, Wakefield, Va., 2 dresses and goods.

Mrs. E. Lena Rothgeb, Luray, Va., 2 dresses.

United Christian Church, Lynchburg, Va., dresses, towels, socks, etc.

Mrs. N. B. Hester, Fuquay Springs, N. C., 1 dress.

Young Girls' Class, Bethlehem Christian Church, Altamahaw, N. C., 2 dresses, anklets, bloomers.

Golden Rule Class, Raleigh, N. C., clothing for Velna Dorsett.

Mrs. Thelma Hines, Suffolk, Va., 1 dress, 2 pairs socks.

Sunday School Class, High Point Church, clothing for Catherine Sloan.

Woman's Missionary Society, Burlington, N. C., Circle No. 6, 7 dresses; Circle No. 5, 16 dresses, coat, 4 slips; Circle No. 4, 4 dresses; Circle No. 3, 9 dresses; Circle No. 2, 4 dresses; Circle No. 1, 6 dresses.

Pleasant Grove, News Ferry, Va., 7 dresses.

Woman's Missionary Society, Hank's Chapel, Pittsboro, N. C., eggs, preserves, bloomers, hose, dresses, etc.

J. M. Darden, Suffolk, Va., 500 lbs. lard.

CHAS. D. JOHNSTON, Supt.

REPORT FOR MARCH 31, 1932.

Brought forward \$ 3,169.01

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Ingram	\$ 3.24
Howards Chapel	2.00
Hopedale	3.20
Mt. Zion	2.59
Third Ave., Danville	2.39
	13.42

Eastern North Carolina Conference:

Bethel	\$ 1.56
Christian Light	1.50
Youngsville	1.00
Mebane	2.00
Mt. Hermon	4.00
	10.06

Eastern Virginia Conference:

Bethlehem	\$ 5.00
Cypress Chapel	4.13
	9.13

Valley Virginia Central Conference:

Winchester	\$ 4.78
Newport	1.52
New Hope	2.21
Wood's Chapel	1.00
	9.51

Special Offerings.

Mrs. J. H. Barnwell, Burlington...	\$ 50.00
Mrs. E. J. Brickhouse, Norfolk...	30.00
Mt. Harmon S. S. members, for 25c offering	1.50
J. E. Branch, Garner, N. C.	5.00
W. Blizzard, support of children...	9.00
Primary Department, Christian Temple Church	12.00
Mrs. Jas. A. Eley, Norfolk, Va. ...	5.00
C. M. Horner, support of Hazel Horner	40.00
Mrs. Thelma Hines, support of children	5.00
Mrs. Lacy Wicker and family, Greensboro, N. C.	2.00
	159.50

Total for the week \$ 201.62

Grand total \$ 3,370.63

Honor is a strange commodity. It cannot be divided and sold in part. All or none is the rule of the market. While it can be sold in a way, it cannot be truly bought. It vanishes in the transfer of its title and is no more. Who seeks to buy it gains only loss. It is the one thing which distinguishes manhood from property. Who sells his honor sells his manhood and becomes simply a thing of meat and blood and bones, a thing to be watched, and driven, and cudgeled like an ox; for he has sold that which he cannot buy, not if all the riches in the world were his—*Selected.*

ALL
SELF-
PRONOUNCING

holman Testaments

COMMAND
ATTENTION
AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.
AND the third day there
was a marriage in
Cana of Galilee, and
the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles.....	\$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles.....	.60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.....	.85

VEST POCKET TESTAMENT AND PSALMS	
2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.....	.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges.....	1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.

13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges.....	.90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included.....	1.35

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4½ inches x¾ inch

The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4½ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2

carrying away into Babylon fourteen generations; and from the carrying away into Babylon unto Christ are fourteen

ing interpreted is, God with us. 24 Then Jē'seph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges.....	\$1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included	1.50
5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms	2.60

Holman GEM Testament

POCKET
SIZE
3½x4½
inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,



The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

4102P. Black Silk Finished Cloth, gold titles, round corners, red burnished edges, with Psalms.....	\$.90
4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	1.35
4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included	1.90

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	1.50
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4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms.....	3.00
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4136XPRL. Red Letter Edition with Psalms, same binding as 4136XP, but with the Sayings of Christ Printed in Red	3.25
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Old Folks Testament

Extra Large Print

Pica, 16mo. Size, 5½x7¼x3¼ inches

Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines.

Specimen of Type.
THE book
of Jē'sus

PSALMS INCLUDED

2902P. Black Silk Finished Cloth, gold titles, round corners, red edges, with Book of Psalms included.....	\$1.50
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THIN BIBLE PAPER EDITIONS

2913P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included	2.95
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Same as above, with the Sayings of Christ in Red.	
3913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included.....	3.10

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RELIGIOUS BOOKS

W. A. HARPER, *Editor.*

(Any book reviewed in this Department may be had of THE CHRISTIAN SUN at the publisher's price.)

LIGHT IN THE VALLEY, by Mitchell Brouck. Judson Press. 120 pp. \$1.00.

Are you hesitant about the future life? Has some loved one passed over and are you cast down with grief and loneliness? Does some friend need the support of the message of Christian hope and consolation? Are you nearing the great divide? Then here is the book you need—a soul tonic, a spirit stabilizer, a message of hope and consolation. Read it, and renew life's vigor, spiritually.

THROUGH EXPERIENCE TO FAITH. By F. K. Stamm. Abingdon Press. 213pp. \$1.50.

The pastor of the Clinton Avenue Congregational Church, of Brooklyn, has had a rich and radiant experience of Christ. He tells about it in this book, not chronologically, but analytically and dynamically. It is a book not only for preachers and the great and wise, but for average people, whose Christian hope will be given a new vigor by these stirring pages. Educators are pleading that we should make experience the basis of the curriculum. Here is a book that makes it the certitude of religion, that finds in experience the solid basis for a growing and exultant faith.

THE RELIGION OF JESUS, by Toyohiko Kagawa. John C. Winston Co. 127 pp. \$1.25.

The Japanese Christian mystic and social reformer—a rare and unusual combination—his mysticism giving zest to his reform measures, gives in the five chapters of this book the secret of his power and of his consecration. We know God through Jesus, who is tender toward men's failures, always forgiving sinners and never condemning them when they show repentance, given to prayer as indicative of his fellowship with the Father, dying to show the terribleness of sin and God's tragic suffering when we do wrong, and training his disciples to carry on his work when he has physically withdrawn from earthly scenes. It is a simple, gripping book, because it comes out of the very heart of a great, simple life—"hid with Christ in God," and in the service of human-kind.

THE RELIGIOUS CONTROL OF EDUCATION, by Wayne Leys. Ray Long and Richard R. Smith. 229 pp. \$2.00.

Dr. Yeys is one of that growing group of young ministers who has specialized in philosophy as the basis of a constructive approach to our present-day world. Mental disintegration is one of the major characteristics of our time and much of it is directly traceable to unbalanced emotional life. In company with such psychologists as Conklin and Stevens, Dr. Leys thinks that religion can prevent or at least control these dangerous and disintegrating emotional tendencies. In order for religion to exercise this beneficent effect it must be localized in a single system. The concept of religion in general will not achieve the sought for integration. It must come out of a religion, preferably Christianity, but also from one of the cognate religions, such as Buddhism, Mohammedanism, Hinduism, or Confucianism, to particularize only a few of the living cults which have proved helpful and may continue so to prove in bringing emotional disintegrational states under spiritual control.

THE SUN'S PULPIT.

(Continued from page 13.)

and fall down. Then he can come forth and be at full liberty. Would he not be right glad to see the walls begin to tumble, and would he not look forward to the day of his release with joy? Thus our soul is imprisoned within this body, as in captivity and bonds; and must remain thus until the prison is taken down. Hence death is represented as a dissolving of "this tabernacle." When the prison begins to totter and our eternal deliverance approaches, ought we to be sorry?

A full realization of what death brings joy to the soul of the good man. "I want to talk to you about heaven," said a dying Christian to a

member of his family. "We may not be spared to each other much longer; may we not meet around the throne of glory, one family in heaven?" Overpowered at the thought of her father's death, the beloved daughter exclaimed, "Surely you do not think that there is any danger?" Calmly and beautifully he replied, "Danger? My darling! Oh, no, do not use that word. There can be no danger to the Christian, whatever may happen. All is right; all is well. God is love. All is well—everlastingly well—everlastingly well."

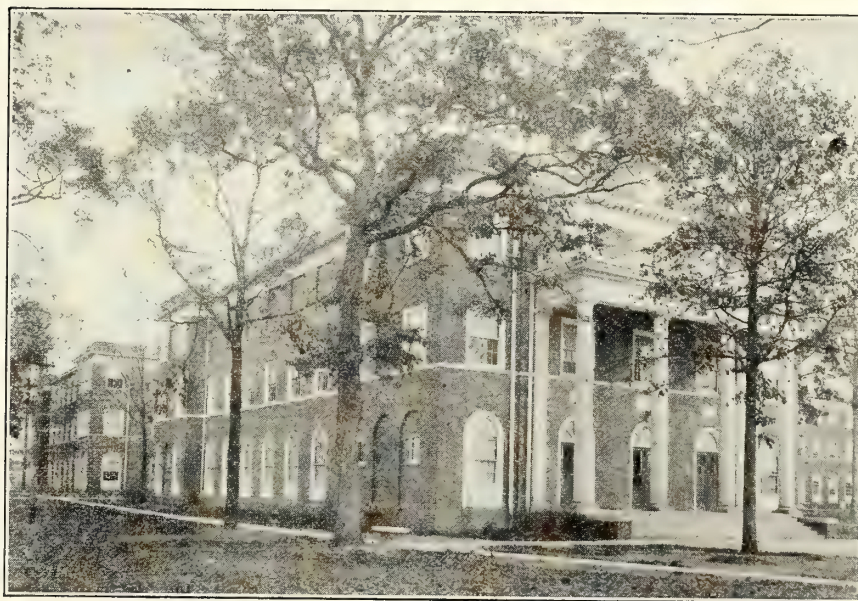
Such is death to the Christian—a joyfully-welcomed change from a low to the highest state.—*From an old issue of THE SUN.*

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THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

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Notices: Obituary and marriage notices, limited to 100 words, are published free of charge; all over 100 words at 1 cent a word. Remittance should accompany copy. Write names distinctly.

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Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

OBITUARIES.

TROLLINGER.

Mrs. Cornie Beatrice Trollinger, wife of W. A. Trollinger, Haw River, N. C., departed this life March 17, 1932, aged 18 years, 8 months and 14 days. She is survived by her husband and her parents, two sisters and three brothers.

She was a member of Haw River Christian Church and was deeply and actively interested in Church and Sunday School work.

Funeral services were conducted from the Haw River Christian Church by the writer assisted by Rev. G. C. Crutchfield and her body was laid to rest in the Trollinger cemetery at Haw River. May the Healer of broken hearts comfort the bereaved.

P. H. FLEMING.

RESOLUTIONS OF RESPECT.

Whereas, God in His infinite wisdom has called from our midst our friend and sister, Mrs. J. N. McCullum.

Therefore, be it resolved,

First, That we bow in humble submission to the will of God who doeth all things well,

Second, That we extend to the entire family our deepest sympathy, realizing the husband has lost a loyal wife, the children a loving and devoted mother, the community a cheerful and encouraging friend and the Church a faithful member.

Third, That we may strive to profit by all that was good and true in her life.

For That a copy of these resolutions be sent to her family, a copy sent to the Christian Sun for publication and a copy be put on the records of New Lebanon Christian Church.

Respectfully submitted,

LAURA SHARPE,
BERNICE MOORE,
CARRIE SHARPE,
Committee.

THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

Are helping give the Gospel, which is "the power of God unto salvation to every one that believeth," to the forty thousand Latin people of Tampa. The evangelical forces working among the foreigners of Tampa are by no means covering the territory sufficiently.

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THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, APRIL 7, 1932.

NUMBER 14.

.. THE SUN'S OBSERVATORY ..

BY DR. W. C. WICKER.

New Students.—

How many names have you sent to Elon College for prospective students for the ensuing year? There should be a united effort by all our people at this time for a large student body for next year. Young people are graduating from many high schools this year and will enter college this fall somewhere, and many of them are connected with the Christian Church by family ties and church affiliations. There are many others that have no choice as to what college they attend just so it is a good institution. We should have a large number of students from both of these classes.

Home Missions in Roumania.—

At a recent conference of the clergy of the Roumanian Orthodox Church much time was given to the problem of home missions, especially as it concerns atheistic propaganda. Among the measures adopted are the following: the publication of a church daily, serving primarily home mission purposes; counter propaganda by radio, in answer to extensive radio-preaching of communism and atheism received from Russian stations. The churches and Christian people of the world need to keep busy in their missionary activities if they keep pace with the many evil influences that are at work to lead the world from Christ and the Christian religion.

Best Sermon.—

The Macmillan Company announces that a prize of \$250.00 will be given for the sermon that in the judgment of the contest editors best meets the conditions proposed. The editors will consider the following points: Exegesis, spiritual insight, evangelical emphasis, homiletical technique, relevance to modern life and thought, style. About thirty sermons from those submitted will be published in the autumn. The prizes will be awarded in September. The editors of the contest are Rev. Hugh T. Kerr, Rev. Newton Davies, Rev. C. Walker Petty and Rev. Edwin A. McAlpin. Full details may be obtained from the Macmillan Company, New York.

Peace Issues.—

A common discussion theme in all of the institutes in the Philippines was that of world peace. It was the first time that many of these young Filipinos had come face to face with the problems of war and peace. At each institute held there were many who signed a disarmament petition to be sent to the Geneva world disarmament conference. In addition steps were taken in at least two institutes to mobilize public opinion against compulsory military training in the high schools and the university. Progress was

made at all of the institutes in gaining the active participation of the young people themselves in discussion courses, open forums and life quest groups.

United Church.—

The term United Church does not mean much except that some body of Christians have united in closer fellowship, unless something more definite is said about the nature of the union. In December a union was consummated of eleven Protestant groups which are independent of any mission in the Philippine Islands, being principally the results of splits and sub-splits from mission churches about fifteen years ago. Henceforth this group will be known as the United Evangelical Church in the Philippine Islands. There are about 12,500 communicants in the new church. It is to be hoped that they are all so united that there may be no more splits and sub-splits among them, but this result may not materialize, as they have the habit of splitting.

New Religious Education.—

A new practical course in religious education designed as "Supervised Student Teaching in Week-day Church Schools," is being offered this semester by the Religious Education Department of New York University. The Greater New York and Brooklyn Church Federations are cooperating. The course is open to all students eligible for admission to the school of education. Students in the course teach under the supervision of university instructors one or two afternoons each week in week-day church schools conducted by the church federations. This will be a fine opportunity to get something of practical value for young people who wish really to train for such service. There is no doubt but that the churches will feel valuable effect of this work among the younger generation.

Dr. Sherer Passes.—

Rev. Melancthon G. G. Sherer, secretary of the United Lutheran Church in America since its organization in 1918, died March 9th, at the home of his son, Rev. Paul Sherer, of the Lutheran Church of the Holy Trinity, New York City. He had been ill for many months. Ordained in 1883, Dr. Sherer served as pastor for several years, and for three years was president of the North Carolina College. He was president of the United Synod of the Evangelical Lutheran Church in the South from 1914 to 1918, when it was merged with the General Synod and General Council. The consolidated organizations became the United Church in America. Dr. Sherer was a delegate to the conference on life and work at Stockholm and the world conference on faith and order at Lausanne. He was director of several Lutheran Church organizations.

World Unity Memorial.—

To perpetuate the peace ideals of the late David Starr Jordan, a "World Unity Memorial" has been established by his friends and associates. Sponsored by Mrs. Jordan, the memorial is being promoted by an international committee of which President Hamilton Holt, of Rollins College, is chairman. Other members are Jane Addams, Salmon O. Levinson, Sir Norman Angell and Baron Sakatini. The purpose of the memorial is to make possible the wider diffusion of Dr. Jordan's important statements on peace and international cooperation by magazine and pamphlet publication, and to encourage the development of the peace spirit among college students. Such an organization should do great good among the young people of all lands by educating the future leaders of the world to advocate peace.

Good Templars.—

The Good Templars Lodge, one of the oldest and most active temperance organizations in Yugoslavia, has just celebrated its 25th anniversary. Due largely to its efforts there are now a score of special temperance organizations in that country, among the most significant of which are those among the students, high school youth, railroad men, and physicians. Nine temperance periodicals are published in Yugoslavia. The temperance influence of America, if the Christian people will stand by their guns on prohibition, and not get lost in the muddle of politics, will bear good fruit in all other lands as well as in America. The anti-prohibitionists are greatly concerned in our country about the failure of prohibition. If it is worse with prohibition than without it, they should rejoice, but there are many who believe that what we need to do in America is not to change the law, but to enforce it.

Sherwood Eddy.—

Sherwood Eddy, just returned from China and Japan, has been lecturing and preaching in Chicago during the past week. On Sunday evening, March 13th, he spoke before the Sunday Evening Club; Tuesday evening he lectured to the Oak Park High School; and Friday evening in Orchestra Hall for the benefit of the Adult Education Council's emergency fund. In September, Mr. Eddy saw the capture of Mukden by the Japanese. Later he saw the beginning of the battle of Shanghai. He had conferences with leading Chinese and Japanese liberal leaders. His addresses constituted a devastating arraignment of the whole business of war, and particularly the error and cruelty of the present encounter. To hear Sherwood Eddy is to have one's moral revolution against the hideous wickedness of war thoroughly aroused, and to be stirred to do all that one can to end the war system.

NOTES-PERSONALS

Rev. Stanley C. Harrell, pastor of the First Christian Church, Durham, writes: "We had splendid services Easter and received fifteen into the church fellowship during the day."

Oh, beloved pastor! Have you taken the Easter offering for Missions? You will not overlook or neglect it, will you? It is our Lord's resurrection command: "Go ye . . . and lo, I am with you."

Rev. W. T. Scott, Salisbury, feels much encouraged over the prospect of a good beginning at Winston-Salem. Quoting from a personal letter: "We are expecting to begin the Sunday School and regular church services at Winston-Salem on Sunday, April 10th. Am planning to be there for that date. We had a very interesting meeting of a committee of the group at Winston-Salem last night (April 1st). They are much encouraged over the prospects for a new work, and I believe that if the work can be pushed we shall make a go of it."

A recent distribution of the Duke Foundation Funds to 92 hospitals and 45 orphanages, all located in North and South Carolina, gives our Christian Orphanage, Elon College, N. C., \$2,400.89. This goodly sum comes at a most happy and helpful time, and we rejoice with Brother Johnston and all who are interested in the welfare of our Orphanage. The Duke Foundation allocates to the charitable institutions of the two Carolinas a goodly portion of the income from its power lines, and this wise provision is, indeed, a blessing and a benefit to thousands.

Rev. W. T. Scott, Salisbury, N. C., expects to move to Winston-Salem at an early date with the expectation of giving constant attention to our Congregational-Christian Church movement there. He plans to begin regular morning services and Sunday School organizations the second Sunday in April. The work will still be kept up at Salisbury, with the assistance of Rev. Milo J. Sweet, pastor-at-large, and Miss Priscilla Chase, Director of Religious Education. Quite a group of interested Congregationalists and Christians in Winston-Salem seem anxious for the work to begin and are willing to give it their cooperation and support.

Rev. D. M. Spence, writing under date of April 1, 1932, gives this information: "1821 Vanderbilt Place, Nashville, Tenn. Dear Dr. Atkinson: I am to receive my Bachelor of Divinity degree at Vanderbilt University in June and will be open for church work at that time, as I am sure you will recall I served First Christian Church at Henderson for two years and our Ocean View Church, Ocean View, Va., one year. I will be open for pastoral work beginning in June, and shall be glad to correspond with any church desiring my services." Brother Spence is one of our very consecrated young men, a graduate of Elon, and has had experience as noted above. We commend him highly to any church needing the services of a loyal and faithful minister.

It was the privilege of THE SUN's editor, J. O. Atkinson, to be present Sunday at 3:30 P. M., at the First Christian Church, Durham, and officiate at the christening of Mary Ann Harrell, the precious child of Rev. and Mrs. Stanley C. Harrell, and Elizabeth Cannon Boone, the precious

child of Dr. and Mrs. W. Waldo Boone, of Durham. The official ceremony of the Christian Church was used at the christening, the same being opened and concluded with appropriate solos. If there is a sweeter and more impressive service than presenting little children by their parents at the altar of consecration, we know not what it is. Both of the children, consecrated Sunday afternoon in the presence of a few relatives and good friends, are the joy and promise of their fond parents and grand-parents, and are sweet, precious babies, indeed.

The following is from the *Greensboro Daily News*, April 4th: "David W. Shepherd was licensed as a minister of the Christian Church on Sunday morning. The licensing ceremony was conducted at the First Christian Church by Rev. C. H. Rowland, D. D., pastor of that church and president of the North Carolina and Virginia Christian Conference. The new minister is a graduate of Elon College and of Vanderbilt University. He had stood examinations before the conference committee and had been recommended for license. Dr. Rowland licensed Mr. Shepherd in the presence of a large congregation after delivering a sermon on 'The Courage for a Crisis.' Mr. Shepherd will become pastor of Rose Hill Congregational-Christian Church, Columbus, Ga. He will be ordained later. 'He is a promising young man,' said Dr. Rowland, 'and we are expecting him to do a good work in the ministry'."

One of our very intelligent and observant ministers, having read in THE SUN the article by Dr. C. T. Wilson on Christian Education, writes to the editor a personal impression and observation: "May I express to you my thanks for 'releasing' to the readers of THE CHRISTIAN SUN, in the issue of March 17th, the article by Dr. C. T. Wilson. I feel grateful that some one has arisen to put in such trenchant and illuminating statements the situation in modern church life as to so-called Christian or religious education. A number of us have been feeling for some time that the emphasis in this connection has been misplaced and the mischief of this is becoming more and more in evidence. No intelligent person for a moment questions the importance of the culture of the Christian life and graces—but how can there be a growth in the grace and knowledge of Jesus Christ unless there is an awakened consciousness of the person and spirit of the Christ?"

Rev. A. D. Woodworth, one of our beloved veteran missionaries writing from Tokio, Japan, recalls an incident worth reading: "One of the benefactors of the Stanfordville Theological School gave \$25,000.00 to that school and afterwards was broken up financially. When some of his friends suggested to him that it was a great pity he gave away so much because in his poverty it would have been such a help." His reply to Dr. Woodworth was: "That was the only money I did save. If I had kept it, it would have gone the way of all the rest." And then Dr. Woodworth very wisely adds: "So far as I know people are not getting poor because they give to the Lord." We very much regret to learn that Dr. Woodworth is suffering from a severe and continuous throat trouble, the result of overwork. He had sixteen hours in the classroom, five Bible classes, an extra English class, and an hour with the French Catholic Priest, an hour with some boys, etc. He has been compelled for the time being to give up his work. In another column elsewhere in THE SUN, we present a worth-while communication from him.

The Committee on Education of the North Carolina and Virginia Christian Conference met at THE CHRISTIAN SUN office, Elon College, Fri-

day, at 2:30 P. M., and examined Mr. David Winfield Shepherd on his call, fitness and equipment for the ministry as licentiate. Mr. Shepherd is a member of our Bethlehem Church, Alamance County, and graduated from Elon College in the Class of '27. The past three years he has been at Vanderbilt pursuing the theological course for his Bachelor of Divinity Degree, which he hopes to secure at the close of the present spring term of the Divinity School. The committee of examination, composed of J. O. Atkinson, chairman, Dr. J. U. Newman, Dr. P. H. Fleming, Rev. A. W. Hurst, unanimously voted to recommend the licensure, and Dr. C. H. Rowland, president of the Conference, in behalf of the Executive Committee, was requested to issue the license with an appropriate service at First Church, Greensboro, at 11:00 o'clock, Sunday, April 3rd. Bro. Shepherd has recently been called to and has accepted the pastorate of the Rose Hill Congregational-Christian Church, Columbus, Ga., and enters upon his duties immediately. He is a man of fine scholarship, preparation and character and gives promise of a useful and fruitful ministry.

VALLEY LETTER.

The mid-year session of the Virginia Valley Central Conference met at Bethlehem Church, March 10th. The weather was unfavorable, the roads, in many places, were impassable as a result of a recent snow, and in consequence, the attendance was small. However, those who were there enjoyed a good day together. Good talks were made by W. C. Wampler, Loy H. Hook and Dr. L. E. Smith. The visit of Dr. Smith to the Conference was greatly appreciated, and his presence and several addresses added much to the Conference. We hope to have him at another time when conditions are more favorable, and when larger numbers can hear him.

The Committee on Resolutions recommended, among other things, that we take our stand definitely on the dry side of every question in which the cause of temperance is involved, and that we vote for dry men only, if such are available.

The committee also recommended that we heartily endorse the election of Dr. L. E. Smith as President of Elon College, and pledge him and the college our full support.

Dr. Smith remained over a few days after the Conference, and visited and spoke to the congregations at Leaksville, Winchester, Joppa and Dry Run. The people were glad to hear him and get acquainted with Elon's new president.

Our Sunday School Convention will meet this year at Timber Ridge, twenty miles west of Winchester, on June 16th and 17th.

A. W. ANDES.

NOTICE.

The Woman's Missionary Convention of the Southern Christian Convention will meet in regular biennial session at 10:00 A. M., Tuesday, April 26th, at Burlington Christian Church. All ministers and other delegates to the Southern Convention are cordially invited to meet with the women in their regular sessions morning and afternoon before the convening of the General Convention, which formally begins at 7:30 P. M., the same day.

MRS. J. A. WILLIAMS,
Pres. Women's Convention.

NOTICE.

By authority of the Mission Board of the Eastern North Carolina Conference, I have a good piano for sale. Those interested come or write.

E. M. CARTER,
Youngsville, N. C.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

THE WINTER PARK CHURCH, Dr. C. A. Vincent, pastor, has already contributed six hundred dollars on the 1932 apportionment. This is a splendid record and is appreciated, because the money contributed early saves the Boards the necessity of borrowing that amount.

DR. W. KNIGHTON BLOOM has the sympathy of all his friends in the Southeast in the illness of his son. The son, who bears the father's honored name, was taken ill in New York at Easter time, and was operated on for appendicitis. According to reports, as we go to press, Mr. Bloom is recovering satisfactorily.

WEST PALM BEACH, FLORIDA. Rev. Frank Atkinson, pastor. This church had a beautiful and successful celebration of the Easter season. One feature was the reception of sixteen new members on Thursday night of Holy Week. The pastor has conducted for some weeks a pastor's class in preparation for church membership. This is a most effective method and is recommended to all pastors.

THE DOLLAR PLAN Coin Cards are being requested by many churches, which indicated a cordial response to this method of meeting the financial problems of our Boards. It is hoped that throughout the country there will be a large response, meeting the needs of the Boards for the current year. If your church has not ordered its coin cards, do so at once, so as to have a share in this expression of loyal support to the Boards which serve the world.

CHRISTIAN LIFE CONFERENCE of Georgia, will be held at LaGrange, Friday night, April 22nd, continuing through Saturday and to Sunday noon. This is the annual meeting for this State, and all Congregational and Christian Churches in Georgia are supposed to share in this annual event. Miss Annie R. Campbell is in charge of the program and calls upon young people everywhere to assist. It is understood that the young people themselves will carry on the program almost entirely by themselves. This is as it should be.

MISS GRACE BRECK, missionary of Lint-sing, North China, is reported home on account of illness and is at a hospital at Salem, Oregon, her home being Portland. Miss Breck, who is a missionary of the American Board, has been supported by the women of the churches of Florida for a number of years. Consequently there has been a great interest in her work and her friends in Florida will regret to hear of her illness. The American Board continues to provide for her and the gifts from the churches for that purpose will be needed. The best wishes of all her friends are extended to her for her complete recovery of health.

NEW MEMBERS were received by many churches at Easter time. Only a few churches have reported. Circular Church, Charleston, S. C., George N. Edwards, pastor, received twelve new members. Southern Pines, N. C., Church of Wider Fellowship, Elmer Willis Serl, pastor, received ten new members and three babies were baptized. Niagara, N. C., under the leadership of J. M. Canoy since last November, received fifteen new members. It was a very great privilege to the pastor-at-large to be present and to share in the service by acting, at the request of Mr. Canoy, who has not yet been ordained, as pastor

and receiving the members, giving the right hand of fellowship and conducting the communion service. It was a great service for this small church which was without even a Sunday School when Mr. Canoy came to it at about Thanksgiving time.

THE CONFERENCE OF THE CAROLINAS will hold a joint meeting with the North Carolina and Virginia Conference of Christian Churches, the Western North Carolina Conference and the Eastern North Carolina Christian Conference, on June 7th and 8th, at Raleigh. At this time Christian and Congregational Churches will be represented on the same basis. The program is in process of building. But it is a known fact that the matter of forming and organizing a United Congregational and Christian Conference for the Carolinas will come up for definite action. A committee is and has been at work on the plans for some time. Since this State holds more of the Christian Churches than any other State in the Southeast, this United Conference will be unusually significant. News of this meeting will be given from time to time, but let every Congregational and Christian Church know that it is expected to send regularly appointed delegates. And let all the Congregational Churches surely know that their per capita tax should be paid by June 1st.

MELBOURNE, FLORIDA. The issue of the *Melbourne Times* for March 25th, contains several announcements concerning our church and pastor, Rev. Orville D. Ullom. It contained a sermon by the pastor on, "Jesus at the Crossroads." It also announced that Mr. Ullom was to deliver the sermon at the Easter Sunrise Service at the beach, a service which later reports indicated was attended by several hundred. It also announced that an Easter pageant would be held at the church and also special Easter music on Sunday morning. Among the other announcements were an Easter egg hunt, a picnic at the beach for Mrs. Ullom's class, and also that Mr. Ullom was to be the speaker at the Rotary luncheon. All these indicate a busy and active service on the part of the pastor and the church. The pastor writes that the attendance at all services was large, especially for the Easter pageant in the evening when 175 people were present. The Easter offerings were very generous and were most gratifying. The young people of this church have already raised money to send five delegates to Camp Immokalee next June. The pastor writes: "Our little church plant here is ideally equipped for such occasions. In fact this little plant is so well equipped in every way that one can do anything one wants to do."

EASTER AT MIAMI BEACH.

Five years ago, Dr. Elisha A. King started the holding of Easter Sunrise Services on the beach at this beautiful resort city. There was an overwhelming attendance each year since the Easter service, under the management of the Ministers' Association of greater Miami, has been a great feature of the Easter celebration. The newspapers reported that forty thousand people attended the Sunrise Service. An effort is made to get a fairly accurate count. The service is a beautiful one and the setting is impressive.

At the Miami Beach Church the Easter Sunday School session was held out of doors with four hundred and fifty seated on the lawn, a beautiful

picture. For the Easter service the church was so crowded that the social hall was used for an overflow with the service broadcast there through a loud-speaker. Six new members were added to the church.

FLORIDA CONFERENCE.

The forty-ninth annual meeting of the Florida State Conference will be held April 22nd to 24th, with the church at Lake Worth entertaining the Conference. This is the first time the State Conference has held a week-end meeting, and it is hoped thereby to have a larger attendance of laymen and of young people. A varied and interesting program has been arranged, including one afternoon given up to four group conferences for the discussion of evangelism and worship, world friendship, social problems of the day and a conference on young people's work.

The Conference is peculiarly fortunate this year in having a visit from Dr. F. G. Coffin, one of the Moderators of the General Council. It is felt that his visit will count in developing the consciousness of the merger in the minds of the people of Florida, where there are no churches of the Christians. The Moderator of the State Conference is Mr. Robert G. Williams, of Lake Worth, and the pastor of the Lake Worth Church is Dr. Lillian B. Fulton.

A BUSY YOUNG LADY.

Miss Pattie Lee Coghill has been leading a very busy life of late. After a trip by way of Tampa, Fla., she visited Miami, where she spent Easter attending the Sunday School and the morning service at the Miami First Church, and sharing in a fine young people's meeting at the Coral Gables Church in the evening. Monday and Tuesday were spent at Lake Worth in preparation for the young people's participation in the State Conference. Then down again to Miami, visiting the North Miami Church, attending and speaking at three different meetings there, with two meetings at the First Church the following day, these meetings being the Woman's Society and the Sunday School teachers' and officers' conference. After going to Miami Beach for a conference, she returned to Jupiter, where a Young People's Rally was held for the young people of the Palm City, West Palm Beach, Lake Worth and Jupiter Churches. From there she went to Key West for the Sunday participation in the Sunday School and the Christian Endeavor Societies, besides the regular church service. After returning to Jacksonville for two days in the office, she goes to Mount Dora to speak to the Woman's Society and then to Sanford for a Young People's Rally for the churches in that region. From there she goes to the Regional Meeting at Atlanta. She writes: "Great life, and I love it."

CHRISTIAN SUN LETTER.

We truly hope the readers of THE CHRISTIAN SUN will take advantage of our special offer of giving three months' extra on your subscription for every renewal or new subscriber sent in up to the 1st day of May. This offer will expire on that date. Some have already taken advantage of this offer and we trust at least two thousand subscribers will not let this offer go unheeded. Mail us your check for \$2.00 and get THE SUN for 15 months; \$4.00 and get it for 30 months; \$6.00 and get it for 45 months; \$8.00 and get it for 60 months, or 5 years. Please act quick, as this offer will expire on May 1st.

CHAS. D. JOHNSTON,
Circulation Mgr.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

"I LIKE TUBERCULOSIS."

"I like tuberculosis. It isn't that I enjoy poor health, and it was not until I walked out of the sanitarium—an apparently arrested case—that I began to like it." So says Mrs. Ruth Reed, in the April Number of the *Atlantic Monthly*, relating graphically and agreeably, her experience, in and out of a sanitarium, with tuberculosis. At last accounts she is still in, and closes her cheery account of coming to grips with the white plague with this paragraph: "Half-life lying here all day? Yes. But every life is burdened with sadness and frustration. My world is singularly serene, free forever from small irritations, because I have learned how very small they really are. I like tuberculosis."

Why shouldn't Mrs. Reed like tuberculosis? It came to her unsought, unbidden and without warning. It has taken her a few seasons to find herself, and readjust her thinking to conditions imposed, but, like Rudyard Kipling's ship, she has at last found herself, and has buckled down to the business of being happy and getting along contentedly and taking life as it comes. Why not? Emerson is our authority, and a good one, for saying, "There is compensation in life." Mrs. Reed likes tuberculosis because it has its compensations. Believe it or not, just take her own words for it: "Days do not drag; many of them are busy and full. When my breakfast tray comes, hot and fragrant with coffee, I am ready. Anything may happen today. Perhaps a lot of mail, perhaps a new book, a little surprise of some kind. My locker is full of good books; each of them means a day or two chased away. When reading has tired my eyes I rest

them on the hills and trees beyond my window. They are lovely in any weather, but they are loveliest on misty afternoons or when it is clear at dusk."

A tree never looks so friendly, full and fragrant as when seen from the window of a kept-in. This writer remembers a steady and stalwart maple just outside the window of a certain hospital. Day by day that tree waved its welcome to our eyes, rustled its leaves and branches merrily, showed how gracious it could be in coloring, how glad it could be to cheer the heart of him who, on the inside, was confined to his bed, so could not come out. That one tree could entertain, and did entertain, with its wavy foliage and restful, shivering colors for hours on hours at a time. It made one forget all about being shut-in, or the need of a nurse or doctor, or any other help to happiness. That one tree had the capacity to make one happy for hours on hours.

Why shouldn't one like tuberculosis, or any other disease that comes, especially when the body is free of excruciating pain and the mind is free of torture? The sick as well as the healthy make their contribution to life. One is led to think that the world itself is divided into two classes—the sufferers and the servers. And one is doubtful which contributes most to the actual serenity and salvation of life and society. Here is a family that is impatient, irritable, at cross currents in their attitude and activity towards each other. A member of the family gets sick. The whole household changes. A new patience on the part of the members begins to develop. The helping hand is extended, the smile of hope and cheer comes on the faces of the household, so that no cloud of despair may be carried into the sick-room. That shut-in is making a contribution to the patience, to the cheer, to the hope, to the unselfish service of the whole family. There are far more smiles in many hospitals than there are in many homes. This writer has often found more cheer, more sunshine, more radiance, more hope, more actual life in and about hospitals and sick-rooms than he has found in banquet halls or at so-called places of entertainment and amusement. Many who are confined to their rooms, and their beds, in home and in hospital are making larger and better contributions to life and to all that makes up life, than they did make during the days when they were strong in body and went fretting about a thousand things that mean nothing and were wearing themselves out with trifles that did not count. Happiness is within and not without. Joy comes from the soul and not from the surface. Real life is found and lived within the confines of a sick-room as well as in the wide open spaces. And this says nothing of the keen joy of conquest over the days of confinement, and the ills of the body. We presume the Good Book has it about right: "They that wait upon the Lord shall renew their strength," and then that which is more to the point: "If we suffer, we shall also reign with Him." No doubt Paul gets at the heart of the whole matter in these words: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." The fact is that we may have some glory as we go along in the suffering, and this is what Mrs. Reed is telling about in *The Atlantic* when she says, "I like tuberculosis."

J. O. A.

THE AFTER-EASTER MESSAGE.

The message just prior to, and during, Easter was "Look up at the Cross—at the Christ and then gloriously at the resurrection." Hundreds and thousands heard that message and gave heed. It was the message of Evangelism. It was the pulpit, through the power of God, carrying con-

viction to the heart of the hearer, release and comfort to the mind of the believer, joy and consolation to the soul of the saint. The Easter message was one of life, of love, of forgiveness. The churches flung wide their doors, and reports from every direction are that church rolls were increased and manifold numbers of such as should be saved, were added to the congregations. It was a message vibrant with life, buoyant with hope, dynamic with saving power. That was as our Lord would have it, for it was from his lips that came the promise, "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32.) This our Lord declared to his anxious disciples, signifying what death he should die. It gave the promise of assured and ultimate victory. The Easter message told of his lifting up, of the sin that put him there, of the suffering that he endured, and then of the glory of his resurrection, a glory which could not be dimmed by the shadow of the cross, nor by all the sin of the world.

The Easter message, with its call to repentance and promise of victory, is not the end but the beginning. Our Saviour followed his resurrection with the most emphatic command every falling from his blessed lips: "Go ye, and lo I am with you." The empty tomb means little except as the life coming therefrom fills the world with its power of redemption, of salvation and of ministry to all the needs of mankind. It is not enough to behold the open tomb and to share the fellowship of his suffering and the joy of his resurrection. All this looks to the command and the promise that came after the resurrection. The world today awaits the presence and the power of the living Christ. But it will wait in vain until those who accept him as their Saviour and Leader obey his most emphatic command and, through their sacrifices and service, make him known to the world. True, we may easily excuse ourselves by pleading depression, "hard times," no money. None of these will daunt the souls of the brave nor stay the hand of the courageous. Christ gave no impossible command. These times may test, and they do test, our courage, our faith, even our belief. We agree most heartily with the editor of the *Nashville Christian Advocate* in declaring this "is no day for doubts, for questionings, for estimating the meager resources of the Church for its world task. It is a day for advance, and the pledge of his power and the assurance of victory is for a Church that goes forward. What better day than this for the rededication of the Church of Christ to world conquest and world service?"

J. O. A.

SELF AND OTHERS.

There are so many relations in life that it is difficult to do right in all of them. Other people are related to us in so many ways that it is often a serious question as to how to treat those relatives. We often condemn politicians by charging that their attitude toward others contains self-interest. No doubt this charge is often true, but it may often be false. Are we frank in our dealing with others and expressing our views on subjects that concern the community? Do we not often avoid questions that seem to embrace self-interest? Do we treat others as we would have them treat us under similar circumstances? Are we always fair with others when our own interests are involved? Do we find it difficult to get along with some people? Is this true even of church members? Is it not more difficult to get along with those with whom we are most intimate? Is it not more difficult to be on good terms with family relations that with others? Hard feelings spring up between those who are intimately related. That is the cause of divorce, of family feuds, neighborhood jealousies, and fi-

nancial brawls. The more one knows of others the greater the danger of hard feelings and of estrangement.

Well, the most difficult person to get along with is self. Self crosses our path at more points and in more ways than others do. How about the control of speech, of action, of thought, of feeling? Can we be satisfied with our own way of thinking, speaking, acting and living. It is more difficult to get self to obey our will than it is to get others. The parent, the teacher, the official, the minister, the individual in all positions finds it more difficult to control himself than others. We know what is right, but does self obey our will? We withhold what we know we ought to say lest we will suffer loss in some way; we say what we really do not believe in the hope of pleasing others. Nature wants to go one way and we know that way is wrong; but will weaken and nature goes its own way. It would be easier to control the community than to control self. A thorough examination will reveal the fact that self gives the honest individual more trouble than all others. "If any man will come after me, let him deny himself, and take up his cross and follow me." (Matt. 16:24.) It is easier to deny others than to deny self.

W. W. S.

EASTER.

By C. C. HOWELL.

It is so appropriate and fitting, that it must have been divinely ordained that the most joyously significant day in all the Christian's calendar, comes at the gladdest time of all the year.

Doubt may have been cast in the minds of some, upon many of the comforting teachings in the Book of Life, without a man's security of salvation being wholly destroyed; much of its charm and attraction might have been sacrificed without its essence being irretrievably lost. But if the crowning occurrence in the life and death of Jesus is in the lightest shadow of the least doubt, if Jesus were not and is not risen from the dead, then, as the most learned, certainly one of his most devoted followers said, "We are indeed of all men most miserable."

My thoughts this morning are not with any attempt to prove the fact of resurrection. All writers and thinkers upon the life of Jesus agree in his historicity, i. e., that 1900 odd years ago there lived a Galilean named Jesus, who lived and moved and had his being among the hills of Judea, along the dusty roadways that led him through Samaria, who visited at the home of Mary and Lazarus in Bethany, who spoke words of light and life and power that have never since been equaled; and who was finally crucified, dead and buried by the cruel, irresponsible arrogance of Rome at the no less cruel and equally irresponsible behest of his own people who refused to receive him. Even as observant and matter-of-fact a writer as Arthur Brisbane concedes and acknowledges the historical accuracy of the sacred accounts of the birth and life and death of Jesus; and Brisbane says, with convincing emphasis, that the man who doubts this fact of history would demand proof of the blazing sun in the midsummer sun.

It is only a step further from this universal acknowledgement, to a belief in the resurrection. But my purpose is not to marshal proofs that have convinced such men as the original master of the law of evidence in English-speaking courts, as well as millions of others, high and lowly, and ought to convince any intellectually honest mind, that Jesus is risen. On this point, I merely call attention to the fact that if for any reason he is not, his advent, his earthly existence, and the wild-fire spread of a belief in him as the

Son of God he claimed to be, is one of the most astounding and inexplicable events in all history.

I take it that every man whose interest in the things of the spirit accounts for his presence here on this glad Easter Day joins me, if not in fact, at least for the purposes of what more I have to say, in an abiding conviction that Jesus Christ was crucified, dead, and buried, and that the third day he rose again from the dead. And upon this premise I invite your consideration briefly to a hurried and therefore necessarily incomplete view of the general significance of the resurrection, and then, as the theme of what I have to say, I submit to you a few propositions which I think are, in their lessened, narrower scope, of perhaps as much importance, certainly of as much comfort, as the fact of the bodily resurrection of the dead who die in the Lord is in its sublimer, completer, all-incisive sphere.

In the first place, the assurance of the resurrection answers unmistakably, forever, the haunting query that has troubled and disturbed men since the first dim pages of history were written, the almost despairing doubt was expressed by the suffering Job when he wondered, "If a man die, shall he live again?"

In the second place, it knits us with ties stronger than the finest steel to the hosts of dear loved ones whom we have lost a while, and whose angel faces, smiling, beckon us in dearest dreams and fondest hopes that the human heart can hold, to the land where there shall be no more night, and where all tears shall be done away.

In the third place, the assurance of the resurrection comforts, soothes, and sustains us here, and now, in those heart-broken, anguished hours that inevitably, sooner or later, come to us all as we stand with hearts bowed down and spirits almost crushed beside a tenement of clay from which the beloved imperial tenant has moved to his long home in the skies, and we lift up our drooping heads, and with tear-dimmed eyes behold the all-comforting presence of him who rose from the same sort of death on the first Easter day, as, moved with compassion, just as he was here on earth, he assuages our sorrow and beguiles our grief with his assurance, "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live; and whomsoever liveth and believeth in me shall never die."

And just as in the spring the winter wakes up from its long sleep, and new life all around us bears silent but eloquent testimony of a resurrection, as well of the body as of the grass and trees and flowers, and springtime blooms again in the heart, so on this vernal Easter day, appropriate and desirable it is that we leave behind us all those things, physical, financial, material, mental, which have so grievously and sorely burdened us in the dark days of the winter of our spiritual discontent and doubt.

New Year's Day is not the only appropriate day for casting up old accounts, bringing down a new balance at the bottom of the page, charging it into a convenient Profit and Loss, and starting out anew on a clean, spotless page. Easter Day, commemorating new hope, interest, determination and enthusiasm in all living things, is a better day yet, and this particular Easter Day is the very best one of all, because just now it is the only one we have—indeed, the only one of which there is any certainty or assurance to men constituted like us who know not if we will breathe out the next breath we breathe in.

I, therefore, venture the admonition for each of us that from this good day on we forget the troublesome, corroding cares that have thus far so easily and grievously beset us, and with renewed faith and hope press on toward the mark for the prize of the high calling to which each of us has undoubtedly been called—in our business or profession, in money matters and all the material

things that contribute to our material welfare and success also, but above all and more important than all, in the satisfying and eternal things of the spirit; for after all has been said and done the very highest calling of all to which we have been called is to be sons of God, children of the All Highest, heirs to a divine patrimony, earth-bound princes from the royal court of the King of Kings.

The days that follow such a day of divinely inspired and heaven-born resolves as this Easter Day, will remind us of the age-old truth that we have long known only too well—that no man since Peter (and none before him for that matter) has been able to abide on the mountain top in solitary companionship with transfigured glory. Most of our days have been, and will continue to be, spent on the plain, in the dust of the busy day's toil and turmoil, where men like us are enduring, suffering and sorrowing, and where we, too, as men among men, must also bear the heat and burden of the ordinary workaday world.

Such an inescapable necessity is not as irksome as at first glance it appears to be—it is a part of my philosophy of life that divinely ordained and ordered things and conditions never are. This situation has at least two helpful and encouraging compensations, one of which is well-nigh satisfying.

First of all, character is not developed, strength is not renewed, men do not become men, on birthdays, at Christmas, or New Years, nor yet on Easter Day. Nothing in this life springs erect suddenly and all at once. "First the blade, then the ear, after that the full corn in the ear," is the law of life as well as the law of the harvest. No masterpiece of music, or architecture is produced all of a sudden. No great oration or soul-stirring sermon is ever delivered on the spur of the moment. None of the outstanding accomplishments in any phase of human endeavor have burst into being, full-grown, like the goddess Minerva from the skull of imperial Jove. No war has at any time been won by a single lightning flash of genius even though it were that of a Napoleon. Behind them every one, and behind every accomplishment that men or angels consider great or sublime, there lie days and weeks of grinding, unrelenting toil, and nights and months of concentrated thought and design and purpose. The flowers of life—meaning by that the things that are listed in the catalogue of the heart's desire—are like the flowers of the garden that lavish their beauty and fragrance on the morning air; their beauty and perfume and perfection are obvious to the most casual observer, but not every one stops to think of the dark, damp region where the roots of nourishment grow, nor of the long days and nights of solitary growth and development that have gone before. And it is faith in the ultimate outcome that has sustained and borne, made bearable and endurable, the cold rains of discouragement and the chilling winds of disappointment.

The one compensation for the daily necessities that cannot be avoided, is this: While our feet are inescapably rooted in the ground, our heads may be among the stars, and our thoughts above them. There is never a time when we may not look to the hills of eternal truth, and spiritual help whence cometh all our strength. If we have the faith, even a portion as large as a mustard seed, we may as easily and certainly put our hearts and lives in tune with the infinite and eternal as we may get Buffalo or Los Angeles or Schenectady on the radio. There is always flowing from the fountain of all life the living water, of which, if one but drinks, he shall never thirst for any of the needful things of the mind, heart, or spirit.

These, as I see them, are two of the divine compensations for the necessity that is upon us
(Continued on page 11.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Annual Rally of the Western District of the Young People's Congress of the Eastern Virginia Christian Conference was held in the Suffolk Christian Church Sunday School Auditorium on Friday night, April 1, 1932, with over two hundred present. The Chairman, Miss Doris Eure, called the meeting to order and announced the hymn "What a Friend We Have in Jesus," which was sung very heartily. The worship was led by Miss Thelma Boone who read Scripture and led in prayer for Friendship, prepared and joined in by the congregation, with a response—

"For the joy of human love,
Brother, sister, parent, child
Friends on earth, and friends above,
For all gentle thoughts and mild;
Lord of all, to Thee we raise
This our hymn of greatest praise."

Then hymn, "I Would Be Like Jesus" was sung. The roll of Churches was called, and those representing them responded in appropriate words.

Miss Elizabeth Sharpe of Waverly gave the report of the Holiday Conference and presented many deservedly good things about Elon College. Special music was rendered by the group from Liberty Spring Church with Mrs. I. W. Johnson at the piano. It was well rendered and greatly enjoyed by the audience.

The main address of the evening was delivered by Dr. Charles E. Shelton, pastor of the Congregational Church, Portsmouth, Va., and in his address, he pictured human preparation for life, laying emphasis upon the responsibility of the individual in decisions, and life work. In his interesting and clear thought way he held the audience in rapt attention and left them with good lessons for use. At the close of his fine address, he gave a good account of the merger of the Congregational and Christian Churches, and expressed the belief that it would lead to a better relation of religious bodies in the whole world. Dr. Shelton maintained his reputation as a clear thinker, an expert speaker, and an interesting presentation of serious and useful lessons.

An offering was taken, a business session of the Congress was held, and the closing exercises brought the good meeting to an end.

There were ten ministers present: I. W. Johnson, Chas. E. Shelton, N. G. Newman, W. D. Harward, R. E. Brittle, H. S. Hardcastle, W. M. Jay, C. E. Geringer, L. L. Lassiter, and W. W. Staley. It speaks well for ten out of the twenty-five ministers in this conference to be present at the Western District Congress. Only six of this district were absent.

So much is said and written in these days about the decline of spiritual religion, and the waywardness of young people, that such meetings as this Congress, attended by more than 200 people, would seem to sound a note of encouragement to all who are striving to keep alive the spirit of Christianity and to maintain its growth in the church. Conditions have changed, education is more universal. Self-expression more common, and social life greatly enlarged; liberty has gone to seed, and the fruit may not be the best; but one thing is plain that the *good* is growing *better*, and the *bad* is growing *worse*; but on the whole, good is making a gain. A Young People's Congress of this type would have been impossible twenty years ago. I could praise the young people for their progress in the things that obey truth and honor God.

W. W. STALEY.

WINCHESTER LETTER.

Because of road conditions following one of the most destructive storms visiting this section in years, the attendance at our Mid-year Conference held with the Bethlehem Church, March 10th, was small. However, a few who could reach the Valley Pike were present and an interesting and, we think, a profitable session was held.

The program included the following: Morning worship by Rev. B. J. Earp; address of welcome, by Mr. R. C. Myers; response by Mr. T. W. Mathews; address by President L. E. Smith, of Elon College; discussion on "The Church: Its Place and Purpose in the World," led by Mr. W. C. Wampler; discussion on "How to Increase the Membership and Interest," led by Dr. Smith; "How to Finance," discussion led by Mr. L. H. Hook.

Dr. Smith, by his presence and participation, added much to the interest and success of the meeting. We feel that the people who heard him have a deeper interest in the college, and also in our work and institutions generally. We wish to express this word of appreciation to all who helped to make the Conference a success. And while we do this we are not unmindful of the splendid dinner served by the good ladies of the church.

After the Conference, Dr. Smith visited several of our churches and found interested groups at each place. He was with us Sunday morning, the 13th. The service was well attended and he brought to our people a great gospel message. So much was one of his hearers impressed with his earnestness, personality and resourcefulness, that he remarked: "I believe that Dr. Smith will pull the college through." Many of us share with him the same view. But we must realize that he cannot do it alone. We may not any of us have much money, but we all have something that can be used at the college. Let us put our littles together, and bring relief to this most worthy and needy institution.

R. L. WILLIAMSON.

PIEDMONT LETTER.

Students and faculty members have returned from the Easter vacation and have entered heartily upon the work of the last term of the year. The summer school bulletin is expected from the press this week. We are looking forward to a very successful summer term in spite of financial conditions in the country generally. Religion and education are two vital factors in human life. Whatever economies must be made in our living, we cannot afford to diminish our interest in or our support of our churches and educational institutions. The insistence of the governor of one State that education should suffer the same retrenchment as other agencies shows a lack of proper appreciation of life's values.

We appreciated the presence recently upon our campus of Professors Simon A. Bennett and A. Ray VanCleave of Elon College. Their visit was very short and they were unable to remain for the assembly of faculty and students at which they would have been cordially welcomed by the college. They were making a flying trip through the Southeast during their Easter vacation.

Pres. Guy H. Wells, of the South Georgia Teachers College, and R. J. H. DeLoach, of Statesboro, Ga., gave us fine chapel addresses recently. Dr. Wells is one of Georgia's outstanding educators and is president of the State Education Association. Mr. DeLoach was formerly head of the research department of Armour & Company, and is now serving this company in an advisory capacity, and preparing manuscripts for publication.

Dean and Mrs. J. C. Rogers tendered President Wells, Mr. DeLoach and Professors Bennett and VanCleave a very delightful reception at their home on the occasion of their recent visit. The men of the college faculty were invited and enjoyed a very pleasant fellowship with these visitors. One of the inspiring experiences of college life is the privilege of meeting men and women of keen intellects, broad sympathies, and cultural attainments. We count ourselves fortunate in having a goodly number of such visits each year by men and women of national and international reputation.

Easter was an inspiring occasion at Piedmont. The Union Church had special services three evenings preceding Easter. The communion service on Thursday evening was a deeply spiritual occasion. The church had been carefully decorated for the occasion and the service was so planned that the communion itself was the heart of the worship period. On Easter Sunday, by the courtesy of Professor and Mrs. Homer Stevens, the church was attractively decorated for the Easter services. Mr. and Mrs. Stevens have a greenhouse and brought generous supplies of potted plants to symbolize the resurrection of our Lord. Four persons were received into church fellowship.

DANIEL B. ATKINSON.

WINSTON-SALEM—SALISBURY.

Trinity Parish, in North Carolina, is a new development. Churches, as well as men and financial institutions, know how to live and grow and let live. More than that, they know how to "Help Live."

Scarcely too much can be said in praise of the United Church at Salisbury in loyally sharing their minister with the new work at Winston-Salem and Salem Chapel. For several months the leaders of our denomination have urged Rev. W. T. Scott to preach at least once a month at these two churches, Salem Chapel and Winston-Salem. For years the Christian Church people have wanted a Christian Church in this rapidly growing and wealthy city. Promotion took definite form last fall when Dr. J. O. Atkinson, Dr. W. Knighton Bloom, Rev. M. J. Sweet, and Rev. W. T. Scott met in conference with more than eighty people in the Y. W. C. A. building at Winston-Salem, and talked things over. Vision predicted that dreams would come true, Work chimed in, Wisdom guided. People thought and thought hard and worthily. The North Carolina and Virginia Conference voted to help with money. Many ministers gave unstinted praise to the service being rendered by Mr. Scott in this great business center of North Carolina. All ended in the proposition to put a full-time minister in the field. Everything was all set—but no money. How could it be done? The answer was not easy to find. It took patience, careful consideration and the weighing of possibilities. One way, and one way only, could be seen. That way was that well-known saving word, "Combine." Take the message to Salisbury. Will they do it? Will they share their pastor with two other churches and thus make it possible for three to grow where now there is only one or, at best, two? Who can tell? Who will dare ask this United Church the important question? It had to be done, and done it was.

Not so easy to say, "Yes, take our pastor; let him go and come back to us once a month. We will work harder than ever to help Salem Chapel and Winston-Salem. We shall miss Mr. Scott and his fine family of wife and two smart boys, but we will give this time till it hurts terribly,

but we will give." No, not so easy; but Salisbury did it, and we are proud of such a church. The story must be shortened, but let it be known that Sunday, March 20th, was a day when thought and action took the place of nearsighted selfishness. After several conferences among themselves, Dr. W. Knighton Bloom came. He, like Jesus, "Came preaching." And what a sermon for a time like this. The people met in sacred conference. Everything was fully explained. They were asked to let Mr. Scott go—and come back every third Sunday. The pastor-at-large was to become responsible for keeping the pulpit well supplied every Sunday. Miss Priscilla Chase, with the young people with her, would take care of one Sunday. Mr. Sweet another, and the third by the pastor, Mr. Scott, and the fourth would be supplied. Thus it was voted. And it was an inspired people who did the voting.

That same Sunday night, Dr. Bloom preached again to the Winston-Salem people. Following the service a preliminary organization was effected. A special committee of five, three men and two women, was appointed to carry through the first work of the new church. The people were grateful to Salisbury for their willingness to share. And now the program is being completed and the first Sunday morning service will be held in Winston-Salem, Sunday, April 10th.

Of course, much must yet be done. But with the spirit of these three churches, "Trinity Parish," a three-fold plan, whereby three large communities may be served efficiently, begins well and the rich harvest expected will not be long delayed. Some even dare to predict that this is only the beginning, something like an example of uniting churches in North Carolina—an example which will soon be followed by others so that many churches now but preaching points will follow the larger parish plan, so making it possible for all of them to have at least one minister who can give all his time to the ministry, and many churches will have full-time pastors.

HERE AND THERE IN THE VALLEY.

K. B. HOOK, Director of Religious Education, Virginia Valley Central Congregational-Christian Conference.

Since my last report to THE SUN, I have visited several of our churches, namely, Wood's Chapel, Whistler's Chapel, Mayland, Bethlehem, Winchester and Palmyra.

As most SUN readers know, practically all of our churches in this Conference are small, rural churches. This does not mean, however, that nothing is being accomplished. We feel that a great deal of good has resulted and is resulting from the work in this section. As we drop in, and observe the work in some of the smaller churches, we wonder not how it happens that so little is accomplished, but rather how they get as much done as they do. When one stops to consider that many of our congregations have the services of a minister for only one Sunday each month, it is really remarkable how well the work progresses.

On our visit to Woods' Chapel, Whistler's Chapel and Palmyra we found small but exceedingly interested and active groups of Christian workers. Though unable to give a large amount of time to any of these churches, Rev. B. J. Earp is doing a great deal. At Mayland we found a somewhat larger group, and one composed of both young and old. The young people at Mayland enjoy preparing special programs. They rendered an excellent program at Christmas and were preparing one for Easter.

Several weeks ago we attended one of the very best services we ever attended. It was an evening service at Bethlehem Church under the di-

rection of Dr. M. L. Weekley, and consisted of open forum discussion based on the subject, "What I Am Trying to Put Across in My Christian Work." The following gentlemen spoke on the various aspects of the subject: Mr. W. C. Wampler, Sunday School teacher of Antioch Church; Superintendent Turner, of the Mt. Olivet Sunday School; Superintendent Hoskins, of the Beulah Sunday School; Mr. R. Roy Hosaflook, Sunday School teacher of the Lineville Church; Superintendent Owen Andes, of the Antioch Sunday School; Mr. Jack Bradford, Sunday School teacher of Bethlehem Church.

Each of the above Sunday School workers is wide-awake and eager to serve his church and community. The facts presented were certainly worth while. The reports on work accomplished in these various churches and Sunday Schools were of such a nature as to challenge every member present to far greater accomplishments.

Though it was growing late when the six scheduled talks had been completed, Dr. Weekley happened to notice the Conference Religious Education Director in the audience, and prevailed upon him to speak. Following the theme of the

meeting the last speaker attempted to show what he was trying to put across as director of religious education.

Dr. Weekley holds the union services at least every two months, at which members of all six of his churches come together for worship and the discussion of important problems. Just now he is engaged in conducting a revival at the Linville Church, with Prof. J. H. Ruebush, of Shenandoah College, Dayton, Va., in charge of the music.

At Winchester, and in several other Valley churches, it was our privilege to have Dr. L. E. Smith, President of Elon College, as a guest speaker during the week of March 10th. We were delighted to have him in our midst.

Census figures just published at Simla show that India now has a total population of 350,353,000. The Hindus increased 10 per cent in the last 10 years and now number 238,330,000, while the Moslems increased 13.1 per cent during the same period, now numbering 77,743,000. Sikhs increased 33 per cent; Jaines, two; Buddhists, eight, and Parsees, two.—Pathfinder.

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2 Take the sum of all the of the children of Is'ra-el. years old and upward, thro

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The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5½ x 3½ inches.

Specimen of Type

a My soul longeth, yea, even faint- 10 Mercy and truth
eth for the courts of the LORD: my 11 gether; righteousness
heart and my flesh crieth out for the 12 kissed each other.
living God. 13 Truth shall sprin

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Has over 50,000 center column references. Measures only 6¼ x 4½ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and 1 Gen. 15. 1
look upon the face of thine anointed. 2 Ps. 56. 1
10 For a day in thy courts is better 3 Jer. 1. 1
2 or, all

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This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 1½ inches.

Specimen of Type

8 7 Jē-hōi'-ā-chin was 6 years old when he began t

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Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

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The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Jesus, how futile our following if it be not all the way! Halting is losing. We may test the footing and circumnavigate the steeps, but Golgotha may not be lost to view, nor its enactment unrealized. Thou, blessed Lord, didst not seek to escape from the rugged climb. It was the Father's will to bring thee to the pinnacle of divine power, and we thank thee that in thy victory is our sufficiency for gaining the summit of eternal light. To thy name be praise forever. Amen.

"THE DOLLAR PLAN."

Quite a few of our Sunday Schools and churches are sending in their orders for the coin card to be used in "The Dollar Plan" for Missions. Certainly every church and Sunday School should give "The Dollar Plan," through the use of the coin card, an opportunity and a trial. This plan proposes that each member be asked to accept a coin card which is supplied, without charge to the one requesting it, and which card has in it ten pockets with the invitation for the receiver to deny himself or herself of one dime a week for ten weeks, placing the dime in the pocket of the card, say on each Sunday morning for ten Sundays, and then at the end of the ten weeks return the same to the church, or Sunday School, where a consecration service will be held and the roll called of all who have taken the cards.

This certainly is a plan that is calculated to stimulate interest in the school and church, and give to all who are willing the opportunity of making a donation within their reach. It is fully realized that only a few in times like these can make large donations out of hand, but by some effort, interest and energy all can make small donations through self-denial, the total of which will mean great things for the kingdom.

Think of how our women carry on their great work throughout the year by making their constant small donations. Their work has come to be a great factor in our missionary effort, and they have made it so by steady, even if small, donations. Now we all have an opportunity to make a similar contribution, and we are sure that many will avail themselves of the plan. It is truly said that "what a dollar can do depends on the company it keeps." This "Dollar Plan" is a call to all who care to put in a dime a week for ten weeks and then let the dollar thus accumulated join other dollars, and represent the giver in sharing the ministry of our Lord with others.

Our chief hope for the maintenance of Missions and Christian enterprises in this time of stress is in the multitude of small gifts. By laying aside in the pocket of the coin card a dime a week for ten weeks nearly every member of the church, Sunday School, and Christian Endeavor Society can spare an extra dollar without serious inconvenience.

Why not join the increasing army and get in the good company of those who are determined, by the help of God, even through a contribution of a dime a week for ten weeks, that our Mission work shall not suffer defeat even in a time of depression? Any school or church wishing the cards can get them by addressing the Mission Secretary, Elon College, N. C.

J. O. ATKINSON, *Mission Sec'y.*

If you feel no interest in the salvation of others, you may well doubt that you yourself are saved.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 2, 1932.

Sunday Schools.

Previously acknowledged	\$ 1,981.72
Antioch (R), Bennett, N. C.	1.12
New Lebanon, Elberon, Va.	7.45
Lebanon, Semora, N. C.	.64
Pleasant Hill, Liberty, N. C.	13.20
Pleasant Hill C. E. Society, Liberty, N. C.	3.91
New Lebanon, Summerfield, N. C.	6.12
New Elam, New Hill, N. C.	2.10
Pleasant Ridge, Guilford College, N. C.	3.66
Piney Plains, Cary, N. C.	3.00
Union (Va.), Virgilina, Va.	2.20
Hopewell, Va.	3.25
Newport News, Va.	9.00
Wentworth, McCullers, N. C.	5.39
Wood's Chapel, Mt. Jackson, Va.	1.60
Bertie Johnson's S. S. Class, Liberty Springs, Suffolk, Va.	3.00
Fuller's Chapel, Henderson, N. C.	3.11
Pleasant Ridge, Ramseur, N. C.	3.67
Wadley, Ala.	3.32
Ether, N. C.	1.00
Ingram, Va.	3.00
Morrisville, N. C.	2.55
Seagrove, N. C.	4.75
Hank's Chapel, Pittsboro, N. C.	3.15
Holy Neck, Holland, Va.	8.00
Auburn, N. C.	3.11
United Christian, Lynchburg, Va.	1.18
Mt. Zion, Mebane, N. C.	1.23

Total \$ 2,085.43

Individual and Church Offerings.

Previously acknowledged	\$ 901.03
Spring Hill, Waverly, Va.	5.00
East LaGrange, LaGrange, Ga.	.36
Union (N. C.), Burlington, N. C.	14.70
Ebenezer, Cary, N. C.	9.26
Carolina, Burlington, N. C.	4.00
Pleasant Ridge, Ramseur, N. C.	9.00
Pisgah, Ala.	2.09
Hank's Chapel, Pittsboro, N. C.	1.93

Total \$ 947.37

Dollar-a-Month Club.

Previously acknowledged	\$ 150.75
Rev. S. E. Madren, Henderson, N. C., (Bethlehem Church)	2.25
Total	\$ 153.00

Summary.

Previously acknowledged	\$10,857.19
Sunday Schools, regular, April 2, 1932..	103.71
Individual and Church Offerings, April 2	46.34
Dollar-a-Month Club, April 2, 1932	2.25

Total to Date \$11,009.49

J. O. ATKINSON, *Sec'y.*

MY MONEY AND I.

In an old story, a miser, having accumulated great wealth, died and passed on to the other world. But to enter the Kingdom of the blessed, it was necessary to cross the river Styx in a boat rowed by the old boatman named Charron. The miser, true to form, objected to paying the fee for crossing the river, and, braving the dangers swam across.

But the government of the other world depended on the boatman's fees for running the government. Thus the act of the miser created a great commotion because it was seen that if swimming

the river became a custom, the government would have no revenue and must collapse.

The question then arose as to what punishment should be inflicted on the miser. All kinds were discussed; flogging, imprisonment, torture. But at last the chairman of the assembly arose and said: "The punishments which have been suggested are all severe, but they are not severe enough, so it seems to me that the severest punishment we can inflict is to put him in a position where he can see what use his heirs are making of his hoarded money."

In my boyhood, I knew a good old couple who by hard work and economy accumulated 1300 acres of land and probably \$50,000 in cash. The heir was an only son who, on receiving the property, proceeded to build a country palace. In this palace dances, big feasts, and big card parties were held. They were not cheap. He bucked the Board of Trade in Chicago and lost thousands. He was unscrupulously immoral. He did not believe in a future life and lived the principle of eating and drinking for tomorrow we die. His manner of life soon exhausted his ready money, so he borrowed repeatedly at the banks until they became anxious and demanded payment. He could not, but, following his philosophy that the world and his body were like an orange from which the juice has been sucked and the remainder worthless. With a pistol he committed suicide.

His parents might have done something to confer blessings on mankind for all time. What they did do was to provide a spendthrift son with the means of becoming an immoral pest in society. Much better would it have been for the parents to put their money into some great benevolent enterprise and made it necessary for the son to work. A very good mother once said to me: "I want to give my children as good an education as I can to fit them to make a living, and then let them find for themselves."

When we, who have been stewards of the bounty of the Lord, shall stand before Him and are asked to give an account of our stewardship, what shall we do here that we may have confidence and joy on that important day?

A. D. WOODWORTH.

Tokio, Japan.

FROM THE PHILIPPINES.

Cagayan, Misamis, P. I.,
October 11, 1931.

Dear Folks at Home:

Now that I have a little daughter to look after, I will not have as much time to take in passing events or to tell you of them. Doris True is a little over a month old now, and she is growing and we think the grandest baby ever.

I attended Sunday School today for the first time in quite a while. Dr. Ching has been taking charge of my class for me. It was promotion day for the Sunday School and each class of beginners, primaries and juniors had special recitations, songs and dramas. The children were well trained, and they do so enjoy these programs. I am sorry to say there is a general falling off in attendance in both the Sunday School and the church. Our pastor here speaks no English and lacks the background and training which would make him efficient in his work. If we do not get a well-trained native or American evangelist very soon, I don't know what we will do. Our hospital work must be followed up by active evangelistic work. The Catholics are making great strides here. They are running free busses to their private high school and one place near where we started a Sunday School, and had an enrollment of 45 children, the Sisters came and started daily classes and threatened the children so that they were afraid to come to the Sunday School again.

We are indeed fortunate in having a good Filipino doctor on our hospital staff. He is a good Christian and a conscientious worker, and his twelve years of experience in the United States has made him very efficient. His wife (Dr. Ching mentioned above), is in private practice here (being also a doctor), and is very popular with the women. She is an American citizen, though of Chinese parentage, because she was born in the Hawaiian Islands. We wish we could afford to have her on our staff. We are enjoying good health.

RITA WHITE.

Cagayan, Misamis, P. I.
November 11, 1931.

Dear Folks at Home:

This afternoon I have been getting Christmas packages ready, but it's hard to have any enthusiasm when the temperature is 85 and everything is so green. But one good thing about Christmas in the tropics, it lasts a long time, since we have to start so early and packages keep coming long after.

Dr. White had to make another trip to Manila so baby and I are alone. One of the Americans at the pineapple plantation needed an operation that could not be undertaken here for lack of instruments. As the patient was so very ill they hired a specialist in Manila to come by plane but a typhoon near Manila stopped that. A boat made a special stop here and took him. One of their men died here this year of a rare disease, the only case reported in the Philippines. It is doubly hard when things like this happen out here where one is away from home and friends. I sat up all that night with the young wife and tried to comfort her. We had a fatal case this week also. A school boy from another province was brought in dying of blood poisoning caused by an abscessed tooth. The strange thing was the brother of the boy who came with him asked Dr. White if they could have the witch doctor come to see the boy. He said, "I do not have faith in witch doctors myself, but our relatives think the boy has been bewitched, and I want to try everything." It is still a custom in this province to make pomohut (offerings they burn when there is illness in the family to keep the evil spirits away). However, the witch doctor did not come.

I have a beautiful orchid hanging here in my dining-room, which is in full bloom. One of our friends here has more than 1,000 plants in a small greenhouse they have made. It is an interesting hobby collecting orchids, as there are over 800 varieties in the Islands. Well, there is one thing we have here which reminds us of Christmas—the poinsettias in our yard are 10 to 15 feet high, and are just turning red. We have them on two sides of the hospital also. They will be glorious by Christmas. How I would like to see the shop windows and all the Christmas decorations and the busy shoppers rushing about everywhere. Our hearts turn more toward home at this time and Thanksgiving than any other. We miss the family gatherings and good things to eat.

May your hearts be full of kind thoughts and good cheer as you approach the glad Christmas season.

RITA WHITE.

MISSIONARY PROGRAMS FOR APRIL.

By MRS. W. M. JAY, Editor.

WOMAN'S SOCIETY.

These programs are on India, taken from the booklet, "India Today." We would suggest that before you enter upon these programs that you study carefully the suggestions given in the Introduction on page three of the booklet, then you will be much better prepared to carry out what-

ever part you may select from the different chapters. Chapter 1—Our Neighbor India. Chapter 2—How Shall We Help India? Chapter 3—India in Transition. Chapter 4—What India Needs. The booklet, "India Today," may be secured from American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston, Mass. The price is ten cents.

(It might be well to get at least two copies of these program booklets.)

Test of a good program—It shall provoke thought; make a deposit of facts; arouse to activity.

Suggestions:

Get many to help in the preparation and work for each meeting. Mrs. Cronk once said at Northfield: "You never hear a woman say a meeting was poor if she took part." One person may arrange in advance for assignments.

One may prepare a definite list of things the church needs to pray for, in connection with the topic, then type and distribute the list at the meeting.

One may be sponsor to work up attendance, provide publicity, and see that many are invited.

Three people may be asked to report something they have heard recently about India, from the radio, an address, or magazines.

Much depends upon a proper atmosphere for the successful meeting. A very large map of India may add toward a sympathetic attitude. Let there be few preliminaries in the way of business.

India prints, maps, brasses, or curios will add artistic atmosphere. Some family may be able to lend them.

Some of India's great poems, such as those by Tagore, Tilak, or Tukaram, may be used as readings. Books and material may be borrowed from the Loan Library of the American Board, for two weeks, free, except for postage.

PROGRAM I.

"OUR NEIGHBOR INDIA."

Hymn—"This Is My Father's World."

Leader's Introduction.

Talk—"Land of India."

Solo—"In the Secret of His Presence," written by an Indian Christian.

Talk—"India's Ancient Culture."

Address—"Our Mission Stations."

Leader's Summing-up.

Reading—"Neighbors," Luke 10:25-37.

Hymn—"Where Cross the Crowded Ways of Life," (to be sung or read.)

Prayer for India, and for us, her Christian neighbors.

YOUNG PEOPLE'S SOCIETIES.

This is the time for the Society to present a pageant. Have this at the church hour and take a special offering for Missions. The pastor may have charge of a short worship program before the pageant, or it may be led by one of the society members.

WILLING WORKERS.

Topic—"Open Windows."

Theme—"Service."

I. Worship Period.

1. Call to worship. "Bear ye one another's burdens, and so fulfill the law of Christ."
2. Song—"Lift Your Glad Voices."
3. Scripture—Luke 24:1-12.
4. Prayer—Thanking God for the Easter season and what it means to boys and girls.
5. Offertory.
6. Poem—(Select some poem on Easter and give to one of the members to recite. Do this before time of meeting so it can be prepared.)

7. Special music.

8. Talk—(The leader should carefully prepare the last chapter of "Open Windows," reviewing briefly the first five chapters, correlating the whole with the Easter idea, that Jesus rose for boys and girls in every land and of all races. Have a picture, "The Hope of the World," placed so all can see, and around this your talk can be most effectively woven.)

9. Song—"What a Friend We Have in Jesus."

10. Benediction.

Poster VI. White background. Use pictures of Japanese house scene, in center of poster. Write at the top: "We Look at Japan."

ALABAMA MISSIONARY RALLIES.

The district rallies of the Alabama Christian Conference will be held as follows each session to begin at 10:30 A. M.

Roanoke District—Mrs. G. H. Veasey, Supt. Rock Springs, Sunday, April 10th.

Lineville District—Mrs. Robert McCain, Supt. New Harmony, Sunday, April 17th.

New Hope District—Mrs. Elton Smith, Supt. Lowell, Sunday, April 24th.

Wadley District—Mrs. V. L. Carter, Supt. Beulah, Sunday, May 1st.

MRS. H. P. BEAIRD,
President.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

ELON SUMMER SCHOOL OF LEADERSHIP TRAINING, JUNE 20-26, 1932.

ADMINISTRATIVE OFFICERS.

Dean—Rev. F. C. Lester.
Dean of Boys—Rev. W. L. Scott.
Dean of Girls—Mrs. Grace Stewart.
Registrars—Jewell Truitt and Priscilla Chase.

DAILY SCHEDULE.

6:45—Rising Bell.
7:15-7:45—Breakfast.
8:00-8:45—Chapel, led by the representatives of the American Board.
8:50-10:30—Credit Classes.

Since each student can secure only one unit of credit, we are placing all credit courses at one time and have the following four courses included. For the credit courses, we have scheduled a period of an hour and forty minutes. Half of this is for class and half for supervised study and later the second class period. This leaves just one hour of preparation which can be done easily in the afternoon. The credit classes:

The Pupil—Prof. VanCleave.

New Testament—Prof. Simon Bennett.

Youth at Worship (Adolescent Worship or Training in Worship and the Devotional Life), Miss Coghill.

Story Telling—Priscilla Chase.

10:30-10:45—Intermission—Recreation.

10:45-11:30—Three classes of one period each day.

Appreciation of the Bible—Rev. Alfred Hurst.

World Missions (Course planned for adult leaders especially), Representative of the American Board.

Young Peoples' Methods—

11:30-12:20—Repeat credit classes.

12:30—Lunch.

1:30-3:00—Rest and study.

3:00-5:00—Recreation.

6:00—Supper.

7:00—Vespers, in charge of Miss Coghill and her Class in Worship.

8:00-9:30—Evening programs of a varied nature.

9:30—Group meetings.

10:00—Good-night signal.

10:30—Lights out.

It is planned that the Conference will begin with lunch on Monday, with an opportunity for assignment of rooms, registration, and short meetings of classes for lesson assignments. The last session will be Sunday dinner on the 26th, and it is planned to make the Sunday morning service the peak of inspiration and consecration of the whole Conference.

Our Conference meets during the same week a Presbyterian conference will be held at the college. Mr. Fleming and Mr. Baker of the Presbyterian conference were most generous in allowing us to meet at the same time.

The representative of the American Board, who will be with the Summer School for the week, is Mrs. Adward Parsons, a returned missionary from China. She is a young woman and the widow of a missionary doctor. Other members of the faculty are quite well known to the church constituency, and most of them have taught in previous sessions of the Summer School.

The cost of the Conference will be \$8.00 for board and room and \$2.00 for registration. It will help those who are planning for the Conference more than we can say if you will send in your registration at the very earliest possible moment. As in the past, you will need to bring your own bedding and toilet articles, a Bible, notebook, and plan to buy one inexpensive textbook.

We have attempted to make the rules as few as possible, but it is expected that those attending the Conference observe the following:

Absolute quiet after 10:30. We cannot do our best work if sleep is disturbed. All students are expected to share in the activities planned for the school throughout the day. Students must not leave the grounds without permission. This applies to both boys and girls.

Further information regarding the evening programs will be given at a later date.

Further information regarding the details of the Conference may be secured from Jewell Truitt, Glen Raven, N. C., or Priscilla Chase, Elon College, N. C.

We are expecting you to come and to help work up a large delegation from your church that this may be the biggest and best Conference ever held at Elon.

YOUTH.

Because this page is for youth, the editor is calling attention to what Youth really is by the use of an anonymous article on the subject, "Youth." May all who read be able to say, "I am young."

"Bless the Lord, O my soul, and forget not all his benefits . . . Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."—Psalm 103:2-5.

"Youth is not a time of life; it is a state of mind. It is not a matter of ripe cheeks, red lips, and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions; it is a freshness of the deep springs of life.

"Youth means a temperamental predominance of courage over timidity, of the appetite of adventure over the love of ease. This sometimes exists in a man of fifty more than in a boy of twenty.

"Nobody grows old by merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear, and despair—these are the long, long years that bow the head and turn the growing spirit back to dust.

"Whether seventy or sixteen, there is in every being's heart the love of wonder, the unfailing child-like appetite for what next, and the joy and the game of life.

"You are as young as your faith, as old as your doubts; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

"In the center of your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, courage, grandeur, and power from the earth, from men, and from the Infinite, so long are you young.

"When the wires are all down, and all the central place in your heart is covered with the snows of pessimism and the ice of cynicism, then are you grown old indeed."

CHRISTIAN ENDEAVOR NOTES.

APRIL 24TH.

OPPORTUNITIES FOR LIFE INVESTMENT.

Scripture Reading: Matthew 25:14-29.

Agriculture—Many Young people of today ignore this field in considering their life work. This is unfortunate for the products of the soil are the first essential to the preservation of human life. The seeming overproduction which was a factor in the recent depression was misleading. The problem was not one of overproduction but of an unequal distribution of wealth that prevented millions of people from buying the products of the farm which they needed and wanted.

It is true that agriculture has become a highly developed science in some sections, but in parts of our own country and in vast areas of many other lands, it is still in a primitive state. Agricultural missions are receiving more and more emphasis as our concept of the program of Christianity is expanded to include everything that is related to human welfare. The story of Sam Higginbottom's work in India is one of the most fascinating chapters in the history of missions.

Business and industry—The need in these lines is not primarily for new types of business, new products of industry, nor even for greater efficiency. The challenge to youth is for the investment of life and talent in making these major phases of the world's life Christian. The recent world depression has convinced us of the weakness of the old materialistic philosophy. The hour is here for a change in policy. There is sure to be an increasing demand in the commercial world for a new type of leadership. There have been a few experiments in democracy in business and industry but the field is wide open for further developments. These need not be limited to large corporations. The same principles can apply in the small factory and the corner grocery.

Journalism and literature—This seems an appropriate time to sound the challenge to young people of Christian ideals to enter these fields. The daily newspaper is probably the strongest single influence in molding public opinion. It will be a tremendous factor in building a better world when it is brought under the influence of a Christian leadership. Literature in the twentieth century has forfeited its soul for money. It needs some idealistic genius to redeem it. The same is true of all the arts.

Social service—The field of social service is constantly expanding as the complexity of our civilization creates new social problems. There is a growing need in foreign lands for the social engineer who can aid in the reorganization of society made necessary by the introduction of western industrialism.

Religious service—All the fields for life investment we have mentioned may rightly be called "religious service." However, we are thinking just now particularly of full-time Christian service such as the ministry, missions, religious education, and church secretarial work. The program and problems of religious agencies today require a leadership of high intelligence, moral courage, intensive and extensive training, and deep consecration. It is no easy task to which the Master calls us. But the reward is a new world where truth, justice, peace, love, and brotherhood shall reign.

NOTE: The various types of educational and professional work should not be omitted from this discussion.

The true Christian is neither afraid of dying nor living; he desires to go to heaven to see Christ, yet he is willing to stay upon earth to serve Christ.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

THE CALL OF ABRAM.

LESSON III—APRIL 17, 1932.

LESSON TEXT: Genesis 12:1-9.

GOLDEN TEXT: "Be thou a blessing."—Genesis 12:2.

Introduction.

The book of Genesis is in two main divisions. Chapters one to eleven deal with origins in general. Two lessons for this quarter have been selected from this section of the book. We now turn to the second section of Genesis, which deals with the tribal stories of the origin of the Hebrew people. The remaining lessons of the quarter are arranged from these tribal stories. Naturally, we think of the characters as individuals, but we must remember that the individual name signifies a tribal group. The Hebrews used this dramatic method of making vivid and real the truths of worth associated with their early tribal relations.

Jehovah Said Unto Abram.

Repeatedly Abram is represented as receiving insight from God. The founders of great and significant social and religious movements feel the mystical presence of the Eternal. Abram, whose name is later changed to Abraham, felt the spiritual urge of God seeking to determine a larger spiritual destiny for him.

Out Of Thy Country.

His call was to leave native country, kindred and land. It is hard to break the ties of kindred association. The closing verses of chapter eleven indicate that Abram left Ur of Chaldea. We know now that a great and highly developed civilization flourished in the Tigris-Euphrates River valleys over two thousand years before Christ. Abram was called to leave a land of worth and opportunity. Perhaps the great Hammuraysi had unified his empire with his famous code of laws. It was no mean civilization that Abram was asked to leave.

A Great Adventure.

"Unto the land that I will show thee." This was an adventure into the unknown. Abram knew not the land that was to be his future home. But he trusted the One who called him and lured him on in his adventure of faith. Many times we can not see the land that lies just ahead but, if we can trust the One who leads us, we can go forward with confidence. The adventure of faith is always interesting.

Be Thou a Blessing.

The Eternal seems to be more interested in the survival of social and racial values than in the survival of the individual. Abram is to be a blessing to others, "in thee shall all the families of the earth be blessed." Religion seeks to lift the plane of our joys and satisfactions. Human nature is more readily adjusted to enjoy selfishly than to find joy in social welfare. Religion seeks to give us a new birth so that our joys and satisfactions are on a socialized level rather than on a personal level. Happy are they who learn to get joy in helpful service to others.

An Altar Unto Jehovah.

These early tribal stories show the conflict of Jehovah worship with the other forms of religious worship of that time. Abram erected an altar to Jehovah. Wherever he was he worshipped this one supreme God. Hebrew religion gave to the world an ethical monotheism. This was a great

and permanent contribution to religion. Here Abram erects his altars in various places and worships Jehovah. These stories thus try to explain the origin of famous old religious shrines in Palestine.

The Tribal Leader.

Careful reading shows that Abram is a tribal chieftain. He has a large retinue of tribal followers. (See chapter 14.) At Haran (verse 5) there were accessions to the tribe. Many of his tribe had likely been connected with the tribe for generations. There were new births. Slaves were sometimes purchased. Others may have voluntarily sought protection and association with them. For protection, strength and mutual welfare the tribe migrated from place to place with their flocks and herds. The edges of the desert today have their Bedouin tribes who live much the same life now as four thousand years ago.

Father of the Faithful.

The Jews look upon Abram as the father of the faithful. Faithful to the vision of his call, he preserved faith in God through many wanderings in various countries and left a tribe with customs of Jehovah worship. Paul, in his letters to Romans and Galatians, refers to Abraham as an example of enduring faith. The Epistle of Hebrews also emphasizes this fact. Jews, Christians and Mohammedans regard Abraham as a great pioneer in faith. His adventure of faith is a challenge and example to millions today. God called; Abram answered and was true.

EASTER.

(Continued from page 5.)

to do our daily work and suffer uncomplainingly its burdens and perplexities, its heartaches and disappointments. If we do, and by his grace we can do all that is required, the same authority that has called us here today assures us that some time in the coming years there will come another Easter Day when it may be said of you and me, of Tom and Bob and Harry and Joe, of every single one of us, as today it is said of him to whom this day is Holy, "He is not here. He is risen."

(The above is from an address by Attorney C. C. Howell, to the Men's Bible Class of the Riverside Presbyterian Church, Jacksonville, Fla., on Easter, March 27, 1932, and is a beautiful expression, as well as a sublime conception, of a glorious event.—J. O. A.)

Somewhere in each one of us is the power by which great things are done. It is the problem of each individual to find the work that will release his greatest force. If we but look, each day opens another lane to achievement, but we must have the courage, the enthusiasm and the willingness to follow it.—*Western Electric News.*

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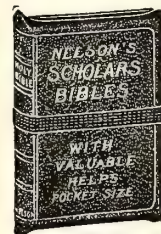
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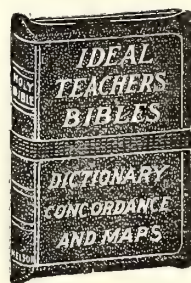
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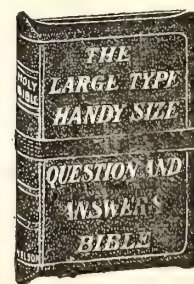
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THE CHRISTIAN SUN

1536 East Broad Street,

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MONDAY.

THE GOSPEL ACCORDING TO YOU.

"Take heed to thyself and to thy teaching, continue in these things, for in doing this, thou shalt save both thyself and them that hear thee."—I. Timothy 4:9-16.

This was Paul's instruction to Timothy, and what he said to him he would say to every one of us. Of course, the great majority does not set itself up as preachers and teachers, but it is inherently true none the less that every one is a teacher by personality, by conversation, by opinions, by action, and by influence, and others take heed to our lives, and are helped or hindered by them.

Every deed we do, every look we cast, yea, every thought we think, has its effect on some life, perhaps many lives. There is no such thing as an uninfluential existence.

Prayer—Our Father, teach us, we pray thee, how to live that we may be a blessing to others. May our influences be best and only the best. In Christ's name we ask it. *Amen.*

TUESDAY.

ALL WILL BE RIGHT.

"He looked upon the recompense of reward."—Heb. 11:22-27.

Life has so many reverses, misfortunes, depressions, dark clouds, even to the faithful Christian, that it is hard to see that everything works out for good. The ability to see that, lies in a faith in One whose thoughts are far above our thoughts, and also lies an understanding that that which He calls joy and prosperity is different from what we call prosperity. It takes a vision that sees beyond the material values of this world and understands spiritual values even of adversity.

God holds out before His children the "recompense of reward," and every faithful one has a right to expect a happy ending to the doing of right. Every sorrow has its new and deeper strength. Every failure has its new courage. Every loss has its gain.

This is not true of the wicked. Sorrow is sorrow to him; loss is loss; and failure is failure. But this is not true of the faithful Christian. He has wonderful transformations vouchsafed unto him.

Prayer—Dear Father, we trust thee. We know that thou canst make all things right. Teach us to see this, to rely upon it, and to abide thy time confidently. *Amen.*

WEDNESDAY.

THE HIGHER COMPASS.

"We walk by faith, not by sight." 2 Cor. 5:1-9.

Aboard a battleship there are three sets of compasses and steering. One is on the bridge, which is the usual place of navigation and steering. Another is half-way up the mast, where it is not affected by the large amount of steel, and the other is down in the bowels of the ship. The latter is used only in emergency. If ever compasses differ, the navigator steers by the higher

one. If for any reason the upper ones are put out of commission there is still the one down in the heart of the ship. So it is with the ships of life which plow the stormy seas. There is the compass of feeling which may be affected by any or all the changes and whims around it. This compass is unreliable. It may be so deviated that it will put us on the rocks. But there is always the compass of Faith with us. It is high up. It is with God. It points true always. We have our emotions. They are always with us. We also have God's guidance in whom is no variableness nor shadow of turning. Keep check on thyself always, and when thy way differs from Christ's way, follow Christ.

Again, when our own feelings cannot be trusted, and the things of this world have beclouded our vision of the higher guidance, we still have within our hearts, the knowledge and the truth of God. His word is a chart unto our lives. Follow this guidance of truth. "The spirit of truth will guide you into all truth." Salvation is "chosen through belief in the truth." (2 Thess. 2:13.)

Prayer—O Blessed Spirit, we desire to yield to thy leadership. Forbid that we shall forget thy guidance. Thou art true and wise. We commit ourselves to thy hands. Bring us home to thee. *Amen.*

THURSDAY.

SEE AND BELIEVE.

"Whosoever the gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of as a memorial of her."—Matt. 26:6-13.

The disciples thought this act of Mary's was uncalled for and extravagant. But Jesus gave them an inspiring story about it. This humble fragrant deed of self-sacrifice, our Lord said, should go down in fame to the end of time, not anonymously, but linked with her name as "a memorial to her." This is just what happened.

And the same has happened to many a soul since. The humble, sincere, and lowly followers of Jesus Christ, make oft-repeated sacrifices in honoring the name of Jesus in their lives, which are recorded in the archives of heaven. You and I know many of them, and, could we all, there would be uncounted myriads so honoring the Lord, and upon whom he is bestowing his jeweled crowns of love and sweet memories. "Be thou faithful unto death and I will give thee a crown of life."

Prayer—Dear Father, at the beginning of this day, we honor thee, and we pray thee to honor us with the blessed assurance of our acceptance with thee now and forever. *Amen.*

FRIDAY.

TRACE IT BACK.

"In the beginning, God."—Gen. 1:1-8.

Could the Bible begin more inspiringly than with those four words? Man is so made that he must search for origins. When he sees a beautiful house, he knows that it had a builder, he scents the idea that it could have come about by mere chance. But he is not satisfied with learning the name of the builder; he must know whence came the stone and the brick and the wood that make up the house. Even here he refuses to stop. He wants to know who made the materials that the builder put together in the house, and thus he traces back all effects.

Now, only two answers to this question of origins are possible. We can trace everything back to chance or to God. As some one has said, as we go back in our search we can come either to Fate or to Father. But Fate is blind and the world we see around us is a most marvelous piece of intricate work. Fate is cruel, and the world

is full of evidence of love. Only an obstinate and stupid mind can see Fate as the origin of the universe. The thoughtful soul sees in it all the hand of His infinite Father.

What we find, as we thus trace things back, will decide our life attitude. Is it Fate? Ours will be an attitude of gloom, suspicion, doubt, antagonism, despair. Is it Father? Our attitude will be one of cheer, confidence, faith, love and hope. Let the last be our view, for it is the truth.

Prayer—Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. *Amen.*

SATURDAY.

AVERAGE FOLK.

"Mark the perfect man."—Psa. 37:34-40.

Is there any such thing as a "perfect gentleman?" Once a lady complained to the company that the men who filled her coal bin were ill-mannered. The head of the company wrote in reply, "Madame, we find it difficult to secure perfect gentlemen to put in our coal."

In the same vein a lady once wrote to another regarding a certain servant, asking a great many questions. The reply was, "If Ruth could answer half your demands, I would have kept her myself."

We are forever expecting perfection in others, quite forgetting how short of perfection we are ourselves.

We need to bear in mind that we are dealing with average folks, and that we are hardly better than the average ourselves. If we did, maybe we would be more patient with the shortcomings of others.

Yet, we are enjoined by our Lord to "be perfect." Paul bore witness that Christ brings us unto the perfect man, that it is the purpose of Christ to present every man faultless before God, and James 3:2 says, "If any man offend not in word, the same is a perfect man." How are we to reconcile our imperfections with heaven's injunction that we can be perfect?

G. Campbell Morgan answers this this way: Take a flower as an illustration. The seed is a strange little thing, without beauty, the embodiment of weakness, not a line of grace, nor a gleam of glory, but there lies in it the potentiality of a perfect blossom of gorgeous colors and magnificent beauty. From that seed, through the process of nature's law, cultivation, pruning, fertilizer and water, the plant and bud proceed, until at last the perfect blossom is formed.

God's humanity blossomed in one perfect man, and it was the realization of this thought that was in the mind of God, when He said, "Let us make man in our own image." It was what was in the mind of Christ when he said, "Be ye perfect as your heavenly Father is perfect." And it was what was in his mind when it was said, "Ye shall be like him."

However faulty we may be, we may still mark the perfect man and have so much of the Christ spirit within that we may be perfect in our intentions, and it is our privilege to struggle on until he makes us perfect in him.

Prayer—Our Father, keep us from judging others. Fill our hearts with thy love, and our lives with thy patience. *Amen.*

SUNDAY.

THE BAPTISM WITH FIRE.

"He that cometh after me . . . shall baptize you with . . . fire."—Matt. 3:2.

Fire is a figure of speech for unmistakable glow of ardor and enthusiasm. It is used in the

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher

CHRISTIANITY'S BOOK—THE BIBLE.

REV. JAMES I. VANCE, D. D.

"Continue thou in the things which thou hast learned . . . that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 4:14-17.

The Bible is unique and commanding among all the books of the world and among all the literature of time.

The Bible is one book, but it is made up of many books. These books were written in different languages, through many centuries, by more than 50 authors. They discuss themes as varied as life, and sweep across epochs embracing six great civilizations. Each of its 66 books has a definite message and is apparently complete in itself. Collaboration between the writers was difficult, if not impossible; time, distance, language, nationality, culture, personality, and temperament erecting barriers that were impassable.

The Bible is not only made up of many books, it is a literature. History, poetry, philosophy, prophecy, theology, oratory, humor, irony, drama, tragedy, strategy, folk-lore, travelogue, music, law, jurisprudence, sermons, songs, warnings, prayers, all are in the Book.

The Bible starts in a garden and ends in a city. It breaks the silence with "In the beginning God," and it hushes a weary world to rest with "The grace of our Lord Jesus Christ be with you all!" It finds man at the shut gates of the lost Eden, and leaves him before the open door at the top of the road. It begins with "Thou art cursed" and ends with "Let him that heareth say come!" It opens with a condemnation and closes with an invitation. At the shut gates of the lost Eden stands an angel with a drawn sword to keep man out; at the open door at the top of the road the Spirit and the bride wait to welcome all who would enter the door that no man can shut.

The Bible breaks at dawn with God's voice saying, "Let there be light!" and sets at dusk with God's voice saying, "Let there be life!" Between the two speak all the voices that can breathe a prayer, or plead a need, or confess a sin, or utter a warning, or sob a sorrow, or sigh a penitent's tear. Between the two are the tragedies of hate, the follies of fear, the sag and shame of sin, the paralysis of doubt, and the choke of the fog that ends it all.

Between the covers of the Bible are stories of nations, the acclaim of heroes, the fall of kingdoms, the rise of empires, the decline of dynasties, the crash of civilizations, and the coming of him who is the bright and morning star. Was there ever such a literature!

The makers of the world's best literature have gone to the Bible for their inspiration. Historians, essayists, poets, philosophers, journalists, all have found their masters in the Bible. Any literature that ignores the literature of the Bible condemns itself, and any study of the Bible which blinds itself to its literary charm and beauty may not hope by an affectation of piety to atone for such stupidity.

For several seasons I have been speaking at some Lenten services in a theater in one of the lakeside cities of the North. It is the custom for the chairman to read the Scripture lesson from memory. One day the lesson was the first chapter of Genesis. Without book or paper he stood before the vast audience, and in a deep, rich voice recited the divine story of creation. Suddenly I was wide awake, I seemed to be listening to

something I had never heard before, my pulses were beating faster. The first chapter of Genesis is a poem, a divine poem, not fiction but divine truth expressed in poetic form. It is the childhood of the race singing the dawn of the world. It is the breath of God.

The Bible is not only a literature, a book made up of many books; the Bible is one book. Read it from Genesis to Revelation and it does not jar. There is no confusion of thought, no countending of ideals, no contradiction of ethical standards, no mixing and muddying of types and symbols and imagery. From beginning to end there is one line of thought.

There is revelation, but the revelation is progressive. Things are getting clearer, becoming more luminous, but there is no contradiction. John is plainer than David, but he does not contradict him. Paul is plainer than Isaiah, but they do not worship different Gods. There are the Ten Commandments, and the Sermon on the Mount, and the Golden Rule, and the Psalms of David, and the love song of Solomon, and the 13th chapter of I. Corinthians, and the 14th, 15th, 16th and 17th chapters of John, Paul's love letter to the Philippians, and a thousand other literary treasures. Bind them all together and they do not fight each other! Let them all speak at once and there is no discord!

How are we to explain the unity of the Bible? What is the secret of it?

It is not theological. Men have attempted to give the Bible that sort of unity. They have forged its truths into systems of linked logic until to challenge one is to break all. But the unity of the Bible is not the unity of a chain.

It is not an ecclesiastical unity. Men have attempted to give the Bible that sort of unity. They have made its authority depend on presbytery or pope. Organization must be behind the Book, the church must speak, but the unity of the Bible is not the unity of hierarchy. It is not ritualistic. It is not a unity of phrase and posture and garb. Men have tried to give the Bible that kind of unity and have merely substituted a clay pitcher for the living water.

The unity of the Bible is the unity of a person. It is not the unity of an encyclopedia, but the unity of a great personality.

It is as though a great pile of material were heaped in confusion on a stage, and then at a word the curtain rises, and as it rises at the sound of every word everything finds its place. Chaos is gone. Order has taken its place. It is like a great mosaic. There is absolute harmony.

What is the name that pronounces unity over all the material gathered in this wonderful Book? It is the name of JESUS!

The Bible is not only one book; it is *the one Book!*

The Bible takes care of itself. We waste energy trying to steady God's ark. We grow nervous and fearful lest some hostile hand may shake down the impregnable rock of sacred Scripture. We contend with one another, and argue, and discuss, trying to defend this or that or the other theory of the inspiration of the Bible, imagining God's throne stands or falls with our theory. Meanwhile the Bible takes care of itself. It goes on proving that it is the word of God by doing the work of God.

In Johnson City in Eastern Tennessee, near the spot where John Sevier and his men rendez-

(Continued on page 14.)

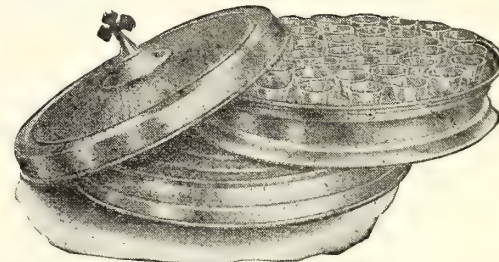
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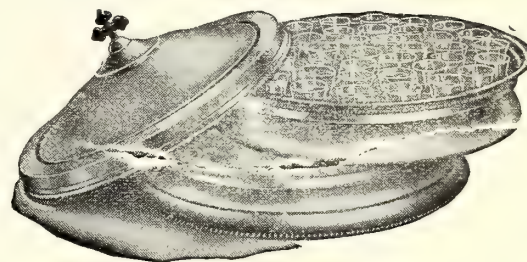


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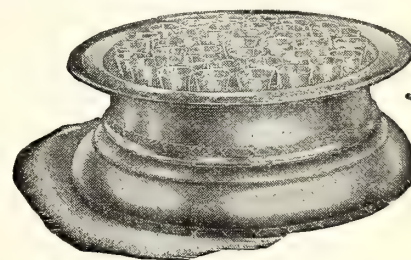
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CHAS. D. JOHNSTON, Supt.

REPORT FOR APRIL 7, 1932.

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Carolina 7.24
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16.45

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Liberty, Vance 2.58
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Kindergarten Class, 1st Church,
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Men's Bible Class, Union Church,
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C. A. Penn Estate, support of Miller children	250.00	
		311.48
Total for the week	\$	378.97
Grand total	\$	3,749.60

THE SUN'S PULPIT.

(Continued from page 13.)

voused for the battle of King's Mountain, starts a line of steel that carries a little railroad up out of Happy Valley into the land of the sky. In the construction of that road mule teams were let down by derricks from the dizzy heights of mountain precipices to stone ledges on the mountain-side where engineers did the difficult work of construction.

At one point you come to a place where ages and ages ago a mountain and a river met and fought for the right of way. The river won. You can see where the battle was fought. On either mountainside above the gorge the granite walls are scarred with the marks of conflict for a thousand feet. And if you listen you can hear far down in the gorge the roar of the victorious river that has through the centuries worn the rock away that it may have a channel to the sea. Today the river does not need to be protected. It has never needed to be protected. The river protects itself and the land through which it flows, and will, so long as the Blue Ridge remains a watershed and rivers run to meet the sea.

It is a picture of the river of living truth, flowing from beneath the throne of God. Again and again in the history of this old book the mountain and the river have met and fought for the right of way, and ever the river has won. Many are

the battles which the Bible has waged, many are the blows it has received. It is scarred with the marks of conflict, but it is victorious, it is always victorious. The Bible does not need to be protected, it has never needed to be protected, it protects itself and the world through which it flows, and will as long as rivers run to meet the sea and God's truth can find a tongue.—*Record of Christian Work.*

FAMILY ALTAR.

(Continued from page 12.)

Scripture to describe the glow of the Holy Spirit upon a child of God.

It certainly was a prominent trait of Jesus. Once it blazed up so fiercely when the desecration of the temple stung him to the quick. We see it not only in this outstanding incident; but it was the habit of his life throughout, and, let come what would, he never flagged; his zeal for the truth and the kingdom and the glory, kept him so that nothing discouraged him until he had set judgment on the earth.

What we need is a large amount of this enthusiasm in us, that we may not cease to press on and be willing to spend and be spent in the carrying on of his work in this world. Whatever our temperaments, denomination or feelings, it is imperative that at the bottom of our hearts there should be this deep, unchanging, burning desire to help that great work of Jesus, for his sake.

Prayer—Our Father and our God, as fire to powder and shot, so fire our souls with truth to do the work thou hast given us to do. Amen.

In the Bible there is more that finds me, than I have experienced in all other books put together.—*Samuel Taylor Coleridge.*

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PRONOUNCING

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COMMAND
ATTENTION
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Specimen of Type.

AND the third day there
was a marriage in
Ca'na of Ga'li-lee; and
the mother of Je'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

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VEST POCKET TESTAMENT AND PSALMS

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2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges,90
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Specimen of Type

ST. MATTHEW 2

The three wise men

carrying away into Bab-
ylon a fourteenth genera-
tion; and from the carry-
ing away into Bab'ylon
unto Christ are fourteen

ing interpreted is, God
with us.
24 Then Je'seph being
raised from sleep did as
the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges, \$1.00

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5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms 2.60

Holman GEM Testament

POCKET
SIZE
3½x4½
inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Je'sus to the
multitude, and to his dis-
ciples,



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RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, 1.50

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THE book
of Je'sus



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MARRIAGES

SIPE—SANDRIDGE.

Mr. Dorsey David Sipe and Miss Marie Sandridge appeared at my home March 22, 1932, and expressed a desire to be married. Accordingly, I pronounced the words that started them happy on the way of life together. The bride's parents accompanied the happy couple, and witnessed the ceremony. They are from the McGaheysville and Elkton communities. The bride is a granddaughter of the late Rev. J. W. Dofflemyre, who, during his life, was one of the leading ministers of the Virginia Central Conference.

A. W. ANDES.

OBITUARIES.

ELEY.

The Christian Temple of Norfolk lost one of its oldest and most devoted members in the death of Mr. James A. Eley. Mr. Eley was born in Isle of Wight County, near Windsor, Va., in 1856. He was married to Miss Clara Docia Beaton of Windsor, in 1877.

He united with the Antioch Christian Church in early childhood. He moved to Norfolk, Va., in 1888. Mr. Eley was instrumental in organizing the Christian Church in Norfolk. He was a charter member of the Memorial Christian Temple in Brambleton, but later moved to the Park Place section and was instrumental in helping to organize the Third Christian Church and was a charter member of this church, a member of the Board of Trustees and Treasurer of the Church. He was a charter member of the Christian Temple and served as the Treasurer of that organization for a number of years. No man could be more loyal and faithful to the church than was Mr. Eley—faithful in his attendance—sacrificial in his support. He lived daily in the simplicity of child-like faith in Christ, trusting God, and with the confident hope that as He had borne the "image of the earthy" that, by the power of Christ, he would bear the "image of the heavenly."

He was a faithful husband, a devoted father and a conscientious Christian. The church will greatly miss his life of service.

He is survived by his widow, Mrs. Clara Docia Eley, two daughters, Mrs. Minnie Eley Dixon, Mrs. Hattie Eley Jarvis, one grandson, H. J. Dixon, Jr., and a great-granddaughter, Peggy Ann Dixon.

The funeral service was largely attended. The flowers presented by the friends and members of the church were many and beautiful. The services were conducted from the Chirstian Temple by the pastor, assisted by Dr. W. W. Staley and Dr. J. E. Thacker. May the Lord bless and comfort the bereaved.

L. E. SMITH.

PORTLOCK.

In the death of Mr. Frank Livingston Portlock, the Christian Temple and the Christian Church loses one of its oldest and most substantial members. Mr. Port-

lock was born in Norfolk County, September 6, 1859. At the age of sixteen he united with the Providence Christian Church, one of the oldest churches of the Christian denomination. He remained a faithful member of this church until conditions necessitated the closing of the church. When Old Providence merged with the Third Church and the Memorial Christian Temple, forming the Christian Temple of Norfolk, Mr. Portlock's membership was transferred to the new organization. He believed in the Christian Church and dedicated his life to its principles. He was faithful to his church in attendance and in contributions—always willing and anxious to do what he could to advance its interests.

Mr. Portlock was active in community life and in State affairs. By profession he was a teacher and surveyor. He took great interest in the improvement of his community in every particular, serving as county farm agent for a number of years. He will be greatly missed both by church and State. He died at his residence in South Norfolk, January 9, 1932. The funeral services were conducted by the pastor, Dr. L. E. Smith, Monday, January 11th, at 11:00 o'clock A. M.

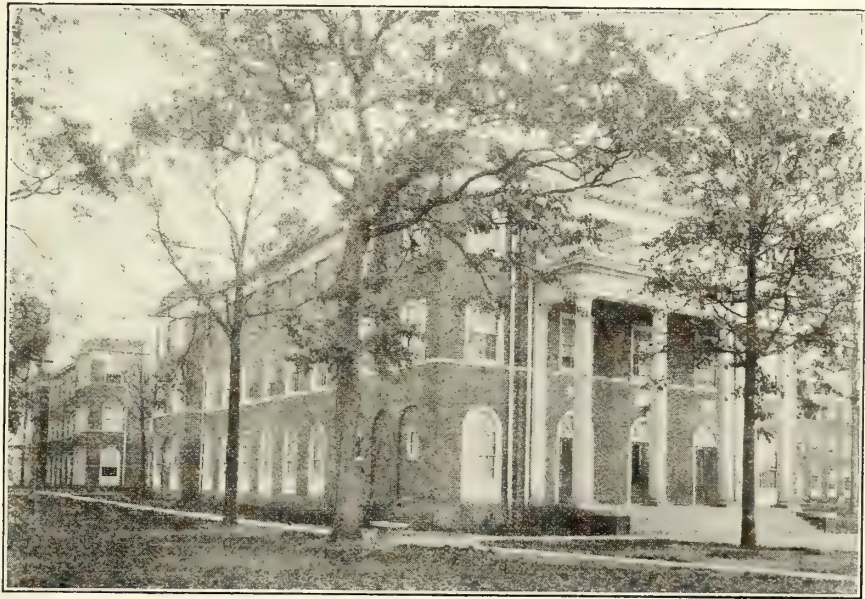
He is survived by his wife, Mrs. Marion West Portlock, two daughters, Mrs. Edgar H. Adsit, of New Rochelle, N. Y.,

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and Mrs. Justine Joyce, of Petersburg, one son, Frank L. Portlock, Jr., one sister, Mrs. William P. Butt, one nephew, William P. Butt, and two nieces, Mrs. Frank S. Pace and Mrs. A. P. S. Robinson, of Norfolk.

The funeral service was largely attended—the flowers were many and beautiful.

May the Lord comfort and bless the bereaved. L. E. SMITH.

HOLLAND.

Christopher Columbus Holland, son of the late Calvin and Patsy Howell Holland, died at his home, Holland, Va., March 25, 1932, aged 65 years. The funeral was conducted at Holy Neck Church by the writer, assisted by Drs. W. W. Staley and W. M. Jay, and the body interred in the church cemetery.

Mr. Holland leaves a widow, who was Miss Lucy Jane Piland, five sons, George Calvin, of Norfolk, Howard Virginius, of Holland, R. 1., Raymond Gilliard and Junius Columbus, of Holland, R. 1., Gordon Wesley, Washington, D. C., and two daughters, Mrs. D. H. Howell, Holland, R. 1., and Mrs. J. D. Smith, Norfolk, and four grandchildren. He also leaves three brothers and two sisters, P. C. Holland,

of Holland, Va., J. G. Holland, of Isle of Wight County, R. H. Holland, of Camden, N. J., Mrs. Mary E. Jernegan, of Holland, and Mrs. Ann Duke, of Suffolk. Mr. Holland was a member of Holy Neck Church and a good man, loyal to his home, his church and his community. He was patient in suffering, strong in faith and bright in hope, resigned to the Lord's will. May the Heavenly Father's comfort and help be with the loved ones.

N. G. NEWMAN.

MOSTELLA.

Sarah A. Carpenter was born November 12, 1841, died March 17, 1932. She married J. C. Mostella in 1860. To this union were born three children, one of whom died in infancy. One died about two years ago, and one remains to mourn his loss. Her husband died in 1867.

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to preach, and to say, 'I
the kingdom of heaven'

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She made her home with her youngest son, H. C. Mostella. The deceased leaves to mourn their loss, besides her only son, fourteen grandchildren, twenty-four great grandchildren, and a great host of other relatives and friends.

Mrs. Mostella was a faithful member of Rock Springs Christian Church for about fifty years. She was unusually active till about a week before she died,

when she had a fall on frozen ground. Funeral services were held from Midway Methodist Church, with the Methodist minister, Rev. Sharpton, in charge, assisted by her pastor and this writer. Her frail body was laid to rest in the adjacent cemetery.

May heaven's rich blessings comfort the bereaved.

G. H. VEAZEY.

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THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, APRIL 14, 1932.

NUMBER 15.

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

Our College.—

One of the great interests at our approaching Convention will be the future policy of the college. Many of the alumni will attend the Convention because of this problem alone. There is an increasing number of Elon men and women who are becoming more and more active with regard to the college. Alumni are increasingly being placed on the Board of Trustees of the college. This is as it should be. No institution can live and grow without an increasing support of those who have received its fostering care. The college has been serving the church in the preparation of leaders for forty years and the churches have felt the redeeming influence of their leadership.

Seminary Summer Course.—

Two special courses to be offered at the summer session which Union Seminary will conduct July 5th to August 12th, in cooperation with Columbia University, at the Seminary, are "Problems of the Modern World," with lectures by Kirby Page, Harry W. Laidler, Edmund B. Chaffee and H. Richard Niebuhr, and "Two Major Problems in Religion," with Henry N. Wieman lecturing on "The Idea of God," and William Adams Brown on "The Place of the Supernatural." The Seminary will offer this year three courses for specialized groups—a group of ministers, a group of college chaplains, teachers of religion, etc., and a group of presidents of Christian associations in colleges and universities.

Washington D. C.—

The halls of Congress these days reverberate to the sound of clashing opinions as they have not possibly since the war days. Justice Brandeis declares that the economic crisis that is upon us is worse than the crisis precipitated by the war. Scarcely had the test vote in the House on the liquor issue been recorded, than the urgent tax matters were taken up, and if the constituency at home who have never been to Washington imagine that a state of summer calm prevails under the dome of the Capitol they should visit the National Congress and get the real facts. With one ear to the ground to get the sentiment of the folks back home, and the other ear attuned to the war cry of the opposite camp, your Congressman today is a very much harried individual. He at least deserves the sympathy of the home folks.

Enlistment of Youth.—

During the campaign, to date, of the Allied Forces for Prohibition, headed by Dr. Poling, Allied Youth Councils have been formed in more than 200 cities; all States are now represented in the signed enrollment of more than 150,000.

Part or full-time secretaries of Youth Councils have been provided in some of the larger cities, such as New York, Los Angeles and Philadelphia. Study classes have been formed for youth leaders, and in a number of cities youth groups have formed speaking teams to operate in their respective territories; one youth alone, through speeches in high school assemblies, has enrolled more than 9,000 students. Debates and oratorical contests have been conducted. The Allied Forces will have reached nearly 600 cities upon the completion of their campaign. The Youth Fellowship movement in our church has great possibilities. Shall it have a large place in our Convention?

Southern Convention.—

The Southern Convention of the Christian Church will hold its next session at Burlington Christian Church and it is urged that all members elected by the Conferences attend. In order to do so it will take some planning ahead and every elected delegate should begin plans now to go. There are grave questions to come before the Convention with reference to the future of our church and its institutions. Shall we attend the sessions of the Convention and take care of what we have done and plan for the best interests of the work before us. We have had a serious financial depression in our private life, church life, national life and international life, but that is no excuse for neglect of our duty. We cannot afford to neglect it. A time like this will show the loyalty and sacrificial spirit of our people. Heroes are revealed in time of a crisis. In time of war they are revealed. This is no less so in times of financial depression. Let no delegate fail at a time like this.

Vacation Study for Ministers.—

Many ministers make it a custom to go to summer courses for study, and numbers of churches provide to meet the expenses, which would not be much. For example, Columbia University and Union Seminary are offering the following special courses for ministers this summer: "The Preparation and Criticism of Sermons," led by the president of the Seminary, Dr. Henry Sloan Coffin, J. V. Moldenhawer, H. E. Luccock and H. H. Tweedy, and "The Problems and Work of the Ministry," which will stress the question of "The Ministry and Psychiatry." Dr. Edward E. Uphaus, associate professor of Christian methods at Yale Divinity School, will direct the group interested in the course in "Religion in Higher Education." General courses include "New Testament," by E. F. Scott; "Introduction to Christian Faith," by Dr. Curry, and "The Bible," by Chaplain R. C. Knox. Students may elect at least one course from the Columbia curriculum. This program affords a great opportunity.

Our Church Paper.—

Shall our church paper live and continue to serve every other interest of the church by keeping them before the people, or shall we discontinue THE CHRISTIAN SUN? The Convention that meets in its coming session will have to consider this question, and the readers of the paper and those devoted to the church paper should concern themselves with the work of the Convention on this problem. These strenuous times will require some good financing to carry on what we have projected. The people who attend the Convention will be confronted with these grave problems and shall need the counsel, wisdom, and cooperation of the entire church to settle these questions and solve these problems. There is wisdom, inspiration, communion of spirit out of which creative thinking emerges when Christian people come together after prayer and preparation for the tasks that confront the church. At one place Christ could not do many mighty works because of unbelief. We shall need great faith as well as much prayer. Shall we have such preparation for a time like this?

Religious Education Association Meets.—

This year's meeting of the Religious Education Association will be held at Columbia University, May 3rd to 5th, and discussions will be based upon study of the problems presented by the Wickersham Commission in the causes and cure of crime. Dr. John H. Finley is president this year. Among the speakers at the meeting will be Mr. Wickersham, Dean Roscoe Pound and Dr. Nicholas Murray Butler. Seminar discussions will be led by H. Richard Niebuhr, on "Social vs. Anti-Social Conduct;" F. Dean McClusky, on "Changes Going On in Moral and Religious Sanctions for Conduct;" F. Ernest Johnson, on "How to Direct Human Behavior that has Gone Wrong," and others. This will give a great opportunity for the leaders of Religious Education to study the ubiquitous question of improving conduct in society by the moral outcomes of Religious Education. Society needs special attention given to the whole educative process, and the schools of education in our universities are giving more and more attention to this problem for the better preparation of teachers. The churches and the constitution will not let them teach religion in our public schools, but they are teaching the great principles of conduct in the name of ethics and social guidance. Let all be done that can be done to improve the conduct of society, whether you call it religion or education, or combine the two and call it religious education. We need it all and then we need religion to crown it all, to inspire it all, and to give it the spirit of Christ.

NOTES-PERSONALS

If the Conference elected you a delegate to the Southern Convention, a responsibility has fallen upon your shoulders which, even though it requires self-denial and sacrifice, you should meet. The presence of every delegate will be needed this year and no one should shirk this duty. A great program and great problems are to be faced. We should be there to face them and to bear them together.

Mrs. J. A. Williams, President, is very anxious that every delegate elected to the biennial session of the Woman's Convention, to meet at Burlington, N. C., Tuesday, April 26th, at 10:00 A. M., shall be on hand at the opening. It will just be a one day's session before the opening of the General Convention at 7:30 P. M., and the women want to finish their work by the time the General Convention opens.

Orders are coming for the coin card. We believe here is a plan that every pastor with his Sunday School superintendent can use in every church and Sunday School. The coin card will appeal especially to the young people, and it will mean many dollars in self-denial for the sake of the Kingdom. "The Dollar Plan" is certainly a commendable plan, and the Mission Secretary will be glad, by letter or otherwise, to explain to any one who may be interested or desires to know further about it.

Dr. W. P. Minton is to be with several of our churches in Eastern Virginia beginning Sunday, April 17th. At 11:00 A. M., he is to preach at Suffolk, Va., at 7:30 P. M., at Newport News, with engagements for each day of the week following and with dates arranged up till the meeting of the Convention at Burlington on the 26th. Dr. Minton will speak to our people about the merger and the plan of union and carrying out the plans which have been adopted in Church Councils. He is thoroughly conversant with this theme and will be heard with profit.

The Easter offering for Missions is beginning to come in from the churches. How happy the Mission Secretary would be if the churches would report promptly and all do their best to get as liberal offerings as possible. The Convention is meeting and the Mission report is being made up, and we trust that every church will have a part in this report. Surely, no pastor will be so forgetful or indifferent as to fail to take the offering this year. Our hope is through the effort and contribution of all, since the few cannot carry the burden of the many this year.

What plan have you in mind for the Convention and the Conferences for the next two years? The delegates should come to the Southern Christian Convention at Burlington, April 27th, and stay through the Convention, as their presence and counsel will be needed. Plans for financing our institutions and enterprises, plans for deepening the spiritual life, plans for evangelization, plans for building up the Kingdom of our Lord, for increasing the power and influence of the local church and of all church activities, must be discussed and adopted. Plan for the Convention! Pray for the Convention!

SUN readers will be gratified to know that Rev. John G. Truitt, Dayton, Ohio, will, in the succeeding weeks, furnish a sermon each week for the sermon Page of THE SUN. When Brother

Truitt is unable to furnish a sermon of his own, he will be responsible for the sermon that will appear. Rev. J. W. Fix served well and furnished valuable sermons for the page, and we regretted that he resigned, but we are happy to find a successor who enters into his work with zeal and who has proven himself to be one of our great sermon builders and writers. In this way Brother Truitt will be coming back to his own every week, and visiting in all our homes with a message from his own heart and from God's Word.

It was the editor's pleasure to be in company with Dr. Ellwood W. Jones, pastor of our Franklin Church, and to hear Dr. Jones in his welcome address to the women of the Missionary Societies who met in his church last Thursday. Dr. Jones is getting a good grip on the work in Franklin, is taking an interest in all that pertains to the work, and it is needless to say his people are delighted. They feel that they have found the right man in Dr. Jones and one who will lead them wisely and well in building up the work in Franklin, and in making their contribution to the Kingdom through the church. Dr. Jones is a recent accession to the Eastern Virginia Conference, and with his pleasing personality and ready power in pulpit and public address, becomes a real asset to the Conference, of which his church is a member.

"GO TELL."

The Easter season is past; yet the joyousness which it brings to human hearts who know the victory of Easter, forever abides. The gloom of the tomb where the body of the Lord Jesus was laid, overcame the broken heart of Mary Magdalene, and she could not see for the tears, but the voice of the risen Lord dried those tears and his command to "go tell" roused her to instant action. She sped away at his command spreading the joyful news to others who had not seen the glorious appearance of the risen Lord.

Today those words are still ringing down the centuries to you and to me: "Go tell." What shall our message be? "For God so loved that he gave; for Christ so loved that he gave." Not what was left over, but ALL, because Love was the compelling force, the only force. An answering love should constrain, yea compel us and spur us on to action as we see the need in the hearts of unsaved men and women, for the Christ who taketh away the sins of the world.

Our duty is not only to those close by but should reach out so that the gospel light which we have had the glorious privilege of beholding may shine forth into darkest lands of heathenism. Our responsibility is great because we have had the light of the gospel so long.

Stewardship has been defined as an acceptance of one's personal responsibility to use the right share of anything he possesses such as time, talent, property and skill for the furtherance of the Kingdom of God. It is not a matter of being more generous; it is a matter of rightly dividing one's income with his Partner, Christ. It is a matter of placing God first in one's life. He must not be given our left-over money, the fag-ends of our strength, the remnants of our time. The first and rightful share of these must be set aside for him.

So we find that "Missions represent not so much a human service as a divine enterprise. When we interest ourselves in this we link onto the plans and energies of the Almighty. We must make an honest, earnest effort to share our Lord Jesus Christ with the heathen or we ourselves shall be condemned. Indifference to missions means forfeiting the favor and blessing of the Master himself.

Ah, who among those who have tasted of his grace would attempt to live without him? One of the prime necessities in order to keep him in your heart is to share him with the peoples who have him not."

We shall pass through this world but once; may we pass on the saving gospel of Jesus Christ to those who know him not. Some one is waiting for your word; shall they wait in vain? The seeming defeat of the cross was swallowed up in the victory of the resurrection. Oh, may we not let anything defeat us in our work for the Kingdom of God, but may we ever go onward joyfully and willingly pouring out our love and devotion, time, talent, property and skill that all may be used as he sees best.

"For whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." W.

"HAVE FAITH; GO FORWARD!"

Thomas A. Edison, one of the world's greatest men, after 84 years of a full and energetic life, gave to the world's largest audience, over the radio last June, what proved to be his final public utterance. His words make a most powerful sermon.

The message was spoken at a time when banks were continuing to go to the wall, when unemployment was steadily increasing, when sales of all kinds were being held and many stores were cutting prices to the limit, with little or no profit. Pessimistic statements were the rule.

What should such a man say at such a time? Here are his words:

"My message to you is to be courageous! I have lived a long time. I have seen history repeat itself again and again. I have seen many depressions in business. Always America has emerged from these stronger and more prosperous. Be as brave as your fathers were before you. Have faith! Go forward!"

HAS PROHIBITION HURT THE FARMER?

In 1914 Peoria distilleries purchased less than 8,000,000 bushels of corn for beverage liquor and commercial alcohol.

In 1929, two food product and industrial alcohol plants alone purchased 22,525,000 bushels. (Figures furnished by the Peoria Board of Trade.)

Milk for beverage and household purposes produced in the United States in 1917 amounted to 36,500,000,000 pounds. In 1924 production had risen to 54,325,800,000 pounds, an increase of over 50 per cent. (U. S. Department of Agriculture Year Book.)

"It takes more grain to make a quart of milk than to make a quart of beer."—Walter H. Lloyd, Editor of the Ohio Farmer, Cleveland.

NOTICE.

The Woman's Missionary Convention of the Southern Christian Convention will meet in regular biennial session at 10:00 A. M., Tuesday, April 26th, at Burlington Christian Church. All ministers and other delegates to the Southern Convention are cordially invited to meet with the women in their regular sessions morning and afternoon before the convening of the General Convention, which formally begins at 7:30 P. M., the same day. MRS. J. A. WILLIAMS, Pres. Women's Convention.

NOTICE.

By authority of the Mission Board of the Eastern North Carolina Conference, I have a good piano for sale. Those interested come or write. E. M. CARTER, Youngsville, N. C.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

PALM CITY, FLORIDA. Rev. James E. Parker, pastor. A new cement walk and finishing coat of cement upon the rough block steps have greatly improved this church, which is a model church for a rural community.

FORT MYERS, FLORIDA. The Music Club of this city have planted a tree in honor of Mr. Thomas A. Edison, planting it upon the grounds of our Edison Park Church. Mrs. Edison attends this church. At the planting of the tree, Rev. O. T. Anderson delivered the address.

REV. THOMAS H. DERRICK, formerly pastor at Orange City, and who recently spent several weeks in the Government Hospital at Lake City, is now at home at East Plymouth Ave., Deland, Fla. He is gradually recovering his health and is able to be about some, but has to conserve his strength.

NORTH MIAMI, FLORIDA. Rev. Oscar H. Denney, pastor, reports having taken into membership since the first of the year, twenty-eight; all members of the Sunday School except two. This church has also responded very favorably to the "Dollar Plan," having placed forty-one "Coin Cards" in circulation immediately.

INTERLACHEN, FLORIDA. Rev. C. DeW. Brower, pastor. This church has lost a faithful friend and helper in the recent death of Mr. W. B. Sanderson, who has for years been the treasurer of the church, cared for the building, "a faithful doorkeeper in the House of the Lord." He was always present and always ready to share in the responsibilities and the work of the church. One of the Master's fine old men.

TAMPA, FLORIDA. Rev. Walter Metcalf, pastor of the First Congregational Church, will broadcast over WMBR each Sunday morning at 9:15. This service will seek to give a preparatory atmosphere for the work and worship of the Sabbath; and will endeavor to give inspiration and guidance along the pathway of modern life. Mr. Metcalf's sermon, "Triumphant Living," published in *The Tampa Church News*, of April 1st, is most interesting and helpful. This church took into membership on Easter Sunday eight new members.

ORANGE CITY, FLORIDA. This church has suffered greatly in the death of Mrs. Frank S. Taylor, who has for over forty years been a member and a very active and devoted worker in this church. Her husband, who survives her, has been for a long time a trustee of the church, and is one of its most generous supporters. The funeral was conducted April 1st, by Rev. Thomas H. Derrick, who has been until recently pastor of the church. Mrs. Taylor was a woman of kindly nature, faithful to her home and her church, and will be greatly missed.

CHAPEL DEDICATED.

The beautiful new Knowles Memorial Chapel at Rollins was dedicated on Tuesday, March 29th. This chapel is the gift of Mrs. George E. Warren, of Boston, in memory of her father, Francis Bangs Knowles, one of the founders of Rollins and donor of one of the halls. The \$25,000 organ in the church is the gift of another daughter of Mr. Knowles, Mrs. Homer D. Gage, of Worcester, Mass. The chapel is built in the beautiful Mediterranean style of architecture, which has been adopted for the architectural style of the

new Rollins' buildings. The sermon for the dedication was preached by Dr. Robert H. Wicks, college pastor at Princeton, and formerly pastor of a Congregational Church at Holyoke, Mass.

There was also dedicated the Annie Russell Theater, presented by Mrs. Edward W. Bok, in honor of her life-long friend, Annie Russell, the actress. At the dedication of this building Mrs. Bok presented the keys of the theater to Dr. Hamilton Holt, President, and Miss Russell appeared in a play for the first time since she retired from the stage fourteen years ago. The theater stands in the same block with the chapel and is connected by two cloisters forming a beautiful quadrangle. These two new buildings are the fourth and fifth units in the new building programs of Rollins College.

OUR WORK IN PORTO RICO.

(The first year of the United Evangelical Church of Porto Rico. Union of the Christian, Congregational and United Brethren Churches.)

The United Evangelical Church of Porto Rico came to the close of the first year of its history at the Annual Assembly held in Ponce, January 19-22, 1932. We can report with joy very marked progress in the cooperative spirit. At this time every church and every worker are enthusiastic about the new organization. This year has been a year of trying out new paths of service. We cannot say that there have been no struggles. That would be to say that we had not lived, for life is a real struggle. We have had to debate many questions, but all has been done in a true Christian spirit. Personal desires have been made subservient to those of the general cause. Love and good will have prevailed.

Some of the results that have been attained have been a better understanding of each other, and so a better appreciation of each other, and a decided advance in the administration of the work by the nationals. Uniform plans and methods of work will contribute to our strength and we have been able to have these approved by studying them carefully in our Executive Council, which is composed of fourteen members who come from the various fields of the church and understand the local conditions. There were ninety-five representatives in attendance at the Annual Assembly. Every discussion was carried on harmoniously and never has there reigned a better spirit.

We close the year with 3,490 members. There were received 398 new members during the year. In our Sunday Schools we had 5,732 pupils and teachers and in our C. E. Societies 1,680 young people. The offerings collected on the field here come to \$12,100. These numbers do not represent an increase in every case, but they do give proof to loyalty in service. This has been perhaps the hardest year for finance that we have known in twenty-five years, yet the offerings for church work are almost the same as last year.

We have to lament the loss of one of our oldest ministers. On September 25, 1931, Rev. Macario Rodriguez died in our Ryder Memorial Hospital at Humacao. This was after having to suffer two severe surgical operations. Don Macario was a strong preacher of the Gospel, loyal through almost twenty-seven years in the work of the Master. We were fortunate in having a young man graduate from our Seminary, Luis Rosario Nieves, who comes to take the place left-vacant. Luis married one of the graduate nurses from our hospital and they are stationed in the church work

at Cieba, where we can look forward to consecrated service.

During the year two of our young men were ordained to the Holy ministry. Ramon Morales on the South District at Tallaboa and Cruz A. Suarez on the East District at Yabucoa, each in his own church was ordained in a most impressive service.

ACTIVITIES.

The summer conference at San German was a splendid success. It took the form of an institute for pastors and missionaries. The United Evangelical Church had the largest number in attendance. Almost all our workers took advantage of this class work, which means better churches.

This year we sent 20 of our young people to the Young People's Conference for a week's training in leadership. Now, these young people are helping in Sunday School, Christian Endeavor, and as church officials and teachers during the year, with attendance of at least 130. With these activities we believe that the year 1932 will be better. We now plan for an evangelistic campaign of personal and pastoral evangelism. May we not count on an increased volume of prayer from our larger constituency and with our united efforts make real progress this year?

C. I. MOHLER,
Executive Secretary.

MONTHLY REMITTANCES.

(Extracts from Minutes Adopted at Mid-Winter Meeting, 1932.)

The Commission on Missions, acting through its Executive Committee, is moved to take action with regard to the importance of more frequent remittances of contributions from the churches by the following considerations:

1. In 1930, 41.2 per cent of the apportionment contributions from the churches were sent in during the last forty days of the year; in 1929, 42 per cent.

2. The situation compels the State Conferences and the National Societies to borrow considerable sums of money to carry on their work, and the substantial interest charged on these loans must be subtracted from work done on the field.

3. The withholding of contributions seems to lead in many cases to the use of the money for current expenses, and frequently it seems difficult to put this money back into the missionary treasury before the year closes.

4. The Apportionment Plan, under which we are now working, calls for weekly or monthly offerings from the people. It is an essential part of the present Apportionment Plan that money go into the State Conference and missionary society treasuries with reasonable promptness after its receipt from the people.

Therefore, it is voted:

1. That during the year 1932 we make it a major item in our suggestion of methods to the churches that they remit contributions as near as possible the first of each month (in the case of churches having less than \$500 apportionment, at least quarterly, on the first of April, July, October and January).

2. That special publicity be given to this vote and to an explanation of it by insertion in the *Congregationalist* and the *Missionary Herald*, in the State papers and in other suitable ways. If possible, a copy of this vote is to be sent to every church treasurer in the country.

3. All our secretaries and missionary speakers are asked to have this matter in mind in visiting local churches, and to call the vote to the attention of the proper official.

4. Since this is a matter of as much concern to the State office as to the national societies, we ask the cooperation of State superintendents and State staffs in carrying out the vote.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CONVENTION.

The Southern Christian Convention meets in regular biennial session at Burlington, N. C., on Tuesday, April 26th. The regular biennial session of the Woman's Convention will meet at 10:00 A. M., and hold its regular sessions for business and promotion, morning and afternoon of Tuesday, the 26th. The women will also have their report and their program for the General Convention on Wednesday evening, April 27th.) The General Convention will meet for its opening session at 7:30 P. M., Tuesday, the 26th, and will continue for three sessions a day—Wednesday, Thursday and Friday, April 27th, 28th, and 29th. This is likely to be an epoch in the history of our church, because for the first time we will be meeting not only as the Southern Convention, but also, for some meetings, as the Congregational-Christian Convention of the Southeast. The Southern Convention is an incorporated body and so is the Congregational Convention of the Southeast, and there are many legal problems that have to be worked out before either body can be released from its obligations and corporate existence and come to be one body. There will be joint sessions and joint meetings, but there will be of necessity separate sessions and councils in order to carry out the requirements of the two corporate bodies. The Southern Christian Convention has, as a corporate body, subsidiary corporations, whose corporate laws and requirements must be met. Of these Elon College is one, the Christin Orphanage another, the Mission Board, Inc., another, and in addition to these corporations, the Convention owns and sponsors

THE CHRISTIAN SUN, and has Boards through which its interests are promoted—Board of Superannuation, Board of Religious Education, Board of Finance. Also constituting the Convention are seven Conferences, constituent bodies of the Convention, most, if not all, of whom are incorporated. These corporate interests have to be considered and their corporate laws and requirements carried out. Even this will show something of the value, intricacy and efficiency of the work that must be done to complete the merger in a legitimate and proper way. And what is said of the corporate existence of the Southern Convention may be said of the corporate existence of the Convention of the Southeast of the Congregationalists, in so far as there are corporate entities of this body.

Nowhere have we heard objections to the merger of the two bodies, but everywhere the desire is expressed that we shall work out a real merger without the absorption of one body by the other, or the annihilation, or "swallowing up" of either. Everywhere the desire is expressed that we work out the union and complete the merger in a proper, fraternal, mutual and helpful manner. This will, in a measure, indicate the importance of the forthcoming session of the Convention, April 26th to 29th, inclusive. Surely every delegate elected should make an effort to attend.

And never more was counsel needed for laying wise plans to carry on the interests and the enterprises of the church. No church can long exist without carrying on its institutional interests and enterprises, which, of course, mean the climax and constitute the combined efforts of the local churches. Our present time seems to have lost faith in business and in affairs; and the whole world of industry and enterprise about us suffers the sad consequences of that loss of faith. Business and industry will not be revived until there comes a new faith, or a revival of old faith. The church will have to play its part in this revival of faith, and there is no better way to begin this revival of faith in mankind, in institutions, and in God than by beginning through the church. We need now to revive our faith, to learn more of the needs and prove our loyalty to our institutions and church enterprises by increasing our faith. This we will do if we plan well our work and give the people programs, plans and prospects that will renew their faith, increase their loyalty, and stimulate their zeal. We should come to the Convention with prayerful hearts, with open minds and with a burning zeal to do those very things, to adopt those very plans, outline those very programs, that will increase the faith of our people. If ever the church needed to deny itself and make an effort to stimulate and to increase its faith in God and humanity, that time is now. *The Southern Churchman* gives this, and it is certainly appropriate as we think and plan and pray for our coming Convention:

"Faith is needed all the way,
Faith to toil and faith to pray,
Faith to learn and faith to teach,
Faith to practice, faith to preach,
Faith to start each day anew,
Faith to do our duty, too;
Faith to help the weak along,
Faith to bear, in patience, wrong;
Faith to smile, though sad within,
Faith to conquer every sin;
Faith to ask Him for His care,
While we earthly trials bear;
Faith to smother every sigh,
Faith to live and faith to die."

J. O. A.

Morality does not make a Christian: yet no man can be a Christian without morality.—*Selected.*

SOLDIERS OF PEACE.

There are soldiers of peace. A great orator declared to a breathless audience a while ago that the reason "why gay uniforms, martial music and the measured tread of soldiers, carrying their guns on parade, stirred the hearts and evoked the enthusiasm of the on-looking multitudes, was because those men were going to the front to show us how to die." Possibly the orator's explanation tells why, with the outbreak of war, our spirit of patriotism runs high, and that we will do anything in reason for those who are going to the front to die for their country, to lay down their lives for us. We yet recall how our prayers were lifted daily for the safety of our "boys" at the front, of how our money was given in millions that they might have every necessity and comfort as they went out "to show us how to die"—to show the world how to kill and be killed. It was a great life, a great day, a great experience! How the mind and heart of humanity throbs and thrills with patriotism as (to quote the Roman gladiator's salutation) "we who are about to die salute you."

But there are soldiers of peace as well as soldiers of war; soldiers of life as well as soldiers of death; soldiers of salvation and security as well as soldiers of destruction and ruin. Out yonder on the battle-front today, the nearby and the far-flung battle lines of righteousness, are the missionaries, at home and abroad, as brave as any soldier that ever went to battle, as true as any son that ever bore arms, as patriotic as any officer that ever commanded a company, as heroic as any soul that ever blessed this earth. They, too, are out there on the battle lines *representing us*. They are there not to kill and to be killed, but to carry life, even more abundant life, and to show those to whom they have gone, how to live. They, too, are giving their lives, not that others may die, but that others, through their message and their life, may live. They are our missionaries, carrying not the insignia and implements of war and destruction, but of peace and of life. And the world never needed these soldiers of peace as it needs them today. Why not give to them, the torch-bearers of the light that shineth in darkness, the bearers of the message of eternal peace—why not show them our love and loyalty also? Why not give to them some of the encouragement, the support, the backing that we gave to the soldiers of the war? In this, we will have the comfort, in the cooperation and the assurance of the Prince of Peace, of whom the prophet was speaking when he said: "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." J. O. A.

THE UNDERWORLD—THE UPPERWORLD.

The underworld looms large in the press of today and, especially as it relates to the City of Chicago. There is in this condition much to excite concern on the part of good people, not only in that city but similar conditions on a smaller scale in other cities. But when the relative conditions are observed the condition is not so bad as it seems.

There is an upperworld that is much larger, much more powerful in influence over humanity than the underworld. Even in Chicago there is an upperworld of business, education, social life religion, and home-life that, relatively compared, makes the underworld look small.

It represents millions as compared with thousands. There is that vast army of daily workers in factories, stores, offices, hospitals, schools,

laundries, and kitchens that go about their daily tasks in obedience to human needs and human improvements. There is that decent, safe, sober throng on the streets that pass one another in safety and peace, and that represent the Christian civilization of this Republic; and the happy school children going to and from school in all the luxury of this good day. If people would look more at the good and less at the evil it would improve the good and reduce the evil. If the press would publish more of the upperworld and less of the underworld, it would improve the press and improve the readers. Bad is like good in this respect: the more publicity it receives, the more active it becomes. If no one mentions your name you will drop out of public notice. Advertising is psychologically wise business. It may be overdone, but it is good business. If nothing were said or printed about the underworld, it would wane. One reason why a revival meeting is better attended than the regular services in a church is because there is more said and printed about it. What this age needs is more said, written, and printed about the upperworld and less said, written and printed about the underworld.

W. W. S.

PROGRAM.

The first session of the Southeast Convention of the Congregational and Christian Churches, including the Southern Christian Convention (Thirtieth Session) and the Congregational Churches of the Southeast, to be held at First Christian Church, Burlington, N. C., Dr. G. O. Lankford, Pastor.

FIRST DAY—TUESDAY, APRIL 26th.

Evening Session.

- 7:30—Music in charge of church choir.
7:40—Devotions, Rev. W. T. Scott.
Announcement of special committees.
Introductions.
8:10—Address—Dr. C. Rexford Raymond, Chattanooga, Tenn.
8:30—Address—Dr. L. E. Smith, Elon College, N. C.

SECOND DAY—WEDNESDAY, APRIL 27th.

Morning Session.

- 9:00—Song Service—Rev. J. F. Morgan.
Worship Service—Dr. Wm. T. McElveen, Atlanta, Ga.
9:20—Enrollment of delegates.
9:30—Treasurers Report—Dr. W. C. Wicker.
9:40—Report of Executive Committee, Dr. L. E. Smith.
9:45—Report of Board of Superannuation, Dr. J. O. Atkinson.
The Annuity Fund for the United Church—Dr. Lewis T. Reed, New York City.
10:40—Orphanage Report, Mr. C. D. Johnston.
11:40—Sermon—Dr. Elisha A. King, Miami Beach, Florida.
12:10—Communion Service, Dr. N. G. Newman, Rev. A. O. Stevens.

Afternoon Session.

- 2:00—Song Service, Rev. J. F. Morgan.
Worship Service, Rev. O. D. Poythress.
2:10—Convention Historians:
Christian Church, W. E. McClenny.
Congregational Church, Dr. J. Edw. Kirbye.
2:45—Missions—Report of Mission Board.
Christian Church, Col. J. E. West, Chairman.
Discussion.
Address, Dr. J. O. Atkinson.
Congregational Church, Dr. W. Knighton Bloom.
4:30—Report of Committee on Evangelism, Rev. H. C. Caviness, Chairman.

- 6:00—Fellowship Banquet, Dr. S. C. Harrell, Dr. Jason Nobel Pierce.

Evening Session.

- 8:00—Song Service, Rev. J. F. Morgan.
Worship Service, Rev. Alfred W. Hurst.
8:15—Report of Woman's Board, Mrs. J. A. Williams.
8:45—Address, Dr. W. P. Minton, Dayton, Ohio.

THIRD DAY—THURSDAY, APRIL 28th.

Morning Session.

- 9:00—Song Service, Rev. J. F. Morgan.
Worship Service, Rev. J. H. Dollar.
9:20—Report of Committee on Nominations and Elections.
9:45—Discussion and vote on report of Finance Committee.
10:45—Report of the Central Committee, Dr. W. Knighton Bloom.
Discussion.
Address, Dr. F. G. Coffin, Associate Moderator of the General Council of the Congregational and Christian Churches.

Afternoon Session.

- 2:00—Song Service, Rev. J. F. Morgan.
Worship Service, Miss Ruth Sargeant, Southern Pines, N. C.
2:15—Reading of the minutes.
2:30—Report of Board of Education, Dr. L. E. Smith, Chairman.
✓ Brief reports from representatives of our educational institutions.
4:40—Reading of the minutes.

Evening Session.

- 7:30—Song Service, Rev. J. F. Morgan.
Worship Service, Pres. Henry C. Newell, Demorest, Ga.
8:00—Address, Dr. W. R. Kedzie.
Address, Dr. L. E. Smith.

FOURTH DAY—FRIDAY, APRIL 29th.

Morning Session.

- 9:00—Song Service, Rev. J. F. Morgan.
Worship Service, Dr. John Britton Clark, Tryon, N. C.
9:20—Report of Committee on Temperance, Dr. G. O. Lankford, Chairman.
9:40—Report of Board on Publications, Prof. L. L. Vaughan, Chairman.
(a) Report of Editor, Dr. J. O. Atkinson.
(b) Report of Managing Editor, Dr. P. J. Kernodle.
(c) Report of Circulation Manager, Mr. C. D. Johnston.
11:00—Report of Special Committee.
11:15—Miscellaneous Business.
11:30—Symposium on the work of the United Church for the ensuing biennium led by the presiding officer.

Afternoon Session.

- 2:00—Young People's Program, Treva Mordecai, Birmingham, Ala.
Report of Christian Education, Rev. F. C. Lester.

DOLLAR-A-MONTH CLUB FOR ELON.

On March 19th, an interesting and enthusiastic group of the Alumni of Elon College, the majority of whom are teaching in the High Schools of North Carolina and Virginia, gathered at the college for a complimentary luncheon. The informal program for the occasion called for short addresses and expressions from those pres-

ent. Among those speaking were: Mr. R. S. Rainey, President of the Alumni Association; Mr. L. J. Perry, Principal of the Reidsville High School, Reidsville, N. C.; Mr. W. D. Loy, Principal Berry Hill High School, Charlotte, N. C.; Mr. John Farmer, Wilson, N. C.; and Mr. M. L. Patrick, teacher in the High School at High Point, N. C. Mr. Patrick suggested, as a means of helping to finance Elon College, a Dollar-a-Month Club for the college and that every Alumnus of the institution be invited to join this club. The plan was enthusiastically adopted by those present, and Mr. Patrick was asked to head up the movement. He has sent this idea to every Alumnus of the institution. It is indeed gratifying that a number have responded immediately.

At an Alumni meeting in Greensboro, N. C., Thursday evening, April 7th, plans were laid to reach the Alumni of certain sections before Commencement, with the hope that we might have at least one hundred members of this club by that time. The goal set for membership in the club is one thousand from the Alumni and former students of the college. It was pointed out that this plan is within the reach of practically every one who has attended the college. This is certainly a practical plan. Our expenses at the college are monthly and this proposes to help us meet the same. Mr. Patrick is earnestly soliciting the cooperation of everyone in this commendable undertaking, and may I add my earnest appeal to you to join with us.

The following is a list of those who have already sent in their names for membership in the club, including amounts mailed:

W. J. Cotton, Dahlonga, Ga.....	\$6.00
J. D. Messick, Spencer, N. C.....	3.00
M. L. Patrick, High Point, N. C.....	1.00
J. Mark McAdams, N. Wilkesboro, N. C.....	1.00
Mrs. J. B. Gay, Franklin, Va.....	1.00
L. J. Perry, Reidsville, N. C.....	1.00
W. D. Loy, R. 4, Charlotte, N. C.....	1.00
J. E. Rawles, Suffolk, Va.....	1.00
James M. Green, Seagrove, N. C.....	1.00
D. C. Walker, Elon College, N. C.....	1.00
W. E. Rowe, Elon College, N. C.....	1.00
Lila C. Newman, Elon College, N. C.....	1.00
M. A. McLeod, Jr., Broadway, N. C.....	1.00
V. C. Pritchett, 12 Highland Ave., Maplewood, New Jersey	1.00
L. W. Vaughan, Jr., 621 W. 36th St., Norfolk, Virginia	1.00
Elizabeth Harden, Graham, N. C.....	1.00
Dr. L. E. Smith, Elon College, N. C.....	1.00
Mrs. Oliver E. Young, Vernon Ala.....	1.00
C. M. Cannon, Elon College, N. C.....	1.00
R. M. Hook, Virgilina, Va.....	
H. E. Rountree, Navy Yard, Charleston, N. C.....	
Mrs. Annie Staley Calhoun, Suffolk, Va.....	

Watch this list grow. Would you not like to join with us in this commendable undertaking? The Dollar-a-Month Club will not break you, but enough members of the club will keep the college going. If you are an Alumnus of Elon College, or a former student, fill out this blank and return to the college at once.

L. E. SMITH, *President.*

THE ELON COLLEGE DOLLAR-A-MONTH CLUB.

Name

(Last name first)

Address

I wish to become a member of the Elon College Dollar-a-Month Club, and I hereby agree to pay a membership fee of one dollar a month from April 1, 1932, to April 1, 1933.

Signed

CONTRIBUTIONS

SUFFOLK LETTER.

One of the four District Missionary Rallies of the Eastern Virginia Christian Conference was held in Bethlehem Church on Thursday, April 6, 1932. It was the eleventh annual session and was attended by more than one hundred and fifty persons, including five ministers, Revs. W. M. Jay, R. E. Brittle, E. B. White, H. S. Hardcastle, and W. W. Staley. This district includes fourteen churches.

The meeting was called to order by President Mrs. B. D. Jones, at 10:30, and the subject of the hour was, "Facing the Facts With Faith." After the hymn, "Faith of Our Fathers," Dr. I. W. Johnson conducted devotional services, giving the story of Ruth and a fine interpretation of the Good Samaritan as her message. Dr. W. M. Jay offered prayer.

After the worship period, the President, Mrs. B. D. Jones, delivered the annual address on the topic of the day, "Facing the Facts With Faith." She named facts which Missions have always had to face, and challenged the meeting to face the facts with faith in God, in man, and in self. She named ways in which women could meet the present needs. The address was well prepared, well delivered, and well received.

A recognition service was then held and members present from various societies requested to stand and be counted and to make any report from their society. Mr. R. T. Bradford, President of the Eastern Virginia Missionary Society, under the head of "Tell Me a Story," told the story of three Christian women in three countries, illustrating the spirit of sacrifice and service, challenging American women to the same virtues. It was a beautiful story told in a very effective manner and spirit and touched the heart of the audience. After the offering was taken, Mr. H. S. Hardcastle gave a brief, but clear, history of the spring rallies in their growth and achievements. Following these interesting features of the meeting, the main address of the day was delivered by Dr. J. O. Atkinson on, "Foundations of Our Faith." In his great address he emphasized the fact that Missions have changed the world's worship, its conception of the value of personality, government, and work. After this inspiring address the morning session closed with the benediction by Rev. H. S. Hardcastle.

A good luncheon was then served by the ladies of Bethlehem Church, and the throng enjoyed the meal and the social rest hour.

The afternoon session opened with "My Faith Looks Up to Thee," and a prayer by Rev. R. E. Brittle, pastor of Bethlehem Church.

The main address of the afternoon was delivered by Mrs. George Martin, President of the Woman's Missionary work of Norfolk, and a member of the Stewardship Council of the Southern Baptist Convention. Her subject, "How Others Are Facing their Situations," led her to consider the problems of evangelism, economy, depression, peace, and the problems that lay at the heart of all these problems—that of devotion and consecration to Christ.

Another feature of the afternoon program was a round-table discussion of "Our Problems" helpfully led by Mrs. J. R. Darden, of Holland. It was entered into most interestingly by many of the audience.

Officers for the coming year were elected as follows: Mrs. B. D. Jones, President; Mrs. Herbert Harrell, Vice-President; Miss Lillye Holland, Secretary.

Special musical numbers were rendered. A quartette by Misses Josephine Griffin and Ruby Rawles, Joel Harrell and W. W. Ballard, and a duet by Mrs. Sumner Rawles and Mrs. J. J. Gwaltney, accompanied by Mrs. I. W. Johnson in both cases. Reports of appreciation of program and hospitality were read. Cypress was chosen as the place of next meeting.

A large display of posters, hand-painted by a wealthy woman of Minneapolis, and loaned for this occasion, added to the beauty and information of the decorations.

It was a fine day, a fine audience, splendid services and benediction by the writer.

W. W. STALEY.

A MEMORIAL SERVICE.

Bro. George Henry Frey, of Norfolk, Va., passed away suddenly on March 16th, being 71 years of age. For over 45 years he had been a deacon of the First Christian Church.

Sunday, April 3rd, our pastor, Rev. P. Houlder Brown arranged and conducted a memorial service that made a profound impression on the large audience that filled the auditorium.

Besides the usual floral decoration the vacant chair was placed on the platform in front of the flag on half-staff. The chair was decorated with a large, white bow of silk ribbon.

The processional hymn was intoned and the choir and the speakers took their places.

The opening hymn, "Shall We Gather at the River," was sung and prayer was offered by the pastor. The choir sang Bro. Frey's favorite hymns: "Jesus Saviour, Pilot Me," and "Abide With Me."

Mr. B. F. Morgan, the president of the board, spoke of Mr. Frey as a Christian, Mr. J. F. Steele of *The Virginia Pilot*, spoke of him as a citizen and business man, and Mr. L. L. Fulcher, superintendent of the Sunday School, spoke of him as a church member.

Mrs. A. F. Hozier placed a bouquet of white flowers on the vacant chair, the congregation stood in silence while the organ softly played, "Nearer My God to Thee."

Mrs. A. F. Petrey and Mrs. B. L. Eason sang a duet, "O Think of a Home Over There."

Rev. Brown delivered the memorial sermon on the subject, "Faithful Servants," taking his text from Phil. 4th chapter.

The congregation was greatly moved and the service was concluded by a consecration to the Lord of all who promised to become "Faithful Servants." The service will be remembered for a long time.

Bro. Frey had been ill for a month, but had improved in health to the extent that he could be up and around.

He had just finished his supper and went into the parlor to read *THE CHRISTIAN SUN*, sat down in a chair and died in a few minutes.

The church has sustained a great loss by his departure, but we are comforted by knowing that heaven is enriched by a soul cleansed in the blood of the Lamb.

Bro. Frey and his wife, to whom we extend our heartfelt sympathy and prayers, were faithful attendants at all services of the church and always had their church at heart.

The funeral service was conducted by our pastor, assisted by Rev. Caviness, and the body was sent to New York for burial.

B. F. SPEIGHT.

THE BETTER COUNTRY.

"I seek another country, and therefore, am content to be a wanderer upon the earth," wrote John Wesley in his *Journal* on June 4, 1759, as he left Newcastle, where he was inclined to linger, and resolutely mounted his horse and went on to his next appointment. The devoted old pioneer speaks for us all who have our hearts set up entering the heavenly home when this life is over.

The book of Hebrews says of saints of old: "But now they desire a better country, that is, an heavenly, therefore, God is not ashamed to be called their God: for he hath prepared for them a city." (Heb. 11:16.) Is that land so beautiful that it may all be called a city, and city so great that it may be called a country? We must go and see. If you love the country, or if you love the city, you will want to be there.

Where is heaven? We have been thinking much about that. Human research brings no answer. The Bible does not undertake to tell us, only indirectly and incidentally, as God's dealings with humanity are revealed. Jesus teaches us to pray to God in heaven. It must be within reach of the praying spirit. Jesus came from heaven to live his earthly life, and returned to heaven when his work was done in his first advent. He assured the dying thief: "Today thou shalt be with me in paradise." That day was far spent, but they would reach the paradise of God before the day was done. There is much of mystery about the question of the heavenly home, but faith is given to deal with mysteries and hold us to the path of obedience until faith becomes sight.

The word rendered "country" in this notable eleventh of Hebrews, first appearing in the fourteenth verse, is "patris," which means "fatherland." It is a dear word. You know the feelings of love and loyalty that belong to this relationship. Sir Walter Scott has the old minstrel sing:

"Breathes there a man with soul so dead,
Who never to himself hath said,
'This is my own, my native land';
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned
From wandering in a far-off land;
Lives such a man, go, mark him well,
For him no minstrel's music swells."

Travelers in foreign lands tell us they feel a deep thrill of joy when the home-coming ship plows its way into the harbor and they see the flag of the homeland floating in the breeze above the port of entry. Or, your journey may not even have been so far as to foreign shores, just a trip out over the highways of your own country, but coming back to the home acres and your house, especially if it is an ancestral home, you are happy to be back at "home, sweet home."

But, however dear to us these earthly attachments may be, we cannot possess them forever. Our earthly patrimony will fail us some time. We may be living in another country than the land of our birth, and already have broken some of the home ties. Others may have come into possession of the home of our childhood, and hold the title, and till the soil, and call it home. Even under the most favorable conditions of life, we cannot live here forever. Life is getting away from us. With the passing of the days it becomes history, and soon the last page of the record will appear, the book will be closed, and we will be called away.

That better land is God's country in a way this earth is not. No sin enters there. It does not depend on the sun for light, as the earth does, and draws from it practically all the conditions that unite in making the world habitable. The

evils and diseases and heartaches that flow from the presence of sin do not mar that land. God is there, Jesus is there, holy angels are at home there, the righteous dead are there. Paul said that death would mean his departure from this life to be with Christ. The Revelator says, "And there shall be no more curse, but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads." (Rev. 22:3, 4.)

The state of the saints in heaven is exceedingly happy and good. They are at home with God. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." (Rev. 7:16, 17.)

Jesus gives us a good thought of that land in his conversation with the disciples on the night of his arrest and trial. "Let not your heart be troubled," he began to say, and after asking that their faith in him should be as steady as their faith in God, in the trials soon to come, he spoke of heaven. He said: "In my Father's house are many mansions . . . I go to prepare a place for you." (John 14:2.) Home is not home unless we have a place there; and we are promised a place in heaven. Have you tried to feel at home in a great city, wandering about the streets, sitting down to rest in public places for a little, then moving on to another place? That is not the picture of heaven here indicated. Here is the thought. I have been away on a journey. I am coming back to the city where I belong, where I have a place. Off at the station, out on the street, turning here and there over familiar ground I come in sight of home. It is my place, a place prepared by loving hands and in which loving hearts are awaiting me. That is home, and that is like heaven.

They are employed in that better country. The Bible tells us: "They serve him day and night in his temple; and he that sitteth on the throne shall dwell among them." (Rev. 7:15.) And again we read: "His servants shall serve him." The saints are reunited there in loving fellowship, nevermore to be broken. David said of his baby boy who had just died: "I shall go to him." (II. Samuel 12:23.) If we should be inclined to think that the difficulties of finding our loved ones is too great, amid the millions of the heavenly inhabitants, we do not think well of the heavenly Father's care of whom it is said that not even a sparrow is forgotten before him.—*Editorial in Wesleyan Methodist.*

THE PLACE OF EMPHASIS.

The Church of Jesus Christ has a definite spiritual mission to perform. The emphasis of the pulpit should always be upon the preaching of the gospel. This is the duty and the joy of every true man who stands at the sacred desk. His preference and purpose is to do nothing else than to preach Christ and bring humanity into the way of salvation.

In accomplishing this great task, many kinds of messages must be delivered. There are occasions when the material interests of the Kingdom of God must be given attention. This is where the necessity of calling for money arises. If liberal and ready responses to these calls were made, their repetition would be unnecessary and the calls would be quite infrequent; but the hesitation of the people to contribute adequately puts upon the leaders of the Church the duty of multiplying the appeals. The Kingdom of God must not be allowed to perish for the lack of funds.

With all the need for money, there is yet no probability that the emphasis of the church will be placed upon collecting funds. Complaints to this effect are not justifiable. A five-minute talk for contributions, delivered during the hour of church service, however, may lead some member of the congregation to complain that the minister is forgetting to preach the gospel and is placing his emphasis upon money. The great volume of church thought and denominational planning concerns spiritual life. Our general boards do not forget this. Beyond the funds for which they ask is the purpose for which the funds are to be contributed. They well know that money is not an object in itself. It is worthless except as it serves the work in hand and builds the Kingdom of the Master. Whatever fears may be entertained regarding the church's danger of becoming secularized, let it be remembered that the deep heart of the church yearns for spiritual conquests. Stewards and general boards and pastors have only one use for money, and that is the establishment and extension of the Kingdom of God.—*Nashville Christian Advocate.*

HAD HE NOT COME.

There had been no babe in Bethlehem's manger,
Along the shores of Galilee, there had been no
mystic stranger,
No healing faith, no saving grace,
No meeting with Him face to face;
There had been no wise men from the East,
Nor angels singing songs of peace,
No gifts of frankincense and myrrh,
No songs of praise our souls to stir;
Had He not come.

No church bells' chimes
Would ever ring in strains sublime;
The darksome night without a ray
Of hope along the clouded way;
But He has come.

And so, I say, the night has passed.
The morning sun, the song birds' glee,
The flowers that bloom, the budding tree,
To you and me this message give:
Because He lives, we, too, shall live.

MRS. E. D. MIDYETTE.

Norfolk, Va.

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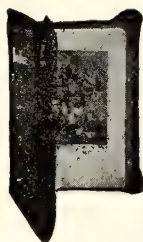
16 The LORD is King for ever and
ever: the heathen are perished out

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2 Take the sum of all the
of the children of Is-ra-el.
years old and upward, thro

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a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. to Mercy and truth together; righteousness kissed each other. 11 Truth shall spring

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9 Behold, "O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts is better

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8 9 "Jē-hōi'-ā-chin was 4
years old when he began t

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Specimen of Type

14 Like sheep they are laid in
grave; death shall feed on th

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Jesus, how futile our following if it be not all the way! Halting is losing. We may test the footing and circumnavigate the steeps, but Golgotha may not be lost to view, nor its enactment unrealized. Thou, blessed Lord, didst not seek to escape from the rugged climb. It was the Father's will to bring thee to the pinnacle of divine power, and we thank thee that in thy victory is our sufficiency for gaining the summit of eternal light. To thy name be praise forever. Amen.

WHAT BECAME OF MR. DOLLAR BILL NO. 795-A?

A SHORT STORY INSPIRED BY THE DOLLAR PLAN.
By FRED GREY.

Did I ever tell you the story of the Five One Dollar Bills? No! Not a Five Dollar Bill, but Five One Dollar Bills. Each one a very important bill and each one feeling his importance very, very much. And they were very dignified Bills, as they had a right to be. They had the picture of George Washington stamped right on their faces. So all these Dollar Bills had a great reputation to uphold. Well! There they were, all folded together, lying snugly in a purse. And that was the first real unusual circumstance—because it was not often that this particular purse had the honor of such wonderful company.

Now these five dignified Bills all belonged to the same family. They all bore the image of their father—George Washington—and their home was in Washington, D. C. They had come from a very clean, very carefully managed and carefully guarded home. And this was their first trip away from home. You can imagine how excited they were, and full of wonder as to what adventures were in store for them. However, there was very little time to speculate about that, because right at that moment the Purse was opened, and Bill No. 791A was separated from his brothers, and then the Purse was closed with a snap! And now there were four Bills in the Purse. How they did chatter and wonder what would become of Bill No. 791A. And while they are wondering about it, and no one can tell them, suppose we follow to see what happened! Well, after all, it was very simple. No. 791A (don't forget the "A" in that name. It is always very important!)—No. 791A soon found himself in the butcher's shop. He had been given away in exchange for meat, bread and cabbage to furnish a dinner for the man who owned the Purse. And that's what happened to 791A!

About 10 o'clock in the morning the laundry man came, and again the Purse was opened, and No. 792A was taken out and given to the laundry man, and he put this Bill in his Purse, where it had to keep company with a lot of small change—some of whom did not have very good manners! So now there were three Bills left, and they were getting very excited, and not a little nervous, wondering what strange experiences waited for them!

At 11 o'clock there came a ring at the front door bell, and there stood the paper boy! Oh, dear! It just seemed as though everybody wanted money! Anyway, the paper boy must be paid, otherwise there will be no evening news for the man who owned the Purse. So—once more the Purse was opened, and Bill No. 793A was given to the paper boy, and off he went whistling. No. 793A was shoved down, all crumpled up, into the boy's pocket, where there were all sorts

of things, such as marbles and string and a stick of chewing gum! And what became of No. 793A after that I don't know! we must hope that he did not become lost!

Well, now there were just two bills left. And as the Purse was shut with a vigorous snap, these two Bills heard the man say, "My, just look how the money goes! Anyway, I'm going to keep these two Bills—you see!" And then it was all very quiet for a long time and the two Bills hugged each other and made all sorts of promises to write if they got separated. Very soon it seemed as though the man who owned the Purse was walking. And then he was running—and then—the Purse was opened again, and Bill No. 794A was given to the conductor of the street car in exchange for some street car tokens and some small change. Meantime Bill No. 794A found himself in a leather bag, crowded up against a lot of other Bills—fives and twos and ones—such a dirty, smelly lot that 794A just crinkled and curled up in distress.

Now Bill No. 795A was all alone! No one to talk to and no one to cheer him up. And there he was—all neatly folded up, and oh, what a lot of thinking he did all by himself! After a while he heard voices talking—and then the Purse was opened the last time, and Bill No. 795A knew his time had come! What would become of him? He heard a voice speaking!

"Well! Unless we get a great many One Dollar Bills given for the work of Jesus—for the missionaries, the hospitals, the schools, and field workers at home and abroad—all telling the good news of God's love to men—unless we receive a great many—I am afraid much of the work will have to stop."

"That's too bad!" exclaimed the man with the Purse, and the Dollar Bill itself just shook with sympathy.

"But that's not all," continued the first man. "Already we have had to cut the salaries of our missionaries and the other workers, and many of them are in great need. So—we are asking our boys and girls, and their fathers and mothers, and everybody—to help in this emergency by making a special gift of One Dollar each."

Just here Dollar Bill No. 795A did his best to wiggle out of the man's hand, because he did want to go to help the missionaries and pastors. But the man held on to him very tight.

"How many Dollar Bills do you need?" asked the man with the Purse.

"Oh—we need a million," replied the first man.

"My, what a lot of Bills!" exclaimed the man with the Purse. "I'm sure I can't give you a million dollars. Everybody seems after money this day. Here I had Five One Dollar Bills this morning—all fresh and clean—and this is the last I've got! Well! I can't give a million dollars for Jesus—but in this emergency, rather than have the missionaries called home and God's work stopped, I can be *one of a million to give one dollar!*"

So! That's what became of Dollar Bill No. 795A. And how happy he felt that he was to be used in such a wonderful way! Soon he found himself with a lot of other One Dollar Bills—and wonders upon wonders—he found his brother, 791A, because the butcher had sent it, too, for the same purpose.

Oh, yes! That reminds me—I sent a Dollar Bill to keep No. 795A company—but his number is 544A. Wouldn't you like to send one, too? And so—in this time of great need in the world

we shall all send a lot of happy Dollar Bills on their way to carry the message of Jesus and his love!

Note.—The above comes from the use of the Coin Cards, which enables one to add his or her dollar by saving 10 cents per week for ten weeks. Write us for the "Dollar Plan" with the Coin Cards. We will gladly supply you or your Sunday School or Christian Endeavor Society.

J. O. ATKINSON,
Missions Secretary.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 9, 1932.

Sunday Schools.

Previously acknowledged	\$ 2,085.43
Mt. Bethel, Summerfield, N. C.	1.00
First Christian, Norfolk, Va.	4.41
First Christian, Norfolk, Va.	1.92
Youngsville, N. C.	1.00
Providence Memorial, Graham, N. C.	4.53
Wakefield, Va.	2.75
Long's Chapel, Mebane, N. C.	4.86
Roanoke, Ala.	1.00
Lanett, Ala.	3.70
Antioch, Harrisonburg, Va.	2.70
Spring Hill, Waverly, Va.	1.00
Newport, Stanley, Va.	1.18
Young People's Class, Happy Home S. S., Ruffin, N. C.	3.26
C. E. Society, Wakefield Church, Wake- field, Va.	2.00
High Point, N. C.	1.75
Zion, Sanford, N. C.	1.38
Winchester, Va.	4.45
Smithwood, Liberty, N. C.	.90
First Christian, Greensboro, N. C.	12.22
Liberty, N. C.	5.15
Ramseur, N. C.	6.60
Total	\$ 2,153.19

Individual and Church Offerings.

Previously acknowledged	\$ 947.37
Elon College, N. C.	15.25
Rev. J. E. Franks, Raleigh, N. C. (Ca- tawba Springs Church)	1.00
Mrs. J. E. Franks, Raleigh, N. C. (Ca- tawba Springs Church)	1.00
Miss Bettie Franks, Raleigh, N. C. (Ca- tawba Springs Church)	.50
Zion Sanford, N. C.	6.50
Long's Chapel, Mebane, N. C.	3.36
Winchester, Va.	8.34
Happy Home, Ruffin, N. C.	5.20
Mrs. E. M. Gunn, Reidsville, N. C., (Hap- py Home Church)	1.00
Holy Neck, Holland, Va.	57.10
Durham, N. C.	200.00
Newport News, Va.	19.35
Burlington, N. C.	87.61
Mrs. W. Z. Atkinson	1.00
Total	\$ 1,354.58

Summary.

Previously acknowledged	\$11,009.49
Sunday Schools, Regular, April 9, 1932..	67.76
Individual and Church Offerings, April 9	407.21
Total to date	\$11,484.46

Surely every pastor in every church will give all their people at least a chance, and a kindly request, to make some contribution to Missions this year. How can any pastor assume the responsibility of not giving his people a chance to make some offering?

Thank you heartily.

J. O. ATKINSON, *Sec'y.*

EASTERN VIRGINIA MISSIONARY RALLIES

The Missionary Rallies of the Eastern Virginia Conference were held last week. On the whole they were well attended and the programs, as printed, were fully carried out. It was rather remarkable that not in a single instance, so far as we now recall, did one on the program fail to respond, or was any part of the program left vacant.

The first Rally of the week, the one at Christian Temple, on Tuesday, was presided over by Mrs. H. C. Caviness, Superintendent. All societies were represented, and the program was carried out to the letter and on time, or ahead of time. The second of the week, on Wednesday, at Bethlehem, was presided over by Mrs. B. D. Jones, and was very largely attended. The Open Forum, with its questions and answers in solving problems, was especially interesting. The Rally which met at Franklin on Thursday, is made up of only a few churches. This district will possibly unite with two of the other districts before another year. This was presided over by Mrs. W. K. Saunders. The Rally at New Lebanon on Friday was the busiest and fullest of the four. Every person on the program was present and well prepared, and took full part as requested. Mrs. E. T. Atkinson presided and was happy in presenting her superintendent's message, and the response of all her leaders was ready and liberal. This district holds to the original plan of a real One-Day School of Missions, and spends the day with the one thought in mind—that of teaching Missions and carrying real information to every Society represented, and stimulating interest in Missions through information as well as inspiration. This district always reaches the high-water mark of spiritual enthusiasm and interest, and the sweet spirit in which all respond in their efforts and desires to make the day a successful one, is wholesome and inspiring indeed.

The Rallies are certainly worth while, since they acquaint the local Societies with what each and all are doing and bring home to the delegates information not to be obtained otherwise. The four already held are of deep interest and abiding concern. A duty well performed always makes a contribution. For example, one of the outstanding features of the Nansemond District Rally was the reading of the Secretary's report by the faithful Secretary, Miss Lillye Holland. One can get a complete history of this district and what it has done from the records of this Secretary, and each year one looks forward to the reading of the proceedings of the last meeting as a real contribution of the day. It only shows how a duty signally and faithfully performed carries its reward and makes its contribution of worth and weight. This example will suffice to indicate the value of doing well the task that is assigned one. Our District Rallies are certainly making a valuable contribution to our missionary life and progress.

J. O. ATKINSON,
Missions Secretary.

NANSEMOND-GATES MISSIONARY RALLY
ATTENDED BY MANY.

The eleventh annual district rally of the Eastern Virginia Woman's Missionary Conference, including the Nansemond-Gates District, was held at Bethlehem Christian Church April 6th. One hundred and seventy-five delegates, ministers and visitors were present from the Societies of the district. The theme of the rally was "Facing the Facts With Faith." Mrs. B. D. Jones, president, called the meeting to order and after the hymn, "Faith of Our Fathers," the devotional service was conducted by Mrs. I. W. Johnson, who used the story of Ruth and an interpretation of the Good Samaritan as her message. The Rev. W. M. Jay offered prayer.

Immediately after devotionals the president delivered her annual address, using as her theme the topic of the rally, "Facing the Facts With Faith." She called attention to the universal and permanent facts which Missions have always had to face, and challenged her hearers to face these facts with faith in God, faith in one's fellowmen, and faith in one's self. She enumerated some specific ways in which women could help to meet the present situation.

A welcome or recognition service in which the representatives from the various Societies were asked to stand and be counted revealed about 175 present. Mrs. R. T. Bradford, president of the Eastern Virginia Woman's Missionary Conference, under the head of "Tell Me a Story," related the story of three Christian women in three countries illustrating the spirit of sacrifice and service, and challenging American women to the same virtues. Preceding the offering, which is used for sending delegates to summer missionary conferences, Mrs. H. S. Hardcastle gave a brief history of the growth and achievements of the spring rallies. Dr. J. O. Atkinson, secretary of missions, spoke on "Foundations of Our Faith," emphasizing the fact that missions have changed the world's worship, its conception of the worth of personality and of government, and its work. The morning session closed with a benediction by the Rev. H. S. Hardcastle. Lunch was served in the Sunday School rooms by the ladies of the Bethlehem Church.

After the hymn, "My Faith Looks Up to Thee," and an invocation by the Rev. R. E. Brittle, pastor of the host church, Mrs. George Martin, the president of the woman's missionary work of Norfolk and member of the Stewardship Council of the Southern Baptist Convention, spoke on "How Others are Facing Their Situations." She dealt with the problems of evangelism, economic problems and the depression, peace, and the problem that lay at the heart of all these problems—that of consecration and devotion to Christ. Another helpful feature of the afternoon program was the round-table discussion on "Our Problems," led by Mrs. J. R. Darden, of Holland.

The following officers were elected at the business session: President, Mrs. B. D. Jones; Vice-President, Mrs. Herbert Harrell; Secretary, Miss Lillye Holland. The committee on resolutions submitted a report expressing appreciation of the program and hospitality. Cypress Chapel was selected as the place of meeting next year.

Other features of the program were a stirring address by J. M. Darden, assistant secretary of missions, special musical numbers by a quartette composed of Misses Josephine Griffin and Ruby Rawles, Joel Harrell and W. W. Ballard, and a duet.—*Norfolk Virginian Pilot.*

A CLARION CALL FROM A GREAT SOUL.

I fear you are burdened by a very pessimistic atmosphere in Boston. This is no time for that. It is the Board's great opportunity to show its inherent faith and strength. It was at such an hour at the New Haven meeting of the Congregational Council in New Haven a few years ago when they were about to yield to Dean Brown's appeal to shut out all consideration of ministerial relief for another year, the complete change was made and the entire \$5,000,000 proposed fund was granted to the Ministerial Relief Fund! The American Board needs courage and enthusiasm for its work, and not faltering or mere 'prudential' consideration. You younger men (in spirit) should get together and take the lead. Go to the churches. Press the timeliness of the hour, and the resources in Christian hearts and the spirit of God. Don't give up the ship! Wherever your flag flies. Support especially the hard-pressed stations, and have friends and foes alike know

that you are there to win, as Paul was and as were Napoleon at Austerlitz and Wellington at Waterloo! God is on your side.—*From Letter of Henry A. Stimson, D. D., in Missionary Herald.*

Beverly Adkins, 22-months'-old daughter of Rev. and Mrs. Leslie Adkins, of Aleppo, Syria, has already started on her missionary career. Recently while a Moslem lady, who speaks English, was visiting the Adkins' home, Beverly trotted into her father's study, brought out a book and presented it to the guest. It was "The Bible Society Record." Apparently the indirect method did not appeal to Beverly.

The Bible is a book in comparison with which all others in my eyes are of minor importance, and in all my perplexities and distresses has never failed to give me strength.—*Gen. Robert E. Lee.*

ALABAMA MISSIONARY RALLIES.

The district rallies of the Alabama Christian Conference will be held as follows each session to begin at 10:30 A. M.

Lineville District—Mrs. Robert McCain, Supt. New Harmony, Sunday, April 17th.

New Hope District—Mrs. Elton Smith, Supt. Lowell, Sunday, April 24th.

Wadley District—Mrs. V. L. Carter, Supt. Beulah, Sunday, May 1st.

MRS. H. P. BEAIRD,
President.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

PLAYTIME!

"Playtime" is the alluring name of a mimeographed bulletin issued frequently by the International Society of Christian Endeavor, through its Department of Recreation, of which Carroll Wright is the versatile chairman. We are reprinting this week some of the games suggested in these bulletins during the past year, hoping that they will help make your playtime fun.

A Boat Race.—Place two chairs a few feet apart at one end of the room and facing the opposite end. Ask a boy to sit on one chair, another boy to sit on the lap of the first, another on the lap of the second, and so on until there are eight all together. Then get eight girls to take similar positions on the other chair. Inform your players that, no matter what happens, they are to retain these same sitting positions, and to assist them to do this, each must grasp the waist of the person in front (except, of course, the one in front). At a given signal, the chairs are to be removed and the two lines of players, still retaining the sitting position, are to race to a goal without breaking lines.

Nose and Toe Tag.—One player is "IT" and may tag any other player not standing in "nose and toe position," which means grasping one's nose with the right hand and the toe of one's shoe with the left hand. As soon as "IT" has passed a player, he may assume his natural position, but must be on his guard to assume the nose and toe position as soon as "IT" approaches him.

Jumbled Flowers. Pass out slips with the following jumbled letters from which names of flowers are to be made. How many can you work out?

1. a-s-n-y-p.
2. r-s-a-e-t.
3. c-n-a-a-n.
4. a-z-n-i-i-n.
5. h-a-l-d-a-i.
6. x-l-o-h-p.
7. i-p-n-s-k.
8. r-m-e-g-u-i-n-a.
9. t-a-n-r-c-n-o-i-a.
10. s-r-e-o.

Perhaps some of your ingenious young people will suggest some other "jumbles" for you to work out!

Chewing the Rag.—As each guest starts down the receiving line, a large molasses kiss is handed him, which he is to chew while meeting those in the line. He must shake hands with each person and call him by name. As each person reaches the end of the line, he stands in line, and greets the rest as part of the receiving line. It's fun trying to talk with sticky candy in your mouth!

Simple Simon's Silly Smile.—"IT" goes from one to another asking questions. All questions must be answered with Simple Simon's Silly Smile, without laughing. Should the one questioned laugh, he must take the place of "IT."

Parlor Slapjack.—Circle formation, standing. Hands with palms outstretched are held behind. "IT" walks around outside, suddenly slapping an outstretched hand, and, without stopping, continues to WALK around circle in same direction. The player tapped immediately WALKS in opposite direction, the objective for both being the vacant space. The one who reaches it first remains—the other is IT. When they meet, "IT" may do a stunt of his own choosing, which the

other must imitate exactly. They then shake hands and continue racing the same way.

Foolish Stunts.—Each player writes on slip of paper the most foolish thing he ever did. The slips are read and the person guessing the authorship of the most wins the prize.

BE TRUE TO YOUTH.

By REV. A. R. FLOWERS.

This life is, undoubtedly, a sort of two-fold citizenship; one for the world that now is, and one for the world that is yet to come. I heard a great minister say a few years ago that, "no greater calamity could come to a young person than to think of himself as being a citizen of this present world only; and that it would be no less a calamity should he think of himself as being a citizen of the world to come only, and therewith separate himself from all civic duty." There are certainly these two aspects in human life, and in the development of a fruitful Christian character; and I consider it an indispensable duty that we emphasize this all-important fact and pass it on to our boys and girls; that they may come into manhood and womanhood deeply conscious of their obligation to the future of their dual citizenship. However great any movement may appear, on the surface, they should be taught not to accredit it as good unless it makes a contribution to the standard of Christian righteousness.

The ruling passion of the present age has not been to place first things first in the minds of the youth of our time. Even the minds of many of our educational leaders have been too much occupied in business diplomacy and in the solution of material problems. They forget that all schemes to improve human life and conduct must be made with respect to its higher faculties. Jesus knew well the secret fountains of human life, which consist of understanding coupled with purpose and activity and in these he made no permanent separation. His gospel is one of knowing and feeling, which leads to fruitful doing and nothing is more disastrous to the permanent well-being of youth than to remove from it the great doctrine of Christ.

SUGGESTIONS FOR THAT TALK AT YOUR YOUNG PEOPLES' MEETING.

By WILLIAM J. WRAY.

Popular speeches do not just happen. They are made. Even the man who can make a good speech at three minutes' notice has had to earn his ability by study and care.

Know what you want to say. Put it into a sentence or two. Then when you have planned your speech see whether you have said it.

Every good speech has a beginning, a climax, and an end. Many speeches begin in confusion, continue in a muddle, and end in bewilderment.

Use short sentences. The simple will understand them and the wise will welcome them.

Use words ordinary people can understand. If they have to puzzle over the meaning of your words they will soon be tired of the effort and tired of you.

Be interesting. The public speaker will be forgiven many things, but not dullness.

If you must use figures, use small numbers. People cannot think in millions. Tell them how much it means for the individual and the family. People are much more interested in household expenditures than in national expenditures.

Respect your audience. Even though they are few, give them your best.

Take care of your facts, and avoid dogmatic statements unless you are sure. A little vagueness will hide mountains of ignorance.

Adapt your voice to the building. Speak loudly enough to be heard in the hall, but not loud enough to be heard in the street.

Be brief. The fact that Lloyd George can hold an audience for an hour does not prove that you can. If you do not know that, other people do.—*Exchange.*

CHRISTIAN ENDEAVOR NOTES.

MAY 1, 1932.

"FINDING MY PLACE IN LIFE."

(Consecration Vocational Meeting.)

Piano Prelude—"For the Beauty of the Earth."

Hymn—"For the Beauty of the Earth."

Prayer.

Scripture—John 21:15-17.

Hymn—"My Master Was a Worker."

Development of the topic.

Hymn—"O Master, Let Me Walk With Thee."

Silent Prayer and Benediction.

FOR THE DISCUSSION.

When there is a big job ahead, a job that requires all manner of skill and keen judgment, the person who expects to come out with flying colors likes to get off by himself for awhile. At the time when the decision as to what one must do for his lifework is to be made men seek solitude. There are certain big questions to be solved. Quietness gives a man a chance to think and to decide what he will do. This will not be the last time that there will be decisions to make. Nay, they will come every day, and sometimes every hour. But if one's course has been chosen then the decisions will more readily be made. A definite starting point along a certain way remains in the mind and serves as a guide for future decisions. This setting aside of one's life, or dedication to some work, is very important in the accomplishment of worth-while things.

The motive for our life work is expressed in the work itself. We should determine upon a life purpose that represents our highest ideals and seek to discover a place in life through which we can give it the fullest, highest expression. Our own personal qualifications help in determining just what type of work we should choose for our life's work. But regardless of the line of work we engage in our goal can be a worthy one. Each person can serve, even with few talents or qualifications.

It is right and it is natural to desire a position of power. It is right that one should work to be the very best that he can be, to hold the highest office that he can hold in his organization. The wrong comes when one takes a doubtful path to attain what he has set as his goal.

Jesus stands today as the greatest character of all times because he always refused to compromise with evil. Jesus wanted great power, not for what it would do for him, but for what it might do for others. To Jesus a supreme reign would have meant a reign of righteousness. He would gladly have accepted a position of power if he had not been forced to compromise with evil by accepting it. Great power simply for power's sake, or position for what it might bring him, these things did not enter into his program.

We live in a marvelous world, but there is much to be done. Hatred, war, ignorance, prejudice, crime, disease, and poverty still have a strangle hold on civilization. No Christian youth has a right to choose his life work without serious consideration of all the occupations in the light of their contribution to the establishment of the Kingdom of God.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

ABRAM'S GENEROSITY TO LOT.

LESSON IV—APRIL 24, 1932.

LESSON TEXT: Genesis 13:5-16.

GOLDEN TEXT: "In honor preferring one another."—Romans 12:10.

Introduction.

Throughout the ages mankind wrestles with the conflict between selfish interest and social welfare. The individual seeks self-satisfaction. Social demands keep directing him toward altruistic action. Morality, ethics and religion seek to assist the individual in the attainment of dependable social character. In modern society there are the selfish tendencies of acquisitive persons and there are those altruistic motives that lure men toward the good goals of the larger brotherhood. The lesson today calls us to see the similar contest in the more simple life of nearly four thousand years ago.

Prosperous Kinsmen.

Abram and Lot were kinsmen and represent closely related tribes. In verse 8, Abram says, "For we are brethren." The tribes were descended from a common ancestor. Each had been prosperous until their material possessions were great. Flocks, herds, tents, servants had multiplied. "Their substance was great so that they could not dwell together." Both tribes seem to have been successful in the accumulation of property. It seems that people have always wanted to increase their wealth and to enjoy the advantages it gives them. How eagerly we are all wanting the return of material prosperity.

Perils of Prosperity.

There must be an adequate economic support and culture or civilization cannot progress. We need more than the mere minimum wage for sustenance. Man's desire for a surplus seems well founded. So we work to achieve economic prosperity. Every good has its possible peril; there are perils in prosperity. Whenever man sets his affections on material things and the personal satisfaction that they bring, he begins to lose some social values. "There was a strife between the herdsmen" (verse 7). Acquisitive society is rife with strife.

Abram's Generosity.

There are many generous souls. True generosity comes out of a genuine regard for the rights and worth of others. Some so-called generosity is the product of prudential ethics. Ulterior motives sometimes corrupt the streams of human behavior. The ways of man's planning are often devious. Abram is presented as a truly generous soul. Rather than quarrel or war, Abram sought peace. He could be generous. So they sought a peaceful and satisfactory way out of their strife.

We Are Brethren.

Abram was unwilling to fight and contend with his brethren. The finer motives of good will reached beyond his own tribe. He was willing to extend them to a kindred tribe. That was a great step forward in the direction of peace. This extension of good will to a kindred tribe was admirable. How long will it take the world to learn that we are all brethren. Jesus would extend the good-will to all the people of the earth. "Our Father, who art in heaven;" thus prayed Jesus and so we should pray. Sometime the peoples of the earth may learn the way of peace and good-will among men.

Lot's Choice.

Abram allowed Lot to choose the territory for the grazing of his flocks and herds. He chose

RELIGIOUS BOOKS

W. A. HARPER, *Editor.*

(Any book reviewed in this Department may be had of THE CHRISTIAN SUN at the publisher's price.)

THE NEW RELIGIOUS EDUCATION, by Leon C. Palmer. Morehouse Publishing Co. 130 pp. \$1.50.

Written to interpret the newer trends in religious education to Church School workers of the Episcopal Church, this book is of interest to all. The positions are accepted that the Church is a school of Christian living, that the Bible is source material to aid the learner to understand and evaluate his experience, that experience is the curriculum. These are basic concepts of the new religious education. So far, so good. But we read: "The study of an assigned lesson, the memorizing of a passage of Scripture or catechism, is an experience," and again reference is made to "the experiences through which they (the learners) will be led." But modern religious education by experience means the life experiences that the learners are having, not those they are guided into. We must take learners where they are and inspire them to find Christian outcomes for the problems that confront them in actual living. Perhaps the author goes as far as he can toward mediating the "new" to the "old," but he has some distance yet to go, or they do.

the more fertile and well-watered Jordan valley. He could see a good bargain when it was offered him. He took it. Abram had been generous. Lot was willing that Abram be generous. There are many people who are very anxious for the other fellow to be generous and Christian. They like to profit by the generosity of others. Lot went East and moved his tent as far as Sodom. Abram remained in the hills of Canaan.

The Results.

Lot separated himself from his better kinsman and sought the association of the morally corrupt Sodomites. His greed and selfishness led him away from the good life and he perished in the fires of destruction. Selfish material greed burns out the finer virtues. It was true in antiquity—it is true today. Abram chose the way of kindly good-will. He could sacrifice his personal advancement for a friend. The enduring virtues grew in Abram and his tribe remained to bless the world. Faith and righteousness had a chance in Abram's way of life. For nearly four thousand years he has been honored as the father of the faithful. Jesus, a descendant from the Abram tribe, has blessed the world with a more glowing example of good will and kindly love to all the race of men. Abram's way and Jesus' way are far better than the road that Lot took.

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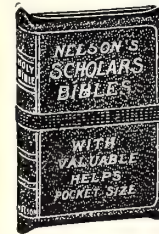
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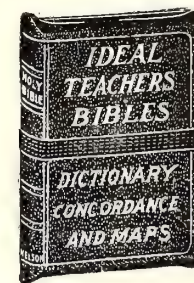
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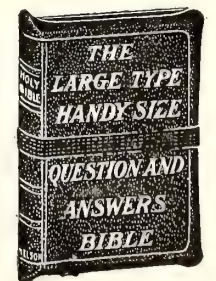
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"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MONDAY.

"EARNEST."

"Which is the earnest of our inheritance (possession) until the redemption of the purchased possession, unto the praise of his glory."—Eph. 1:14.

The word "earnest" here does not mean that seriousness of purpose, zeal of determination, spirit and enthusiasm of speech, which we understand it to mean in common usage today. Our concordance explains that it means "pledge," "contract," or the first security of possession. Therefore, Paul's use, "the earnest of our possession," we would say today; "the contract," or perhaps, "the deed to our possessions."

This clarifies our understanding of the various reference in which this word is used with this meaning, one of them being 2 Cor. 1:22, "earnest of the spirit," and it also aids us in the interpretation of other passages. For instance, Paul said, "godliness is profitable in the life that now is and that which is to come," which is interpreted to mean that the "earnest" of heaven—the pledge of heaven—or that godliness is vouched unto us as a part of our possession now while here on this earth. The Psalmist sang, "I find my heaven on earth begun." The newness in life which is in Christ Jesus is now. It is our right as well as our privilege to claim this happy possession every day.

Prayer—Dear Father of us all, the Giver of every good gift, the Perfecter of every grace, and the Author and Finisher of our faith, grant unto us a complete understanding of thy blessings and enable us to live day by day so that we may claim thy promises. *Amen.*

TUESDAY.

LIKING AND LOVING.

"Love your enemies."—Luke 6:35.

Jesus said to Peter, "Get thee behind me Satan. Thou savourest not the things of God." At another time he said, "Satan hath desired thee that he might sift thee as wheat, but I have prayed for thee that thy faith fail not," and Peter is one of the beloved disciples upon whom he placed the responsibility of the apostolic church.

One may dislike very keenly and yet love with a thoughtful outgoing of one's whole nature. Likes are controlled by emotions and emotions are produced by attitudes, ill-used words, misunderstandings. Love sweeps the emotional powers of men as the whirlwinds sweep down the valley. Yet the valley is still rich with life, fruit, and grand in its beauty. Love is life's background. Love controls the heart. One's good sense gathers up the truth, appraises values of the soul's realities, comprehends the beauty and glory of life with its possibilities, displays them before the heart until its enraptured and completely swept along the way it is meant to go. This is what Jesus teaches us to do when he says, "Love your enemies," and, "If thy enemy compel thee to go with him one mile, go with him two." How wonderful the achievement to love the valley in spite of the disintegrating forces. How much more wonderful to be big enough and see far enough ahead, despite its enemies, or even our enemies.

Prayer—Our Father in Heaven, we confess our weakness and our sins. We are so easily controlled by the forces which effect our feelings. Give us vision to see beyond all this even as thou dost see life, and teach us to be overcomers, for Jesus' sake. *Amen.*

WEDNESDAY.

CHRIST'S INHERITANCE IN THE SAINTS.

"That ye may know what is the hope of his calling and what is the riches of the glory of his inheritance in the Saints."—Eph. 1:18.

Did it ever occur to you that Christ has an inheritance in us? Well, there you are, you are his inheritance. We are his inheritance. Sinners are his inheritance.

When Jesus uttered that memorable prayer, (17th chapter of John), he referred to saved souls as his. Elsewhere he also refers to sinners as his. In the 20th verse, "I pray not for these alone, but for them which shall believe on me through their words . . . that the world may believe." This reflects our Saviour's instructions to the disciples when he commissioned them unto the redemptive work of the Kingdom. In the parable of the Feast, he urges them to "get out on the highways and hedges and compel them to come in." In the parable of the Prodigal Son, the Father still had an inheritance in the sinful boy.

What glory there will be when Christ gathers up all his redeemed and exhibits them before the Father! Shall we be in that crowd?

Prayer—Father of all mercies, we are all thine, may we not forget that. Make us thy redeemed ones. May our lives count in thy word so that others may believe and be with him at last. *Amen.*

THURSDAY.

ONLY ONE REVIVALIST.

"The Lord added such as should be saved."—Acts 2:47.

"There is no other name whereby we must be saved."—Acts 4:12.

There are many messengers, but only one evangelist—The Holy Spirit. He is the one who was with Peter at Pentecost, who was with Paul, who was with the apostles, who has been with all his true ministers; he it is who has added to the roll of the Lamb's Book of Life, such as were saved throughout all these years. Do what we will it is only he who is always at it and will stay at it forevermore. How? In every prompting to invite others, or bring others in; in every impulse to renounce wrong and take the oath of allegiance to the right—God. It is not by human agencies, nor human wit, nor human organizations, nor by human methods; but by His word. "Ye are clean through the word." The Father, the Word, and the Holy Ghost are one. "His name is called the Word of God." (Rev. 19:13.) "Ye are born again by the Word of God." (1 Peter 1:23.)

It is by his Word he will continue until he hath put all enemies under his feet, and all believers together, baptized into one body, Jesus the Saviour, with whom we are joint heirs to the Father's Kingdom.

Prayer—Our Father in heaven, baptize us this day with thy Holy Spirit and adopt us unto thy family. *Amen.*

FRIDAY.

WHY DO CHRISTIANS SUFFER?

"Whom he loveth he chasteneth."—Heb. 12:6.
"As I love, I chasten."—Rev. 3:19.

That is the answer. Suffering is often corrective. Lowell Thomas has pointed out, in his news briefs, how "Old Man Depression" has done good in many ways. An editorial from the *Charleston News and Courier* under date of

March 31st, says that Old Man Depression will teach us to produce necessities instead of those things which may bring us riches. Instead of producing so much tobacco the farmers may turn to cows, swine, sheep, etc., and in time this may result in millions of dollars more than ever was derived from tobacco.

In due course of time the world may realize a great corrective force at work in all the suffering that humanity is undergoing.

If our home burns down while we are at prayer, it is hard for us to understand what it means. But it may mean his kindness. Cannot see it—no? But God sets the course, you know, and we are to follow. He has given us the ability to comprehend what is the length and breadth, the depth and height of his wisdom, and taught us to say, "Not my will, but thine be done." We must rest in the Lord's will in all things.

There is not one of us who does not look back over experiences and laugh now about what he used to cry about. Once a broken hobby-horse brought great distress. It is of no consequence now. So our past troubles—yea, we even laugh at our calamities.

Prayer—O Lord, we thank thee that we are more than conquerors over our troubles through him that redeemed us, Jesus Christ. Teach us to endure, learn the lessons that come in hard times, and come to where we can praise thee forever more. *Amen.*

SATURDAY.

FILLED WITH THE HOLY SPIRIT.

"Be filled with the Spirit."—Eph. 5:18.

What does it mean to be filled with the Holy Spirit? Were you ever filled with laughter, or with anger? To be filled with the Spirit means the same sort of condition—filled and bubbling over with it.

The fruit of being filled with the Spirit is love, joy, peace, long-suffering, gentleness, meekness, etc., and against such there is no law.

In him, who is born again, this filling with fullness of the Spirit comes like the fullness of a tree—first the sap, then the capularies, then the buds, then the blossom, then the fruit in the fullness of life. The tree is filled with the power that reaches out to its proper end. So it is with life. Life's product should be "love, joy, peace, etc., . . ." and only by being rooted and grounded in God and by being filled with his Spirit is it possible to produce this fruit.

Prayer—Gracious Lord, teach us how to tarry in patience, calling upon thee until we shall realize that thou art filling us with all thy fulness, and that we are bearing fruit for thee. *Amen.*

SUNDAY.

REMEMBERING ALL THE WAY.

"Thou shalt remember all the way which the Lord thy God hath led thee."—Deut. 8:2.

The book of Deuteronomy, we are told, was written to bring the people to remembrance of God in a time of calamity. The aim of the writer was to show the nation what great things the Lord had done for them in days gone by, and, by stirring them in this way to gratitude, to stir them to a nobler and higher service for God, whom many of them had forsaken.

Well, here is another benefit of Old Man Depression. God is calling his people to recollection—to think of the past—to realize what has been done, and out of the past to gather lessons of inspiration and hope for the future.

Prayer—Dear Father of us all, and our Father, help us to remember and to gather from thee a heart of love and wisdom, to know what thou art to us, and grow in grace in the knowledge of the Lord and the beauty of holiness. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

FOUR CHRISTIAN REALITIES.

Probably this is not a sermon. At least it is not tied to some text of Scripture. Perhaps we should just call it a testimony, and remember the words, "Ye are my witnesses." As I try humbly to express in some four-fold measure my love for the Lord Jesus, may it be a witness of the faith that is within me.

In life there are many things to be desired. Some of them may be desired above others, some of them may be desired for one reason, and some for another; and yet, however many or few they are, and for whatever purpose they may be wanted there are four things I should hate very much to miss. Having seen life as I have seen it, having developed the desires and motives it has been my lot to develop, and having formed the fabric of Christian faith as I experience and feel it, I should think my own conduct sorely amiss if I should come up lacking in either of the four things I am about to mention.

In the first place, knowing Jesus as I do, and feeling toward him as I feel, I should hate to miss the privilege of confessing him publicly and privately as my Lord and Saviour. It is a very simple thing externally. It is as simple as going into the River Jordan and dipping seven times, and I can easily see how an uninitiated heart would hesitate to do it, but there is a soul-satisfaction in it when done in simple obedience and faith that no words of tongue or pen can portray! I read concerning Jesus that he says, "Heaven and earth shall pass away, but my words shall not pass away." So his word is sure. And he says, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." I look on Jesus, his life, his pity, his mercy, his forgiveness, his love, his prayers, his death, his resurrection, his disciples, his fruits; and I desire mightily that I should fulfill my humble part in a contract binding still when heaven and earth should pass away! To make a public confession of the Lord Jesus is not a whole Christian life, indeed, it may be thought to be but a small part of it; ah! but it is a part—a first part and a most powerful first step in the right direction. I believe in Jesus, and I believe on Jesus as being the world's Saviour, and my Saviour. I should greatly hate to miss standing up and being counted for him.

When I behold the gentleness and glory set forth in that final Upper Room, when I see the agony and pain of that darkened garden, when I see the longsuffering and pity of that unrighteous court, and the ignominy of that awful cross, I feel like my Friend is found going all the way for me, and I desire with all my heart to confess my faith and love in him, and cast my lot and fortune on his side. It looks, at times, like a losing side. Judas chose the other. It looks, at times, like the strength of mighty armies, and powerful ecclesiasticism are on the other side, but seeing the fate of Pilate and the failure of Caiaphas, I would choose to fall prostrated at the feet of Jesus rather than to stand by the crown of the Caesars!

But more, when I follow that humble Galilean down across the centuries and over the continents, when I see that he has done more than all the kings that ever reigned, and more than all the parliaments that ever sat, I begin to feel that there is no taking the scepter of love from his lordly hand, nor wresting from him the right to rule in every heart. But more still, when I see what

changes he has wrought in the lives of my loved ones, friends and neighbors; and when I recognize that they would be grossly unlike unlimited numbers of others who have lain their lives down before they would retract their confession of Him, I, too, desire with all my heart to say "yes" to his masterful call to that within my soul which seeks perfect peace, and poise, and purity.

The second thing is just as simple, namely, that of having my name inscribed upon a church book. That, too, may be said to be a very little thing, and that in so doing I place my name alongside the names of hypocrites and hoodlums. Maybe! But I want it there. I read words fully as strange from the lips of Jesus as he himself has been marvelous and mighty concerning the church. He says, "The gates of hell shall not prevail against it." What a haven! What a refuge, when his words have not yet been found false, and when for now nearly two thousand years the great pages of the world's history have been greater pages of witness to the worth and permanency of the true body of his believers on earth.

I further read that he says, when speaking to a first representative of that church, "I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." If all the human misunderstanding and human bitterness found from time to time in that church has not been able to wreck it long ago and wrest it from the face of the earth, I feel sure that the gates of hell shall not be able to overcome it from the outside, and I feel just as sure that that man who places his name in all humble faith upon its paltry pages here shall not find that the Lord's words were untrue about the certainty of that same earth-bound name being heavenbound in the Lamb's Book of Life above. Nor do I want to deserve to have my brethren in Christ erase my name from that page here lest the words of Jesus be found to be true about its being erased up There!

I cannot, except by sometimes very dim faith, see that Book up There, but I am sure about this one down here, and I would hate to miss both by specific act and consequent conduct knowing that at least my name is on the pages of the church roll here and now. My experience has taught me to have quite some faith in the little old earthly church! I have read many pages of its history from Pentecost to the present, but even more faith-begetting have been the things I have seen with my own eyes about the church. How it transformed a little, humble family of which I am a part! How it made over possibilities and sent from log walls and illiteracy children of humble parents to places of usefulness and happiness and lifted the veil of anxiety and agony from a poor, hardworking mother's face and placed the glow of hope and peace in its stead! Words fail me to tell what I think of the church, but one thing I can say, I want to be sure my name is on its roll, for somehow, I believe it holds in its hands the "keys of the Kingdom of Heaven!"

The third thing I should hate to miss is that of being baptized. I am not so interested in the outward mode as I am of the inward measure of faith that prompts this obedience to a direct command of my Lord and Saviour. Some of my brothers were baptized by immersion, some by sprinkling; and two of them who were baptized by immersion are preaching in denominations

(Continued on page 14.)

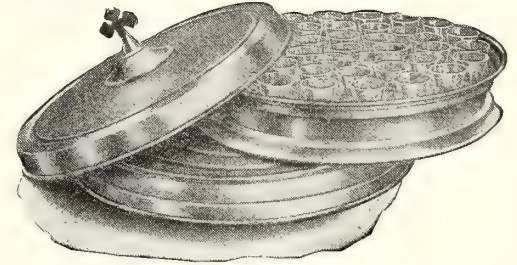
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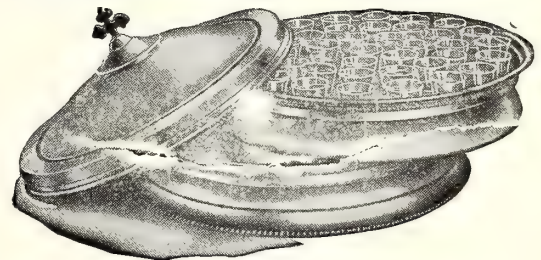


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses \$7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

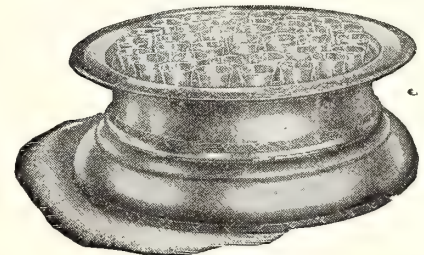
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(For Silver Bread Plates, see under No. 90.)



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Bread Plate No. 3—Narrow Rim.....\$ 9.00
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Filler—Silver Lined..... 6.00

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666

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666 Liquid or Tablets used internally and 666 Salve externally, make a complete and effective treatment for Colds.

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Christian Orphanage

Dear Friends:

"When can I go barefooted," is a question that is asked and answered many times at the Christian Orphanage at this season of the year. Every little fellow we meet on the campus wants to know when he can go barefooted. We have always required the children to bring us some wide-open real white dogwood blossoms before we would agree to let them lay aside their shoes. They search the forest until they find the first to open. Little fellows are always anxious to lay aside their shoes in the spring of the year and go barefooted. We will remember when we were little boys that we would beg our fathers and mothers in the early days of April until they would allow us to lay aside our old shoes and go barefooted. I find that little boys now are just like they were then in that particular.

The warm spring days have given us garden fever, and it has been a nice time to make garden and plant vegetables. We have planted a large crop of Irish potatoes this season—more than usual. Our garden peas are up nicely, cabbage growing, and we are looking forward to the time when we will have plenty of nice vegetables right out of the garden. It takes a lot of vegetables, and they are fine food for children.

Don't forget, we want 150,000 soap coupons by May 1st.

Eggs are cheap. They are fine food for children. How many churches will send us a crate of eggs? They will be quite a help to us. The good women can do this for us.

CHAS. D. JOHNSTON, Supt.

REPORT FOR APRIL 14, 1932.

Brought forward \$ 3,749.60

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:
Mt. Bethel\$ 2.35
Greensboro, First 11.69
Pleasant Ridge83
Lebanon 1.03
Happy Home 2.46

18.36

Eastern North Carolina Conference:

Plymouth\$ 5.76
Morrisville 1.60
Catawba Springs 8.97

16.33

Western North Carolina Conference:

Liberty\$ 1.45
High Point 2.65
Pleasant Hill 6.26
Hanks Chapel 2.72
Pleasant Cross 1.75
Burlington 49.28

64.10

Eastern Virginia Conference:

Franklin\$ 7.94
Johnson's Grove 1.00
Spring Hill 1.00
Barretts79
South Norfolk 7.87
Mt. Zion (3 months) 3.17
Berea (Nansemond) 10.00
Rosemont 9.52
First, Richmond 7.37
Liberty Springs 8.00
First, Norfolk 9.41

66.07

Valley Virginia Conference:

Antioch (Feb. and March)\$ 7.58
Dry Run 1.21

8.79

Alabama Conference:

Roanoke\$ 1.00
Pisgah 2.03

3.03

Special Offerings.

Marvin Gunn, Reidsville, N. C. ...\$ 1.00
A. J. Morgan, support of Morgan children 30.00
Miss Frances Bass, Pleasant Grove Church, Va. 1.00
A friend, support of Thelma Long 40.00
W. Blizzard, support of children... 6.00
V. H. Lane, Burlington, N. C, balance on pledge 50.00
Mr. and Mrs. Floyd H. Dunn, Lynchburg, Va. 2.50

130.50

Endowments.

The Duke Endowment 2,400.89

Total for the week \$ 2,708.07

Grand total \$ 6,457.67

THE SUN'S PULPIT.

(Continued from page 13.)

which practice baptism by sprinkling. I was baptized, as I say, by sprinkling, and am preaching in a church which recognizes the right of the individual to choose his own mode; but one thing I do want not to miss is that of being baptized. All too many people join the church and neglect this sacrament. Some consider it and choose not to be baptized by man at all. I am not speaking of them, for they have a right to their interpretation, but I am speaking of those who take the matter lightly—so lightly that they simply neglect it. I read that Jesus, after he was resurrected, and could say, "All power is given unto me, both in heaven and in earth," that he also

said to his followers, "Go ye into all the world, and preach the gospel to every creature; and whosoever believes and is baptized shall be saved." If Jesus Christ went down into the River Jordan and was baptized, there is good reason why I, as his follower, should obey his command in accepting this sacrament for myself. At least, as for me, I should feel that without it something was lacking if I did not have some humble servant of God perform the right and say for me as countless millions have it said for them: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

And now, having spoken of these three things, how I am humbled when I recognize that primarily they have all been for me. What sweet, unmerited blessings, and all for me, and those to whom God may send me; but it rejoices my heart to come to the fourth thing that I should hate to miss for it is the one and only thing in the way of a memorial Jesus has ever asked for himself, namely, partaking of the Lord's Supper. He has not said I should do it frequently, or unfrequently, but whenever I do it I should do it in remembrance of him! It simply brings heaven right down to earth. It is the one thing Jesus so desired to do with his followers, and which he assured them he would not do again until he did it with them in his Father's Kingdom! To me there is more real worship couched in the moments spent about the Lord's table than in hours of other kinds of worship service. It is the high hour of the followers of Christ. It was so in the first group of disciples, and it still is. When Christ has done so infinitely much for me shall I be so ungrateful as to neglect this memorial to him? It is one of the realities of Christian worship, and one which means so much to me that I wish to help provide it for millions who have as yet never tasted its joy or felt its blessing.

holman Testaments

ALL SELF-PRONOUNCING

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.
AND the third day there was a marriage in Cana of Galilee; and the mother of Je'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles. \$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles.60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.

13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges.90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included. 1.35

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4¼ inches x¾ inch

The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type
ST. MATTHEW 2 *the three wise men*
carrying away into Bab-
ylon are fourteen genera-
tions; and from the carry-
ing away into Bab-ylon
unto Christ are fourteen

ing interpreted is, God
with us.
24 Then Je'seph being
raised from sleep did as
the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges. \$ 1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included. 1.50
5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms

Holman GEM Testament

POCKET SIZE
3¾x4½ inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Je'sus to the multitude, and to his disciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3¾x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

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4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. 1.35
4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included. 1.90

RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. 1.50

INDIA PAPER GEM TESTAMENT

4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms. 3.00
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Specimen of Type.
THE book
of Je'sus

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All styles sent postpaid at above prices

MARRIAGES

THOMPSON—DEBAUGH.

At the parsonage of the Webster Community Christian Church on the 3rd of February, I united in marriage Mr. Stanley Thompson and Miss Mary Debaugh, both of Havre de Grace, Md. The groom is the son of Mr. and Mrs. J. Nelson Thompson, and the bride is the daughter of Mr. and Mrs. Chester Debaugh.

May blessings attend the union of this excellent young couple, who began life together with the best wishes and prayers of a host of friends.

GARDNER D. UNDERHILL.

TATE—TERRELL.

Miss Pearl Jane Terrell became the charming bride of Mr. Joseph Kennon Tate on the afternoon of March 26, 1932. They were accompanied to Danville by Mr. Preston Allred in company with Miss Matilda Tate, and the writer, at which place they took the vows of holy wedlock.

Miss Terrell is the beautiful daughter of Mr. and Mrs. H. E. Terrell, of Caswell County, N. C. Mr. Tate is the son of Mrs. J. C. Tate of Berne County.

This young couple are popular and highly esteemed in their home communities. Mrs. Tate has a position in Burlington, and Mr. Tate is at home on the farm with his mother. They will make their home in Caswell County.

It was the writers' happy privilege to perform the ceremony that made them one.

Their many friends wish them a long and happy married life.

L. L. WYRICK.

OBITUARIES.

WELCH.

Lydia A. Brown Welch died March 15, 1932, aged 65 years, 1 month and 13 days. She was a member of Pleasant Grove Church, having joined in early life, and was faithful till death. A good woman is gone.

She leaves a husband, a host of relatives and friends to mourn her departure.

May the Heavenly Father bless and comfort the bereaved.

Burial services by the writer and pastor, assisted by Rev. D. R. Moffitt.

T. J. GREEN.

COOLEY.

Miss Harriet Cooley, daughter of Mrs. Carrie and the late Ambrose Cooley, died March 28, 1932. The funeral was conducted by her pastor, the writer, assisted by Rev. Murphy. The exceptionally large congregation and the beautiful floral tribute told of the highest esteem in which she was held.

Besides her 84-year-old mother, she is survived by two sisters, Mesdames Reese Gilbert and J. C. Moulton, and five brothers, John, Wilson, Amos, Oliver and Charles.

Webster Community Christian Church loses one of its most efficient members in the passing of "Miss Hal," and although

our heads are bowed in submission, her leadership can never be entirely supplanted.

GARDNER D. UNDERHILL.

CLAPP.

We, the members of the Ladies' Aid Society and Earnest Workers' Sunday School Class of Hines' Chapel, do sincerely and earnestly mourn the loss of

our friend and co-worker, Mrs. Alice Clapp, who was taken from our midst March 31, 1932.

She was a true and loyal member of our society and class; therefore, be it Resolved, First, that we bow in humble submission to our heavenly Father, who doeth all things well.

Second, That we cherish the memory of her exemplary life and its influence for good.

Third that we extend to the bereaved ones our heartfelt sympathy and commend them to the love of God.

Fourth, That a copy of these resolutions be sent to the bereaved family, a copy to the local paper, a copy to "The Christian Sun," and a copy be recorded in the minutes of the Society.

MRS. J. J. BUSIC,

MRS. H. B. SMITH,

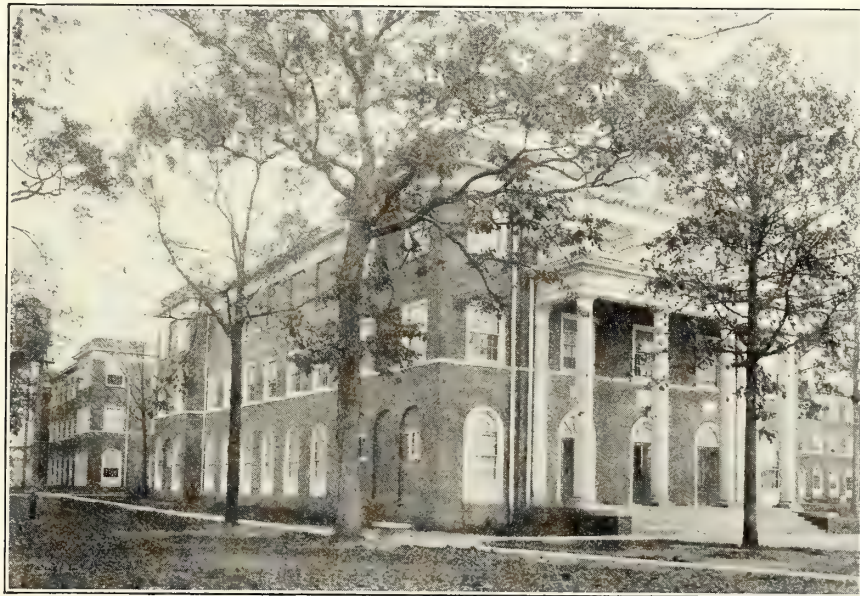
MRS. L. E. HOWERTON.

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ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

SUMMER TERM, JUNE 6th to JULY 15th. The college has arranged for a summer session of six weeks this summer at a very low rate for the expenses. Students living near the college, and coming from their homes, can take the six-weeks' course for as little as \$15.00. The total cost for students that board on the campus is \$45.00 to \$50.00. Courses will be offered for college credit towards a degree and for raising and renewing Teacher's Certificate.

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C. M. CANNON, Registrar

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WOOTEN.

Faith Finds Reward.

They are right strange words to place at the head of a little article announcing that a charming young Christian woman, who prayed to get well, has passed on to her heavenly home. In childhood Iona Lee Truitt was bereft of her father and came to live with my father and mother near Mt. Bethel Christian Church. A few years later she was bereft of her mother, but she found happiness, comfort and Christian training in the home of my parents. She caught the buoyant living faith of my mother, and delighted in the church and Sunday School, in which quite actively she did her share.

Many are the errands her childhood feet ran for my mother and father, and sister. She never replied; she obeyed; and showed in unflinching ways that she appreciated her home. Our family offered to send her to college, just as we had gone, but she preferred to take a business course and enter business. She did, and she succeeded. In but a few years she was happily married, and was just beginning to make home when she became ill. How she fought for life! And how eagerly her young husband, Henry Wooten, fought with her, trying

to help her win that battle, and although she did not win in the earthly struggle, we can surely believe that her faith has found its reward. JOHN G. TRUITT.

YOUNG.

Arminda Ferrell was born in Randolph County, Alabama, July 18, 1868. She was united in marriage to George L. Young, June 7, 1891. To this union were born seven children five of whom remain to mourn their loss.

She professed faith in Christ and joined New Harmony Christian Church about thirty years ago, and lived a consistent Christian life till the end, which came March 19, 1932. Her health was bad the last few years. The end was not unexpected to herself and loved ones. She expressed her willingness to go at any time the summons might come, be-

cause she said she was ready. Five children, a devoted husband, who is a consecrated deacon of the New Harmony Church, twelve grandchildren, two brothers, and two sisters survive her. Her friends were numbered by her acquaintances. Funeral services were held from New Harmony Christian Church, with her pastor, the writer, in charge, assisted by Rev. C. D. Martin of the Baptist

Church. Her body was tenderly laid to rest in the cemetery nearby to await the resurrection of the just.

May the Giver of every good and perfect gift comfort the bereaved.

G. H. VEAZEY.

"I dare do all that may become a man; her pastor, the writer, in charge, assisted by Rev. C. D. Martin of the Baptist

Who dares do more is none."

—Shakespeare.

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THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, APRIL 21, 1932.

NUMBER 16.

.. THE SUN'S OBSERVATORY ..

5-1-32
Rev F C Lester

BY DR. W. C. WICKER.

War Not Declared.—

Japan's little friendly war in the Shanghai area cost the Chinese 8,080 lives and \$400,000,000 in property loss, according to Wu Ta-chun, chief of the Chinese Department of Statistics. His figures showed that 2,000 Chinese had been wounded and 10,400 were missing. Persons directly affected by the warfare were numbered at 814,084, or 45 per cent of the total Chinese population of Shanghai, while the area occupied by the Japanese forces was estimated at 182 square miles. Ten universities and 222 other schools were forced to close, affecting 39,000 students. The value of school property destroyed was placed at more than \$3,000,000. It is estimated that 250,000 persons have been thrown out of employment. But Japan says she was not at war with China at all!

Can't Please Some Folks.—

Sherwood Eddy made a remarkable impression on Chinese youth during his last, and eighth, visit to that country. The Bulletin of the National Christian Council of China has given an enthusiastic report of his work. One paragraph interests exceedingly: "Dr. Eddy's messages are intensely personal and passionately social. He does not hesitate to deal frankly and courageously with issues of real concern, however controversial they may be. This has led on the one hand to criticisms which have dubbed him as 'Red' and to attacks by Communists, who have dubbed him a 'running dog of Capitalism'! While convinced that neither Communism nor current capitalism nor conventional Christianity can save China, or the world, from impending disaster, Dr. Eddy leaves no doubt in the minds of his hearers as to his confidence in Jesus' way as 'the way out'."

"Cheer Up."—

Roger W. Babson, statistician and business prophet of today, says, "Better times are coming." What has happened before will happen again. Periods of depression have always been followed by better times. And yet some people are talking and planning, especially in church work, as if times would never improve. "Ten times during the last ninety years," says Mr. Babson, in his latest book, "the country has been 'ruined.' Yet each time it has risen phoenix-like from its ashes and risen to new heights of power and prosperity. All the 'hard luck' the country is experiencing it has suffered before; and it has a one hundred per cent record for pulling through, not only unimpaired but actually improved." Such people need to read the Philosophy of Times and Seasons as recorded in a section of the Book of Ecclesiastes, from chapter three to chapter four, eighth verse, and this modern volume by Roger Babson, "Cheer Up!"

A Bath With Permanent Qualities.—

Upon being told that his "conversions" were not permanent, Billy Sunday once replied: "Neither is a bath." Out in Turkey, an American hospital found an able Turkish professional man aiding them in a legal transaction which meant much to the success of the hospital and its ministry to people who badly needed it. And a mission bath was the reason for it all. This friend, once in Government service, was taken prisoner in Russia, kept in a filthy prison and finally released to travel, sick, starved and dirty to his home in Turkey, *via China*. One day on his journey he almost fell at the gates of a mission house. He was seen, taken in, fed, and allowed to take a bath in the family tub! He never forgot this—and 15 years later he finds his chance to do a return kind deed by helping an American mission hospital in his own country.

The Gold Supply.—

About 65 per cent of the world's monetary gold supply, or approximately \$7,500,000,000 is held by France and the United States. Economic measures to preserve gold are expected to be adopted should the present annual production of about 20,000,000 fine ounces decrease. Surveys taken by the Department of Commerce show that the Rich Rand mines of South Africa will produce lesser amounts of gold after 1935. These mines, discovered in 1885, are the world's largest producers. United States production has decreased since 1915 when the record production of 4,823,672 ounces was made. The world production in 1930 was 20,460,168 fine ounces as compared with 20,191,478 ounces in 1929. In 1929, 71.4 per cent of the gold mined was produced by the British Empire. The United States was second, producing 10.8 per cent. Next came Russia with 5 per cent; Mexico, 3.8 per cent; Japan, 2.8 per cent, and South America, 2.5 per cent.

Our Church and the Convention.—

Before the next issue of THE SUN shall reach your home, the Southern Christian Convention will be in session at Burlington, N. C. If you are a delegate, make it your business to be present at the Convention. Never has the church in all of its history had more momentous decisions to make. Never has there been a time when these decisions would have a more far-reaching effect than at the present time. Every department of the church calls for your presence, every division calls for your study and support after you shall have come. The various leaders are making every effort to place the facts concerning conditions before you, and they will make every effort to solve the problems that face us. But it is you who will have to decide these issues. It is you who will have to carry the message back

home. It is you who will have to see that the program is launched back home. Come with open minds, minds set upon carrying out the things necessary for the continued advancement of your church and its cause. If you are a delegate lay aside other cares and come.

Sky-Writing Causes Strife in England.—

Quite a volume of indignation is raging in England just now over sky-writing. This practice, which seemed to threaten us for some time, passed away for lack of interest in it, as far as can be ascertained. Sky-writing is done by airplanes able to perform "stunts" and write advertisements in smoke. It is no doubt a striking way of advertising, but the sky ought to be free from the invasion of commercialism. Let the sky be left free for the nightly display of beauty. Let the heavens declare the glory of God instead of glory of greed. The Englishman does not take these invasions of his natural rights quite as placidly as the American, but here is our vote for the Englishman who wants to keep the stars from being blotted out by the exploitation of material things, and the love of money. Invention ought to mean progress in human rights, and in better adjustments of civilization. It ought to mean more beauty and joy in the world. It should not mean subjecting the whole population to the desires of a few, who may happen to be able to commit such an imposition.

What Is Success?—

Writing upon the subject of success, Dr. Myerson, of Tufts College, has this to say: "It has become a pet bit of buncombe that anybody can succeed if he wills it; that if a man desires success sufficiently hard it is sure to come to him. Nevertheless was there such foolishness preached since the days of Adam; in a world filled with striving men, success is not to those who strive, but to those who have good luck and ability. . . . So we have the phenomenon of tremendous ambition, indefatigable effort and little natural ability in the make-up of the lives of many Americans, and we have in this disharmony a reason for a collapse of energy when it becomes realized that the success dreamed of and hoped for cannot be reached." This quotation may well give rise to the question, "Is there any need for me to try?" Certainly it does not indicate cowardice to face the fact that one cannot become a wizard in the field of his choice. Why should young people be driven to a sense of inferiority and restlessness by being driven to attempt the impossible? Might they not fare better if encouraged to face life squarely, with the hope of finding a useful and necessary place for themselves, humble though it may be? To recognize one's limitations is far braver than to damn the world because one's alleged abilities are not adequately appreciated.

NOTES-PERSONALS

Rev. Robert Lee House, pastor, First Christian Church, Newport News, assisted the pastor, Rev. H. E. Crutchfield in an evangelistic meeting at Ingram Church last week.

Burlington people and churches will welcome with real and sufficient hospitalities the Convention next week. If you attending, write Dr. G. O. Lankford, Burlington, N. C., that he may provide entertainment.

Miss Ernestine Hood, Secretary, writing from Roanoke, Ala., April 12th, says: "We had a great day at the Woman's Missionary Rally, Rock Stand, April 10th. All on the program were there, and took their parts, and the program was well carried out. We owe much to the friendly people of Rock Stand community for taking the Rally at the last moment. They provided nicely for all who attended."

How is this from the pen of a great writer and a faithful man of God? "Hard times are hard times for God as well as for us. His work suffers because, when depression comes, so many cut off first of all their gifts to religion." At any rate, God is testing our souls and trying our faith now. The weak and the faltering will halt, and rather than cut off any comforts or luxuries, they will cut off their gifts to the church and to God.

The Summer School of Leadership Training under the auspices of the Board of Christian Education, Southern Christian Convention, will be held at Elon College, June 20th to 26th this year. This is to be under the joint leadership of Miss Jewell Truitt and Miss Priscilla Chase, respectively, of the Boards of Religious Education in Christian and Congregational Churches. The speakers are representatives of the United Church and are quite promising.

Rev. J. H. Dollar, pastor of the First Congregational-Christian Church, LaGrange, Ga., according to a correspondent from Lanett, Ala., "is beginning a much-needed revival here." Lanett, Ala., is not the only place that very much needs a revival. We are hoping that many places that need a revival shall have their needs supplied. The church now has a real opportunity to reach the people and do its great work of leading people to God and establishing Christ in their lives as their Lord and Redeemer.

The Convention program was presented in last week's issue of THE CHRISTIAN SUN, and is reprinted in this issue. This body meets only once in two years, and every delegate to the Convention should make a determined effort to be present at each session, since matters of great moment are to be considered and disposed of. This is likely to be an epoch-making Convention, and the wisdom of all members is needed. Those who are to attend should notify Dr. G. O. Lankford, if they wish entertainment for the night and breakfast.

A superintendent of one of our small but very much alive Sunday Schools writes as follows: "Dear Bro. Atkinson—I asked you for thirty coin cards and only received eighteen. Please send me twelve more. I am sure this plan is going to go over in a big way in our school." The twelve additional cards went forward. The plan will go over good in any school that will try, as many are finding out by actual experience. There

are some superintendents who have not yet called for the coin cards. We sincerely trust they are taking the matter up with their schools and that their orders will come in at an early date.

Rev. J. H. Warren, pastor, gives a good report of the work at Ocean View during March, with an average attendance, morning service, of 82, and at the evening service of 70. The average attendance at the Sunday School was 128, and the total offering at the Sunday School for the four Sundays of the month was \$21.41, an average of over \$5.00 per Sunday. Fourteen children were baptized and eight new members were received into the church. One of the faithful members at Ocean View, in talking to the Mission Secretary, recently said: "Help us keep our present pastor, Brother Warren, at Ocean View, and you will see a real Christian Church of strength and activity there."

Rev. J. L. Neese, pastor, seeks with zeal to beautify and make inviting the house and the grounds of the churches he serves and to let the people know the names thereof. Hines' Chapel has recently been painted within and without, and shrubbery and evergreens, planted about the door and on the church grounds. Brother Neese thinks that about the meanest person coming within the scope of his experience recently is the one who stole out of Hines' Chapel, about \$40.00 worth of paint which was placed in the church to be used for the painting. A new supply had to be secured to replace the stolen goods, and the church had to raise the funds twice. Evidently this thief had little regard for the house of worship or the cause for which the goods of his theft had been purchased.

It should be of special interest to all radio owners and listeners-in to learn that Dr. Chas. L. Goodell, one of the outstanding evangelists of our time, one who preaches a saving gospel with zeal and a passion for souls, and who is chairman of the Commission on Evangelism, will begin a series of fourteen radio sermons on Sunday afternoon, May 1st. These weekly Sunday afternoon radio messages will be broadcast out of New York over WJZ and carried across America over the National Broadcasting system. This radio hour is called "Sabbath Reveries," and comes at 5:00 o'clock, New York Daylight Saving Time, each Sunday afternoon, beginning May 1st, and continuing for fourteen Sundays. According to this radio schedule, Dr. Goodell will be the preacher on Pentecost Sunday. He will deliver a special Pentecost Sermon. It is suggested that ministers and churches give this announcement the widest publicity, urging everyone to listen in. Those church homes that have radios may well invite neighbors in who do not have them, to listen in over their radio, to Dr. Goodell's message.

It is a matter of more than local interest that the First National Bank of Burlington, which closed on December 16th, gives promise of re-opening at an early date. It was announced that the bank could be re-opened by the sale of \$150,000 capital stock. This sale has been completed and the capital stock already taken. It is understood also that the waivers of depositors have practically been sufficiently received to guarantee the re-opening. The bank was closed not because of mismanagement or dishonest dealings on the part of any one, so far as the records reveal, but solely from shrinkage of securities, which securities had been regarded as the most reliable. The First National was exceedingly popular and was constantly growing in favor and in volume of business. It is a real triumph of the integrity of its depositors and friends to be able, in this time, to clear the way for the

re-opening which will be hailed with gratification and delight. The First National was one of the pillars of the business and civic structure of Burlington and the surrounding community.

NOTICE TO CONVENTION DELEGATES.

The Burlington Church will furnish lodging and breakfast free to the delegates in attendance upon the sessions of the Southern Christian Convention which will meet here April 26th to 29th, provided notice of your coming is sent in advance. It will be necessary, therefore, for all who wish entertainment to act promptly in this matter. If you will notify us, it will be a pleasure to provide for your comfort as suggested above. Please write or wire the undersigned at once.

G. O. LANKFORD, *Pastor.*
Burlington, N. C.

NOTICE.

The Woman's Missionary Convention of the Southern Christian Convention will meet in regular biennial session at 10:00 A. M., Tuesday, April 26th, at Burlington Christian Church. All ministers and other delegates to the Southern Convention are cordially invited to meet with the women in their regular sessions morning and afternoon before the convening of the General Convention, which formally begins at 7:30 P. M., the same day.

MRS. J. A. WILLIAMS,
Pres. Women's Convention.

ELON DOLLAR-A-MONTH CLUB.

This club is getting a good start. The friends of Elon who are really interested in her personality and are optimistic for her future are joining the club rapidly. Read the list printed below. Did your name appear last week? Is it in the list now? If not, fill out and sign the blank which appears at the close of this list. The first 100 members will certainly make a showing for the college. Then it will only be our task for each one to get nine others, then we will have 1,000. Together we stand; together we shall go forward, and together we shall succeed. Let's go, Alumni and former students of Elon!"

J. W. Barney, Elon College, N. C.....	\$2.00
Lucy M. Eldredge, Dayton, O.....	3.00
Nellie Fleming, Burlington, N. C.....	1.00
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Ettie K. Harvey, Lynchburg, Va.....	1.00
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THE ELON COLLEGE DOLLAR-A-MONTH CLUB.

Name
(Last name first)

Address

I wish to become a member of the Elon College Dollar-a-Month Club, and I hereby agree to pay a membership fee of one dollar a month from April 1, 1932, to April 1, 1933.

Signed

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

PRESIDENT WILLIAM CAMPBELL, of the Atlanta Theological Seminary Foundation in the Vanderbilt School of Religion, has been receiving gifts for students of the Foundation who lost their clothing, possessions, and books in the fire which destroyed Wesley Hall. President Campbell had the Good Friday service in the First Church of Memphis and was with the church on Easter Sunday morning.

THE MOUNTAIN WORKER'S CONFERENCE, at Knoxville, Tenn., was attended by Rev. and Mrs. George L. Day, Rev. J. M. Trosper and other church leaders, President Hutchins and Miss Dingman, of Berea College, and Mrs. John C. Campbell, of Bearstown, N. C., and leaders of the Conference. Miss Elizabeth R. Hooker, daughter of the founder of Rollins College, has been investigating the conditions of mountain churches and her next book will deal with this situation.

COLLEGESIDE CHURCH of Nashville is a going concern of active and interested people. During the Rural Church School there was an ordination of two students at Collegeside House, a supper was held there, and the group was addressed by Dr. Pendleton of Peabody College for Teachers, and by Dr. Carl C. Taylor, at the church school hour in the morning and at night. Two members of the church who were laboring at a distance were entertained by fellow church members while attending the school. Dr. Jason Noble Pierce has not only introduced music of his own into his services, but his daughter has delighted many by her fine solo singing. The Collegeside Church and Seminary Foundation in Nashville made a good team. The church has been happy in welcoming Dr. and Mrs. W. A. Harper into the membership. Mrs. Harper is active in the work of the Collegeside Church choir.

REV. JOSEPH E. EACH, of Thorsby, Ala., is a great success as a personal conductor. On the afternoon of Easter Sunday he took a small party out from Thorsby to see a neighborhood devastated by a cyclone on the preceding Monday. About three miles from town the out-of-town visitor on this sight-seeing tour was entertained by the sight of a roaring cyclone sweeping across the fields toward the automobile. The low-hanging black cloud advanced steadily. From it hung a giant twisting and writhing column which swept the ground and wrenched to pieces all in its path, which was not solid. It was a fearful sight. Turning quickly, the car raced two miles before the twister as it roared forward. A turn to the right finally took the car out of reach of the path a thousand feet in the rear. A tempest of rain shook the car and ripped the top from another car nearby. Half a dozen people were killed and many injured, and homes and buildings were destroyed in the storm which followed in the path of its predecessor.

EVARTS, KENTUCKY, has been a center of industrial turmoil and human needs for fifteen months. Mines have been problems to stockholders and workers. Most of them have been unprofitable. Many have been closed, men have been intimidated and killed, special officers have overawed the people. Mine tipples have been blown up and railroad tracks torn up. Stores have been raided. Champions of the workers have been imprisoned and tried in the courts. In recent weeks many of the unemployed have

been taken to farms within a radius of fifty, one hundred or two hundred miles by the Relief Association. This country organization has been distributing four or five truck-loads of provisions every Friday. Rev. J. M. Trosper, loved pastor of the Evarts Church, has been active in getting medical attention for the sick and for sufferers from pellagra, and in supplying food and clothing to the needy. While the crusading student investigators have been turned back at county borders, the Quakers have been feeding two hundred to two hundred and thirty people a day in the Hoover Kitchen.

THE VANDERBILT RURAL CHURCH SCHOOL carried on as usual, though with a smaller attendance than usual this year. Pastors were there from Virginia to Texas and from Indiana to Florida, 177 in all. The great Cole lectures dealt with the Rural Church. They were given by a great Congregational layman, Dr. Henzon S. Butterfield, who has been working for rural churches in many lands. Five other leaders of the Congregational-Christian Church, Dr. W. A. Harper, Dr. Carl C. Taylor, Dr. E. T. Krueger, Dr. Jason Noble Pierce and Dr. Wm. J. Campbell had courses in the school. Dr. Pierce helped with the music and his daughter sang at an evening lecture. Dr. C. Rexford Raymond gave one of the noon lectures. Denominational meetings were held each day. Secretary Asa M. Parker, of Massachusetts, had the first one, and Dr. Bloom the last two sessions. Dr. Carl C. Taylor and Mr. Don L. West, who had spent six months in study of rural conditions in Denmark, made fine contributions to the discussion of farm tenancy and the reconstruction of rural life. The group decided that it was of first importance to increase the number of farm owners.

MEETINGS IN ATLANTA.

The meeting of the Southeast Regional Committee of the Commission on Missions was held at the Congregational-Christian Church in Atlanta, on April 13th. Only the delegates from the Southwestern section were present as there will be a meeting for other delegates at the Convention in Burlington. There were, however, about thirty in attendance including all members of the staff. Dr. C. Rexford Raymond, Chairman of the Committee, presided and Miss Marguerite Davison was elected Scribe. The officers of the committee were re-elected, as follows: Dr. C. Rexford Raymond, Chairman; Dr. M. L. Stimson, Vice-Chairman, and Dr. Fred P. Ensminger, Registrar. Dr. W. Knighton Bloom was present and directed the consideration of the missionary program, reporting upon the needs of the Boards and the actions taken at the mid-winter meeting. There was the discussion of the Dollar Plan, missionary literature, various summer conferences and general field work promotion. Interesting reports were given of various phases of the work, including the work of colored churches and conferences. Following the discussion of plans and methods was an earnest discussion of the meaning of Christian Missions and the vital spiritual motives inspiring to Christian Missions and to Christian sacrifice. Dr. W. T. McElveen and the people of his church were generous in their hospitality and served a delightful dinner for the delegates.

In connection with this meeting, Dr. Bloom

called a meeting of his staff and a day and a half was spent in serious and thorough consideration of many problems and plans involved in the work in the Southeast. Special consideration was given to the selection of students and recommendations for summer service and the assignment of them to particular fields. The summer conferences also came in for special consideration and planning for the staff meeting with the Territorial Committee of the Blue Ridge Conference. Dr. Walter Getty, of the Missionary Educational Movement, of New York, was present and final plans were made for the Blue Ridge Conference. Throughout these meetings the fine leadership of Dr. Bloom was felt and appreciated. Also at the Regional Committee meeting resolutions were passed congratulating Dr. Halliday upon the completion of ten years as Secretary of the Congregational Church Extension Boards and expressing appreciation of his unfailing loyalty and support of the work in the Southeast.

SERVICE IN THE STORM.

One service car in Alabama did some unusual service during the recent tornado. When the series of heavy storms struck middle Alabama the week before Easter, they did great damage all about the little town of Thorsby, but spared it. As soon as the extent of the damage was learned, one of the teachers at the Institute, with Gerald Smith as student, took the Congregational Service Car, which seemed to be the only one available at the school, and drove all over the countryside to give aid to the stricken people. They made many trips that night, getting people out from the wreckage of their homes and transporting them to the nearby hospital and to the temporary relief station which was established at Thorsby. Sometimes they had to saw and cut their way through the fallen trees to reach sections where the people were too badly injured to be moved, and to take doctors and nurses to give immediate relief.

When daylight came it was their privilege to go back to those people with ambulance service for the injured and with food and clothing to those who were left destitute. So the Service Car was pressed into continuous service even after the injured were cared for. Twenty-three gallons of milk were distributed all over the countryside on the second morning after the storm. The milk was donated by Birmingham milk concerns, but the Service Car did the distributing.

For a week it traveled over the country roads distributing supplies of necessities and its only complaints were a broken spring and one flat tire. The car shared the spirit of the people of that little town who forgot all about their own cares and responsibilities in their eager service for their stricken neighbors. It seemed a little more than anyone could bear when the third tornado came six days after the first two, and laid waste all that had been left in the path of the previous storm. After the people had seen the consequences of the first twister which came at night, it was a gruesome sight to watch a third make its disastrous way across the countryside. When it had passed, the Service Car was pressed into duty again and went out to render what help it could to the new sufferers.

The Service Car of Rev. J. E. Each, of Thorsby, was rendering the same kind of service all through the weeks of relief work. Those who were in charge of the cars were thankful that they could help in the great emergency, but they trust that they will never again be called upon to follow in the path of a tornado.

Although the French Republic has no State religion, Catholicism is the prevailing faith and France is classified as a Catholic country.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SPRING-TIME.

One does not need to be told that spring is here. A look out of the door or window, or, better still, a stroll through the woods, or a ride along the highway, each and all are faced and glorified with that fact. How rich in color the tulips are! How fresh and fragrant the breath and blossom of the hyacinth! How good, how royal, how divine, the robes of pale purple on the graceful boughs of the "red-bud!" How strong and stalwart the abiding, but now full green of the pine! How pretty and pure the canopy of the spreading dogwood blossoms whose petals are as white as angels' wings, and whose tree-trunks are as strong and stout as the heart and soul of heroes! How full of love and life the unfolding buds and leaves on the good green trees are! A few warm days of spring have done their work perfectly, and nature has robed herself modestly, yet perfectly with becoming richness and the fragrance of fresh life. And the earth is good and green and glorious. The soul of man rejoices and words in such a time fail to express the melody that nature sings into the heart, and melts and magnifies the soul with praise, gratitude and adoration. God in his universe and with infinite variety, and out of an abundant, inexhaustible store-house of paint and plenty, He colors the earth on lawn, bush, tree, in the valley, up the hillside, in field and in forest with all that can delight the vision and cheer the heart of man. It is, indeed, good, great, glorious to be living in such a world and in such a time. The earth joins the heavens now in declaring the glory of God, and the firmament of

field and forest shows His handiwork. God is in His world, and through it He is speaking to us, and over and above and in it all He is calling to us to rejoice and be glad, to magnify and to glorify His great name and to love and tend and care for this world He has made. J. O. A.

THE GREATEST QUESTION OF THE HOUR.

The *Southern Churchman* (Episcopal) asks this pertinent question: "What has become of the power of Christianity?" This is what the *Churchman* considers the greatest question of the present. The assertion is made, as history shows, that Christianity started out with a power infinitely greater than any or all human power. That power is evidently sadly lacking at the present. Our contemporary wishes to know why this same power is not with us now, and then answers its own question in these words: "Because Christianity has, in a great measure, sunk from the spiritual to the intellectual level. Reason has usurped the throne and faith has either abdicated or been deposed from the supreme place in the human side of religion."

There should be no conflict between reason and revelation. Revelation itself is one of the most reasonable things in all history; and genuine reason, if sustained by logic and insight, is ever and always a real revelation. Reason should be and is the hand-maid of revelation, and revelation is the bright and glorious light in which reason comes to its highest and achieves its best.

One of the most reasonable, certainly the very sanest, soundest, and securest of all lives, of all careers lived out on earth, was that of our Lord, the earthly career of Jesus of Nazareth. In the greatness and glory of his life, he revealed the depths and the highest of reasoning as no other person has in all history. At the same time there was revealed in him that which was supernatural, that which was eminently divine, that which was beyond the grasp of the purely finite mind. It was reason reaching up into and penetrating the realms of revelation, and finding in that realm the glorious climax and the high achievements of its sublimest efforts. His miracles are the most rational, the most comprehensive manifestations of the supernatural breaking through the natural anywhere to be found in history. The first recorded miracle is that of instantaneous change of water into wine. God, through the ages, had been doing just that through the orderly process of the vine, the grape on the vine, and the power in that process. He fed five thousand with a few loaves and fishes. God has ever been taking the little and multiplying it into the much, and feeding multitudes with the product. Those who deny the miracles of our Lord, or question his divinity, forget their reason and deny the power of the laws they call natural. Man never made a natural law. God in heaven made them all. What we call natural law is only our finite reading of the way in which the Creator and the Ruler commonly works, and is accustomed to manifest his mind and measures. Man never enacted a statute creating the Law of Gravitation. The Law of Gravitation is man's reading of the way in which forces and factors in nature are accustomed to act in the wisdom of God. If the God who unfolds himself in the way that we call natural, sees fit, for reasons best known to himself and only fully understood by himself, to make what we call supernatural manifestations of himself, and his power, ours is the privilege of accepting that not as the demonstration of a different nature or a different power, but the same Nature and the same Power as that which writes out our daily alphabet and demonstrates that power constantly before our eyes. God saw fit to reveal himself in marked and marvelous manner through the Man Christ Jesus, his only

begotten Son, our elder Brother. In him was the fullness of the Godhead bodily. The manner of his life, while here on earth, and the achievements and consequences of that life since he arose from the dead, have demonstrated these things to any reasoning mind. Those who would take away divinity, subtract from the Deity or belittle the supernaturalness of such a life, know little of that life, and need to experience the warmth, the touch and the personal presence of that blessed life. What has become of the power of Christianity? We agree with our contemporary in saying that there is a loss, a sad lack, of faith. We are not discerning the things of the spirit with the eye of the spiritual. We are trying to bring the whole structure of the supernatural down upon the level of what we term the natural, as if the natural itself was not the very power of God and the revelation of God. Too many of us Christians have controverted that Scripture which says, "We shall walk by faith and not by sight." We are saying, "We walk by sight and not by faith." Man cannot walk by sight alone. He does not get anywhere. If he would achieve, if he would glorify business, if he would glorify the church, if he would glorify life and God, he must walk by faith. The spiritual life is that life that leads us in faith to trust God, to keep up our courage, to go forward to the achievement of the spiritual and, above all, to put the spiritual above the material, and the supernatural above the natural; and to make Jesus Christ not a mere man, as he never was that, but the Son of Man, the Son of God, the one name above every name, and the one to whom every knee must bow, the one natural Son of God, revealing the power and glory of the Father. J. O. A.

THE GOOD EARTH.

The above is the title of the "best seller" the past year among the books of fiction. The author is Mrs. Pearl S. Buck, the daughter of a missionary in China. Mrs. Buck was educated at Randolph-Macon College, but has spent the most of her life in China where the scene of her book is laid and the characters are all Chinese. The book reviewers are assigning as the reason for the popularity of the book that it reveals a real genius in literature. The reviewer in the *Cleveland Plain Dealer* says, "The Good Earth made literary history." The *New York Times* reviewer says, "The book has style, power, coherence and a persuasive sense of dramatic reality. In its deeper implications it is less a comment upon life in China than upon the meaning and tragedy of life as it is lived in any age in any quarter of the globe."

The editor of THE CHRISTIAN SUN brings from a reading of the book three impressions:

1st. We Americans have so far developed a cosmopolitan mind that Chinese of the uncultured, plodding, laboring type might interest us. The main figure of the book, "the hero," is a plodding laborer of the land, and while he can neither read nor write, and seems morally and intellectually stupid, he has a native instinct that leads him to the land and the love of the land. He breathes the odor of the soil, and realizes that he came from the earth and back to earth he must return. He accepts his fate with a certain sort of heroic and stoic determination, and gets comfort and contentment out of what the soil and nature have to offer. He toils with the land and works under handicaps and disadvantages, but rises to some power and influence in his community, and through the love of the land and what the land teaches him, he rises from the humble station of a hireling to the exalted position of landlord and riches.

2nd. The second impression coming from reading the book is that among the Chinese the part

of womanhood is, indeed, hard, and that among the laboring classes in China woman is yet but a little more than a beast of burden, and treated as such even by a respectable husband. She accepts her fate as being fixed and submits and works out her destiny and lives out her life with a certain sort of dumb, stoic philosophy which enables her to submit to the fates that are fixed against her, and to drag through her life suffering but not complaining. "The Good Earth" gives one a view of Chinese life in China, since Mrs. Buck has lived there, does live there, and on her pages reveals to the world the life of toiling Chinese as it is lived today.

3rd. The third impression one must carry from reading the book is that one has glimpsed moral turpitude, a sordid existence between man and woman, which is deplorable wherever it exists, and in whatever nationality it may obtain. Such an existence may be led by many in America, but not openly or legally. While the book in no sense is a religious story, or is intended by its writer to be a teacher of morals or religion, its writer reveals with a steady and sure hand the base moral code that obtains openly, legally, respectably, among peoples who have not learned the lessons of morality as taught, say in the Sermon on the Mount, nor erected for themselves standards of righteousness that have at least come into view and vision among peoples more highly civilized, not to say Christianized. Harry Hanson says "it remains the best novel of the season." It may be. It is, at any rate, finding its way into hundreds of thousands of homes since it went through a series of seventeen printings in 1931, and had its eighteenth printing in March, 1932. Since Mrs. Buck has taught in the University of Nanking and lives in Nanking, and knows her Chinese, among whom she has spent her life with the exception of a brief period at college in the United States, we may be certain that she has drawn a picture of Chinese life as it is, and it will help any of us to get a mental grasp of the lives of individuals in China who live and toil and love and get some comfort and joy out of their living, and then die and pass out as men and women of all nations and of all the centuries do and must do.

The book is published by the John Day Company, of New York, and sells for \$2.50. If the book presents, as it does present, a rather sordid intellectual and morally obtuse existence, it, at any rate, as one takes it, gives a real picture of life as it is being lived by millions in one part of The Good Earth. J. O. A.

DEFEAT AND SUCCESS.

Defeat or failure may result in success or prosperity. At the cross it looked as if Jesus had been defeated in his purpose and failed in his efforts to save a sinful and lost world. The people who had followed him and believed in him were ready to give up the cause to which they had committed themselves. But the resurrection proved that his defeat was the real beginning of his success. From that day to this his cause has been gaining in numbers and strength. Pentecost and the presence and power of the Holy Spirit ushered in a new day of faith and hope. If Jesus had not been crucified and had not risen from the grave, his work would have waned, if it had not died. What his enemies considered defeat was the beginning of that success that is destined to save the world and to conquer all evil among men.

The close of the Civil War was the failure of secession and the defeat of the armies of the Southern States. There was in the South a state of mind that meant defeat. They had organized a government, and that was overthrown. They had issued money and it had no value. They

had laid plans and they were useless. All seemed to be lost by defeat. But years proved that it was the beginning of success in the South. Slavery was gone. Human freedom took its place. Poor people, who had little chance before the war, came into possession of opportunities before unknown, and success followed in the wake of failure. The poor became rich; the illiterate became cultured, prosperity progressed. Both races moved on together in harmony and progress made a New South, and now people see that defeat resulted in success.

Success is more dangerous than defeat. No matter how rich men become, only a generation may find their descendants poor; while a generation of seeming failure may succeed. The church must not lose faith in the hard places through which her institutions pass. It may be the beginning of greater faith, greater effort, and greater success. W. W. S.

PROGRAM.

The first session of the Southeast Convention of the Congregational and Christian Churches, including the Southern Christian Convention (Thirtieth Session) and the Congregational Churches of the Southeast, to be held at First Christian Church, Burlington, N. C., Dr. G. O. Lankford, Pastor.

FIRST DAY—TUESDAY, APRIL 26th.

Evening Session.

- 7:30—Music in charge of church choir.
- 7:40—Devotions, Rev. W. T. Scott.
Announcement of special committees.
Introductions.
- 8:10—Address, "A Free Church," Dr. C. Rexford Raymond, Chattanooga, Tenn.
- 8:30—Address, "A United Church for this Present Age," Dr. L. E. Smith, Elon College, N. C.

SECOND DAY—WEDNESDAY, APRIL 27th.

Morning Session.

- 9:00—Song Service, Rev. J. F. Morgan.
Worship Service, Dr. Wm. T. McElveen, Atlanta, Ga.
- 9:20—Enrollment of delegates.
- 9:30—Treasurer's Report, Dr. W. C. Wicker.
- 9:40—Report of Executive Committee, Dr. L. E. Smith.
- 9:45—Report of Committee on Finance, Dr. L. E. Smith.
- 9:50—Report of Board of Superannuation, Dr. J. O. Atkinson.
The Annuity Fund for the United Church, Dr. Lewis T. Reed, New York City.
- 10:40—Orphanage Report, Mr. C. D. Johnston.
Address, "Our Orphanage," Mr. J. M. Darden.
Discussion.
- 11:40—Sermon, "The Sacred Fire," Dr. Elisha A. King, Miami Beach, Fla.
- 12:10—Communion Service, Dr. N. G. Newman, Holland, Va., Rev. A. O. Stevens, Stearns, Ky.

Afternoon Session.

- 2:00—Song Service, Rev. J. F. Morgan.
Worship Service, Rev. O. D. Poythress.
- 2:10—Convention Historians:
Christian Church, W. E. McClenny.
Congregational Church, Dr. J. Edw. Kirby.
- 2:45—Missions—Report of Mission Board.
Christian Church, Col. J. E. West, Chairman.
Discussion.
Address, Dr. J. O. Atkinson.
Congregational Church, Dr. W. Knighton Bloom.
- 4:30—Report of Committee on Evangelism, Rev. H. C. Caviness, Chairman.
- 6:00—Fellowship Banquet, Rev. S. C. Harrell, Dr. Jason Nobel Pierce.

Evening Session.

- 8:00—Song Service, Rev. J. F. Morgan.
Worship Service, Rev. Alfred W. Hurst.
- 8:15—Report of Woman's Board, Mrs. J. A. Williams.
- 8:45—Address, "Pioneering in Christian Union," Dr. W. P. Minton, Dayton, O.

THIRD DAY—THURSDAY, APRIL 28th.

Morning Session.

- 9:00—Song Service, Rev. J. F. Morgan.
Worship Service, Rev. J. H. Dollar.
- 9:20—Report of Committee on Nominations and Elections, J. E. West, Chairman.
- 9:45—Discussion and vote on report of Finance Committee.
- 10:45—Report of the Central Committee, Dr. W. Knighton Bloom.
Discussion.
Address, Dr. F. G. Coffin, Associate Moderator of the General Council of the Congregational and Christian Churches.

Afternoon Session.

- 2:00—Song Service, Rev. J. F. Morgan.
Worship Service, Miss Ruth Sargeant, Southern Pines, N. C.
- 2:15—Reading of the minutes.
- 2:30—Report of Board of Education, Dr. L. E. Smith, Chairman.
Brief reports from representatives of our educational institutions.
- 4:00—Miscellaneous Business.
- 4:15—Report of Committee on Social Service, Rev. H. S. Hardesty, Suffolk, Va.
- 4:40—Reading of the minutes.

Evening Session.

- 7:30—Song Service, Rev. J. F. Morgan.
Worship Service, Pres. Henry C. Newell, Demorest, Ga.
- 8:00—Address, "Church Leadership in Education," Dr. W. R. Kedzie Chicago, Ill.
Address, "A College Curriculum Plus," Dr. L. E. Smith, Elon College, N. C.

FOURTH DAY—FRIDAY, APRIL 29th.

Morning Session.

- 9:00—Song Service, Rev. J. F. Morgan.
Worship Service, Dr. John Britton Clark, Tryon, N. C.
- 9:20—Report of Committee on Temperance, Dr. G. O. Lankford, Chairman.
- 9:40—Report of Committee on Publications, Prof. L. L. Vaughan, Chairman.
(a) Report of Editor, Dr. J. O. Atkinson.
(b) Report of Managing Editor, Dr. P. J. Kernodle.
(c) Report of Circulation Manager, Mr. C. D. Johnston.
- 11:00—Report of Special Committee.
- 11:15—Miscellaneous Business.
- 11:30—Symposium on the work of the United Church for the ensuing biennium led by the presiding officer.

Afternoon Session.

- 2:00—Young People's Program.
Song Service.
Devotions, Herman Truitt.
Report of Board of Education, Rev. F. C. Lester, Chairman.
Discussion.
- 6:30—Young People's Banquet.
- 8:00—Program—Special music, special features, and special addresses.
Address by Dr. Jason Noble Pierce, Nashville, Tenn.
Closing Service,

CONTRIBUTIONS

SUFFOLK LETTER.

The Virginia Anti-Saloon League Convention was held in the Broad Street Methodist Church in Richmond, on Thursday and Friday, April 14 and 15, 1932. Two sessions were held on Thursday and three on Friday.

There was a State representative in attendance and a thoughtful and prayerful interest in all the addresses, which were many and good.

Of course, business embraced the appointment of committees on nominations and resolutions, and the election of officers for the coming year. The sessions were opened with devotions conducted by Baptists, Methodists, Christians, Episcopalians and songs by the congregation and the church quartette.

The first-day addresses were delivered by Superintendent E. J. Richardson, and this was a keynote message. Mr. Howard M. Hoge brought greetings from the W. C. T. U. Captain. N. Q. Merrick, Commissioner, spoke on Federal Enforcement in Virginia and nearby States. Mr. Lyle W. Ashby of the National Educational Association of Washington, D. C., spoke on "Youth and the Modern World." "Prohibition and Youth," by Judge James Hoge Ricks, of Richmond. "Some Fundamental Legal Phases of National Prohibition," by Mr. E. Hilton Jackson, of Washington, D. C. "National Prohibition is a Wise and Enforceable Public Policy," by Judge James J. Britt, of Washington, D. C.

The second day was full of information, inspiration and confirmation. "Has Prohibition Made Good?" Judge Martin Williams. "The Moral Aspects of Prohibition," by Dr. William S. Campbell, Editor, *Presbyterian of the South*. "Congress and Prohibition," Edward B. Dunford, National Attorney for the Anti-Saloon League of America, Washington, D. C. "The Status of Virginia Prohibition Legislation and Its Obligations," a statement from the office of the Attorney General. "National Board of Strategy and Party Platforms," by Bishop James Cannon, Jr. His was a masterpiece, and will be published in *The Congressional Record*. "Alcohol from the Standpoint of a Physician," by Dr. J. E. Rawls, Chief Surgeon and Superintendent of Lakeview Hospital, Suffolk, Va. "The Relation and Duty of the Church to Prohibition," Dr. J. M. Rowland, Editor *Richmond Christian Advocate*. "Women and Prohibition," Mrs. Henry W. Peabody, President, Woman's National Committee for Law Enforcement. "Is the South Wet or Dry?" Dr. Arthur J. Barton, Pastor Temple Baptist Church, Wilmington, N. C. His address was great and he praised the address made by Dr. J. E. Rawls, of Suffolk.

Col. Neal Dow, son of the famous Neal Dow, a business man of Portland, Maine, and a member of the State legislature, and his monument being the Maine Liquor Law of 1851, was introduced to the audience, and many of those present shook hands with him at the close of the meeting. The present Neal Dow is also of Maine, where prohibition has had many friends since 1851. The first prohibition law was enacted in Maine in 1846, and it grew and grew until it became a national law in 1920. By the time it reaches its centennial in 1946, the question will be so thoroughly understood that the fight will be ended and the public mind will be loyal to prohibition.

When hundreds of all kinds of business, education, professions, and social life, including men and women, leave their homes and engagements, at their own expense, and spend two days in the

Capital of the State, in the interest of prohibition, it means more than profession and talk on the subject. It means that the interest of churches, homes, schools, social life and business, has a moral conviction on this subject that will maintain the prohibition law and the moral interests of American society at any cost and any sacrifice that total abstinence from alcohol may require.

W. W. STALEY.

FACING THE FUTURE IN THE SOUTHEAST CONVENTION.

Next week Christians and Congregationalists of the Southeast will face more problems in church work than they have faced in fifty years. They will meet in convention in Burlington to counsel with each other in the hope that their combined wisdom will discover a solution for our problems. Only Christians who are Christ-like and Congregationalists who are Christians will be worthy to grapple with these problems, for it will take courage, sympathy, sacrifice, and determination like that of Jesus to meet our present needs.

To these Christians and Congregationalists who have had a share in the development of their organizations, it is no easy matter to see their cherished Conferences, Conventions and Associations changed into something new and united. But death is always the cost of growth. There was never an Easter until after a tragic Calvary.

Larger territory and more interests are to be served by the combined church than by either former group. This means radical changes in plans and programs. Every phase of the work should be considered frankly. Nothing should be kept simply as a relic of the past. Neither should anything be lost that will promote the new life which is emerging.

The writer claims no superior wisdom and recognizes his deficiencies. But in order that Convention delegates may be thinking ahead, he makes bold to suggest certain changes.

1. Combine the work now done by the Board of Christian Education, the Mission Board, and the Extension Boards of the Denomination as represented in the office of Dr. Bloom, now located in Washington, D. C., and establish a church office at Elon College. By this combination of three offices considerable money can be saved, a field worker placed in Virginia, and a good editor released from other duties to make THE CHRISTIAN SUN a going concern. All the interests of the church can be promoted by this central office and more efficient work will be the result.

2. Adjust our financial program to correspond with the denominational system. This will mean a change to the budget basis and money for Missions, Christian Education, and other enterprises sent to denominational headquarters. It will mean that each church will know the amount it is expected to raise so it can work its own plans of money-raising, it will eliminate so many special offerings, it will give the South the benefit of denominational promotional literature, and will promote all the enterprises of the church on equal basis as each will receive its proportional part of the funds raised. We have an orphanage and two colleges that must be preserved, but the budget can be adjusted to meet this situation. Even if these institutions are not included in the budget, the others could be, and to great advantage as it appears to me.

We, of the Christian Church, have started on the way of union with Congregationalists. It is

too late for us to turn back, even if we wanted to do so. There is only one honorable way for us to go, and that is forward at any cost. Selfishness of any kind will have no place in our coming convention. Personalities and pet plans should not keep us from facing the future with eagerness to accomplish the most. If the plans suggested in this article are not the best they should most certainly be discarded for those that are. It would be pathetic indeed if the glorious history of the Southern Christian Convention should bind itself about the body of the Southeast Convention of Congregational and Christian Churches, and thus retard the progress of this new organization. The future of our united church is bright with prospect and this writer believes that the delegates to the coming Convention will face all of the difficult problems courageously, and in the spirit of Christian brotherliness, with the one aim of carrying forward the work of Christ in Congregational and Christian Churches throughout the Southeast. F. C. LESTER.

Waverly, Va.

NEW CHURCH BEGINS OPERATIONS.

The newly organized United Congregational-Christian Church, of Winston-Salem, began its full-time church program on Sunday, April 10th. Services were held in the Y. W. C. A., and Rev. William T. Scott, of Salisbury, N. C., formerly of Greensboro, will move his residence to Winston-Salem to become the pastor. The movement which led to the organization of this church was begun two years ago under the direction of Dr. J. O. Atkinson, of Elon College, mission secretary of the Southern Christian Convention, after careful survey of Winston-Salem and numerous requests of Christian church members for a church home in this city. Since last September the congregation has been holding Sunday night services, and on March 20th, formal preliminary organization was effected.

The new project has the support of the home mission and church extension boards of the Congregational Christian denomination, the Piedmont Congregational Christian Ministers' Association and the North Carolina and Virginia Christian Conference, of which Dr. C. H. Rowland, of Greensboro, is president. W. B. Truitt, prominent Christian church layman of Greensboro, was made chairman of the home mission board, under whose leadership additional financial support will be obtained.

The Congregational and Christian churches of the United States completed their organic union at the general council meeting in Seattle last June, the union representing the largest complete merger of two separate protestant denominations in the world. The move for this "united church" in Winston-Salem in the direct result of the merger. —Greensboro Daily News.

AS TRUE NOW AS IT WAS THEN.

Thomas Paine has often been assailed as an atheist. We wonder if the accusation may not be unjust, when we read the following:

"I love the man who can smile in trouble, who can gather strength from distress, and grow brave by reflection. 'Tis the business of little minds to shrink; but he whose heart is firm, and whose conscience approves his conduct, will pursue his principles and deserves reward. Wherefore, instead of gazing at each other with suspicions or doubtful curiosity, let each of us hold out to our neighbor the hearty hand of friendship, and unite in drawing a line, which, like an act of oblivion, shall bury in forgetfulness every former disappointment and dissension. Throw not the burden of the Day upon Providence, but 'show your faith by your works,' that God may bless you!"

ELON COLLEGE COMMENCEMENT.

Plans for Elon College Commencement are taking definite shape. It is the hope of everyone interested that Elon College Day, May 24th, may be the greatest day in the history of the college and one of the greatest days in the history of the church. Will every member of the church begin now to plan to be present for that day?

It is our hope that together we may remove all question as regards the financial support of the college. No one person in the church can, or should, do this. No particular group of persons should undertake such a task, but every member should face this as a privilege and realize that together it is impossible for us to fail. We are depending on you to be present. It will take time and a bit of expense, but Elon College is worth every minute and every dollar that you can possibly put in it. We are depending on you to be present and to do your part. Nothing more. The following letters have been mailed to the churches in North Carolina and Virginia:

"Dear Brother:

"We are hoping to make Elon College Day, May 24th, the greatest day in the history of our church. We want every member and friend of the church who possibly can to be present for that day.

"We are proposing to serve to those who come a free barbecue dinner. This means that we will have to have a large number of pigs, calves, etc.

"You understand, of course, that we do not have the money with which to buy. We are asking every pastor to get his church to either send us a pig or a calf, or send the price that we may buy. This will be easier for you than to try to bring your dinner and will be cheaper in the end.

"Will you please take this matter up with your church at once, and let us know if we may depend upon a pig from your church?

"Will the ones to whom these letters have gone please take them seriously and reply at once?"

"L. E. SMITH."

"April 7, 1932.

"My dear Brethren:

"I am addressing you regarding Elon College. Our college is, in my judgment, the greatest asset of the church. It is largely the mother of our institutions and is certainly the source from which our leadership for the future must come. Can you think of the Southern Christian Convention without Elon College? I can't!

"The college is in great financial need. I know that we are in a period of depression the like of which this country has seldom known, but with conditions as they are, if every individual who belongs to the Christian Church in North Carolina and Virginia would do their best, would do their duty, we would be secure. Of course, the college cannot be supported out of spare money. This day calls for real sacrifice. Are you willing to make it?

"We have come a long way in the field of education, and Elon College stands abreast with the best educational institutions in the South. Our equipment is second to none. It would be worse than tragic for us to sit down, fold our hands, and allow the greatest asset that we have to slip away. We can come to the rescue if we will.

"The purpose of this letter is to invite you, all of the members of your church, to come visit the college on May 24th, Elon College Day. We are planning an attractive program for this occasion. A free barbecue dinner will be served on the campus. Of necessity, we will want to know approximately how many to prepare for. We are asking every church to send a minimum

of ten representative members. Will you take the matter up and write me at once if, ten will be here from your church?

"This meeting is primarily called in the interest of the college for 1932-1933. We will make an effort to underwrite the budget for next year. The time has come when we must face our responsibilities and together bear them. Please let me hear from you.

"Yours truly,

"L. E. SMITH, Pres."

"April 9, 1932.

"My dear Brethren:

"In planning for Elon College Day, May 24th, we are hoping to have a large attendance. I am sorry that it will be impossible for us to take care of everybody at the college. Of course, you will understand this. Perhaps some of you will want to go to Greensboro for the night. I have arranged with the O'Henry Hotel to give all who attend Elon College Day, and who may wish to spend the night in Greensboro, special rates.

"The O'Henry Hotel, through its President, Mr. J. M. Darden, authorizes me to insert the following quotation in my letter to you, and to the friends of the college.

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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. to Mercy and truth together; righteousness kissed each other. 11 Truth shall spring

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Has over 50,000 center column references. Measures only 6¼ x 4½ inches. (A splendid gift for a young lady.)

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Jesus, how futile our following if it be not all the way! Halting is losing. We may test the footing and circumnavigate the steep, but Golgotha may not be lost to view, nor its enactment unrealized. Thou, blessed Lord, didst not seek to escape from the rugged climb. It was the Father's will to bring thee to the pinnacle of divine power, and we thank thee that in thy victory is our sufficiency for gaining the summit of eternal light. To thy name be praise forever. Amen.

THE MISSIONARY RALLIES.

The women of our day are taking seriously the supreme task of the church. If the men were interested as the women are in giving the bread of life to hungry souls, in making known to a sin-sick world that Name which is above every other name, this would be a different world and ours a different church. The missionary work is the biggest single work on earth; its task, the greatest task ever undertaken by man, or ever carried on by the efforts and energies and consecration of man. "The March of the Eleven" down through the centuries has now resounded through the earth and millions are enlisted in that army on the march. The missionary enterprise has sent more men and women into more parts of the earth to do more work than any other single enterprise known of man. The women comprehend this and are working away at the task, the biggest task ever conceived for the undertaking of humanity. The women of our Christian Church are meeting in their Rallies, or "One-Day Schools of Missions." They do so gladly, cheerfully, hopefully. It may seem small and insignificant to the world, but it is large and very significant.

The North Carolina Conference has seven district rallies—three of these were held last week—one at Burlington, one at Danville, one at New Lebanon in Rockingham County. In all of them there was the spirit of hope, determination, and above all, the power of faith. They have for their theme this year, "Facing the Facts With Faith." This seems providential, for what the world needs most of all now is faith. Business lags, industry suffers, from lack of faith. Stagnation in business simply means loss of faith. The women are trying to carry the message of faith to the heart of the church, to the minds of members, to a world that is suffering from the lack of faith. The women in their Missionary Rallies are talking about faith, they are praying for more faith and they are going forward in faith. Nearly all of the societies in the several districts are represented in their Rallies. Mrs. J. W. Patton presided at Burlington. The program was carried out with interest, and the outstanding feature of the day, "The Open Forum," conducted by Mrs. W. R. Sellars, faced the women with their problems and difficulties, and helped to solve many of them and gave suggestions that many societies will use.

It was deeply regretted that Mrs. L. E. Carlton was unable to attend and preside over the meeting at Danville. She had worked for a good day and her work is in evidence by the delegations from the various churches and the ministers present, but she was confined to her room during the week of the meeting, and her physician advised against her attempting the trip. Mrs. C. V. Dunn presided at the morning service and Mrs. D. J. Sipe at the afternoon service. Rev.

M. T. Sorrell, pastor of Danville, told of the interest of his people in Missions, and encouraged the women by his enthusiastic interest. Mrs. C. H. Rowland, president of the Conference, was present and gave the address, "How Our Women are Facing the Situation," which was suggestive and helpful. The round-table discussion, conducted by Mrs. Sipe, was very helpful and developed much enthusiastic interest. The women of the church spread a great and good luncheon, and the day was delightful.

The Guilford District Rally was held with New Lebanon. Rev. J. L. Neese, the pastor, was present to welcome the delegation, to lead the meeting in song and to inspire all with his generous enthusiasm. Mrs. D. E. Mitchell, of Reidsville, presided, and because of her deep interest in missionary work, had wrought faithfully to bring together a good delegation, and the entire program was carried out with interest and helpfulness. Dr. C. H. Rowland conducted the round-table very helpfully, and the women of the various societies took part in the discussion which was lively throughout.

All the Rallies thus far have been well attended and are creating interest and show a growing concern on the part of the women for their missionary work.

J. O. ATKINSON,
Mission Sec'y.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 16, 1932.

Sunday Schools.

Previously acknowledged	\$ 2,153.19
Elon College, N. C.	6.25
Randleman, N. C.	1.30
New Hope, Harrisonburg, Va.	1.36
Linville, Va.	19.26
Oakland, Suffolk, Va.	4.00
Mt. Pleasant, Overhills, N. C.	1.36
Mt. Olivet (G), Dyke, Va.	2.06
Henderson, N. C.	7.31
Mt. Auburn, Manson, N. C.	2.83
Pleasant Grove, News Ferry, Va.	12.39
Holland, Va.	7.00
Palm St., Greensboro, N. C.	4.28
Windsor, Va.	7.91
Wake Chapel, Fuquay Springs, N. C.	5.00
Mt. Carmel, Carrsville, Va.	1.36
United Congregational-Christian (Rose Hill), Columbus, Ga.	1.00
Elm Avenue, Portsmouth, Va.	6.26
South Norfolk, Va.	7.86
Timber Ridge, High View, W. Va.	5.29
Glendon, Goldston, N. C.	3.55
Berea (Norfolk), Hickory, Va.	2.86

Total \$ 2,263.68

Individual and Church Offerings.

Previously acknowledged	\$ 1,354.58
L. P. Rippey, Wentworth, N. C., (Mt. Bethel Church)	1.00
Elon College, N. C.	5.00
Biscoe, N. C.	4.45
Howard's Chapel, Wentworth, N. C.	16.00
Pleasant Grove, Bennett, N. C.	1.29
South Norfolk, Va.	26.36
Mr. and Mrs. L. P. Wicker, Greensboro N. C., (First Christian Church)	5.00
Dr. J. T. Stewart, Summerfield, N. C., (Mt. Bethel Church)	1.00
Total	\$ 1,414.68

Dollar-a-Month Club.

Previously acknowledged	\$ 153.00
Miss Mattie Carpenter, Raleigh, N. C., (Ebenezer Church)	1.00
Total	\$ 154.00

Specials.

Previously acknowledged	\$ 1,134.39
First Christian, Portsmouth, Va.	125.00
Young Peoples' C. E. Society, Winchester Church, Winchester, Va.	10.00
Mr. and Mrs. J. K. Eppard, Stanley, Va. (Leaksville Church)	30.00
Total	\$ 1,299.39

Summary.

Previously acknowledged	\$11,484.46
Sunday Schools, regular, April 16, 1932..	110.49
Individual and Church Offerings, April 16, 1932	60.10
Dollar-a-Month Club	1.00
Specials, April 16, 1932	165.00

Total to date \$11,821.05

J. O. ATKINSON, *Sec'y.*

IN JAPAN.

Kobe College, Kobe, Japan.

Dear Friends:

If only one's good intentions would materialize and go out as letters to friends, how lovely it would be! I neglect my friends until the mailman brings me any messages from America, and then I remember the old proverb, "If one would have friends he must show himself friendly," or, in other words, if I want to receive letters, I must write some once in a while. I'll not attempt to go back where I left off last, but will begin with the past summer.

Perhaps some of you already know that I didn't really enjoy my summer vacation, but I suppose I ought to be thankful I had one and had a chance to get mended up. I doctored all summer and at the end had to have a slight operation. I have had to go slow all fall, but now I'm feeling fine again. I'm taking this rather unsatisfactory method of answering my friends' letters, and hope you'll pardon me for doing so.

I think you all know about Glenna's coming. Of course, I was ever so glad to have her, but was disappointed when the doctor refused to allow me to go to the boat to meet her, as I had not quite recovered from the operation. Mr. Garman was kind enough to go instead, and he brought Glenna and the other new teacher to see me and then we all went to Karuizwa, a summer resort where many of our missionaries were. Unfortunately, Karuizwa was in a bad mood—it rained every day the girls were there, and so they didn't have a very interesting time. We were all "tickled to pieces" to come to Kobe and were so glad to get away from Karuizwa's cold and dampness, that we never cheeped a word about Kobe's heat. In fact, we were glad for it.

School began with a bang the 9th of September. I have a pretty full schedule, and at first I got pretty tired, but I'm getting used to things and am so much stronger now and so I don't mind it. I love my teaching in the first and second years of the Academy. The girls are the dearest things. You should hear the little tikes talk English. They are practicing on us American teachers. Every time I step out I'm surrounded by a bevy of girls asking, "How are you? It's cool, isn't it?" And some of them jostle me just to have an excuse to say, "Excuse me."

Glenna seems to like Kobe College just fine, and so far as I can tell, she is fitting in splendidly. Teaching isn't her specialty, but I think

she is doing fine. Of course, she is in love with the girls, just as all the rest of us are.

The 12th of October was a memorable day in Kobe College history. We laid the cornerstone for the new buildings that are to be erected on the new site. We hope to be able to move out next summer, but can't tell how near done the work will be. I'm afraid we won't get to move that early, but hope I'm mistaken.

The new campus is a beautiful site on top of a hill which used to be the estate of a viscount. Nearby mountains on one side and the sea on the other make lovely scenery for us. A big boys' school across the fields from us will add interest, I think. One lady, who was being shown over the campus, when she saw the boys' college so near and an orange grove between, remarked: "Girls' college here; boys' college there; orange blossoms between. How lovely!"

Today we had the first public performance of three dramas, given by three of the graduation classes. The first, given by the academy, was Joan of Arc translated into Japanese and very well acted. The next, by our college seniors, was Shakespeare's "Coriolanus." Being in English, it was quite difficult, but the girls did it creditably. The last was a dramatization of a famous Japanese story (of a mother who sacrificed her son to save her young prince) was most moving, judging from the sniffles that were audible all over the hall.

Cold weather is upon us again. It amused me to see how many clothes Glenna bundles around her. I remember how I was laughed at when I told home-folks how much I wore in cold weather. It really isn't a laughing matter, though. I'm numb with the cold most of the time during the winter.

No doubt you were all excited over the Japan-China affair. We here in Japan certainly were, and still are. We all hope things are coming out all right. We love Japan too much to have her make war on China, and in fact, on the whole world. We all feel that the military regime got the upper hand, and the government had to give into them. I can't believe, though, that Japan will disregard the whole world and go on fighting.

Blessings on you all,

Sincerely,

ANGIE CREW.

PHILIPPINE ISLANDS LETTER.

Cagayan. Misamis, P. I.

February 12, 1932.

Dear Friends:

We find it necessary to make some changes in our daily programs since we have a baby in the house and she is our first consideration. I have to do most of my calling early in the morning now. Miss Fox and I started out last Saturday to one of the barrios where we have a small Sunday School. A short cut through the coconut grove led us to the Cagayan River where we had to cross in a small barrota. There are many houses all along this river and we watched the women as we passed who were pounding out their day's supply of rice. And what a colorful sight along the banks—hundreds of women already busy with their washing, which they pound out on a rock with a short wooden paddle. This sound, mingled with the shouts of little children who were splashing in the water near their mothers. Father was often seen in the water too, but he would be busy with bathing his rooster, for the cock-pit fighters are given a daily bath. What a good scene for a "talkie" could be gotten along this river bank.

After quite a wait the little boat reached this side and about a dozen women got out carrying large flat baskets of fish on their heads. Some of

them had come five miles to sell their catch at the market.

When we reached the other side and paid our fare of one-half centavo each, we followed a narrow trail through another coconut grove and as we passed many small nipa houses the children ran out to stare at us, for they do not see many "Americanos." About two miles back we found the house we were looking for. We were cordially welcomed and enjoyed a chat partly in Visayan and partly in English. The mother promised to help with the Sunday School in that barrio, which several of our Bible School girls had started.

A few days after we started out again at 6:00 A. M. This time going much further until we reached the barrio of Bon Bon, a little settlement by the sea. The inhabitants live off fish and tuba (sap from the coconut tree which has the same effect as moonshine liquor). The only people we saw doing anything at all were several young fellows sitting strumming their banjos. At the first house we visited the woman was saying her morning prayers and would not be disturbed. Three of our Bible School girls hold Sunday School for about 50 children in this home every Sunday. We visited in five or six other homes, all of which were bare of the very necessities of life. Only one home, I believe, where there was even a chair. Nearly all the Filipino homes have plants of some kind growing in their windows, but these were barren of even a plant and there were no vines or shrubs of any kind growing in the sandy soil outside. We asked the women we visited if they would be willing to meet together once a week for a Bible lesson and sewing hour. They expressed their willingness, but showed no enthusiasm. This Sunday School is the only work of any kind done there, but we feel that nothing permanent will be accomplished without some work among the older people. I often think of the barren existence of these people, and how much they need to feel the love of Christ.

RITA T. WHITE.

MISSIONARY RALLY.

The Vance-Franklin-Warren Missionary Rally will be held with the Mt. Auburn Christian Church in Warren County, near Manson, N. C., Tuesday, May 10th, beginning at 10:30 A. M.

There are fourteen churches in the district, as follows: Antioch, Beulah, Bethlehem, Fuller's Chapel, Franklinton, Good Hope, Henderson, Liberty, Mt. Auburn, Mt. Gilead, New Hope, Oak Level, Pope's Chapel and Youngsville. I hope that each church in the district will have representatives at the Rally, whether the church has a Missionary Society or not.

We need cooperation and interest in Missions more now than ever before. So, let us strive to have every church in the district represented at the Rally at Mt. Auburn, and make this the greatest Rally we have ever held.

If I fail to get to each church before the Rally please bear in mind the time and place, Mt. Auburn, Tuesday, May 10th.

MARGARET ALSTON,

District Supt.

Henderson, N. C.

"GOD HAD STEPPED IN."

In Africa if the first baby dies the woman is always blamed—that is, among the non-Christians. One mother, reports Rev. Richard S. Webb, of Dondi, West Africa, became a Christian and then decided to visit her home which was in a heathen village. On the way her baby fell ill and died soon after her arrival. Family and friends reproached her, saying that it was a pun-

ishment by the evil spirits for accepting Christianity. But this lone mother, grief-stricken and surrounded by heathen customs and the pressure of relatives and friends, insisted upon a Christian burial for her baby. Some of the men consented to dig a grave and carry the small body to its resting place. The mother, being the only Christian, led her own little service. "It was not I that did it," she said later. "It was not I that spoke and sang. I seemed to have left my body. God had stepped in and taken possession of me." But the hardest test was to return childless to her heathen husband, from whom she expected the utmost condemnation and abuse. But strangely half-way to her home she met him and found him sympathetic. "God had prepared his heart," she declared.—*Missionary Herald*.

A church congregation of 1,500 at each service, is the report of Rev. Richard S. Webb, industrial missionary in Dondi, West Africa, who adds that the church is in the great out-doors and the people come from the student body at Dondi schools and from villages as far as five miles away. These five miles must be walked, of course. The people are feeling the depression even in that part of Africa. But a new school will soon be started at Dondi, if it is not already under way, for which Mr. Webb and his boys made 395,000 bricks last year. Webb, by the way, reports having heard the Harvard-Yale football game broadcast from Boston.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

THE JOY OF THE GIVER.

(A Story for a Worship Service.)

"I'm just disgusted with Mrs. Grant, mother; she's the richest woman in our church, and won't give us a cake for our class missionary supper."

"Why, daughter, I never heard of Mrs. Grant being selfish."

"Well, she is. All the girls say the same thing."

"What reason did she give for not helping?"

"Oh, she does not believe in raising money for church work in that way. She believes in tithing. Tithing! What would I give if I tithed?"

"Let us see," suggested her mother, "Your father allows you \$10 a month for pin money. Did you ever think of tithing that amount?"

Ella flushed scarlet. "No mother, I never did. Sometimes I've given a quarter and some times a dime, but more often nothing. There are always girls to treat and extras to buy."

"Well, that is \$1 you could give each month. Then there was the \$25 Aunt Amy sent for a birthday gift."

Ella's face was redder than ever.

"And then the \$5 that the boys gave you. That makes \$4 you might have given."

A few days later Ella and a young friend were calling at the Old Ladies' Home, where they carried flowers, fruit, and magazines, when they heard the noise of several automobiles, and looking from the window, they saw a line of them drawn up in front.

"Oh!" chirped an old lady, "the cars have come. Mrs. Grant has sent her cars again."

"Mrs. Grant!" gasped Ella.

"Yes. She sends 'em every week. She don't know we know who sends 'em. She doesn't want us to know."

Ella and her friend walked thoughtfully away, and presently stopped at the home of a young girl who did beautiful embroidery work for sale.

"Oh, girls," she exclaimed enthusiastically, "do come in. I've some money for the class circle. I've been tithing. Mrs. Grant, she's my best customer, you know, told me about it. When I make a sale I put in a little book what a tenth of it is, and I have a little jar that I slip it into, and the very thought of trying to fill that jar makes me happy. I can't keep any in it though, for I hear so many calls for help from different places."

The two girls thanked her for her donation, and started on their way.

"Suppose we try tithing, too, Ella," suggested Edith. "We both spend lots of money on little foolish things. My allowance comes tonight. I'm going to put by a tenth the balance of the year. Won't you, too?"

Six months later the girls of the class circle were gathered in their room at the church.

"Who'd ever dreamed such a pile of money could come from a few tithes?" laughed Ella. "And here's a check from Mrs. Grant, and this one line: 'Don't you like the new way better than the old?'"

"Well, I should say we do," chirped another girl.

"And I never was so happy in my life," said another girl.

The next Sabbath the minister preached from the text: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now, herewith, saith the Lord of

hosts if I will not open you the windows of heaven, and pour you out such a blessing that there shall not be room enough to hold it."

Then he told the story of the circle girls, and urged his people to begin the system of tithing, as only such giving can bring the greatest joy to the giver, as being most acceptable to the Lord. —Selected.

YOUNG PEOPLE AND THE CHURCH.

Certainly it is proper and right for young people in the church to meet at any convenient time to study the word of God or engage in any legitimate religious activity. The right of Christian women to meet, study the Bible, sew for the poor, or discuss matters that they are particularly and properly interested in, should not be questioned. But if these same young people are under the impression that the regular services of the church are not for them, that something "special" must be done for them to "hold" them, then somebody has made them victims of a group psychology which is harmful both to them and the church. And if they become a society, with a president, secretary, treasurer, etc., they will naturally come to feel that they don't need to "stay for church," and will resent any criticism of, or interference with, their "society" by elders of the church or anybody else outside the circle. They will develop a friendly feeling for the missionary-society idea—why not?—and the B. Y. P. U.'s and Y. P. S. C. E.'s of sectarianism. And if Christian women cannot be happy unless they become as much like some sectarian ladies' aid society as possible, it would be better for the church for them to stay at home and confine their activities to their individual domestic problems. When anybody in the church, young or old, male or female, cannot be satisfied to work as a member of the church and give the Lord "the glory in the church," some adjustments are needed.—C. E. Wallace in *Gospel Advocate*.

NOTICE.

The 38th Annual Virginia State Christian Endeavor Union Convention will begin Thursday, June 23rd, and will continue through Sunday, June 26th.

A very attractive program has been arranged by the Convention Committee. Mr. Harold Cheyney, Field Secretary of the Maryland C. E. Union, Mr. Warren Hoopes, General Secretary of the Pennsylvania C. E. Union, and other outstanding denominational leaders have been secured for the occasion.

The Convention Church is the Christian Temple, 34th St. and Llewellyn Ave., Norfolk, Va. Registration fee for the Senior group is \$1.00, and for the Intermediate, 50c. Send your registration now to Miss Dora Martin, 1430 Seaboard Ave., South Norfolk, Va.

MARSHALL F. HAYDEN,
Publicity Supt.

As I was passing a schoolhouse on a bright sunshiny day I noticed a lad lowering the flag. I asked him for the reason, and this was his reply:

"Charlie has told a lie, and the flag has to come down, for Old Glory stands for truth, and must not wave over a school with a liar within."—*Ida Q. Moneton*.

YOUNG PEOPLE'S CONVENTION SESSION.

Announcements have already gone to each church in the Convention outlining the program for the Youth Session to be held at Burlington, N. C., on April 29th, as the concluding part of the program of the Southeast Convention of Congregational and Christian Churches. A business session, which will include reports and the election of officers for the Youth Fellowship for the biennium, will be held from 2:30 P. M., to 5:00 P. M. A banquet will be held in the church dining hall at 6:00 P. M., for the Youth delegates. An attractive banquet program has been planned. The evening program will be in charge of the Youth Fellowship officers, with an outstanding speaker. As this goes to press it is impossible to make definite announcement as to the speaker.

Those expecting to attend the banquet should send fifty cents for reservation to Miss Virginia Morton, 201 Sellers St., Burlington, N. C., as soon as possible.

CHRISTIAN ENDEAVOR NOTES.

MAY 8, 1932.

"APPRECIATING OUR PARENTS."

Instrumental Prelude—"Home, Sweet Home."

Opening Sentences—"Jehovah is my strength and song, and He is become my salvation: This is my God, and I will praise Him. My father's God, and I will exalt him."—Exodus 15:2.

Hymn—"Come, Thou Almighty King."

Scripture—Ephesians 6:1-3.

Hymn—"Faith of Our Fathers."

Prayer—"Father, we praise thee for the joys and privileges of our homes. We thank thee for the comradeship of mother, father, brothers and sisters. We feel a deep sense of gratitude toward our parents for their tender, patient care, their sacrificial devotion, their great expectations for us. We are thankful for the training in life which we have received from them, and for the Christian idealism they have implanted in our souls. Joyfully do we enter into this service of appreciation with thousands of other sons and daughters throughout the land. Amen."

Presentation of the Topic—

Talk—"The Kind of Relationship I'd Like With My Son if I Were a Father," by a young man.

Talk—"The Kind of Relationship I'd Like With My Daughter if I Were a Mother," by a young woman.

Talk—"Trying to Understand Our Parents."

Talk—"Ways to Show Our Appreciation of Our Parents."

Period of Meditation—"How Can I Show My Appreciation for My Parents?" Each person facing this question frankly and sincerely, and forming some purposes and plans.

Closing Thought—"The greatest gifts parents are privileged to bequeath to their children are not in the realm of material things. They are things of the body such as health, and training in clean habits of living; and things of the Spirit—faith, hope, love, reverence, high ideals, and noble purposes. These are the heritage of Christian youth. There is no greater way to show our appreciation of our parents than to cherish this heritage in our daily living."

Hymn—"I Would Be True." (Sung in the spirit of dedication.)

Benediction.

Daily Readings.

May 2. Genesis 21:14-21.

May 3. II. Timothy 2:14-17.

May 4. Ruth 1:6; 14-18.

May 5. Luke 2:51, 52.

May 6. Luke 15:11-32.

May 7. Proverbs 15:20.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

ISAAC AND HIS WELLS.

LESSON V—MAY 1, 1932.

LESSON TEXT: Genesis 26:12-25.

GOLDEN TEXT: "A soft answer turneth away wrath, but a grievous word stirreth up anger."
—Prov. 15:1.

TIME: B. C. 1903 to 1826.

PLACE: Hebron, Beer-lahai-roi, Gerar, Beer-sheba.

Abraham was an old man when Isaac, the son of promise, was born. Indeed, his very name, meaning the "Laughing One," was given because of the incredulous laughter of Sarah, when the angel announced that she, an old woman though she was, would give birth to a son. When at the age of ninety, the promise was fulfilled, she said in a different vein, "God hath made me to laugh." It was then the laugh of praise and thanksgiving.

Later we have the story of the command to Abraham to sacrifice Isaac, and of the substitution of the sacrificial ram. Isaac was at that time about twenty-five years of age.

At the age of forty, Isaac was a man of retiring habits and thoughtful disposition. It is characteristic of him that when the time approached when he should marry, that instead of going in search of a wife himself, an old servant should be sent. This faithful servant went to Haran in Mesopotamia, and there found Rebekah, the granddaughter of Abraham's brother, Nahor. Laban, her brother, when he saw the rich presents Abraham had sent, was more than willing that she should go to the far-away land of Canaan to become the bride of Isaac.

After Abraham's death, Isaac was confronted by the terror of famine, and removed to Gerar, a Philistine city. From there he started to Egypt, but was warned of God in a vision not to go. At this time the Lord renewed the promises he had made Abraham, telling Isaac that his posterity should become a great nation, and that he should be greatly blessed. Our lesson opens with the beginning of the fulfillment of these promises.

And Isaac sowed in that land near Gerar, and found sustenance for his family and his servants and his herds and flocks; for he found in that year an hundredfold. And Jehovah blessed him in the enterprises he undertook, until he waxed great, and grew more and more until he became very great.

We are told that he had man-servants and maid-servants to take care of his vast possessions. No one man could take care of the great wealth he possessed. Another thing was necessary indeed—water for his flocks and for his people. The Philistines had become envious and had filled up the wells which Abraham digged, so Isaac digged again the wells of water. Isaac was a quiet, unaggressive man, but he had a persistency which won its way where a more aggressive type might have failed. He dug first a well in the valley near Gerar, but the herdsmen there strove with him for its possession, so he named it "Contention," and then proceeded to dig another and they strove for that also. If goodness perseveres, so also does evil—so long as the world exists there will be conflict between the two. And he called this well "Enmity," recognizing as he did the hostile spirit back of the Philistines' contention. Abraham would have fought for his rights, so, too, would have Jacob, but Isaac won by giving in.

Final victory was his, for he removed from thence, and digged another well; and for that they

strove not. His patience had won at last. The Philistines had not the nerve to disturb him a third time. And he called the name of the well "The Well of the Broad Places." God had at last given him a place of rest, and it was better than the first places. How often does God withhold that which we may desire, that he may give us a better gift.

Later on Isaac left this well and went to Beer-sheba. "Although the strife over the wells had ceased, Isaac withdrew, probably to ensue peace, to the place where his father had made a treaty with the chief of Gerar for the possession of the wells." His action seems to have been appreciated, for Abimelech, the king of the Philistines, came to him there to renew the treaty. It is here we get the name, for the well of Beer-sheba, may well mean, "The Well of the Oath."

And on that first night God appeared to Isaac and adjured him to "Fear not," and said, "I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake." The possession of many children was the greatest blessing God could bestow upon Isaac. He had only two sons, but their descendants were numerous even in his lifetime. So Isaac builded there an altar to God and called upon his name. And he pitched his tent there—made it his home—and caused his servants to re-dig the "Well of the Oath."

K.

WHAT IS THE COMPENSATION?

The full story will never be told of what missionaries have endured. Much of it has been borne in secret with that silent patience that seeks recompense only from God. They have said good-bye to parents and friends, many of whom they have never seen again on earth. Often on their return, they have only memories of father or mother and a marble slab or a plot of green in the graveyard. They send their children home and, having committed them to God, settle down again to bear without complaint their wistful loneliness. The past few months have revealed all too poignantly the sufferings and the heartaches of our missionaries despite the courage with which they have endured. Some are beset by dangers untold, by flood and famine and banditry and war. Their hearts are broken by the sight of the need and suffering around them. They are burdened with the overwhelming weight of crass superstition and idolatry.

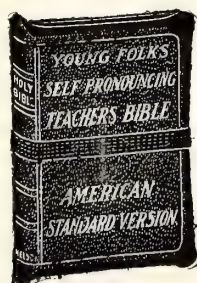
A missionary was asked what compensation he had found in his work for all the sacrifices he had made. He took from his pocket a letter, worn with much handling, and read this sentence from an Oriental student:

"But for you, I would not have known Jesus Christ, our Saviour. Every morning as I kneel down before God, I think of you and I pray."

"That," said the missionary, "is my compensation."—Rev. C. Darby Fulton, D. D.

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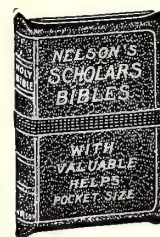
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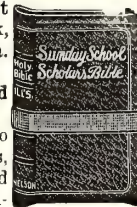
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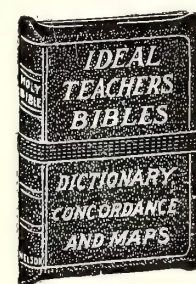
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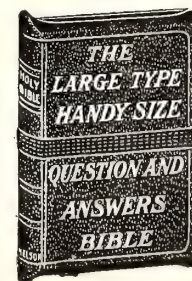
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"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

FOREWORD:

The entire week's lessons this week are Biblical teachings in what it means to be a Christian. A review of the New Testament stories will yield a very fruitful revelation of the emphasis Jesus and the apostles placed on "*How to be a Christian.*" It is necessary for you to use your Bible and read the lessons in order to derive the greatest benefit.

MONDAY.

A CERTAIN MAN.

LESSON: Luke 9:57-62.

"I will follow Thee whithersoever Thou goest," said a "certain man." That man comes upon the scene and steps into the limelight of apostleship like a flashing meteor, and his words ring like a trumpet across the centuries. But he disappears as suddenly as he came, and he has never been heard from since. It is an incident opened and closed in a moment. We may fairly ask, "Was he saved?" There is no answer. Only God knows. But the lesson leaves with us one of the many teachings of our Lord as to "What it means to be a Christian." It is perfectly clear, from what Jesus said, that to follow Him meant hardship and social sacrifice. It was more than this, it was a restatement of the prophetic challenge "choose ye this day whom ye will serve." To follow Jesus means choice.

That has always been so. God never enforces his will; He never drafts us. Our following must be voluntary. We must say, "I will follow," and, in doing so, be willing to forego a lot in order to follow.

The reply of Jesus was as if to say, "My way is a way of self-denial and privation. My way may take you away from those and from things you love very much. Understanding that, will you follow me now?"

Prayer.—Dear Father. Endow our souls with the sterling worth of following our Lord Jesus Christ, willing to all the sacrifices necessary. *Amen.*

TUESDAY.

JESUS' FULL DESCRIPTION OF A CHRISTIAN.

LESSON: Matt. 5:2-11.

This chapter is a part of Jesus' first utterances when he began his ministry. It has been called "his inaugural address." It has been called also the magna charta of his kingdom. These expressions are not adequate, to be sure, but, in that they do embrace largely the fundamentals of the kingdom and the traits of Christian character, his teachings are easily remembered by these familiar terms.

Jesus says the chief characteristics of a true child of God are: Poor in spirit, meek, hunger after righteousness, merciful, pure in heart, peacemakers, persecuted for righteousness' sake, rewarded for Jesus' sake—all such shall see God and inherit the Kingdom of God.

This reminds us of Paul's description of a Christian: "The fruit of the spirit is love, joy,

peace, long suffering, gentleness, meekness, against such there is no law."

This also reminds us of the description of a Christian as given in Micah 6:8. "He hath showed thee, O man, what is good." That is he hath given us minds and hearts, and a capacity to understand for ourselves what is good," and what doth the Lord require of thee but to do justly, love mercy and walk humbly."

As we review these things, we observe that humility is the chiefest of these traits. Just so far as we can be just, just so far as we can be humble, just so far as we can be merciful, just so far as we can be pure, and no further, are we Christians.

Prayer.—Our Father, thou art our Lord, and great is thy name. What we cannot be ourselves, thou wilt be for us. Inspire us to be all we can. We lean on thee. *Amen.*

WEDNESDAY.

DAVID DESCRIBETH A CITIZEN OF THE KINGDOM.

LESSON: Psalm 15.

"He that walketh uprightly, worketh righteousness, is truthful, not a backbiter nor gossip, who doeth no evil to a neighbor, who hates sin and vileness, who honoreth those who fear the Lord." "Whosoever doeth these things shall not be moved." Against such things there is no law. Do these things and thou art a Christian.

Prayer.—Our Father, Thou and only Thou canst save us. Keep Thy way ever before us. Help us to walk therein forever. *Amen.*

THURSDAY.

PETER.

LESSON: St John 13:33-38.

Jesus said, . . . love one another." By this shall all men know that ye are my disciples.

Peter wanted to know where his master was going that he could not go with him, asserting vehemently that he would die for Him. And Jesus said, "You die for me? The cock shall not crow till thou hast denied me thrice."

Jesus would teach us that to follow Him is not so easy. He puts it as if to say, "the Christian way is a hard way beset with many temptations in which one may find the spirit willing but the flesh weak."

Prayer.—Our Father, we are weaker than Peter often. We fall to temptations to protect ourselves easily. Do thou save us and keep us true, forever. *Amen.*

FRIDAY.

HOW A LAWYER COULD BE A CHRISTIAN.

LESSON: Luke 10:25-37.

This young man asked Jesus how he could be a Christian. Jesus asked, "What says the law?" He replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbor as thyself?"

Jesus said, "Thou hast answered aright. Do this and you will be a Christian." But the young lawyer was tempting Jesus, and was ready to argue, so he asks, "Who is my neighbor?"

Thereupon Jesus gave him the story of the Good Samaritan helping the man who was down by the roadside who had been beaten by robbers and left for dead, and then he asked the lawyer, "Who do you think was the neighbor?"

He replied, "The Samaritan, of course." Jesus replied, "Thou answerest aright. Go thou, and do likewise."

How often has he taught us that doing good unto others is Christianity, "inasmuch as ye did

it unto one of the least of these, ye did it unto me."

Prayer.—Here we are, dear Lord, make us all thy messengers of mercy and grace unto all people whom we meet, and may the world see in us, thy righteousness. *Amen.*

SATURDAY.

CHRISTIANITY IS A CHOICE.

"Choose ye this day whom ye will serve."—Joshua 24:13-18.

This is the invitation and challenge of God in olden days. It is now repeated. It is handed down to us just that way, forever the same invitation. Jesus said, "Come unto me." "Follow me." And it has ever been so that following him or coming unto him is absolutely voluntary. God never forces his will upon us. God never makes us Christians against our wills. We must say, "I will follow thee." "I am coming Lord." And he has not left us without a knowledge of the difficulty of the road, neither has he left us without that blessed assurance that he will be with us in the sixth trouble and in the seventh he will not forsake us. Yea, he will never leave us nor forsake us. The Christian life, however hard and with whatever sacrifices, is within the possibility of all, from the lowest to the highest.

Prayer.—Dear Father, as we sing, "I am thine O Lord, I have heard thy voice," may it not be said under the influence of a moment's inspiration and enthusiasm, but may we mean it body and soul and spirit, and make thee our choice every day. *Amen.*

SUNDAY.

FLYING AND HEARING.

"I will hear what God Jehovah will speak."—Psalm 85:4-11.

Do you live near a high-powered electric plant, and have you tried to operate a radio receiving set? You will find that it is impossible.

Aviators are sitting within a few feet of a high-power plant, the engine of their plane. For months an aviator was unable to use radio and thus keep up communication with the land while in the air. But now he can do it, because a protective metallic covering has been devised for the engine and all wires connected with it, so that it is effectively cut off from the radio apparatus.

This is an excellent illustration of a well-managed religious life. Worldliness presses in upon it, with its constant clamor, its allurements, its fancied necessities. Soon we find that the world-voices drown out the voice of God. We must get a sound-proof closet of prayer. And it must go with us as we speed upon our tasks.

Prayer.—Speak to our souls and we will listen, O God of our souls. Give us wisdom to select the best. And keep us from distraction with less than the best. *Amen.*

AMOS R. WELLS.

OUT OF THE MOUTHS OF BABES.

Little Aiko San comes from a gay home and is often taken with her parents to places hardly suitable for children. She came to Glory Kindergarten in Kobe, and there learned to pray. The mother regarded this as somewhat of an accomplishment. One night Aiko San was taken to a jazzy restaurant. Laughingly, the mother said to the little girl: "Why don't you make the prayer that you always say at home before meal-time?" Aiko San looked about the noisy, blaring place with her quiet black eyes and then replied thoughtfully, "This doesn't seem like a place to pray. I think it has to be quieter."

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Preacher.

THOMAS.

"And there were together Simon Peter, and Thomas."—John 21:3.

Four times the windows are opened and we look on Thomas. Four times we see him just as he is. And these four times are enough to convince us that Thomas was a close follower of Jesus. Perhaps we have been accustomed to think of Thomas as one of the lesser ones. At least we have called him names right down across the centuries, and we have said he was the doubter. I rather must think of him as a man whose hopes are not sanguine and bouyant. Thomas was a man with the "I-fear-it-will-never-come-to-pass" complex. But nevertheless we find him in that small band who followed Jesus.

Why did men follow Jesus? Jesus must have often asked himself that question. We are told that he was at times all night in prayer and meditation. He must have asked God about each of his disciples. And one of the things he surely asked was: "Why do men follow me?" Experience gave him many reasons. Some followed him for bread and fish. They believed that with Jesus there was food; that prosperity followed in his wake; that it was worth-while to follow him in order that they might fill their stomachs. May their tribe decrease, although it is a fact of history that wherever Jesus' "bread of heaven" story has been told a larger abundance of the bread of earth has prevailed.

Others followed him for place. It is an age-old craving. Men and nations still hunger for their places in the sun. Map lines on the earth still move on account of that craving. James and John wanted to sit next to Jesus in his kingdom. And their mother, indeed, eagerly sought to secure for them these seats. I guess I take an opposite view from many on that point. I think, being human as they were, they did well to so seek. Would more sons sought places near to Jesus! Would more mothers sought as good places for their sons! Even the seeking of bread and fish is not such an evil thing, and the seeking of seats near the Saviour of men is much less so. But there was a third motive far higher than either of these: Some sought to follow him in order that they might become fishers of men! And there you have the command of Jesus, and the high motive for following him. The lowest motive on record is that of filching from the bag what was contained therein! That motive is too dangerously near like that of exploiting human lives in the sweatshops of toil for the personal gain of a few men in pompous control to be comfortable! It has a seeming in like the laying up for self of millions made from the manufacture of weapons and materials of war when it is known that those same materials will rob the treasure chests of humanity of its fairest gems and fondest hopes! Inordinate and ungodly gain is still filching from the holiest treasures of earth that which will doom their souls in self-destruction, and place the cross of suffering on earth's highest hill!

But neither of these motives was what held Thomas. And just here Thomas was different from all the rest. Why did Thomas follow Jesus? Jesus himself must have asked that question, for Jesus could well see that Thomas' hopes of any success coming from the enterprise in which they were engaged were very small. As I say, Thomas was not much of the hoping kind! He had seen the crowds follow Jesus. He had seen Jesus

very popular. He had seen them little by little, and little by little, drop away. He had been in the meeting when all but the few disciples forsook him and turned away. He had been near when they took up stones in Jerusalem to stone him to death, and had seen Jesus slip away. It was following that situation that we get a look at Thomas.

Jesus' friend, Lazarus, lay a-dying. A messenger seeks him with an urgent message for his return to the Bethany home near Jerusalem. Each of the disciples that he surely endangers his life by going back into the Jerusalem country. They protest. When their protestations prevail not, Thomas shines, and how he shines! "Then said Thomas, which is called Didymus, Let us go also, that we may die with him." Here opens wide the window for a view of Thomas, and what a view! Why does Thomas follow Jesus? Because he loves him so! He sees little hope of dying for him, but he is quite ready to die with him! After that speech I can never feel toward Thomas as I have often felt toward him before. Thomas followed Jesus not for his surroundings—as George Matheson would put it—but for his self! To die with Jesus was far better than living without him, having once known and loved him!

A second time the window opens and we see Thomas. They are in that Upper Room. Jesus is talking in a low, quiet, steady voice. They are hanging on his words. Something awful is pending. In the midst of his speech Jesus says: "Whither I go ye know, and the way ye know," and our man Thomas says, "Lord, we know not whither thou goest, and how can we know the way?" I see a smile, a trifle of a sweet, secret smile play on the face of Jesus, for he knows what Thomas is surely going to learn; he knows that Thomas' love is going to lead Thomas to see more than the Way—Thomas will see God! This view of Thomas shows him anxiously trying to find his hope fastened in something tangible, and ready to bring his doubts and perplexities to Jesus. Thomas, lead on. Let all who have their doubts be frank enough and fair enough to bring them to Jesus. Let them not summarily cast away Jesus and keep their unanswered question. If they must have unanswered questions let them keep near to Jesus, too; and they may have, like Thomas, another opportunity to learn a larger lesson.

A third window opens on Thomas. Jesus has been crucified. Thomas' worst dreams have come all too true. Thomas has seen with his eyes what his fears prophesied. Truly for Thomas the Movement had ceased to move. Jesus had neither lived, nor had Thomas had the privilege of dying with him. He can find little hope in the broken fellowship of the disciples and absents himself from the group. But Jesus is resurrected. He meets them! They tell Thomas, and Thomas says: "Unless I see the scars I shall not believe!" Later Thomas is with them. Jesus enters their midst, and walking up to Thomas he bids him look at the scars with his eyes, and touch them with his hands. Thomas sees with his soul! And falling at the feet of Jesus in perfected love, he cries: "My Lord, and my God!" What a view of Thomas; yes, and ah! what a view of Christ!

The fourth window opens, and it is only a peep; but it is a significant one. It is couched in the words of the text: "And there were to-

(Continued on page 14.)

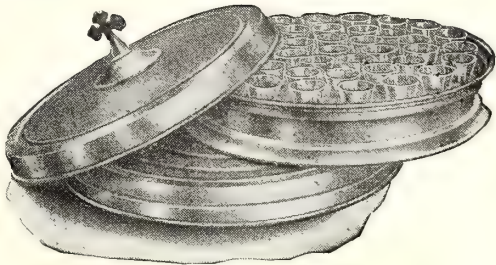
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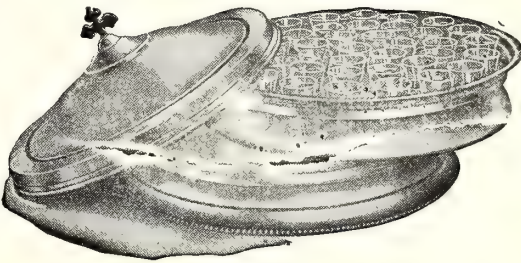


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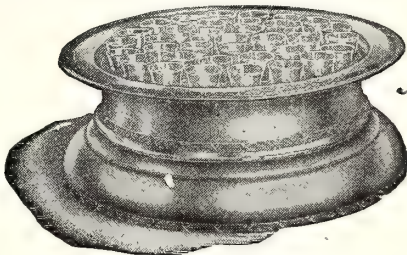
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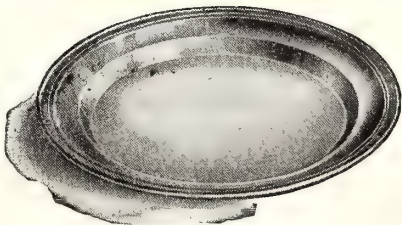
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Christian Orphanage

Dear Friends:

When Mr. Edwin Gould, of New York, visited our institution some months ago, he suggested that we adopt the honor system, and the child that made "A" grade be given an "A-1" grade button; the child that made an "A-2" grade be given an "A-2" grade button, and so on down the line.

We decided that a child who got "A" grade on deportment in school would be entitled to an "A-1" grade button, and so on down the line. Last month we had forty-two children in school who got "A" grade in deportment and received and "A-1" button. We had thirty-eight who got "B" on deportment, and got "A-2" buttons. Fifteen got "A-3" buttons, and only five out of 100 children got "A-4" buttons.

We are expecting the "A-1" grade to largely increase during the month and the other buttons to decrease. Our children have an ambition to do their best.

One of our buildings has a prize lamp, and the little girls who keep the nicest and most tidy room for a whole month get the lamp. If during the next month some other girls keep a better room they get the lamp.

The first two girls who won the lamp have been able to keep it as none have been able to keep a nicer room. I never saw a child but that it always felt happy when it does things just right.

We have five little girls who live in the same room in the Johnston Hall, but who sleep on the sleeping porch. Last Saturday they cleared up their room and put it in order and came to the office and asked me to go and inspect it. Of course, I went to please them, and I have not been in a room anywhere that was more tastily fixed up than theirs. It was clean as a new pin—everything in its place. The little articles on the dresser were neatly and tastily arranged. Nice little pictures on the walls. A big doll sitting on each side of the window and a beautiful little celluloid doll sitting on a little pillow in the middle of the bed. They were very happy that they had it so nice and I told them how I appreciated their beautiful room being kept so well. The children do try to keep the buildings clean and presentable all the time. We had a lady visitor last week who travels, and she said she visited all orphanages in the State, and we had the nicest and best kept orphanage she had visited. The little girls appreciated her compliment very much.

Don't forget the eggs and the soap wrappers.

CHAS. D. JOHNSTON, Supt.

REPORT FOR APRIL 21, 1932.

Brought forward \$ 6,457.67

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:
Berea \$ 2.25
Mt. Zion 1.56
reensboro, Palm St. 6.00
wards Chapel 2.00
Lebanon 2.50
unt Grove 7.56
..... 18.75

40.62

North Carolina Conference:

..... \$ 6.53
..... 5.00
..... 1.44

Piney Plains 3.75
Pleasant Union 7.89
Youngsville 1.00

25.61

Western North Carolina Conference:

Smithwood \$ 1.00
Biscoe 4.23
Pleasant Ridge 2.89
Ramseur 3.90
Randleman 1.30

13.32

Eastern Virginia Conference:

Windsor \$ 7.71
First, Portsmouth 1.58
Holland 7.00
Wakefield 2.27
Newport News 10.79
Oakland 3.00
Union, Southampton 3.50

35.85

Valley Virginia Central Conference:

Mt. Lebanon \$ 1.00
Woods' Chapel 1.00

2.00

Alabama Conference:

Noon Day91

Georgia and Alabama Conference:

First Congregational-Christian Church, Columbus \$ 1.00
Hill Side 2.00

3.00

Special Offerings.

Primary Class Richland S. S., Ga.

Mrs. D. S. Hogg, teacher \$ 1.00
Mrs. Lee Hatcher, Garner, N. C.60
Mr. Blizzard, support of children 6.00
Mrs. T. A. Moffit, Ramseur, N. C. . . .1.00

R. J. Miller, support of children... 62.50
Geo. W. Hill, Ruffin, N. C. 5.00
76.10
Total for the week \$ 197.41
Grand total \$ 6,655.08

THE SUN'S PULPIT. (Continued from page 13.)

gether Simon Peter, and Thomas." Heretofore, whenever the list of the disciples has been made, other names have stood next to Peter. But now they are lining up that greatest of all groups of those who have gone out for God, to begin their trek, alongside him who leads all the rest stands Thomas! Our hearts still warm mightily within us as we see poor old Simon Peter still holding his place in spite of all his failings—shifting, wind-blown Peter has become Cephas, a rock—and the man who followed for love's sake alone stands by his side. Heretofore it has read, "Peter, James and John. Now it reads, "And there were together Simon Peter, and Thomas, called Didymus, and Nathaniel, of Cana in Galilee, and the sons of Zebedee, and two other of his disciples," and it is beautiful because it is John, himself, who records the shift in names. We honor John for that and see why Jesus loved him.

NOTICE.

By authority of the Mission Board of the Eastern North Carolina Conference, I have a good piano for sale. Those interested come or write.

E. M. CARTER,
Youngsville, N. C.

ALL
SELF-
PRONOUNCING

Holman Testaments

COMMAND
ATTENTION
AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.
AND the third day there
C was a marriage in
Cana of Galilee; and
the mother of Je'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles. \$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles.60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.10

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With all the words of our Lord and Saviour printed in red.
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INDIA PAPER ONLY—Size 2½x4¼ inches x¾ inch

The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller. It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together. The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 The three wise men

carrying away into Babylonia are fourteen generations; and from the carrying away into Babylonia unto Christ are fourteen

ing interpreted is, God with us. 24 Then Je'seph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges. \$ 1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included. 1.50
5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms 2.60

Holman GEM Testament

POCKET
SIZE
3¾x4½
inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Je'sus to the multitude, and to his disciples,



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In size, 3¾x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

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4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. 1.35
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RED LETTER GEM TESTAMENT

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Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines.

Specimen of Type.
THE book
of Je'sus



PSALMS INCLUDED

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RELIGIOUS BOOKS

W. A. HARPER, *Editor*.

(Any book reviewed in this Department may be had of THE CHRISTIAN SUN at the publisher's price.)

WHAT NEXT? by John E. Calfee. Fleming H. Revell Co. 148 pp. \$1.50.

Dr. Calfee, President of the Asheville Normal and Teachers College, who has lived an eventful and helpful life of sympathy and understanding for young people, has collected in this volume twenty choice messages which he has delivered to them. The reader is impressed with the sanity of the author, and with his penetrating insight.

DIAGNOSING TODAY, by M. S. Rice. Abingdon Press. 195 pp. \$1.50.

Dr. Rice finds seven deadly sins in our present-day life and "meditates" upon them in the effort to discover underlying causes rather than surface symptoms. These sins are policies without principles, wealth without work, pleasure without conscience, knowledge without character, industry without morality, science without humanity, and worship without sacrifice. The distinguished pastor of the Metropolitan Church of Detroit in this volume maintains his high standard of eloquence as he pleads individual and social righteousness. Here is a prophetic message for our day.

MAKING RELIGION REAL, by Elisha A. King. Personal Help Library. 48 pp. 50c.

Rev. Elisha A. King, D. D., pastor of the Community Church of Miami Beach, Fla., preaches to his congregation on Sunday mornings sermons that are repeated Sunday afternoons to a much larger congregation of the air over Station WIOD. In this delightful book he has presented four of these dually-delivered sermons: "The Approach to God," "The Availability of God," "Communion With God," "Prayer in an Age of Science." These are his themes, and he treats them most satisfyingly. It would be hardly possible to invest 50c more profitably for the spiritual uplifting of life than to purchase this book.

IN A COLLEGE CHAPEL, by G. W. Fiske. Harper & Brothers. 126 pp. \$1.25.

Prof. Fiske dedicates this volume of soul-stirring chapel talks to "Oberlin College in gratitude for a quarter-century of opportunity." The twenty addresses which make up the book are all animated by the concept that the real purpose of the college experience is two-fold—education and worth-while friendships. The author of many books having to do with religious education, the family, and worship, in no one of them does the distinguished teacher lay bare his soul as in these intimate talks. The reader finds himself saying that chapel ought to be compulsory where such addresses as these enrich the minds and hearts of the youth who are there to hear and heed.

THE TAPROOT OF RELIGION AND ITS FRUITAGE, by Charles F. Sanders. The Macmillan Co. 266 pp. \$2.00.

A professor of philosophy faces our modern world in this thoughtful book. Our marvelous scientific achievements do not abash him in the least. Religion can get along without science, but it can't be said vice-versa. Science discovers facts. Religion interprets facts. Matter gravitates. Plants germinate. Personal life, the realm of religion, aspires.

Religion evaluates experience. The research agent of religion is mysticism, its proving ground is reason, science is, or should be, its ally in the mechanical order, metaphysics is its unifying

agent, the church furnishes it its institutional power, while faith is shown to be the master of civilization. Civilization is based on three faiths—faith in God (Hebraic), faith in man (Grecian), and faith in social organization (Roman). Consecrated personal life and brotherhood expressed in institutional organization are its fruitage.

But what is the taproot of religion? On page 121 we are assured that "the taproot of religion is found in the fact of personality," which is de-

fined as "being that which formulates ideals and moves toward their realization." Again, on page 208, the writer is speaking of "the immediate experience of God," and adds, "This is the taproot of religion." Does religion have two taproots? It is regrettable that so good a book of the dualistic philosophical type should be marred by such careless expressions as these. And besides others find the taproot of religion neither in personality nor in the mystical apprehension of God. Nevertheless, it is a book worth reading.

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SUMMER TERM, JUNE 6th to JULY 15th. The college has arranged for a summer session of six weeks this summer at a very low rate for the expenses. Students living near the college, and coming from their homes, can take the six-weeks' course for as little as \$15.00. The total cost for students that board on the campus is \$45.00 to \$50.00. Courses will be offered for college credit towards a degree and for raising and renewing Teacher's Certificate.

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Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

OBITUARIES.

BRADY.

Mrs. Caroline Brady, widow of the late O. W. Brady, and member of Pleasant Grove Church, passed to her reward on March 9, 1932, at the age of 78 years, 7 months and 12 days. She leaves to her four children and many other relatives and friends.

Funeral services were held by her pastor at Pleasant Grove, where she had long held her membership, and burial was in the church cemetery.

May the Heavenly Father comfort the bereaved.

T. J. GREEN.

EDWARDS.

Mr. George Calhoun Edwards, born 18, 1861, died March 8, 1932. In 1881 he professed faith in Christ and with the Union Chapel Methodist Church. In 1901, when Full Christian Church was established his membership to it and faithful member until the

wards is survived by his

wife, one daughter, Mrs. R. E. Moss, one granddaughter, Miss Vera Moss, one brother, Mr. C. T. Edwards, and two sisters, Mrs. C. C. Woodlief and Mrs. Lewis Clayton.

Mr Edwards was a good neighbor and was respected by all. He was a lover of children and flowers, and while the casket was being lowered, at his request, several children marched by the grave, each dropping a flower on the casket. Services were conducted by the writer. Interment was in Fuller's Chapel Church cemetery.

May the Lord comfort the bereaved.

H. E. CRUTCHFIELD

APPLE.

Andrew Apple was born in Guilford County, March 28, 1857, and died March 31, 1932, age 75 years and 3 days. He is survived by his widow and four chil-

dren and twenty-six grand-children and twenty-one great-grandchildren.

For many years Mr. Apple was a member of Apple's Chapel and was a devout Christian.

Funeral services for the deceased were held in his church Saturday afternoon, April, 2nd, in charge of the writer and Rev. J. F. Apple. A large congregation assembled to pay a last tribute of respect to the passing of a devoted friend, loving companion, beloved father and a Christian gentleman.

R. A. WHITTEN.

"Sunshine is delicious, rain is refreshing, wind braces up, snow is exhilarating; there is really no such thing as bad weather, only different kinds of good weather."—John Ruskin.

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Methodists have six preachers, Baptists two, Presbyterians one, Congregationalists one. Church workers and teachers must be supported for this great missionary work. Send check to

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Size, 8 x 5 1/2 inches.

Specimen of Type.
"From that time Jesus began to preach, and to say, 'I the kingdom of heaven'"

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THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, APRIL 28, 1932.

NUMBER 17.

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

How It Spreads.—

The astounding piece of work by Dr. Frank C. Laubach in Lanao, Philippine Islands when he invented an alphabet so that the Moros could learn to read, is spreading over all the Philippine Islands. The Bataibal Christian Council had Dr. Laubach spend several weeks in Manila, and north of that city, training teachers for formulating "keys" for the various dialects. Charts are now ready for the Tagalog, Llocan, Pompango, Pangasinan, Llonggo, Cebuano, Ifugaw, Kalinga, Bicol, Ibanag, Joloano, and Maranaw dialects.

Improving (?) On the Bible.—

This writer heard a minister say a while ago that the Twenty-third Psalm had in it too much "I" and "me." It was on that account rather self-centered and might be improved. The editor of the *National Christian Advocate* relates that recently a speaker startled a listener with his thought about the imagery of the shepherd in the Twenty-third Psalm, saying that this was entirely out of time and order now, since so few of us know about the work of a shepherd, the life of sheep-tending. He, therefore, would want to reconstruct the Twenty-third Psalm to read: "The Lord is my psychoanalyst; he will lead my libido aright and guide me in my complexes." And a bright young man in the group suggested that he would add: "And deliver me from my fixations." That may sound rather ludicrous, but no more so than many of the suggestions of those who would change our religious terminology and rewrite our Bible and bring it "up-to-date."

Who Holds the Balance of Power?—

Over 7,000,000 unnaturalized foreigners for twenty years have had nearly thirty-five congressmen. Over 6,000,000 will have nearly twenty-five for the next ten years. Although they cannot vote legally in any state, they hold the voting balance of power in national legislation and in the nomination and election of president. While citizens of the United States who live in Alaska and the District of Columbia have no voting representation in congress, the more than a million unnaturalized foreigners in New York City, unassimilated, huddled in racial groups, have had five or six voting members of congress whom Tammany names and votes. The obvious thing is to secure the adoption of the Sparks-Capper anti-alien representation amendment. This will break the power of alienism in American politics functioning through the Tammany sort of corrupt political organization. It will serve notice that the American people have decided that the great moral experiment of prohibition shall be determined by representatives of American citizenship only.—Wm. H. Anderson.

The Pope Gets His Check.—

American Catholics recently presented to Pope Pius XI in the Vatican at Rome a check for \$1,100,000.00. This check the Pope is to use "for the propagation of the faith." Since Catholics hold that only the Catholic Church is a church at all, and that Catholics only have faith, this good, fat, American check goes to the Pope for him to use in the propagation of the Catholic faith throughout the world. This check, we are told, was increased by other checks "for the propagation of the faith," amounting to \$1,500,000.00, thus giving His Holiness the good sum of \$2,600,000.00, which is 42 per cent of the Catholic world's donation to Catholic Missions. This is 28 per cent less than the Pope received last year, though some countries are yet to be heard from, which it is thought, will represent a decline of 15 per cent of this year's contributions "for the propagation of the faith." Even with this decreased fund the Pope will be able to carry on considerable propaganda throughout the world "for the faith." Nor have we seen it suggested from any quarter that this fund of \$1,100,000.00 should have been "kept at home to feed the hungry and give employment to the unemployed."

Institutions Versus Individuals.—

The *Southern Churchman* raises the question as to whether the church is developing institutionalism at the expense of individualism. There is some point here worth considering:

"The church has been passing through a period when the limitations of organization and institutionalism have been laid bare. Organization has never before been carried to such a high level of efficiency; expert business men have been called in to give the church a thoroughly business-like administration; but some how or other, the system has failed to function in the efficient way that might have been expected, though many improvements have been made along some lines.

"It raises the question whether this is the particular way in which God wishes His church to work. Israel was told by Isaiah: 'For your ways are not my ways, neither are my ways your ways, saith the Lord; For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.' This being so, it is quite possible that running the church as a business concern is not the way that God wishes it to be carried on; or, at any rate, that machinery should not completely dominate the situation. Christianity reveals the power of personality."

Shakespeare Memorial.—

Last week's *Nashville Christian Advocate* carried on its front cover a cut of the ancient baptismal font used at the baptism of the infant

William Shakespeare, in Holy Trinity Church, Stratford-on-Avon, April 26, 1564. Shakespeare's birthday is unknown, but he died on April 23rd, and the 368th anniversary of his death was marked by a new memorial theater at Stratford, opened by the Prince of Wales. This memorial was built by contributions from all parts of the world and cost something over \$1,250,000.00. The *Manchester Guardian* says of the memorial: "It stands as a world tribute to Shakespeare. Much of the money which has been spent upon it has come from outside this country—\$600,000.00 from America alone. Many parts of the world are represented in the subscription lists. The opening ceremony should, therefore, be an international one before an international audience."

We are told that the county in which Shakespeare was born over three hundred years ago is noted for its fertile lands which yield an abundance of grain. And yet all the grain crops of the entire county each year do not yield as much revenue to the county as the tourists do who come to view the place where Shakespeare lived and died. Genius is valuable as well as immortal.

Canadian Wets Clamor.—

By putting liquor under government control, Canada has no more settled the liquor problem than has the United States. Five years ago the Canadian wets carried on a great campaign, and so successfully, that they brought liquor back, but under government control. But it seems that the government can no more control the sale of liquor than it can prevent the illegal sale of it. Ontario liquor interests are now clamoring for an increase of the traffic through licensed hotels and beer shops. The further facts are related by the *National Christian Advocate* in these words:

"The hotels are asking for permission to return to the retailing of liquors. They say there are many "blind pigs" and bootleggers still operating in the province. Besides, consumption of beer is now only three gallons per head of population. In 1913 it was nine gallons. By permitting private enterprises to push the sale of beer, more would be consumed, and the brewers would have larger incomes. Five years ago the Canadian voters were told the same story now being circulated in this country. They were assured that under government control there would be no saloons, but increased taxes from the sale of beer, an end of the bootleggers and "tigers," and decreased drinking. Now the Canadian "wolf," having inserted its head in the house, is struggling to squeeze his whole body in. The return of the saloon is as truly the goal of the agitators of prohibition reform as is national prohibition that of the Anti-Saloon Leaguers."

NOTES-PERSONALS

Has any one offered you, or asked you to use, the "coin card" and thus in ten weeks save and give to Missions one dollar?

This week the Convention is in session at Burlington—the Southern Convention of Christians and the Convention of the Southeast of the Congregationalists and Christians.

Rev. J. Lee Johnson, Fuquay Springs, N. C., recovers slowly from a recent break-down that prevents his preaching. He fondly hopes, and in that hope we heartily join, to be back soon at his work.

Pres. L. E. Smith, of Elon College, is a busy man and is in much demand as commencement preacher and speaker these days. He delivered two baccalaureate sermons last Sunday before high schools of Charlotte, N. C.

Rev. A. R. Van Cleave, of the Elon College faculty, preached at the First Christian Church, at 11:00 A. M., Sunday, April 24th. Dr. C. H. Rowland, the pastor, occupied the pulpit of the Congregational-Christian Church at Salisbury.

Prof. A. R. Flowers, Sims, N. C., delivered an address in the auditorium of the Archer Lodge High School, near Clayton, N. C., Sunday evening, April 17th, his remarks being addressed for the most part to the young people in whom Prof. Flowers is deeply interested.

Rev. M. T. Sorrell, pastor, rejoices over a recent successful and great revival in our Danville Church. Rev. McKindie Loving, of Statesville, was the evangelist. The meetings lasted two weeks and grew in interest throughout. The church was greatly awakened, some fifty or more being received into fellowship and the spiritual life of the community was quickened.

Here is a line of wisdom and good sense from a very reliable source: "Wait a week to buy something you think you want. Then buy for use rather than for appearance or luxury value." If all of us will take that advice and learn to live by it, this time of financial stringency will have helped wonderfully in establishing in us a mighty good habit and a rule to live by.

"I haven't as much to live on as I had before the depression, but I have just as much to live for. My friends and neighbors are as near and dear to me as ever, and I am finding this experience not a catastrophe, but a challenge. The crisis and the crash came, but we have courage and character left." Now there is philosophical faith for you.

Why not get your Sunday School, Church or Missionary Society interested in the "coin card?" These cards have ten pockets made to hold a dime. By denying ourselves a dime each week for ten weeks, we fill the card and, presto, a dollar for giving the Gospel of our Lord to those who are not blessed as we are with its life and they afford an opportunity and an invitation to help the cause of our Lord, through Missions, now while that cause needs help so much.

Elon College community welcomes back to Elon as residents and neighbors, Dr. E. L. Moffitt and family. They reside in the house occupied by Dr. W. A. Harper. Dr. Moffitt is a for-

mer president of Elon College, and is at present chairman of the Board of Trustees of the College. He is now in the insurance business, with offices in Asheboro and Burlington, and a business in Burlington. The people of our village and college are happy at the return among us of this esteemed neighbor and good citizen.

Dr. W. C. Wicker, Elon College, N. C., who furnishes copy for the first page of THE CHRISTIAN SUN, has been confined to his bed from illness for the past ten days, and his physician advises that he remain in bed and have absolute rest and relaxation for some days to come. He is slowly improving and we hope for his speedy recovery. This human frame of ours can only stand so much work, so much mental and nervous strain, and when our energies lead us too far, nature calls a halt.

One of our churches, whose missionary offering has increased rather than decreased this year over last year in spite of the fact that many of its members are out of employment, writes as follows: "You have no conception of what these offerings entail—the sacrifice, the personal privation, the love of Christ being the contributing factor thereto. Our people, like all the rest, are facing real poverty and privation, yet they 'carry on' for Christ. These things should be of tremendous encouragement to us in this great undertaking for God. I know that time and time again I have been tempted to cut down on my mission giving—and I give more than any one else in my church, which is stated only for the glory of God, and I have realized that such temptation was of the devil—knowing, too, that like 'priest like people.' That folks just won't go any further than you are willing to lead them. There is only one answer to the failure of the missionary program in churches, it is the lack of interest on the part of the ministry."

This note in a letter from Dr. A. D. Woodworth, one of our veteran and most beloved missionaries in Japan, reveals a fact that should be taken home to our own hearts, since all nations find war burdensome and the most costly way of settling any question: "Japan is feeling deeply the burden of the war and the financial stringency. When the government offered bonds to finance the war, the people who had money drew it from the banks and bought bonds so that there is not so much money for circulation and the banks have not so much to carry on with. The papers state that in spite of this financial move, there is still a deficit of five hundred million yen (\$250,000,000.00). Remembering that Japan proper is less than the size of Texas by about a hundred thousand square miles, that is some deficit, the national debt at the present time being about six billion yen (\$3,000,000,000). I feel like the militarists have dragged the country into a deep hole. In the Shanghai matter the Chinese feel that they have held their own and can do it again. As I see it, Japan cannot continue the war because of a lack of money. Her foreign trade is at a standstill, that with China being diminished by 51 per cent."

Mr. Hermon Eldredge, associate editor, in his "Christian Points of View," in the *Congregationalist and Herald of Gospel Liberty*, says: "We hear of one pastor who suggested to his people on Easter Sunday that the local church is in great need of funds, but if they feel like it, they should help out on the Mission offering. Do we wonder that such an appeal gets little results?" Doubtless that news reached Mr. Eldredge from some pastor here in the South where our Convention and Conferences and churches have agreed to

take an Easter offering for Missions. Of one thing we are sure, and this is as inevitable as fate. The pastor who said that to his people will find the local church even in greater need of funds than at present if his people felt as he did about Missions. There are pastors who are afraid to touch the Mission problem because their own salaries have not been paid. And one big reason why their salaries are not paid is because they are more concerned in their salaries than they are in advancing the kingdom of their Lord through a consecrated effort to make him known to the unfortunate and to those who do not know him at home and abroad. A non-missionary church is always a non-paying church, and the best way to get a church to be a paying church is to get it to be missionary-minded, to be willing to deny, not for the sake of themselves, but for the sake of their Lord. Was it Phillips Brooks, or another of equal experience and wisdom who, when the pastor of a church far behind with the pastor's salary and other local needs, asked him what he would do in such a situation, replied, "Go back to your church and preach on Missions until your church becomes missionary-minded, until your people have a fervor and zeal for giving the gospel to others, and they will then pay off their local needs and the pastor's salary, too."

THE WELLONS MEMORIAL.

The contract has been let for the granite memorial to be erected at the grave of the late "Uncle" (J. W.) Wellons, of blessed name and memory. The Palmer Stone Works, of Albemarle, N. C., who erected the O'Kelley Memorial on the Elon College campus, has the contract, and promises to have the beautiful granite complete and erected at a very early date. They are giving us a regular \$500.00 job for \$450.00, thus bringing the price down to within \$35.00 of the amount of hand. Does any SUN reader wish to contribute? If so, send your donation to Mrs. Luther E. Carlton, Treasures, Paces, Va. Mrs. Carlton and her husband are making a cash donation of \$75.00. Who will help with a donation? We want to pay cash for the job.

Gratefully,

J. O. ATKINSON.

ELON DOLLAR-A-MONTH CLUB.

The Dollar-a-Month Club continues to grow. Who will be the next to join? The following have joined since last week:

S. C. Harrell, Durham, N. C.	\$ 5.00
Alberta Boone Harrell, Durham, N. C.	5.00
Dr. W. A. Harper, Nashville, Tenn.	12.00
Mrs. W. A. Harper, Nashville, Tenn.	12.00
Lefty Briggs, Reidsville, N. C.	1.00
Zac T. Walker, Virgilina, Va.	1.00
H. R. Richardson, Suffolk, Va.	1.00
C. W. Gordon, Alamance, N. C.	1.00
Mrs. Frank C. Castor, Tampa, Fla.	1.00
Anna Irene Helfenstein, Lewisburg, Pa.	5.00
J. Earl Massey, Jackson Heights, N. Y.	6.00

\$50.00

THE ELON COLLEGE DOLLAR-A-MONTH CLUB.

Name
(Last name first)

Address

I wish to become a member of the Elon College Dollar-a-Month Club, and I hereby agree to pay a membership fee of one dollar a month from April 1, 1932, to April 1, 1933:

Signed

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

JUPITER, FLORIDA. A new Scout Troop has been organized with seventeen boys from the Congregational and Methodist Churches, with Rev. Frederick Held, Congregational pastor, as Scoutmaster. It is sponsored by the Community Men's Club, of which Mr. Held has been elected president for the second year.

REV. EDWARD M. NOYES, D. D., has completed another successful season as pastor of the Tourist Church at Seabreeze, and left for his home at Newton Centre, Mass., April 25th. The Tourist Church has invited him to return next season. The superintendent of the church school is Rev. L. A. Pierson, a retired Presbyterian minister.

WINTER PARK, FLORIDA. Recently the Congregational Church gave a dinner to the members of the choir at the Perrydell Tea Room in Orlando. Besides the pastor, Dr. C. A. Vincent, and Mrs. Vincent, there were thirty members present. A jolly time was enjoyed. The Woman's Union of the church held its monthly missionary meeting, Tuesday, April 12th. Mrs. J. D. Randall, of Orlando, told of her recent trip to South Africa, and her visit to the schools and hospitals of the American Board at Johannesburg.

"THE CONFIDENT EXPECTATION," is the title of a sermon preached on Easter Sunday by Rev. J. Delman Kuykendall, D. D., pastor of Plymouth Congregational Church in Coconut Grove, Fla. This sermon has been published by the church, and is a fine presentation of the assurance of immortality. Another pamphlet published is entitled "The Church in a Garden," the story of Plymouth Church, and is a reprint of an article by Guy S. Cunliffe, which appeared in *The Miami Herald*. This church is a gem of rare beauty in its semi-tropical setting.

"A PHILOSOPHY OF LIFE THAT WORKS," is the title of a pamphlet published by the Student Volunteer Movement and written by Walter H. Judd, M. D., a young missionary of the American Board in China. It is a very strong and fine pamphlet to put in the hands of young people—or old ones, for that matter. It was an address delivered before the Student Volunteer Movement Conference in Buffalo. Of this man and his speech one reporter wrote as follows: "Iridescent with humor and creative love, he went right into the inner chambers of our life in the first few minutes. We, too, began to realize with him that all peoples are essentially alike, that we stand or fall together, that the only solution of the problem lies in persons, and that it is the way of love that works. When would it have been possible in the last generation for one to have been so self-revealing without being self-conscious, and when could one have overcome the inhibitions which barred the way to such free traffic in the things of the spirit?"

ST. PETERSBURG CALLS ASSISTANT.

The church at St. Petersburg, Fla., which recently voted to call Dr. Charles H. Beale to return as acting minister for another season, has recently called as assistant pastor, Rev. Lawrence A. Gedcke, of Stillman Valley, Ill. Mr. Gedcke graduated from Chicago Seminary two years ago, and was then ordained and has for two years been in his present pastorate. He comes highly

recommended, especially by President Palmer of the Seminary. He begins his service at St. Petersburg at once and will be in full charge of the work during the summer months.

This church recently had a fine meeting of all the members of the choir, the ushers, trustees, deacons and heads of departments, at a hotel dinner. The gathering was marked by a fine spirit of unity and enthusiasm.

NEW MEMBERS.

The Easter season brought additions to many churches. The writer has heard from a few of the pastors with regard to the accessions. At Lake Helen, Fla., Dr. Arthur G. Lyon welcomed twenty-four into church membership, all on confession of faith and three of them were baptized. He reports that several whole families united, nine of the new members being young people. Three infants were baptized. At Ormond, Fla., Rev. George D. Owen received ten new members and there were also ten christenings. At Holly Hill, Dr. Lewis H. Keller received three from his Instruction Class. The class had other members, and in order further to prepare the young people a Junior Church has been organized, with a membership limited to twenty-five. At Palm City, Rev. James E. Parker reports one addition to the church on confession, coming from the pastor's class. Rev. O. H. Denney, of North Miami, reports that he has received ten from his Scout Troop into church membership. We do not know that they were received at Easter time, but it is worth recording and is a testimony of the fine leadership not only of the pastor, but of Earl Henshaw, the Scoutmaster.

CHAIN OF MISSIONARY ASSEMBLIES.

By LEE VROOMAN.

The depression in Florida does not include missions. The world-wide enterprises of the church were on the front pages of the daily newspapers of the state through January and February of this year. They were presented before colleges, high schools, and junior schools with student bodies ranging upward to two thousand young people; they were the theme of the weekly meetings of the luncheon clubs; they were discussed at noon gatherings of women; the story was told before park forums, mass meetings in auditoriums, and the regular Sunday congregations. Many people became so interested that they paid a dollar to attend a regular course on missions running mornings and afternoons during a series of days.

How was it possible to focus the attention of a State on the work of Christ in all lands? The reply is—a few personalities with a vision, plus the cooperation of the Protestant churches of the leading cities.

The Florida Chain of Missionary Assemblies was promoted by the women's church organizations of nine communities. For the last three years the leaders in a number of large centers have asked the church people to support them in a city-wide program presenting missions. The speakers have come from the leading denominations, and have represented the various mission areas, both home and foreign.

The program is operated somewhat like a Chau-tauqua. This year, we began in Miami. When things were well under way, some of the faculty

departed to get the meetings started in Palm Beach, and so on. The leaders made from two to five addresses a day, covering the churches, schools, and all sorts of clubs, as well as the regular Assembly meetings. Most of the newspapers both printed liberal advance notices and covered the addresses.

The result was to put missions in the forefront of the consciousness of the entire community. Through the press, the message was carried to most of the people in the peninsula. As a result of last year's campaign, one church doubled its giving. In another city the leaders of the churches acquired a solidarity which was worth all that the meetings cost.

The impact of the Missionary Assemblies is cumulative. Where they have been held for a number of years the imagination of the people has been gripped increasingly. One could feel a marked difference between a city where we were pioneering for the first time, another place where it was the second year, and the communities where the program has been established for three years or more.

To bring fifteen speakers to a distant corner of the country such as Florida, and then to send them all over the State, is an expensive matter, not to mention local bills, and yet the dollar registration fees, together with the evening collections and a few individual contributions, covered the costs. The mission boards contributed the time of the speakers, but there was no other expense.

Under a proper leadership, a similar cooperative program could be duplicated in other sections of the country. In Florida it has been largely due to the imagination and executive ability of two women—Mrs. H. W. Peabody and Miss B. L. Woodford. Missions are on the map in Florida—and the same result can be attained elsewhere.—*Reprinted from the Congregationalist and Herald of Gospel Liberty.*

YOUNG PEOPLES' RALLIES.

Two fine Young People's Rallies were held in Florida recently under the direction of Miss Coghill, Extension Worker. The first one held at Jupiter on Friday evening, April 1st, was largely attended by young people from the four Congregational Churches in that area: Lake Worth, West Palm Beach, Jupiter and Palm City. After a fellowship supper together the following program was given. Worship, conducted by the Palm City young people; welcome by Karma Bassett, of the local society, with response by the president of each visiting society, reporting on activities of the past year. Announcements of Camp Immokalee and the young people's evening of the State Conference were made by Miss Coghill. Betty Held played a violin solo. The address of the evening was made by Rev. Frank Addison, of West Palm Beach, and closed with an interesting discussion on interests of youth today. Following the program games and songs were led by Rev. Frederick Held and Jerry Jacobs.

The Sanford Rally was held on Friday evening, April 8th, for young people of the Sanford, Winter Park, Orange City and Lake Helen Congregational Churches. The program began with a social hour conducted by the local young people, followed by a picnic supper with yells and songs. The address of the evening was made by Rev. Arthur G. Lyons, of Lake Helen.

Whatever else may be scarce, opportunities for doing good are not so. Open doors to helpful service can always be found, and the wisest man is he who makes these possibilities count for the most.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

GOD AND THE PHILOSOPHERS.

A contemporary religious journal, undenominational and, on that account, claiming to be "modern and liberal," is giving its readers what seems to be a rather strange performance. It has invited three men known as philosophers to discuss "The Existence of God." The journal in apologizing to its readers for putting on this performance argues that "truth cannot suffer from the most critical investigation;" and so of the three philosophers (?) debating, only one believes in a personal God, the God of Christianity. The second claims to believe in the existence of a being worthy of devotion, but does not believe that He is a personal being. The third does not believe that there is a God at all. So here is a triangular debate about the existence of God. It is useless to say that nothing will come of the debate, except help to strengthen the disbelief in the minds of many who were already disbelieving.

From the foundation of the world up to this good hour, the existence of God has never been proven by logic, debate, argument. There isn't any logic strong enough to carry the burden of such proof. In all literature there has never been a line written to improve upon the first line of the Bible: "In the beginning God created." There isn't any logic there; there isn't any argument there; there isn't any convincing reason there. God created the hand that wrote those words, the scroll on which they were written, the mind that conceived them, and the soul that inspired the Truth.

"Truth cannot suffer from the most critical

investigation." Neither can a rose whose existence, with its freshness and fragrance no one can deny, and yet when the teacher of botany gets through displaying that rose to his class, picking its petals and all the rest of it to pieces to prove its origin, development and growth, he hasn't a rose. He hasn't anything by which he can explain either the line of life that developed from the seed to the bush that bore the rose, nor to explain how the dormant life in the seed has the power of coming to be a blossom of fragrance. He may explain in a way its life, but he certainly can't explain the power and the possibility of it. It is too late in the world's history to talk about the existence of a personal God. We cannot quite comprehend why a journal calling itself religious should wish to parade on its pages the wrangling and the prattling of fools. The ablest philosopher this scribe ever heard, in our day, declared before his pupils in Harvard University, "that the Bible was right in saying 'The fool hath said in his heart there is no God,' for nobody but a fool would say it or could say it." Either we must think of roses and dogwood blossoms, flowers and fruit-trees, of all hues and colors, the stars of the heavens, the solid earth, the sun and the moon and all the rest creating themselves, and then placing themselves in orderly process, and carrying on the several functions of themselves, or we must think of an Intelligent Mind who could conceive them, a living Soul that could breathe life into them, and a hand of infinite skill and wisdom that could form and fashion them and an infinite Personality that could guide and govern them.

Those who have believed in a personal God have shaped institutions, governments, civilizations that are orderly, constructive, helpful. The non-believers have not yet constructed anything, not even a scaffold on which a single building is safe for human habitation, and they are still wrangling and giving to the world the display of their folly.

The reasoning of this independent journal spreads before its readers not truth but folly, not even the facts of sound philosophy, for no philosophy can be sound unless it has solid basis and footing. Of the readers of this journal, we presume there are many pastors in charge of churches. We wonder if they will invite into their pulpits atheists and non-believers so that their congregations on the Sabbath may hear "both sides" and thus get at the truth? That, indeed, would be a spectacle. There may be a place where irreligion, disbelief in God, and the philosophy of fools may be displayed, but we hardly think the pulpit may be exhibited. The world of our day needs the comforting assurance that God is, and in order for the human mind to conceive His existence as one who cares and loves and saves, it must think of Him as a Person, as a real existing Personality. For it is impossible for the human mind to conceive of "an existence" raised even to *nth* power which it may fall down and worship. We cannot worship principles, influences, existences. We can only adore, worship, praise One whom we believe and feel can hear, can comprehend our infirmities, share our burdens and sorrows and know our needs. And the highest being known to the human mind, and the noblest conception, is personality. J. O. A.

WHENCE CONFIDENCE.

Confidence has been struck down, and industry is prostrate. The economist was not far wrong when he said ten per cent of business is carried on by sight, ninety per cent by faith. And so the reason why the wheels of industry and enterprise revolve so slowly now is because the driving power of confidence is wanting—faith is lacking. Our country lost confidence in

the ability of other countries to pay, and so foreign securities shrunk and our banks which held these foreign securities, many of them, closed their doors. A lack of confidence in other people locked up our money and brought dismay and discomfort to our homes and hearts.

The Kingdom of our Lord is being built solely on faith, and that is why men and women of the Kingdom have confidence and press forward. "We," says Paul, "walk by faith; we are confident." Or as the modern version has it, "We have courage." The inspired writer is thus teaching us that which we realize in experience, viz: That when we walk by faith, and as we walk by faith, we are confident, we have courage. The kingdom of heaven faileth not. It is built not on sight, but on faith, and faith looks onward into the future, and upward to Him who is able. Our salvation of body and soul depends upon faith. All the powers of the Son of God avail us little or nothing unless we believe—have faith. "And he did not many works there because of their unbelief." All things are possible to him that believeth. And our belief must be fixed and secure in three directions: First, in God. Second, in our fellow-man. Third, in ourselves.

Such a belief gives confidence, produces courage. "We walk by faith," therefore, "we have courage." Out of faith comes a courage that cannot be conquered. People, not a few, began ten years ago to lose faith in God. "Humanism," a mild name for atheism, sprang up like a blight, and swept the intellectual horizon, saying "Humanity is God; we believe in human beings; there is no higher being than humanity." Then we began to lose faith in human beings, in one another. Faith went down.

Before confidence is restored, before courage is begotten, before hope is renewed, we have got to get back to a firm, fixed, abiding faith in God. "We walk by faith and," declares an inspired writer (I. Peter 1:9) "the end of your faith is even the salvation of your souls." The need of the hour is faith. The pulpits need to proclaim faith. The Sunday School and the day school need to teach faith, and all of us need to practice faith, until we shall be able to say with Paul, "We walk by faith, not by sight; we have courage," or confidence. Confidence, courage, salvation will be restored when we recover our faith. J. O. A.

A CHURCH PAPER.

There are many things that enter into the value of a church paper. The area it covers, the subjects it treats, the persons it represents, and the appeal it makes to members of the church. Even newspapers are measured by these conditions. Metropolitan papers are, in a large sense, local in the large cities where they are published. The average reader prefers his own local paper; and only a few persons in any small center subscribe for the great city dailies. The average person is local in his geography and in his reading of papers. A church paper published in a great city and edited by great writers cannot reach, and cannot interest the average church; it reaches and interests church leaders and thus through them the church membership. There is much difference between a great religious paper and a real church paper. Geography has much to do with people in their personal and religious contacts.

THE CHRISTIAN SUN has a greater appeal to members of a village or country church than it would have if printed in New York City and edited by great shut-in scholars. Personal touch counts in print as well as in visits. If the reader knows the writer it increases his interest in what is written. That is why more ministers and more laymen should write for THE CHRISTIAN SUN.

Subjects familiar to readers, and writers known to them, increase interest for the average subscriber and reader. Dr. Burnett said a common fact, when asked if he read the *Herald of Gospel Liberty*. He replied by saying, "If there is anything in it that I have written, I do." If anything is in THE SUN about a local Missionary Society, the women in that church will want to read the paper. All men are more or less local and personal in their feelings and attitudes, and a nearby paper will reach more people than a far-off paper. The Southern Christian Convention covers an area large enough for a live church paper. The Conferences, local churches, pastors and members in the Southern Christian Convention should rally to the support of THE CHRISTIAN SUN, and increase its subscription list and readers.

W. W. S.

CHRISTIAN COLLEGES.

It is time for denominational colleges to stop limping between their choices, to avow their fundamental Christianity, disregard the requirements of standardizing agencies and the pressure of the huge universities, and go their own way, according to Dr. Harold McAfee Robinson of the Presbyterian Board of Christian Education in an address before the Council of Church Boards of Education.

"If the Christian colleges cannot remain Christian in the sense that they use every resource of and at the same time be accredited by standardizing agencies, and compete with huge universities which have no inescapable, organic concern for a Christian view of the world and the Christian experience and vocation of youth, then is it not time for Christian colleges to set up their own standards, control their own curricula, and go their own way?" asked Dr. Robinson. "Is it not better to be accredited by Christ as Christian than be accredited by the standardizing agencies as high class but be rejected by Christ as being behind and beside his purpose in the world?"

"If the church cannot finance and man colleges that seek above every worldly advantage to be distinctively Christian, making culture the servant of Christ, then the church is without function in a world where intellectual integrity must be maintained. But the church has financed such colleges in the past, and will finance such colleges in the future. When the denominational colleges decide the church will decide."

In advising church boards of education of ways in which they might serve these denominational institutions most effectively, Dr. Robinson made a number of specific suggestions. He emphasized the necessity of insisting that there is an intellectual problem of the first magnitude involved in the relationship between education and religion.

"Give the colleges technical assistance in the development of a total curriculum which shall be distinctively Christian in that it is so arranged that every impact of the curriculum on experience is made in the light of the Christian view of the world and of the Christian vocation!" he urged. "If the curriculum of a Christian college is not different in its desired outcomes and its procedures from the curriculum of an institution which is indifferent to Christianity, what is the justification for the existence of a so-called Christian college?"—*Exchange*.

We should live and pray for the same thing. We pray against the world, but live in it. We pray against pride and ambition, but nurture them all the day long; against appetite, but pamper it; against temptation, but brave it. This is in fact, an insult upon God, and acting as if we thought we could impose upon Him.—*Exchange*.

ON THE BUILDING OF BRIDGES.

By ROBERT T. KERLIN.

In the long, long march to the Country Entrancing,
Stretch plains, rise plateaus, roll ridges:
Each man to his task in the brave host advancing—
Mine be the building of bridges.

—Old Ballad.

Some thirty years ago I chanced to be living in Liberty, Missouri, and my duties called me frequently to Kansas City, which spread out on the hills just beyond the Missouri River. Two or three times every week I crossed the river by train on the Rock Island road.

One summer I observed that workmen were engaged in what seemed to be repairs upon the bridge. On inquiry I learned that they were not repairing the old bridge as I supposed but were building a new one. "What! building a new bridge, and trains crossing every day?" "That is exactly what they are doing." And so it was. A new bridge on the old piers was taking the place of the old.

In some months the bridge was finished. There it stood, new—every steel shaft and girder, every rod, every bolt of it, was new. And—here is the wonder of it—not a train but had crossed on schedule time!

How had it been done? In the answer to that question lies the point of this article. And that answer is in a sentence: The building of the new bridge had kept pace with the destruction of the old.

For thirty years this engineering feat has been present in my thoughts. It has constantly suggested to me what could be done in social rebuilding, had we only the skilled social engineers.

When our old institutions give unmistakable signs of decay and are becoming dangerous, like decayed bridges, could we not, without a halt in the business of government, supersede them with social structures that should meet the strain of new burdens and the demands of new times? If the mind of the youth of the nation, in our public schools, our colleges and our universities, were as constantly incited to social achievement as to the achievement of money-making careers we might be able at the present time to give a different account of ourselves. It seems that Russia by social planning and social enthusiasm is able to do so. It would not hurt our nation if for a time it became fanatical for social renovation, with the intention of securing the good and abundant life for all its citizens.

To be definite and bring a specific adventure as a challenge to the reader's mind: Could we as a people build a bridge from the present capitalistic system across the chasm to the mildly Utopian city of Socialism; as the Rock Island company built its bridge—without halting traffic?

But a practically-minded listener will object: "Not so fast. Men don't build bridges over the streams they do not wish to cross. They build bridges only to places to which they wish to travel. Who said we were ready to trek?" There must then be proposed a social scheme that is more desirable than the present one, to induce practically-minded men to construct this bridge. Let us look for a moment then at what sort of country should lie beyond the river, what sort of a city should stand at the other end of the bridge.

In the first place—and this is about all that needs to be said here—it should truly and in very fact be a commonwealth. We are trying to live in so-called commonwealths in which the common wealth—lands, forests, mines, rivers (for power), and such natural resources—is being grabbed, only a little less ruthlessly than in the days of the robber barons, by a greedy barbarian tribe of go-getters. Hence, instead of a real commonwealth we have a plutocracy; plenty and poverty close neighbors. This cut-throat competitive capital-

ism—. Here our genial-minded listener good-naturedly interrupts, "We have heard enough of that. We all know the tune. Go ahead and tell us about your commonwealth. Bring it down out of the clouds. Declare its principle, unfold its constitution."

I answer: "That has been done in book after book, pamphlet after pamphlet. It is asking too much, I protest, to demand it here in ten sentences. I will provide a reading list, if you are interested. But this much can be said: The society that must supersede this will be based on Christian principles. Its constitution, in brief—don't be too impatient, my friend; for everything else has failed: your system based on mammonism has collapsed—its constitution, I say, will be nothing else but the Sermon on the Mount formulated into Articles."

"The early Christians' communism—which failed." Not so simple quite; but in that spirit and with that principle. And I am not sure about the failure. Of course, it came to an end, but that is different from failure. Read again those words, Acts 4:32-35:

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common."

"And with great power gave the apostles' witness of the resurrection of the Lord Jesus: and great grace was upon them all."

"Neither was there any among them that lacked for as many as were possessors of land or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need."

Note particularly these words: "And with great power gave the apostles their witness . . . and great grace was upon them all."

There was a connection between that communism and that power and that grace.

Grace and power can hardly—though all things are possible with God—belong to the best-intentioned believer in a cut-throat society based on money-getting and exploitation of one's fellow-men for the sake of money; and that is an exact description of our present capitalistic system.

"But the building of the bridge—can it be done peaceably? Can it be done without social convulsions that might result in anarchy for a time? Can this bridge be built as the Rock Island railroad bridge was built?"

On the repetition of the question another speaker joined the discussion. For we were in the smoking compartment of a Pullman, on which we were riding through the greatest insults civilized man has flung into the face of God—the coal-mine towns of West Virginia. The interlocutor was a bushy-headed, stocky young fellow with glowing black eyes. He might have been named Blatonsky, Graigilunis, Bitonti, or some such outlandish name of ominous sound. He turned upon me with this, brandishing a towel as he spoke:

"That is just what we are doing, brother, without the people, even intelligent people—like you—knowing it." His look was benignant, and I took no offense, but opened my eyes and did not stop my ears. The road was clear and he went forward with vigor:

"Look at the property owned by your city, your State, your national government: schools, roads, forest-lands—why begin to enumerate? Look at the activities of the people in their collective capacity. How many people do you suppose are employed by the Federal Government to transact the common business? How many by your State government? How many by your city? Extend this work until you have the telegraph and telephone operated as the postoffice is; until the rail-

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Christian Church was founded at Lebanon Church, Surry County, Va., in 1794, the motion having been offered by Rev. Rice Haggard.

THE CHRISTIAN SUN was established by Rev. Daniel W. Kerr in 1844. The Southern Christian Convention was organized at Union Chapel, Alamance County, N. C., in 1856. Foreign Missions in 1887. Elon College was founded by the Southern Christian Convention in 1890. The Christian Orphanage was founded at Elon College in 1905, and opened its doors as a Home for Orphan Children in 1907.

The Christian Church, as a denomination, is 138 years old; THE CHRISTIAN SUN, 88 years old; the Southern Christian Convention, 76 years old; Elon College, 42 years old; and the Orphanage, 25 years old.

The Christian Church occupies a unique and historic position among denominations in the Protestant world, and is in harmony with the common thought and expression of all denominations. All denominations think and speak in terms of *Christian* life, *Christian* faith, and *Christian* obligations. It is the only name that is common and it should not be changed or modified. It expresses the relation of the church to Jesus Christ, who is the head of the church. Regeneration makes the newborn soul a Christian and, if the behavior becomes anything else, it is by an intellectual choice. This name is the only name that can possibly unite all denominations and all believers. It is not *our church*, but *His church*.

The Southern Christian Convention in session in Burlington, N. C., April 26-29, will have many important questions for decision; but it must not surrender its historic and legal name and institutions.

THE CHRISTIAN SUN, the Convention, Missions, Elon College, and the Christian Orphanage not only have claims upon the Convention, but the Convention has assumed obligations of support that cannot be neglected without blame. In this day, THE CHRISTIAN SUN is essential to the information necessary for growth and official relations of educational and missionary contacts. We are members one of another and we need to know what others think and what they are doing. The church paper is the medium through which church information is distributed and by which activity is inspired. Imagine a church without a copy of THE CHRISTIAN SUN in the congregation, no idea of Elon College, and the successful ministers who have gone out from it within the last forty years, and have never heard of nor contributed to the Christian Orphanage during the twenty years of its great work, and then try to think of that church as a live church in the work of the Kingdom.

No pastor does his full duty unless he urges the support of these institutions without whose help his work could not prosper, in helping the Kingdom in the salvation of souls.

The church, through THE SUN, the Convention, the College, the Orphanage, Missions and the Sunday School can carry out the commission of Jesus in sending out his disciples to make disciples of all nations.

W. W. STALEY.

Young man, my advice to you is that you cultivate an acquaintance with, and a firm belief in, the Holy Scriptures. This is to your certain interest.—*Benjamin Franklin*,

AT THE PRAYER MEETING.

Perhaps forty years ago a splendid pleasure boat went out from Chicago with four hundred passengers on a picnic excursion. In their enjoyment some of them danced, they ate, they drank, they smoked and played cards, and some made love to one another. But a fearful storm suddenly arose. The rudder was broken and the boat drifted to the shore a wreck. But the wind was so strong and the waves so high that no boat could be launched to rescue the passengers. Believe it or not, there was a strong man on shore who swam out to the boat and brought back one passenger. He went again and again until he was exhausted. Then rising up he went again and again until he had rescued twenty-three. So great were his exertions that afterwards he became an invalid for life. Of the passengers who were saved, how many returned to give him thanks? Not one. Why? Because they did not appreciate the greatness of their safety, and they did not appreciate the devotion and the great risk which allowed them to go to their homes in peace. Of the other passengers, it is said that their dead bodies were picked up on the shore the next day.

Of the ten lepers whom Jesus healed, only one returned to give thanks, and in wonder Jesus asks, "And where are the nine?" Tell me, is it not a fact that the most common sin which people commit against their fellowmen is the sin of covetousness? And the most common sin which men commit against the Almighty, the sin of unthankfulness? In II. Timothy 3:2, where Paul mentions the common sins of the last days, he says of the people, "Unthankful, unholy."

In my French Bible, I noticed in the 103rd Psalm where our English version says, "And forget not all his benefits." The French says, "And forget not one of his benefits." The French seems to me to be stronger than the English. It may be easy to say, "Remember all the people of Japan." It is another thing to say, "And don't forget one of them."

William M. Evarts was considered by some people a great lawyer and statesman of his day. One time he made a statement that he had reached a point where he no longer wanted to deal with individuals, but with the people in large groups. We remember that some of the finest work of our Lord was done with individuals such as with the woman at the well and with Nicodemus. It was in his heart not to forget one of the millions of the human race, even to remembering unworthy people such as you and me. So should we be in regard to the unspeakable mercies of God, not forget one of them and to appreciate them at their face value.

It was a Jew who said to a Christian, "If I believed what you say you do, I would go out on the street and shout the glad tidings at the top of my voice, and nothing but death could stop me."

In one of D. L. Moody's sermons he says that if a man has only a little milk in his bucket, he is in no danger of spilling a drop. But if his bucket is full, it is bound to spill. Perhaps some of us would have known that if he had not said it. Is it that we have so little religion as not to appreciate what we have, that we seem so lukewarm and unthankful.

When I first came to Japan an address was delivered in Tsukiji in which the pastor told of a Christian in his church, a poor man, but tremendously appreciative of the gifts of God. He was a hallelujah Christian. When the pastor

talked of the love of God this man could not restrain his hallelujah. If it was the forgiveness of sin, hallelujah. If it was about the precious blood, hallelujah. This man once visited the home of the pastor, and the pastor, being busy for a few minutes, gave him a book on physical geography, thinking that surely in that he would find no occasion for shouting hallelujah. But in a few minutes he was shouting hallelujah as usual. So the pastor said to him, "What did you find in that dry book to make you so glad?"

"I have found," said the visitor, "that the ocean is five miles deep. And the Bible says that God has buried our sins in the depths of the sea, where he can never find them any more. Hallelujah!"

May we not in our prayers and testimonies tonight magnify the great goodness and mercy of the Saviour, who loved us and gave himself for us. I have a vivid recollection of the prayer-meetings I attended when I was a small boy at the little red brick church in the country where the aged fathers and mothers in Israel gave their testimony with the tears streaming down their cheeks, recounting one by one the ways in which God had been good to them. May it be with us daily that in our lives we may so live as not to forget one of the benefits which God has so richly bestowed upon us.

A. D. WOODWORTH.

Tokio, Japan.

AN AFTER-EASTER MEDITATION.

It is the aftermath of Easter, but the Christian world is still visualizing the scene. After the storm of life and the agony of the cross, Jesus sleeping in the tomb, God the Father, expecting the resurrection. And through these silent hours one soul keep vigil, too. Notwithstanding the sorrow of it all, there was an expectant hope, for some remembered that he had said "Destroy this temple and in three days I will raise it up." Then up from the grave he arose triumphant over all. No longer the despised Nazarine, but now the King of Glory. And as He stands at the door of our hearts and knocks shall we not bid Him enter, not as a guest, but as one who came to rule and reign.

Mary Magdalene, not knowing to whom she was speaking, said, "Sir, they have taken away my Lord, and I know not where they have laid him." Then Jesus said, "Mary!" She turned and said, "Rabboni." And in the exultation of that recognition darkness fled like chaff before the wind, while sorrow and sighing folded their wings and quietly stole away. For He has indeed risen and ascended into Heaven, where He sitteth at the right hand of God the Father, from whence He shall come to judge the living and the dead. So come quickly.

MRS. E. D. MIDYETTE.

Norfolk, Va.

A UNITED PENTECOST ANNIVERSARY OBSERVANCE.

Pentecost each year occurs fifty days after Easter. It is the anniversary of the birthday of the church and of the special advent of the Holy Spirit. This year Pentecost comes on May 15th.

The first Christian Pentecost changed things. On this day the new power, promised by Jesus when he said, "Ye shall receive power after that the Holy Spirit is come upon you," was experienced. The timid became bold; the discouraged became aggressive and the disbelieving were gripped by unshakable convictions. The record says, "with great power gave the apostles their witness of the resurrection of the Lord Jesus."

Christianity began its militant march across the centuries on this day and it should be remem-

bered that this beginning was in the same city where Christ was crucified. It was here and on this day that the disciples started to carry out the great commission for world evangelization which their Lord had recently given them. This commission from him was to them a divine imperative. Their King had spoken.

This day was the birthday of the church. Simon Peter preached the first sermon after the resurrection, on Pentecost. The multitude cried out, "What shall we do?" Three thousand of them accepted Christ, taking their stand with the 120. It was a day of vindication and victory.

Pentecost gave the disciples a new sky. They experienced new horizons and far-reaching visions. They were through with the little and the inconsequential. Henceforth theirs was to be a world mission and the following of a world Christ.

Pentecost was a day of unity for they were "all together, in one place." Following the crucifixion, when the cross ran through their hopes and dreams like a plowshare, they were scattered. Now they are brought together in an unbroken fellowship and cemented into a Christian Brotherhood. The prayer of Jesus for the unity of his disciples was here realized.

How observe Pentecost? There are many ways but a few suggestions may be in order just here. The period leading up to this great day may well be characterized by a new concern for church attendance. Many churches are falling down at this point in their work. On the first Pentecost and the days preceding they met together. There was a fellowship and a oneness that was beautiful. There is no revival that the church needs more these days than a genuine revival of church attendance. The average congregation has about 35 per cent. of its resident membership attending each Sunday. It is not only a pleasure and a privilege to worship with others, but it is a duty. The most expensive piece of furniture in any church is an empty pew. Why not try on May 15th—Pentecost Sunday—to have every resident member of the church present for the services?

The days leading up to Pentecost should be days of evangelistic effort. Failure to add new members to the church on Pentecost is a greater failure than not to have additions to the church on Easter. The first Christian Pentecost was a day of great evangelism. If the Church would keep the anniversary appropriately then the day should be characterized by evangelistic results. Read the second chapter of Acts again. Note the preacher and his evangelistic preaching. Note the inquiry of the multitude and the preacher's answer. A faithful observance of Pentecost will help to bring back the evangelistic fervor and spirit that was present on the first Pentecost. Just as the evangelistic results were predicted upon personal and group preparation nineteen hundred years ago, so now. Evangelistic results do not just happen. Somebody must work, pray preach and win.

Again, the emphasis should be place these days on the spiritual preparation of the church preceding this coming Pentecost. The Upper Room in Jerusalem and the daily gathering of the 120 together for prayer and fellowship is part of the reason for the power and the results of the first Pentecost. To ask the members of the churches to practice daily devotions and offer to them suggestions on how this may be done would bring surprising results. Many are anxious to be led in this matter.

Some ministers and congregations may want to make much of the ten days preceding Pentecost. The weekly prayer meeting programs may well center themselves about the thought of Pentecost. A room may be prepared and set apart for prayer and meditation in the church building. If

the church in not already open daily, plan to keep the building open for those who care to come in to "rest and pray awhile."

It is hoped that every Protestant Church throughout the nation will fittingly observe Pentecost on May 15th. By special decoration of the church worship auditorium, by appropriate hymns, Scripture and sermon, and by evangelistic results, let the day be observed everywhere. By making this significant day one of great church attendance on the part of every resident member and by a worthy evangelistic ingathering, the anniversary may be one of the greatest experience in the history of any congregation. Let us go on to Pentecost, May 15th, in the spirit and passion of the first Pentecost.

A KING WHO WAS A SAINT.

When we read history we discover that more sinners than saints have sat on thrones. Once France had a saint for a king. He reigned during the very stormy years of the thirteenth century, and was a true lover of peace and a peacemaker. His courtiers used to remonstrate that he should give so much time to devotions. In good nature he replied: "If I spent twice

as much time in dice playing and drink none would rebuke me." He would not agree that a kingdom suffered because its ruler prayed. Luther, it is said, when very busy, spent double time in prayer. The name of this king of France was Louis. His name is chiefly connected with the Crusades. He became ill, at the age of thirty and was near death. One of the watchers by his bed thought he was dead and drew a cover over his face. His mother refused to believe he was dead and uncovered his face. The king faintly asked for a crucifix. In that hour of weakness Louis had "taken the cross." As he recovered, his mother tried to dissuade him, and the Bishop of Paris suggested that his vow made in a weak moment was not binding. "You think I was not myself," he said. "Here is my cross, take it," and he put it into the hands of the Bishop. "Now you will not say I am not in my senses. Give back my cross to me, for before God I declare that food shall not pass my lips till I am marked again with the holy sign." He paid his vow. This is ancient news, but it is good news.

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8 7 "Jē-hōi'-ā-chin was 8 years old when he began t

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MISSIONS



REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Jesus, how futile our following if it be not all the way! Halting is losing. We may test the footing and circumnavigate the steeps, but Golgotha may not be lost to view, nor its enactment unrealized. Thou, blessed Lord, didst not seek to escape from the rugged climb. It was the Father's will to bring thee to the pinnacle of divine power, and we thank thee that in thy victory is our sufficiency for gaining the summit of eternal light. To thy name be praise forever. *Amen.*

THE MISSIONARY RALLIES.

The women of our churches who are in the missionary societies are undaunted. In the last three weeks they have met in their District Rallies—ten of them: three last week, three the week before, four the week prior to that. In these ten district missionary meetings over 1,200 (estimated) of our women have met and spent the day, giving and seeking information and inspiration for Missions, the spiritual task of the church. Some of the groups were not largely attended, but every group manifested the deepest and most abiding concern for and interest in the work that the local societies were doing. One is perfectly safe in saying that the Missionary Rallies this year have been the best attended, the most enthusiastic, and the most interesting of any previous year.

Last Tuesday, the Lee-Chatham District met at Sanford. All deplored the illness of the superintendent, Mrs. R. L. Ross, from an attack of pneumonia which prevented her attendance. But prior to her illness, she had wrought well, and those appointed by her for parts on the program were present and a most wholesome and happy day was spent in the Sanford Christian Church. Five societies were represented. There were special musical numbers. Mrs. McFarland, the temporary superintendent, presided with grace and efficiency, and the local society entertained the body with splendid courtesy and abundant hospitality.

The Rally of the Randolph District was at Shiloh Church, and though the attendance was small, at no place did we find closer attention, more enthusiasm and deeper interest in the cause of Missions. Six churches were represented. A full day was spent and much light was obtained on the many questions coming before the Missionary Societies, and the women present showed the deepest concern for the welfare of their societies and the work. The superintendent, Mrs. G. Ed. York, could not be present, but her place was ably filled by Mrs. I. H. Faust, and various items of the program were discussed with intelligence and enthusiasm. It was a great day for Missions at Shiloh, and the women present, from expressions of many, returned to their homes more determined than ever to help put over the missionary program. This was the only Rally we attended at which there were no pastors of the district present. In this case the pastors were the losers, as it would have done their hearts good to see and hear the women in their intelligent discussion of the vital problems of Missions and the Kingdom.

The Rally of the Durham-Wake District was in the Raleigh Church, April 22nd. Mrs. R. M. Rothgeb, who had been on short notice requested to act as superintendent and presiding officer, carried intelligent enthusiasm into the work of

the day and certainly encouraged all present by the fine spirit manifested and the deep desire evidenced for the work of Missions, both in the societies and in the church. The meeting was deeply interesting, conducted with great intelligence, while the fellowship of the day, as well as the addresses and discussions, were wholesome and delightful. Mrs. Rothgeb and her associates feel that there is much work to be done in this District, in interesting so many of the churches of the district that do not now have Missionary Societies, and they feel that efforts must be made this year not only to encourage the societies that now obtain, but to organize societies in churches that do not have them.

The Rallies this year are real One-Day Schools of Missions, have proven their weight and worth, and have shown beyond all question or doubt that they are worth more than all the efforts put together in their behalf, and cannot be dispensed with without great loss in interest and power to the Mission cause.

J. O. ATKINSON,
Mission Sec'y.

COIN CARDS AND THE DOLLAR PLAN.

An extra dollar from every member and friend, young and old, of the Congregational and Christian Churches during May has been asked in order to balance the missionary budget.

To make the giving easy, coin cards with places for ten dimes have been furnished to churches in all States for distribution to members, attendants and supporters, to Sunday School pupils and to young people.

A thousand coin cards were requested by Dr. S. Parkes Cadman, noted radio minister, for the Central Congregational Church, Brooklyn, N. Y., of which he is pastor. Requests for a thousand or more have been received by the united denomination's Commission on Missions from other large churches while lesser numbers have been asked for by smaller churches down to the tiniest rural churches, the weakest city missions and the most remote parishes in the Rocky Mountains.

The Rev. Dr. Walter H. Rollins, superintendent of the churches in New York State, is chairman of the Dollar Plan Committee.

It is pointed out that what a dollar can do depends upon "the company it keeps," and that ten dimes saved from sodas, movies and candy will in the aggregate with other dollars, be equivalent of widely extended helpfulness in religious ministry, medical service and schooling in the places where Christianity is little known.

The presentation of the coin cards filled with dimes or with a folded dollar bill is to be a feature in the programs of the annual State conferences which meet in May. The cards from each church are to be brought to the platform by a delegate and a consecration service held for the united offering.

The regular contributions for the missionary work decreased \$459,000, or 16 per cent, last year as compared with the year before, and a further decline of 11 per cent is reported for the first quarter of this year. Salaries have been reduced, foreign missionaries on furlough in this country have had their stay indefinitely extended, pensions have been trimmed, certain mission stations in this country and abroad have been left unmanned and budgets have been cut everywhere.

The receipts from the Dollar Plan will be used to help maintain the mission work on the present

reduced basis and to meet outstanding deficits due to the recent rapid shrinkage of regular contributions.

The mission boards of the Congregational and Christian Churches are the oldest in America, dating back to societies organized in the New England States in the latter part of the 18th century. In the mission work today is engaged a total staff of 8,000.

MISSIONARY OFFERINGS. WEEK ENDING APRIL 23, 1932.

Sunday Schools.

Previously acknowledged	\$ 2,263.74
Dendron, Va.	14.80
Morrisville, N. C.	1.74
Happy Home, Ruffin, N. C.	1.70
Pleasant Hill, Liberty, N. C.	3.37
Rosemont, Norfolk, Va.	13.10
Berea (Nans.) Driver, Va.	3.75
Noon Day, Wedowee, Ala.	.95
Suffolk, Va.	25.00
Mayland, Broadway, Va.	1.00
Apple's Chapel, Brown Summit, N. C.	5.16
High Point, N. C.	1.65
Mt. Olivet (G), March, Va.	10.00
Franklin, Va.	8.21
Leaksville, Stanley, Va.	1.79
Monticello, Brown Summit, N. C.	3.31

Total \$ 2,359.27

Individual and Church Offerings.

Previously acknowledged	\$ 1,414.68
Ambrose, Ga.	3.79
Holland, Va.	127.00
New Lebanon, Summerfield, N. C.	13.05
F. O. Leonard, Jonesboro, N. C.	1.00
Union (N. C.), Burlington, N. C.	5.00
Noon Day, Wedowee, Ala.	1.25
Miss Annie Clapp, Brown Summit, N. C., (Apple's Chapel)	1.00
Bethel, New Hill, N. C.	4.60
Franklin, Va.	61.14
Roanoke, Ala.	4.00
Christian Light, Varina, N. C.	2.05
Union (Southampton), Franklin, Va.	4.50
Mt. Zion, Mebane, N. C.	3.60

Total \$ 1,646.66

Dollar-a-Month Club.

Previously acknowledged	\$ 154.00
Mr. and Mrs. Floyd H. Dunn, Lynchburg, Va.	2.50
Miss Hantas Rawles, Suffolk, Va.	1.00

Total \$ 157.50

Woman's Board, S. C. C.

Previously acknowledged	\$ 6,369.30
Received Mrs. H. S. Hardeastle, Treas., April 23, 1932	2,475.23

Total to date \$ 8,844.53

Specials.

Previously acknowledged	\$ 1,299.39
Burlington Sunday School, Burlington, N. C.	52.53

Total \$ 1,351.92

Summary.

Sunday Schools Regular, April 23, 1932..	95.53
Individual and Church Offerings, April 23, 1932	231.98
Dollar-a-Month Club, April 23, 1932	3.50
Woman's Board, S. C. C., April 23, 1932..	2,475.23
Specials, April 23, 1932	52.53

Total to date \$14,679.88

J. O. ATKINSON, *Sec'y.*

MISSIONARY PROGRAMS.

MAY, 1932.

MRS. W. M. JAY, *Editor*.

WOMAN'S SOCIETIES.

"Words are carriers, taking us far
With poem, legend or story,
Words are pictures, painting us scenes
Famous with beauty's glory.
Words show us men and women, whose lives
Delight and inspire our achieving
Until we are lifted to noble deeds
Finer than our believing."

—Lena Waldo Deed.

For last month, you remember, we had the first program from the little booklet entitled "India Today," by Genevieve Sargeant Phillips, and what an interesting program it did make. For this month we are to have a poster meeting, and this is one that can be developed into a very unique program. The chief device suggested for this meeting is a poster display. The posters should be prepared in advance and the people to present them should become familiar with them and the comment regarding each one. The quotation may be pasted on the back of each poster and read off as it is held up, allowing sufficient time for the audience to read the poster first. Display them in a conspicuous manner all during the meeting.

The booklet with the suggestions for posters and all material for the programs may be secured from the Commission on Missions, 14 Beacon St., Boston, Mass., for 10c.

PROGRAM II.

"HOW SHALL WE HELP INDIA?"

Hymn—"In Christ There is No East or West."
Leader's introduction.

Poster display.

Special music.

Report on the Scudder family.

Roll call answered with items of interest about India.

Leader's closing message.

Scripture lesson—Hebrews 11:32, 12:2.

Prayer for our fellow-workers, Indian, and American—doctors, nurses, teachers, preachers, social service workers, specialists of many kinds who love India and want to help her.

For us, that seeing them as a "cloud of witnesses" about us, we may lay aside the sins of busy-ness, preoccupation, indifference, negligence and run beside them in the great task of making Christ's spirit felt in America and in India, together.

YOUNG PEOPLE'S SOCIETIES.

Topic—"God and the Census."

Theme—"The Sower"—Teacher, Preacher, Missionary.

I. Business period.

II. Study period—Chapter VII. "The Lives of Race and Caste."

1. Leader introduces chapter by using first page of chapter.

2. "Our Race Problems in America," member, pp. 81-85.

3. "What Are the Signs of Racial Prejudice?" pp. 85-88, a member.

Chapter VIII—"Crossing the Lines."

1. Bring out strong points in last chapter and introduce this chapter by telling the first paragraph—leader.

2. "How a Church Was Founded in a Japanese Fishermen Colony," pp. 97-100, a member.

3. "Person to Person," pp. 103-105, a member.

III. Worship period.

1. Call to worship.

2. "O Word of God Incarnate."

3. Hymn.

4. Scripture—Isaiah 55:1-13.

5. Sentence prayers.

6. Offertory.

7. Short Talk—"The Need of Personal Workers to Sow Seed of God's Word."

8. Hymn.

9. Benediction.

WILLING WORKERS OR JUNIORS.

Topic—"Our Mother's Love."

1. Song—"Brighten the Corner."

2. Scripture—"Prov. 31:10-31."

3. Prayer—(Thanking God for our Mothers.)

4. Recitation—(A small child):

We want to help the mothers
Throughout God's lovely earth
And all our little brothers
To know of Jesus birth.

Because we're thankful, truly,
For mothers such as ours—
Oh, help us spread the story
Through all the flying hours.

5. Story of Hannah and Samuel.

6. Song.

7. Recitation—"God Gave them Mothers."

The birdies in the treetops high
Can't sing, can't hop, can't fly
Till Mother says they may.
The lambs that skip in meadows sweet
Can't use their nimble, cunning feet
Till Mother shows the way.

Our Father for His creatures cares,
And all His world His dear love shares;
We and our brothers.
So truly God His children knew
That when the world's first cold winds blew
He gave them Mothers.

8. Offering, closing song, benediction.

SECOND QUARTERLY REPORT, 1932.

Report of the Treasurer of the North Carolina Christian Woman's Missionary Conference for second quarter, 1932:

1. Antioch	\$ 1.40
2. Bethlehem	2.10
3. Burlington	304.64
4. Catawba Springs	3.00
5. Durham	40.15
6. Elon College	52.00
7. Greensboro	96.00
8. Hanks' Chapel	4.20
9. Hebron	3.30
10. Henderson	10.00
11. High Point	2.80
12. Howard's Chapel	5.00
13. Ingram	3.85
14. Lebanon	7.00
15. Liberty (Vance)	10.50
16. Lynchburg	5.00
17. Monticello	6.00
18. Mt. Auburn	9.45
19. Mt. Zion	3.00
20. New Lebanon	4.35
21. New Hope	3.50
22. Palm St., Greensboro	9.00
23. Pleasant Grove	4.70
24. Pleasant Hill	3.35
25. Pleasant Ridge	7.25
26. Piney Plains	3.00
27. Raleigh	75.00
28. Ramseur	14.00
29. Reidsville	75.00
30. Sanford	31.25
31. Shallow Well	18.00
32. Turner's Chapel	10.00
33. Union (N. C.)	15.65
34. Union (Va.)	14.18
35. Wake Chapel	17.90

— \$ 875.52

Young People's Societies.

1. Bethlehem	\$ 2.85
2. Burlington	21.81
3. Burlington, Jr.	7.59
4. Durham	8.30
5. Greensboro	5.00
6. Greensboro, Jr.	4.00
7. High Point	2.70

52.25

Willing Workers.

1. Burlington	\$ 14.02
2. Durham	8.51
3. Durham, Jr.	4.16
4. Union (Va.)	1.75

28.44

Cradle Rolls.

1. Durham	\$.50
2. Sanford	1.50
3. Turner's Chapel	1.00

3.00

Alamance, District Offering 7.35

Total Receipts \$ 966.56

Disbursements.

Paid Mrs. H. S. Harcastle \$965.06

Paid Mrs. W. R. Sellers for stamps 1.50

966.56

Respectfully submitted,

MRS. W. R. SELLARS, *Treas.*

Burlington, N. C.

April 14, 1932.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

YOUNG PEOPLE SPEAK AT FORUM.

Young people representing the local Methodist, Presbyterian and Congregational Churches, were the speakers at the regular Sunday Evening Forum, at the Ft. Myers Church on a recent Sunday evening. It was attended by one of the largest crowds present for any Forum held in the church this winter, and great interest was manifested by the scores of questions asked by the audience following the talks.

Sidney Davis, speaking for the Methodist Church, stated his belief that denominationalism is not necessary or good for the Protestant Church, and that he did not think Jesus held to such a belief. He also said more effective work would be done "if there were only one Protestant Church because denominations make no difference with young people."

Miss Flora Furren, Presbyterian representative, described the church as an organization "great enough to solve the problems of the world."

Miss Dorothy Allen, Congregationalist, asked for a better understanding between adults and young people, in solving the problems of the church.

PATTIE LEE COGHILL.

GOODNESS AND HIGH JUMPS.

A certain boy known to Dr. Campbell Morgan used to come into his mother's kitchen with a whoop and a flourish, and take jumping leaps over the kitchen table, as one outlet for boyish energy and high spirits.

One day he was received into church membership and on reaching home he indulged in his usual table leap. His mother, however, rebuked him, suggesting that church membership should make a difference and that in future it would be more seemly to refrain from table jumping. On hearing that verdict, he probably—boy-like—wished he had never joined the church.

In the past that spirit has alienated lots of young folks. Goodness has too often seemed to veto the natural and legitimate outlets for youthful energy. So emphatic has that attitude been that in the minds of many the very mention of "goodness" suggests vetoes and prohibitions. To become religious is supposed to involve the surrender of any hope of ever having a good time or of sharing the activities and games of youth. The unnamed fear at the back of the mind, keeping many a youth from any open and definite confession of discipleship, is that religion is mainly a repression. On becoming a church member, so many things, they fear, will be forbidden—not only evil things but healthful and wholesome ones.

A story is told of a Frenchman outside Exeter Hall, London, in the days when the hall was a center of all sorts of religious and philanthropic gatherings. The visitor was greatly interested in the ribbons that people attending the meetings wore, and he asked the significance of them. The wearer of a blue ribbon, it was explained, did not drink; a blue and white ribbon signified abstinence from both tobacco and alcohol. Greatly amused, the Frenchman exclaimed: "Ah, you are the funniest people. If I wore a piece of ribbon for all the vices I do not practice, you would see no coat at all."

Perhaps that is partly what Jesus meant when he denied entrance to the Kingdom to those whose righteousness did not exceed that of the scribe and Pharisee. What stands out in the goodness

of Jesus is its positive character. Virtue with him is not abstinence but action. Jesus completely broke with the current ideas and standards of goodness, and with him it became a heroism, something very unconventional and rather revolutionary.

He did not play for safety. He lived dangerously, and the Japanese general was right when after reading the gospels for the first time and being asked what quality in Jesus impressed him most deeply, replied, "His bravery."

Christianity is an expression of something, rather than a repression. It is not the enemy of games and high jumps or any healthy human activity. With youth the only religious approach that has the slightest chance is one that emphasizes expression, that encourages and inspires and guides the activities of boys and girls.

VIRGINIA ENDEAVORERS TO MEET.

The Christian Endeavorers of Virginia are planning for a most wonderful time at Christian Temple in Norfolk when the State Convention meets there. *The Endeavorgram* says:

"Norfolk will give you the warmest welcome you have ever had. Those who attended the last State Convention in that city remember what a wonderful time was shown the Endeavorers. The warm hospitality of the Endeavorers with the many things of interest in that section should cause you to put everything aside and come to Norfolk June 23, 24, 25, 26, 1932."

SOME VISIONS ARE LOST.

"Be still and know." How can God give us visions when life is hurrying at a precipitate rate? I have stood in the National Gallery and seen people gallop round the chamber and glance at twelve of Turner's paintings in the space of five minutes. Surely we might say to such, "Be still and know Turner! Gaze quietly at one little bit of cloud, or at a ray of the drifting moon. Be still, and know Turner!" But God has difficulty in getting us still. That is perhaps why he has sometimes employed the ministry of dreams. Men have had "visions in the night." In the daytime I have a divine visitor in the shape of some worthy thought, or noble impulse, or hallowed suggestion, but I am in such feverish haste that I do not heed it, and pass along. I do not "turn aside to see this great sight," and so I lose the heavenly vision. If I would know more of God I must relax the strain and moderate the pace. I must be still.—J. H. Jowett.

CHRISTIAN ENDEAVOR NOTES.

HOW MAY WE WORK FOR WORLD GOOD WILL?

MAY 15, 1932.

Acts 10:34, 35.

THOUGHTS ON THE TOPIC.

Discovering our community.—Most of us live such lives of smug complacency within our own small circle that we are not aware of the friction and lack of good will in our community. A close study would probably reveal resentment in the hearts of the poorer classes because of their unequal opportunities; hatred in the hearts of members of other races resulting from discrimination against them; and a feeling of injustice on the part of the farmer toward "town folks."

Adventures in community friendship.—A study of your community will no doubt reveal many families who are hungry for neighbors and numbers of young people who have few friends and very little social and recreational life. There is a marvelous opportunity for Christian Endeavorers to become real friends and neighbors to these people. Visit them in their homes, invite them to yours, and give them a share in your recreational life.

A community center.—Many small cities and towns have community centers, but far too often the privileges and opportunities of such centers belong largely to the class that needs them least. We want to tell you of a community center that is a center of good will.

"In Spartanburg, S. C., one society of Methodist women, conscious of the growing need of some place for children of working mothers, established a small community center. They secured a frame house on a small plot of ground and employed a trained Negro worker. Kindergarten work for pre-school children has been started. The yard has been turned into a playground for boys and girls which is used on holidays and after school hours. A small library has been opened. The young people use the center for social gatherings in the evenings and Sundays. The support comes from the Missionary Society and the Negroes." (Quoted from "The Church Woman Answers," Commission on Interracial Cooperation.)

Children of other races, as well as Negroes, could be provided for in such a community center. —*Cultivating community brotherhood.*—Christian Endeavor Societies may make an outstanding contribution to their community by sponsoring activities that bring the entire community together and break down the barriers of race and class. Some of the enterprises that may do this are community sings, play festivals, and exhibits to which people of all races bring objects from their native lands. If the community is large and there are several racial groups, it is a fine thing to have each group entertain one evening with songs, stories, and folk games from their land. Young people of all churches may co-operate in these projects and thus promote good will between churches.

Sharing with far-away neighbors.—Support of an orphan or a student in one of our mission schools is always productive of good will. Correspondence with young people of other races and nations is another pathway to world friendship.

Good will and our national government.—Every Christian citizen should demand that those in political power strive to establish policies of government that will contribute to international good will.

Daily Readings.

Ma 9. Good will proclaimed. Luke 2:8-18.

May 10. Kindness to strangers. Leviticus 19:9, 10.

May 11. Helping a foreigner. Mark 7:24-30.

May 12. Insist on brotherhood. Acts 17:22-28.

May 13. Welcome foreigners. Leviticus 19:34.

May 14. Give help in distress. Luke 10:29-37.

With machines ever enlarging man's power and capacity, with electricity extending over the world its magic, with the air giving us a wholly new realm, our children must be prepared to meet entirely new contacts and new forces. They must be physically strong and mentally placed to stand up under the increasing pressure of life. Their problem is not alone one of physical health, but of mental, emotional, spiritual health.—President Hoover.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

ESAU SELLS HIS BIRTHRIGHT.

LESSON VI—MAY 8, 1932.

LESSON TEXT: Genesis 25:27-34.

GOLDEN TEXT: *Every man that striveth in the the games exerciseth self-control in all things.—*
I. Corinthians 9:25.

Introduction.

There are some problems with which every age must grapple. Some of the personal and social difficulties seem to be universal. The literature, that treats these universal perplexities and difficulties of life, is of permanent worth. Through the ages it endures and is cherished and used to throw its light upon man's pathway. Today we study an old, old story of twin brothers. And in that story are found stubborn facts of human nature and social relations. Some items of the story are of passing interest but others are enduring as the race of mortals.

Twin Brothers.

Esau and Jacob are twin brothers in the land of Canaan. "Esau was a skillful hunter, a man of the field." He was the first-born and liked to roam in the hunt. Jacob was a quiet man dwelling in tents." He was a supplanter—apparently he was quiet and easy to get along with, but he was crafty and designing. The brothers are kindred of the closest type, but are wide apart in their characteristics.

Two Tribes.

In the story each brother stands for a tribe of people. Esau represents the tribe residing in Canaan when the other tribe arrived as emigrants. Naturally the Esau tribe had possession of the land and felt that it belonged to them. Jacob represents the shrewd tribe that came in later and wished to disposses their predecessor tribe. Eventually the shrewd and crafty tribe got control. The practical scheming proved itself justifiable because it worked and paid rich rewards. The characteristics of these two brothers or tribes offer much of practical worth in evaluating life in its relations today.

Self-Gratification.

Every one has strong impulses to gratify the immediate sensual desires. This gives pleasure. Man then tends to repeat the experience and so habit grows. It tends to get worse and worse, until the habit controls the will and self. Then self-control is gone. Intemperance or lack of self-control is the result. Persistent self-gratification plunges the individual into intemperance or indulgence. Self-control is gone and ruin lies ahead. Every age in the history of the race shows the damages and disasters of the various forms of intemperance.

Selling One's Birthright.

When the individual loses the governor of self-control and becomes the victim of his own enlarged desire, he has sold his birthright to a well-balanced social usefulness. The highest degrees of personal sensual pleasure do not return the highest degree of social welfare. Life becomes warped. Desires that may have a worthy place in life become consuming and drive the person to the wreck and ruin of his own life. The individual loses balance and society is endangered.

Intemperate Appetite.

Esau must have his mess of pottage. He had so indulged his appetite that one meal when he wanted it badly was worth more than a rich

birthright. How true this story is. The indulged sensual appetites pervert the values of life. Many a youth has sold a rich birthright for a few moments of pleasure. Many a girl has bartered her virtue for the lure of momentary desire. The physical desires all have their rightful places, but what havoc is wrought when there is no self-control. Uncontrolled sensual appetites warp the values of life until man seems to have no reason. He becomes a fool.

Wiley Supplanters.

There are always plenty of Jacobs who stand ready to strike the shrewd bargains with the weak, or with the strong in their moments of weakness. Who would think that the strong hunter, Esau, could be so weak in the presence of his wiley brother and the fragrance of his savory meat. Some people are always watching to gain advantage in the times of weakness. The world needs fewer intriguing Jacobs, and fewer intemperate Esaus. It needs a race of men and women who are trained in self-control. Men too true to sell the valuable for the worthless. And men too fair and upright to drive shrewd bargains in the moments of a brother's weakness.

MEMORIAL SERVICES.

Friends and members of the Union Christian Church, Union Ridge, N. C., are invited to be present for the Memorial Services of the church the second Sunday in May.

The Pastor, Dr. P. H. Fleming, will be assisted in the 11:00 o'clock services by Dr. L. E. Smith, president of Elon College, and in the 2:00 o'clock services by Dr. Hurst, of Elon College. Dinner will be served on the grounds.

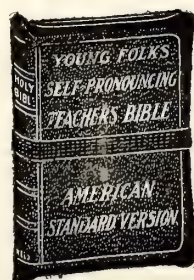
All of the members of the church are urged to attend the regular quarterly meeting to be held on Saturday before the second Sunday, at 2:00 o'clock.
J. G.

A CERTAIN CONGREGATIONAL MINISTER SAYS:

"There has been a heavy cut in our church budget. They didn't think they could pay all that was due on benevolences at the end of the year. I simply refused to take a penny more on salary until they did. It all went in. I got them to cut my salary twice, but succeeded in keeping the benevolence budget the same as for last year. It takes a bit of courage sometimes to face these trustees and make them want to throw you out. I hope our preachers will have courage to stand by our world-wide work, our greatest glory and hope. . . . What days these are! I told my people I considered these next six months as important as any in the last one hundred years. There is a great chance for the Church, if she dares, if she has the leadership and prophetic insight. How can a man tell preachers what they should know today? I guess the only way is to let Jesus tell all of us."—*Missionary Herald.*

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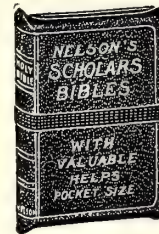
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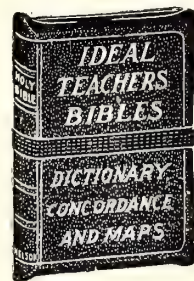
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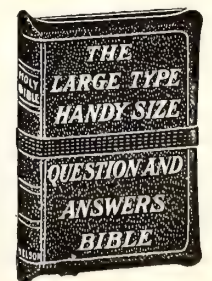
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"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MOTHER'S DAY THOUGHTS FOR WEEK.

MONDAY.

OUR MOST POTENT WORD.

"Honor thy Father and thy Mother that thy days may be long in the land which the Lord thy God giveth thee."—Deut. 5:16.

"He that speaketh evil of his father or mother, let him die the death."—Matt. 15:4.

"Mother" is a most potent word. It means home-maker, humanities' minister of love, the soul of the family, the refinement of society, the tenderness of education, universal education. She knows how to whisper in sorrow, how to touch weakness without burdening it, how to keep the streams of life sweet, to live in obscurity and bring forth presidents, or sons of great importance to humanity. The future manhood of the country is going to be what she makes it. Motherhood shapes the destiny of nations. Whatever this destiny may turn out to be must be laid largely at her door. So far as it may be sweet and good, so far will it be righteous and blessed.

"A partnership with God is motherhood!

What strength, what purity, what self-control, What love, what wisdom should belong to her, Who helps God fashion an immortal soul."

Prayer—Our Father, who art in heaven, our thoughts on mother this day turn us to higher and nobler things. May we feel the inspiration of the Holy Spirit through the spirit of our good mothers, may we feel the touch of heaven's love and grant us to be inspired to live a life of which we shall not be ashamed. *Amen.*

TUESDAY.

MOTHER'S COMMISSION.

"Take this child away, and nurse it for me, and I will give thee thy wages."—Ex. 2:9.

We hear of a preacher's commission, but little of a mother's commission. She has a divine call also. If she is all that is implied in the above comment, there is no more important calling. When we put all mothers together they reach a far larger number than all the preachers.

Our text, it is true, is taken from pagan motherhood, but it must have been given of God, for God was shaping a man for his use in liberating the people.

A nice little story comes to us and is quoted here because it is so appropos: A woman known as a society woman, called on a neighbor of less social distinction. Intending to embarrass her by reference to her evident lack of literary attainment, she asked: "Mrs. B...., do you ever write any booklets?" "Yes," came the answer, "I am writing two right now. The title of one is John, and the title of the other is Mary, my two children."

As Paul spoke of the disciples of Christ, so we might say of mother, "Ye are our epistles, written upon our hearts, known and read of all men."

Prayer—Our Father and our God, we come to thee to pray for power, not only to rightly honor our mothers, but to bring up our own in the nurture and admonition of the Lord. *Amen.*

WEDNESDAY.

MOTHER AND THE CROSS.

"When Jesus saw his mother . . . he saith, woman, behold thy son."—Jno. 19:26.

These are the words of Jesus spoken from the cross. By this the cross is a more emblematic symbol of motherhood than the flower. It reveals the motherhood, from the standpoint of the cross. He saw in his own mother the everlasting love of God. The fact of mother's sacrifices in life is an enactment of the cross in daily life. Like Jesus on the cross, she is the imperishable type of divine love.

How strange it is we overlook the virtues and deeds of mothers. It is not strange at all that the Roman Catholics should give the Virgin Mary so large a place in their worship as the next of kin of God. Were it possible for any other but Jesus to plead at the throne of God on behalf of God's children on earth, it would be the mother of Jesus, the Son of God.

Prayer—Dear Father, our God, we pray thee to forgive us all of our sins against our mothers. Imbue us with the spirit of thy Son, to see in our mother all that she means to us and to the world. May we ever honor her by a life of purity, that will not only bring honor to her name, but add happiness to own own lives. *Amen.*

THURSDAY.

A PICTURE OF MOTHER.

"Father did his best for us, but we were very poor. Christmas was the only season in the life of my boyhood home when candy had a real place in the picture. Life was a struggle—for that I am grateful now. I remember that as a small boy, whenever I was given candy, I carried it home. It was an event. What a great time I had dividing with the other children! I felt like a philanthropist!

"Mother always came first. I can see her now as she would receive it, and then invariably place it high on the clock shelf—to be given to one of us later. It is a lovely memory. It remains as a touch of the hand of her constant sacrifice. It suggests the beautiful words of Joaquin Miller:

"The greatest battle that ever was fought—

Shall I tell you where and when?

On the maps of the world you will find it not; It was fought by the mothers of men."

J. C. PENNEY.

FRIDAY.

THE HERITAGE OF A MOTHER'S FAITH.

"Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother, Lois, and thy mother, Eunice."—II. Tim. 1:5.

Timothy's faith was occasion of great thanksgiving with Paul. It is significant that he attributes this faith to Timothy's ancestry, as far back as his maternal grandmother.

Faith in the fixed and reliable standards of the word of God, a wise and godly heritage, a good name is the greatest heritage that can be bestowed upon a child. It is "rather to be chosen than riches, and loving favor rather than silver and gold."

Such a heritage does not come by laws of nature. What is known as the law of heredity is a mighty force in human life, and many characteristics, both physical and moral, are transmitted in this way. But not so with spiritual qualities that enter the soul. Children are not naturally religious because the mother has faith. This faith must be instilled in the child through the exercise of spiritual instruction and nurture in the religious development of the child. None of us can consecrate ourselves too much to such a bringing up of our children.

Prayer—Our Father, we thank thee for all the Godly mothers of the world. O God, help us to do our part in throwing forward into the oncoming generations a religious faith that is saving to the world. *Amen.*

SATURDAY.

NOBODY KNOWS.

Nobody knows the work it takes
To keep the home together;
Nobody knows of the steps it takes,
Nobody knows—but Mother.

Nobody listens to childish woes,
Which only kisses smother;
Nobody's pained by naughty blows,
Nobody—only Mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender prayer,
Nobody—only Mother.

Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience sought,
Nobody—only Mother.

Nobody knows of the anxious fears,
Lest darlings may not weather
The storms of life in after years,
Nobody—but Mother.

Nobody kneels at the throne above
To thank the heavenly Father
For the sweetest gift—Mother's love—
Nobody can but Mother.

—Selected.

SUNDAY.

MOTHER.

They laid her away in the afternoon,
She was and she is no more,
But the roses nod and the birds of June
Still sing at her cottage door.
And men and women go laughing by—
And this they will do when the greatest die.

But because she was, who is now no more,
There are numberless lovely things,
She planted the roses by the door,
And the tree where the robin sings.
And who can say that is the same
Old world which it was on the day she came?

Oh, busy and hurried the world goes on,
As it will when the greatest die;
And the few who mourn for the absent one
Are tempted to question why.
But the roses the sweet souls planted here
Still live and blossom from year to year.

—Edgar A. Guest.

DEPRESSION AND SPIRITUAL VALUES.

A friend of missions recently said: "I am interested in Christian stewardship as the only road I can see to a new economic order. Much of the wealth of America is in the hands of church members and certainly enough of it is in these hands to accomplish any purpose for God's Kingdom to which our hearts are set. There is nothing more certain than that the Kingdom of God can never come on this earth until the conscience of the church has been stirred on this matter of property and income. Never has there been a time when membership in a church dedicated to the establishment of the Kingdom of God among men has involved greater responsibilities or has been fraught with more difficulties both of thought and action."—*Exchange.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Preacher.

THE HEAVENS AND THE EARTH.

"In the beginning, God created the heavens and the earth."—Gen. 1:1.

There you have a great text just as it stands. "In the beginning, God created the heavens and the earth." But what a most wonderful text it is when we add to it all the texts written in the sacred Book until we come to that final one in Revelation 22:21, "The Grace of our Lord Jesus Christ be with you all, Amen." My pastor friend in Urbana, Illinois, told me once that one of his seminary teachers said, "Never have two texts; it was like a circus rider riding with one foot on one horse and the other foot on another." However, that may be, to me taking these two texts together is like setting both feet firmly on the Solid Rock, "The Rock that is higher than I." I cannot understand the earth without Him who is in heaven, God; and I can no more understand heaven without Him who lived on earth, Jesus! Both heaven and earth are necessary. And God and Jesus are inseparable. Neither of two extreme views are best. One is held by the ascetic, who believes that the earth is evil and that salvation is to be obtained by the mortification of the flesh; the other is held by the materialist who believes that earth and earthly is all whether it be good or bad.

I. There are many attempts at explaining the material universe, and only an unwise man would throw them overboard without first trying to discover whatever light God has broken in upon the human mind. The Bible tells us that the "fool hath said in his heart there is no God," and we know also that only a fool would say that in his science there is no God. No longer do we quarrel with science, because when our heat of hate is done we cannot get away from the fact that science says two and two make four, or ice will float, or fire will burn, or that seed sown in the soil will germinate and grow and bring forth fruit. Only the unthinking will be scared away from God with the word science. It is a very homely, and honest, and sincere word. Science may be called simple, classified knowledge, and scientific research is simply looking for more knowledge to classify. In the light of that definition the classroom and the pulpit should go hand in hand; the Sacred Book, and the school book should point in the same direction, and they do.

There are some very wise words in the opening verses of Genesis. They give us quickly an account of the creation of the universe. Not all is said in that beautiful, poetic account concerning the world's creation; and far from all has been said by the laboratories of learning up until now. And when all is said I have an idea that we shall not need to laugh at Genesis, nor mock the simple faith of our mothers. We shall perhaps learn to know Genesis better, and love the Lord of our mothers more and more. Princeton Theological Seminary is considered a rather conservative teacher of the Bible, as well as the method and measure of right and holy living. On an adjoining campus is Princeton University which prides itself in having some of the foremost scientific thinkers of our modern learning in its faculty. The wisest of each were together one evening to speak on the first chapter of Genesis. They spoke at length, and when they were done one's conclusion was necessarily that the Sacred Scriptures and Science were like the Sa-

viour and his disciples walking the selfsame road to Emmaus; the one, the revelation of God, and the others, learning all they could in spite of their doubts and perplexities as good students should.

The laboratories tell us of a proterozoic period of the earth more than a billion years ago; of the archeozoic age in which lived spineless creatures like jelly fish; of a paleozoic period in which lived vertebrates or fishes with bones; of a mesozoic era in which were added reptiles, or animals which could navigate both in water and on land; and then finally, the cenozoic period in which were added the mammals. The laboratory has read these things from the strata of the rock, and has dated them according to scientific processes. The beginning of the first period of rock they put back as far as a billion years or more, the beginning of the mammal, or cenozoic period, they place less than a million years ago! Noticeable is the fact that there were great periods of progressive development in the forming of our present earth. In Genesis we will notice likewise periods of creation, and they are called, in our English translation, "days." Perhaps the word "day" has prompted much of our perplexities. But even the word "day" has many meanings in our English dictionary. We talk of a working "day" of five hours, a laborer's "day" of eight hours, a farmer's "day" of fourteen hours in the summertime, of a clock's "day" of twenty-four hours, or the sun's "day" of twelve hours. Thus we have at least five lengths for our "day" already. Or we call a single minute of time "a day," as when a dog snatches a roast off the back porch and we remark "every dog has his 'day'"; or we finish a piece of work, taking perhaps not an hour, and we say, "We will finish this and call it a 'day'"; or we make, in another expression, the word "day" synonymous of thirty years or more, as "in his day and generation." Thus you see our "day" ranges from a single instant of time to a period of many years! And the same thing happens with the Hebrew word for "day." So you see we have perhaps jumped at conclusions when we say the Bible says the world was created in six twenty-four-hour days. Time is limitless with God, for "a thousand years is as one day, and a day is as a thousand years."

II. Again, how could we understand the space about us without God, for if time is limitless, space seems to be even more so. We have an earth a little more than 8,000 miles in diameter, a moon that is comparatively near the earth, a sun 93,000,000 miles distant, and the nearest star is 275,000 times as far away as the sun, or 20,000,000,000 miles away. Light travels 186,000 miles per second, and yet it takes 3½ years for light to reach us from the nearest star. It takes 500 years for the light to come from Orion. The Milky Way is a disk, and we are looking at the edge of it. We are told that that disk is 10,000 "light years" thick. Moreover, we are told that there are countless systems of other worlds in the universe, and that while we can see only between 3,000 and 4,000 stars, there are 1,600,000,000 already known! In other words, the space out there is limitless. How can you imagine the end of it, and when you come to the "end," what is beyond that? The beginning again! Looking on the limitlessness of space when I feel God back of it, I can but wonder how extensive is his love for us! "The heavens declare the glory of God, and the heavens showeth his handiwork."

III. "What is man that thou art mindful of him?" The records of the rocks indicate Pithecanthropus around 500,000 years ago, and our family is said to be about 25,000 years old, which is quite young compared to the figures back of geologic ages. If we had only the philosophy (Continued on page 14.)

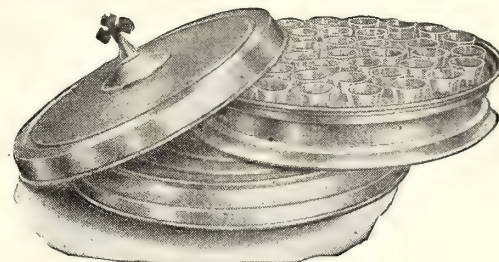
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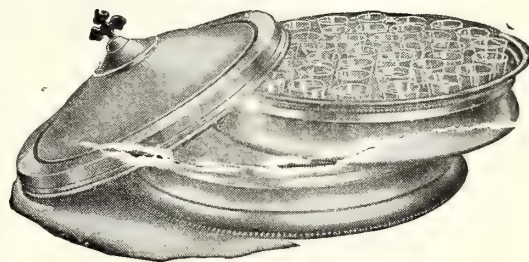


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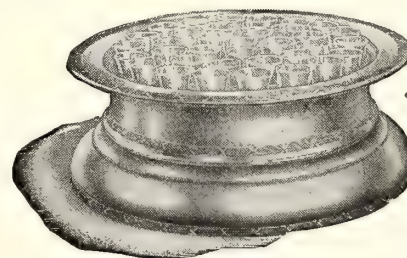
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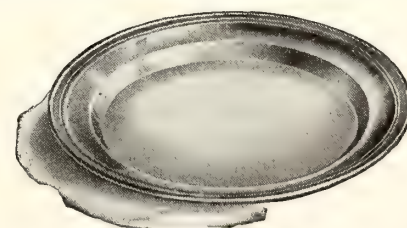
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

The weather has been pretty for the last ten days. The activities on the Orphanage farm have been from early morn until late at night. Mr. Wagner, who has charge of our farm, has had two tractors and two mule teams breaking and harrowing land for the entire week. It is just wonderful how much land they have broken in six days. We are expecting to put in a large acreage of beans for hay and also a large acreage of silo corn. Our farm is a fine asset to the Orphanage. We raise all the vegetables we use and always put up a lot of beans and tomatoes for winter and peaches when we can get them. The Orphanage killed thirty-two hogs this last season—about 9,700 lbs.—and while the weather was extremely warm for the winter season, we have been successful in keeping it, and so far have not found a piece that was spoiled.

Octagon soap wrappers have been coming in very nicely for the last week. We now have more than 20,000 on hand. We trust many will come in by the tenth of May. If we can get 75,000 we will purchase the refrigerator and collect the balance afterwards. Let every one who has some on hand mail them in at once. Help us to put this across. You will be happy. We will be happy, and we will all be happy.

The following articles of clothing have been sent in since our last report:

The Ladies' Aid Society, Dendron Christian Church, 11 dresses and 3 boys' suits.

Mrs. R. L. Baker, Newport News, Va., Ladies' Bible Class, Newport News Christian-Congregational Church, 2 quilts.

Ladies of Union Ridge Christian Church, hens, eggs, canned goods, meat and flour.

Mr. William Messick, Winston-Salem, N. C., 3 bushels oysters in shell.

Miss Evie Gross, Burlington, N. C., 17 hats.

Pamlico Guano Co., Washington, N. C., 10 bags fertilizer.

Robertson Chemical Co., Norfolk, Va., 20 bags fertilizer.

O. W. Hines, McLeansville, N. C., 3 bushels peas.

Circle No. 5, Woman's Missionary Society, Burlington, N. C., dresses, shirts, sweaters, pants.

Mrs. T. L. Fulcher, Norfolk, Va., boys' suits, pants, 20 dresses, bloomers, socks, etc.

The Ladies' Aid Society, Waverly Christian Church, 15 dresses, boy's packet, 1 pair ladies' shoes.

We are grateful, indeed for all the above contributions. It is so much help to us in this work.

CHAS. D. JOHNSTON, Supt.

REPORT FOR APRIL 28, 1932.

Brought forward \$ 6,655.08

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:
Bethlehem \$ 10.26
Monticello 3.33
Apple's Chapel 5.42

19.01

Eastern North Carolina Conference:
Shallow Well 2.00

Western North Carolina Conference:
Ether \$ 1.28
Providence Memorial 1.50
Zion 1.08

3.86

Eastern Virginia Conference:
Suffolk 30.00

Valley Virginia Central Conference:

Newport \$ 1.00
Winchester 4.88
New Hope 1.17

7.05

Special Offerings.

Mr. Blizzard, support of children... \$ 3.00
Mrs. M. J. Hockaday, Oxford, N. C. 5.00
Mrs. Wade, support of child 10.00

18.00

Total for the week \$ 79.92

Grand total \$ 6,735.00

THE SUN'S PULPIT.

(Continued from page 13.)

of the materialist, we would say that our man is but a little higher than the anthropoid ape, but with God in our hearts, we say "He is but a little lower than the angels." It has been taught that man was created on October 26, 4,004 B. C. But nowhere in the Bible is it so stated. We have accused the Bible of something it did not say, and when we begin to find that such a thing was impossible, shall we begin at the same time to say the Bible is false. Only our poor understanding is limited, God is true. If we were but materialists only we would say man is made of certain earthly elements worth about 80c. But when we take heaven into our thinking as well as earth we say, "Now are ye the sons of God," and we realize that the mind of man has builded our great cities, lighted our darkened earth, navigated our seas, sailed our skies, sung our songs to our neighbors 10,000 miles away, erected places of learning and culture, developed ideas of brotherhood, and mercy, until we not only say "Now are

ye the sons of God," but we may add, when looking upon the full measure of Jesus Christ, "and it doth not yet appear what ye shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." All earth and no heaven can never bring that about. "In the beginning God created the heaven and the earth."

To sum up. Do you think then that the creation of this earth is marvelous? Do you think that the back-reaches of time are limitless? Do you think that the size of the universe is completely incomprehensible? And that standing in the awe of all this man is a little thing? Then add faith to your sight, add the spiritual to your material, add heaven to your earth, and realize that Jesus Christ came in the form of man, and that compared to him all these marvels pale into insignificance, for he says that the whole material universe is not to be compared in value to one human soul. And what may a man give in exchange for his soul? The man who forsakes Christian culture and worship, the man who burns out his little day scrapping for a few cents in money and a few acres of earth, and fails to invest in the finer, holier, eternal things, is striking "heaven" out of the first text of the Bible, and is rejecting the infinite glory of the last text of the Bible, which is: "May the grace of our Lord Jesus Christ be with you everyone. Amen."

I find it easier and easier to find contentment in the riches of the mind. Take from me all the so-called riches of the world and leave me imagination and I shall still be rich; but give me all the wealth of the world and take from me my imagination and you will plunge me deep into the bottomless pit of indescribable misery.—Unknown.

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Specimen of Type.

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was a marriage in
Cana of Galilee; and
the mother of Jesus was

The VEST POCKET is, beyond question, the most popular Testament published.

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2103K. Morocco Grained Binding, flexible limp, gold edges and titles.60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.85

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2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.90
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Specimen of Type

ST. MATTHEW 2 The three wise men

carrying away into Babylon four generations; and from the carrying away into Babylon—fourteen generations—unto Christ are fourteen

ing interpreted is, God with us. 24 Then Joseph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

THEN spake Jesus to the multitude, and to his disciples,



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RELIGIOUS BOOKS

W. A. HARPER, *Editor.*

(Any book reviewed in this Department may be had of THE CHRISTIAN SUN at the publisher's price.)

MYSTICISERE AND DEMOCRACY IN THE ENGLISH COMMONWEALTH. By Rufus N. Jones. Harvard University Press. pp. 184. \$2.00

This book shows that democracy in England and America owes its origin to religious seekers or mystics who found the true apostolic succession in the changed lives of those who had experienced direct knowledge with God. Again and again it has been asserted that democracy is a Christian doctrine. Here is a historical study by a painstaking scholar showing not only that democracy is a Christian doctrine, but that such democracy as we have arose in groups of honest Christian seekers in the 16th and 17th centuries. Those who think that Christianity merely reflects the ruling ideas of the times, but that it does not determine the ideas it embraces and promotes, will have another thought coming to them after reading this Noble Lecture for 1930-1931.

"YES, BUT." By Dean Willard L. Sperry. Harper & Brothers. pp. 185. \$2.00.

Apologetics is bankrupt. The Church should close trying to bolster up an impossible world view and learn from science a new and more effective approach to life. Dean Sperry is not the type of man to apologize for anything or any belief. He faces his facts unabashed and draws the conclusions that appeal to him as unable, never afraid to strike a match anywhere in the universe. He is just as positive in dealing with Humanists as with Fundamentalists. His concluding chapter is especially provocative—"The Place of Jesus in His Own Religion." You won't agree with Dean Sperry and he will not be offended. He is a sincere seeker after the way of life and he wants you to be the same.

ON THE BUILDING OF BRIDGES.

(Continued from page 5.)

roads and bus-lines and trolley-lines are operated as the public highways are; until the movies and radio are thought of as agencies of education and are maintained as our educational system is and as a part of it—extend such work and we shall have Socialism. Extend it to all major industries—mining, manufacturing, transportation—and we'll have planning and social engineering instead of chaos and an army of unemployed workers. And all will have plenty, for it will be distributed to all producers according to need."

The train had arrived at my station. I descended chuckling; for, though I had been told nothing new, some of the other fellows had, I was sure. And they would perhaps do some thinking in consequence.

"So," I murmured to myself, "this Pole, or Lithuanian, or whatever he may be, is a bridge-builder! He is an educator, whatever his trade. He surely understands the process. May his work prosper! For it is education that we need; and education is bridge-building."

Keyser, W. Va.

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Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned

to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is a servant of the Most High and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the time of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the

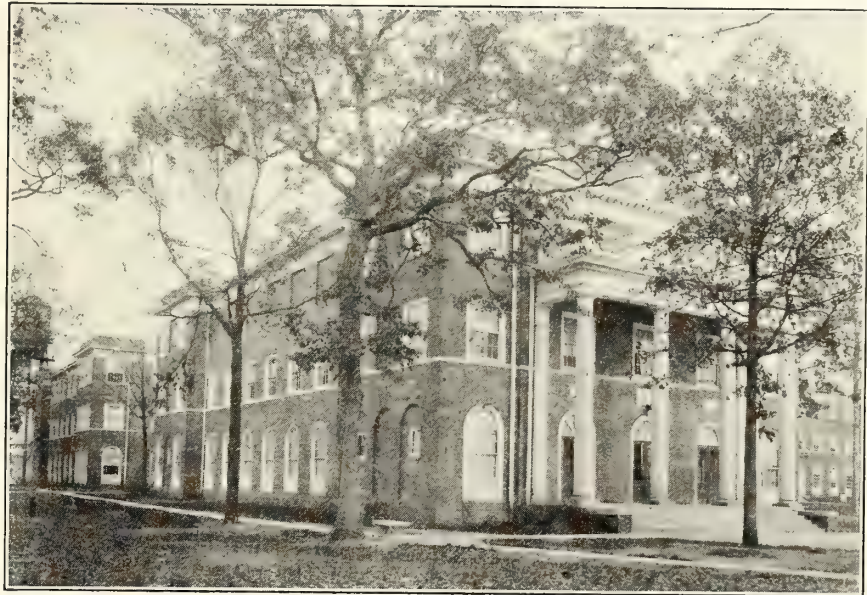
ear of the lonely. The wicked and the proud tremble at its warnings, but to the wounded and the penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn pages. It has woven itself into our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh.—*Selected.*

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SUMMER TERM, JUNE 6th to JULY 15th. The college has arranged for a summer session of six weeks this summer at a very low rate for the expenses. Students living near the college, and coming from their homes, can take the six-weeks' course for as little as \$15.00. The total cost for students that board on the campus is \$45.00 to \$50.00. Courses will be offered for college credit towards a degree and for raising and renewing Teacher's Certificate.

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OBITUARIES.

SMITH.

Mrs. Nancy Eugenia Smith was born January 28, 1855, died March 15, 1932, age seventy-seven years, one month and sixteen days. On December 23, 1877, she was married to Mr. Smith, who died about twenty years ago. One son, Walter, died in early manhood. There are four surviving children as follows: Mrs. Annie S. Thomasson, Petersburg, Va., Mrs. George W. Noblin, Clarksville, Va., Mrs. H. M. Skelton, La Crosse, Va., and W. W. Smith, Hycos, Va.

Sister Smith joined Union Christian Church, Virgilina, Va., when young, and remained a faithful member until death. She, with her companion established a real Christian home in which grew up three daughters and two sons, whose lives for usefulness and Christian service are a continuous honor to their parents.

The deceased and her husband for a number of years were engaged in the hotel business. At different times they ran hotels at Jeffress Junction, La Crosse and after the death of the latter, Sister

Smith, with her daughter, Mollie, now Mrs. Noblin, operated a hotel at Clarksville, Va. About ten years ago she was compelled to retire from active work on account of her health. For several years her home was with her children, who were always devoted to her and did their full duty to make her comfortable and happy. While during my pastorate of twenty-five years at her church, she was too far away the greater portion of the time to attend, yet she was a liberal financial supporter and delighted in all progress of her church.

The funeral and burial were at Blue Stone Presbyterian Church near Clarksville, conducted by the writer and Rev. Mr. Kibler of the M. E. Church, pastor of her daughter, Mrs. Skelton of La Crosse, Va.

One who was a faithful companion, an unselfish, devoted mother and in whose

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life religion was a ruling power, has gone to her reward but in her influence through the lives of her children lives. Many relatives and friends from a distance were present at the funeral. The floral tributes were many and beautiful. The songs and the rendering of the same by the M. E. Choir of La Crosse were appropriate and impressive.

C. E. NEWMAN.

In all the world's history there has been social unrest, the poor surging upward in an attempt to get the good things of life. This urge is part of God's plan. Life is fluid, not static. It moves, does not stand still. It moves upward if it follows the divine guidance. Dam it back and you have unrest and uproar. The cause of social unrest is selfishness.

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THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, MAY 5, 1932.

NUMBER 18.

THE SUN'S OBSERVATORY

By DR. W. C. WICKER.

A Miracle.—

Recently a baby was born into an Indian family in Satara, India, but the Welfare Nurse from the Friendship Center was not called until the infant had arrived and, showing no signs of life, had been laid aside for burial, uncovered and neglected. The family wailed. The nurse arrived, found the wee thing and, upon examination, discovered no pulse but faint heart-beats. By means of artificial respiration and hot and cold douches, she revived the timid spark of life and handed over to an astonished family a "perfectly good baby."

Baltimore Repeals Blue Laws.—

On May 2nd, Baltimore, Md., by a majority of more than 83,000, voted to repeal its 200-year-old Sunday observance law, which contained among other prohibitions that of not allowing a man to kiss his wife on Sunday. The law which was wiped from the statute books had been in existence ever since the founding of the State by the Calverts. There were many things contained in the law to make us smile, but its repeal has laid wide open the State of Maryland to the many abuses which those who worship only the god of gold, may foist upon the State.

Elon College Needs Funds.—

Elon College needs the support of our constituency now as never before. There is immediate need for between \$20,000 and \$25,000. This is not a large sum, when it is remembered that there are over 30,000 people in the Southern Convention, but it is a most prohibitive amount unless all do their part. Won't you deny yourself of something that you have planned to buy, and give that amount to the College now? Then there is an attempt to put the support of the College on a permanent basis. This is through the recently launched "Dollar-a-Month Campaign. When you are called upon, won't you do your part? The church is depending upon you.

Girls and Recreation.—

Movies, dancing and automobiles constitute the chief recreation interests of girls between the ages of 16 and 18, if a survey recently made in a large Western city is typical of the entire country. Miss Ethel Bowers, expert on girls' problems, speaking before the Richmond (Va.) Community Recreation Association this week, challenged the various recreational activities to offer activities attractive enough to compete with them. Outgrowing the need for strenuous physical exercise, girls in their late teens demand constructive creative and social interests to supplant the destructive ones which are tendered so freely, declared Miss Bowers. She said that in supplant

recreation, five elements must be considered. Physical, creative, social, mental and service phases must each have a part in a well-rounded recreation program.

The Soldiers' Bonus and Government Expense.—

The flare in Washington over the "soldier's bonus" calls attention anew to the tremendous sums spent by the War Veterans Bureau. From 1917 to February 29, 1932, Federal expenditures in behalf of World War Veterans amounted to \$5,475,505,520.29. For the coming fiscal year the Veterans' Administration is allotted \$1,072,064,527 out of approximately \$4,113,000,000 carried in the budget. The agency in charge of the bureau now spends \$10 for every \$18 spent for all other purposes of government, including national defense, law enforcement, farm relief, public works, the support of the courts and the entire administrative overhead of ten departments and 29 independent offices. The budget of this agency for next year is 40 per cent more than the entire expenditure of the Federal Government for any peace-time year before the World War.

Finland's Spree.—

Finland has abandoned prohibition. Before the recent referendum wet leaders argued for repeal of dry laws because it would reduce drinking. But on the first day of legalized booze, Finlanders by the thousand stood in line for hours in a storm of sleet and rain awaiting their turn to get into the drinking places. The repeal of prohibition was to take away Finnish appetites for strong drink because when within easy reach the people wouldn't want it. But millions of gallons of the powerful vodka, whiskey and other hard liquors were shipped in in addition to local supplies for the reopening of the dramshops and all soon were exhausted. Finland has gone on a grand spree but the inevitable headache must follow and with it will come the wish that the country had held onto its prohibition law, the only tried and proven way of dealing with strong drink.—*Capper's Weekly*.

Is It Really Wise?—

Dr. Stephen S. Wise, in observing his twenty-fifth anniversary as rabbi of the Free Synagogue, New York City, said: "Without reservation or equivocation, I say now that this pulpit, while I stand in it will never give its support to war, to any war whatsoever, whether called just or unjust. Though I bore no arms, I gave the fullest measure of my private and public support to the United States and the allied nations in the World War. *I will never do so again!*" This is a fair sample of the wild statements which are being made by many extreme pacifists in this country today. Surely they cannot realize what such an attitude means. To give such comfort

to the potential enemies of our country is certainly not the way to bring about peace. Rather does it tend to invite attack. And if maintained in time of war, it would be considered and dealt with as treason.—*Methodist Protestant-Recorder*.

The Convention at Burlington.—

The meeting of the Southern Christian Convention and of the first session of the Southeast Convention of Congregational and Christian Churches at Burlington, N. C., was a most delightful occasion for the various delegates and visitors. Some confusion was caused at times as to whether the Southern or Southeast Convention was in session. All of the routine business was transacted by the Southern Convention, which is to become, as soon as charter changes can be made, the Southern Convention of Congregational and Christian Churches. The inspirational work was under the auspices of the Southeast Convention. This body contains within its borders Virginia, North and South Carolina, Georgia, Alabama, Kentucky, Tennessee and Florida. The other body, which is incorporated, includes all of the States except the last three named, and it is provided in the changes to be made in the original charter that these State Conferences shall be admitted on the same terms as obtain in the other States upon their signifying their desire to affiliate. It is hoped that they may not long delay their signification of this desire.

Committee of Worship Created.—

The Federal Council of Churches recently announced the personnel of its newly created Committee of Worship, the avowed purpose of which is "the securing of a deeper awareness of the presence of God in public worship." The Rev. Dr. Wilbur Thirkeld, a retired Bishop of the Methodist Church, will serve as chairman. Other members are: Rev. William Chalmers Covert (Presbyterian); Bishop G. D. Batdorf (U. B.); Rev. Ivan Lee Holt (M. E. South); Dr. R. F. Day (M. P.); Rev. Clarence H. Wilson (Congregational); Prof. Wilbur E. Saunders (Baptist); Prof. L. D. Reed (Lutheran); Rev. H. H. Lohans (Evangelical); Prof. Henry Strong Worcester (Reformed); Rev. H. F. Schlegel (Evangelical); Pres. Boothe C. Davis (Seventh Day Baptist); Bishop Robert Westley Peach (Reformed Episcopal); David W. Day (Quaker); Dr. D. B. Atkinson (Christian); Rev. C. H. Tobias (Colored M. E.); Bishop Reverdy Ransom (A. M. E.). Members-at-large are: Prof. Howard C. Robbins, Prof. George Walter Fiske, Rev. Fitzgerald S. Parker, Dean Luther A. Weigle, Rev. Dwight Bradley, Rev. F. L. Fagley, Prof. William Adams Brown, Rev. Oscar T. Olson, Rev. Philip S. Watters and Rev. Oliver Huckel.

NOTES-PERSONALS

Dr. P. H. Fleming, of Burlington, N. C., recovered from a ten-days' illness in time to be in the Convention on the last day or two, for brief periods, and his many friends and associates were glad to greet him.

Dr. L. E. Smith was in Richmond on Monday of this week and spent the night in the home of the managing editor of THE SUN. He left for the College Tuesday afternoon. Dr. Smith has shouldered a tremendous task, but it can be greatly lightened by a united support.

Dr. W. C. Wicker, for eighteen years treasurer of the Southern Convention, was confined to his bed and could not attend the session last week. By vote, expressions of appreciation and interest in his welfare were expressed. Dr. Wicker is improving and hopes to be in full physical strength soon.

The Burlington Church measured up to its usual high standard of royal and abundant hospitality in entertaining the great Convention last week. The body was largely attended. There were many new faces, but all were made to feel at home and most heartily welcomed to all that Burlington had to offer.

Dr. William Moseley Brown, of Virginia Beach, former president of Atlantic University, a most eloquent and able preacher, as well as a great scholar and educator, has accepted the invitation to preach the baccalaureate sermon before the graduating class of Elon College, at 11:00 A. M., Sunday, May 22nd.

Dr. C. Rexford Raymond, Chattanooga, Tenn., Dr. Elisha King, Miami Beach, Fla., Dr. W. E. Kedzie, Chicago, Dr. W. Knighton Bloom, of Washington, Dr. Jason Noble Pierce, Nashville, Tenn., were among the outstanding leaders and speakers from our Congregational constituency in the Convention at Burlington last week.

His friends, who are many in the Convention, were delighted to see Bro. V. E. Kitchens, of Roanoke, Ala., in the Convention last week. Bro. Kitchens is a Convention "goer," and besides being an efficient and capable leader in his church and community is a beloved brother in the body to which he comes as delegate every two years.

On all sides there are expressions of gratification and satisfaction at the election of Rev. Stanley C. Harrell, Durham, N. C., president, who is to become the first president of the Southern Convention of Congregational and Christian Churches, Inc., when the charter for the present Southern Convention is so changed as to include as one, Congregationalists and Christians, in the various Conferences of the South.

Their many friends throughout the Convention were delighted to see and greet at Burlington last week three of the well-known and much beloved ministers from the far South, viz: Rev. J. D. Dollar, Lanett, Ala.; Rev. J. H. Dollar, La Grange, Ga.; Rev. G. H. Veazey, Roanoke, Ala. We have no more faithful or loyal ministers and certainly none more beloved than these three, who are doing great work in their fields of labor.

Dr. Frank G. Coffin, one of the co-moderators of the General Council of Congregational-Christian Churches, Columbus, Ohio, and for many

years president of the American Christian Convention, was guest of the Convention at Burlington last week, and on Thursday, at 10:45 A. M., delivered a most thrilling and powerful address on "Practicing Christian Union." This address, by unanimous vote of the Convention, is to appear in full in THE CHRISTIAN SUN at an early date.

Dr. W. W. Staley filled the appointment for Dr. W. C. Wicker at Pleasant Grove the past week, officiating at the quarterly conference Saturday evening and preaching on Sunday morning. He preached for Rev. J. E. McCauley at the Richmond Church Sunday evening, and returned to Suffolk on Monday, having spent Sunday night at the home of Dr. P. J. Kernodle. Dr. Staley is beloved by all who know him, and he was heard with joy and profit at these services.

Miss Priscilla Chase, extension worker of the Congregational Board, Elon College, N. C., held the 11:00 o'clock services at Winston-Salem, N. C., Sunday, May 1st. In addition to her work for the former Congregational Board, she becomes by vote of the Woman's Convention, Burlington, last week, superintendent of Young People's Work of the Woman's Board of the Southern Convention. Miss Chase seems well-equipped for this task, having had not a little experience in working with young people and being very deeply interested in their welfare and progress.

There was general regret at the Convention last week that one of its beloved and honored members, Dr. P. J. Kernodle, of Richmond, Va., was too feeble at this time to be present. For many years Dr. Kernodle was secretary of the body, and for some years has been managing editor of THE CHRISTIAN SUN. The Convention, by unanimous vote, expressed its appreciation of his faithful services in the past, and regret that he could not be present. The faithful wife, who has shared his labors and services through the years, was present and was officially recognized by the Convention.

Immediately after the resolution, prepared and introduced by Dr. I. W. Johnson, secretary of the Convention, Suffolk, Va., was unanimously adopted by the Convention, uniting in one fellowship the Congregational and Christian Churches of the South, and a hymn of praise had been sung, Rev. H. S. Hardcastle, on behalf of the Suffolk Church, arose and invited the first session of the Southern Convention of Congregational and Christian Churches to meet in the Suffolk Church, Tuesday before the first Sunday in May, 1934. The invitation was unanimously and enthusiastically accepted by the Convention.

Rev. M. T. Sorrell, pastor of the church at Danville, Va., reports an evangelistic awakening in his church, resulting in the most remarkable achievements, eighty members being added to the church, seventy-five to the group of tithers, and the offerings increased since the meeting by \$20.00 per Sunday, with a very large increase in attendance at prayer service. Such a meeting makes any pastor happy and brings new life to the church. At the end of the first six months of the present year, Bro. Sorrell reports over one hundred members received, and the treasury of the church has \$444.00 on hand, with all bills paid.

The Southern Convention and members of the Advisory Board of the Southeast were delighted to have in the Convention at Burlington last week a dozen delegates and representatives from former Christian Conferences in Kentucky. These brethren had never looked in on a Southern Convention and they were anxious to see and learn what

the Convention was and did. It was, indeed, a glad welcome that was extended them. They visited the College and the Orphanage at Elon, and were highly gratified at what they found and at the spirit of brotherly love that prevailed at the Convention and at the progress the Convention is making through its institutions and interests.

One of the happy events of the Convention at Burlington last week was the tea given at Elon College, from 5:00 to 6:00 P. M., Thursday, April 28th. Many in the Convention, especially of our former Congregational fellowship, had never visited the College, and some of our Christian constituency at the Convention had never before seen their institution. Many, indeed, were the expressions of wonder and delight at the splendid plant, the beautiful buildings and the thorough equipment of the institution. Mrs. Diehl, dean of women, was in charge of the tea and the social hour, and with becoming grace and dignity received and delighted the more than one hundred visitors who came as her guests and as guests of the College.

Dr. W. P. Minton, secretary of the American Board, who has been visiting and speaking the past two weeks in many of our churches of the South, rendered great service at the Convention last week in explaining many of the details which he seemed to have at finger-tips, in the matter of working out legal and business problems of union. His address on "Pioneering in Christian Union," on the second evening of the session was a most informative and timely utterance. Dr. Minton remained over to be with Rev. G. O. Lankford at Burlington, at 11:00 A. M., Sunday, May 1st, and with Dr. C. H. Rowland, Greensboro, at 7:30 P. M. Dr. Minton is one of us in the South and it is always a delight and a joy to have him in our homes and in our pulpits.

New Lebanon Church, of which Rev. J. L. Neese is pastor, has recently planted evergreens and other shrubbery about the door of the church, and a nice signboard in front of the church tells the name of the church and stands to welcome all who come. Then on the road as it comes into the highway the signboard is painted and is in evidence telling the name and pointing the hand to the church. One wonders why churches are so indifferent in making known, even by a modest marker, their names. One sees many churches by the highway in the course of a day, and wonders in vain as to the names or any information about the building or the place. We congratulate Brother Neese and his good people in doing the fitting and proper thing in seeking to make the church attractive, inviting and then telling the people what the name of the church is.

If any readers of THE SUN fail to see and read in this issue the "Churches' Loss of Power," by Dr. J. H. Dillard, they will certainly miss, in our own judgment, the best that THE SUN has to offer this week. Dr. Dillard is one of the outstanding educators of America, president of Jean's Foundation since 1907, also president of the John F. Slater Fund, and a member of the Southern Educational Board, distinguished author of many books, and a man who knows what he is writing about. This distinguished educator, acquainted as he is throughout the country with church and institutional life, says, "The churches seem to me to have lost power because they have surrendered. At least they have made terms with the ways of the world." This is worthy of consideration, and should have the consideration of every thoughtful reader. We trust every SUN reader, our pastors in particular, will avail themselves of this incisive and weighty article by our distinguished contributor, Dr. Dillard.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

THE DeJARNETTES of Soddy, Tenn., are a pastor and wife who have scarcely time to eat and sleep for the calls for service that press in upon them. The report of their activities for a single day make an absorbing narrative.

ROBBINS, TENNESSEE, was in the path of a recent cyclone. Although no lives were lost, people were seriously injured and much property was destroyed. Rev. and Mrs. George L. Day continue their fine helpfulness to the sick and financially distressed.

DUNCON'S CREEK, GEORGIA, entertained a group of Piedmont College people, our full-time Extension Worker in Georgia, and the pastor-at-large on Sunday, April 24th. They came without announcement. Sunday School was in session when they arrived. The church is miles from anything like a city, but a fine school under efficient leadership was evident by the large number present. The auditorium was nearly full of strong and vigorous worshippers of God. Strong men and women, young men women, and children. Doubtless such a crowd might be duplicated in several of our churches, but it seems worth while to note that such things are going on in our rural districts. Such a crowd is very encouraging and satisfying. The college girls sang, the pastor-at-large preached, and everybody worshiped God. The pastor, Rev. W. Carl Parker, announced that an all-day memorial service, an annual affair with these people, would take place Sunday, May 22nd, at which time five hundred people are expected to crowd and surround the building. From scenes like these our rural churches grow. Make them loved at home, revered abroad, so may the Kingdom grow.

A PROMOTIONAL AND INSPIRATIONAL TOUR of Georgia by the pastor-at-large is announced for May. The purposes are: 1. To promote the payment of the annual dues and the apportionment for Missions by monthly payments, the whole amount to be paid by December 15th. 2. The successful use of "The Dollar Plan." 3. To prepare the way for our S. S. S. people, who will begin their work in July. 4. To promote attendance at our "Piedmont Young People's Summer Conference," to be held at Piedmont College, Demorest, August 11th to 18th. 5. To acquaint our people with the progress of the merger, and to prepare them, so far as may be, for action at their annual Association meetings to be held this summer and fall. This will lead direct to our Georgia State Conference the last of October. 6. To give such inspiration and suggestions as may be possible to our various churches. The itinerary will include: Columbus, May 8th; New Light and Poplar Arbor Churches at Doerun, May 9th and 10th; Pearson, Union Hill, May 11th; Whitehall, Waycross, May 12th; Baxley, Friendship or Antioch, May 13th; Meansville, where he will deliver the graduating sermon for the High School Class, May 15th; The Rock, Bethany, May 16th; Crest, Hebron, May 17th; Columbus, for the ordination of Mr. David W. Shepherd, May 18th and 19th; Fredonia, Barnesville, May 20th; Woodbury, May 22nd; Atlanta, May 23rd; Cedartown, May 24th; Oxford, Sardis, May 25th; Bowman, Liberty, May 26th; Hoschton, Macedonia, May 27th, and New Trinity, near Lawrenceville, May 29th, for a great Fifth Sunday Fellowship meeting of the four churches of the Macedonia Parish.

CHATTANOOGA COMRADES ENJOYING COMRADESHIP.

When the Congregational Comrades of Chattanooga District met at Pilgrim Church, February 13th and 14th, they had the largest attendance to date and claimed the best meeting. It was a good meeting, in spite of rain, that cut into the well-laid plans for out-door activities. All of the churches except Grand View and Crossville, were represented and took their share in the program. This was to be expected, for the theme of the Conference was "Sharing." Pilgrim Church was the scene of the organization of the young people of the district, which took place at the State Association in the fall of 1930.

The spring meeting of the comrades was held at Pleasant Hill, April 16th and 17th. All the churches were represented with good delegations, which amounted to sixty-six, not counting the entertaining group. Two groups from Nashville joined us and contributed richly to the program and fellowship. The theme of this Conference was "Peace," and some stirring sessions were held. Many leaders presented the various phases of the peace problem and these presentations were followed by lively discussions. Some of the speakers were: Rev. Abram Nightingale, Dr. C. Rexford Raymond, Mrs. Morris, Mr. Arthur Swartz, Mr. Don West, Rev. A. J. DeJarnette, Dr. W. J. Campbell, Rev. E. E. White, and Dr. F. P. Ensminger. The young people from the churches of the fellowship entered into the discussions and shared splendidly in the various parts of the program. Everyone enjoyed the recreational periods led by Pilgrim Church and Soddy, good, get-acquainted hours. The devotional services conducted by Nashville, Daisy, and East Lake were most inspirational and fitting. It was very hard for the committee of Pleasant Hill people and leaders to decide which of the visiting groups contributed the most to the spirit of the Conference. The new banner, resplendent in purple and white, with the legend, "C. C. C. Comradeship," was finally awarded to Daisy Church.

We cannot praise too highly the splendid hospitality of Pleasant Hill Academy and people. It was no easy task to take in such a large delegation, but our hosts did it graciously. The efficiency of this group of young people studying at Pleasant Hill is remarkable. Most of the planning of meals, lodging and entertainment was done by the student group. The teachers and leaders who cooperated with them are due our sincere appreciation. It is interesting to note that the young people voted to send a copy of their resolutions on peace to the State Congressmen in Washington. Evidently our young people are not going to be satisfied with just talking about these important issues.

DR. COFFIN AT FLORIDA CONFERENCE.

Dr. Frank G. Coffin, of Columbus, Ohio, Co-Moderator of the General Council of Congregational-Christian Churches, was the guest of honor at the forty-ninth annual meeting of the Florida Congregational Conference. The Conference was honored by his presence and greatly appreciated his two splendid addresses. The first address closed the session on Saturday evening, the subject being "Youth and the Christian World." He was preceded by talks by three young people, including one by Rev. Gordon Brokenshire, the new pastor at Orange City. Dr. Coffin spoke

on the subject, "What about this Rising Generation?" It was a sympathetic presentation of the problems faced by the young people, who were deeply impressed by his address.

Dr. Coffin's second address was the closing address of the Conference and was a fitting culmination of a great meeting. It was given on Sunday afternoon and the title was "The Religion for Our Day." A searching analysis of present conditions and constructive in its conclusions.

The other address of Sunday afternoon was given by Rev. Frank Atkinson, who has recently become pastor of the Union Church of West Palm Beach. Another address that made a deep impression upon the Conference was given by Dr. Charles H. Beale, pastor of the St. Petersburg Church, on the subject, "Aggressive Christianity." The worship services of the Conference were conducted by Dr. J. Delman Kuykendall, of Coconut Grove, whose general theme was "The Ritual of Reverence." The Conference sermon was delivered by Rev. Walter Metcalf, of Tampa.

One new feature of the Conference this year was a series of group discussion conferences, held Saturday afternoon and led by the chairmen of the various departments of the Conference—Evangelism, Missions, Social Service and Young People's Work.

Interesting phases of the Conference were the presence of the five workers at the West Tampa Mission, who were given a warm welcome as were also a troop of Boy Scouts from North Miami, who encamped near the church and shared in some of the young people's sessions. Mr. E. P. Branch was introduced to the Conference as one of the few laymen who had been Moderator, he having been Moderator just forty years before. Mr. Branch was at the last meeting of the General Council and has attended most of the Councils for many years.

Another interesting feature was the Fellowship Supper at which one hundred and sixty-five guests were present. It was a very delightful affair, and was served by the women of the Methodist Episcopal Church.

Rev. Don G. Henshaw, of Coral Gables, was toastmaster. Dr. Lillian B. Fulton, the pastor of the entertaining church, gave an address of welcome, to which response was made by Dr. Clarence A. Vincent, of Winter Park. There were several other speakers. Mr. Robert G. Williams, of Lake Worth, was the Moderator, being the first layman in fourteen years to serve as Moderator. The newly elected Moderator is Rev. Walter Metcalf, of Tampa. The Assistant Moderator elected is Mr. Von Behren, of West Palm Beach. The Conference preacher for next year is Rev. George D. Owen and Rev. J. Bernard Root, of Sanford, was elected alternate. Rev. E. Richard Evans, of Key West, was elected scribe, and Rev. Orville D. Ullom, of Melbourne, assistant scribe. The Conference voted its approval of the merger with the Southeast Congregational-Christian Convention and elected twenty-two delegates.

The annual meeting of the Federation of Congregational women was held in connection with the State Conference, Mrs. Robert G. Williams is president and Mrs. H. C. Jones, secretary. These two were re-elected for the coming year. Mrs. H. J. Feeney, of Tampa, was elected treasurer to take the place of Miss Nettie E. Gault, of St. Petersburg. Miss Gault has served for eleven years, and during that time she has handled over 25,000 contributions from the Woman's Societies of the State for missionary and benevolent causes. Satisfactory reports were made from the various auxiliaries.

The local church made preparations which were almost perfect for the entertainment of the Conference, which was one of the largest attended Conferences ever held and all were enthusiastic.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CONVENTION.

The Southern Christian Convention met in its 30th biennial session with the Burlington Christian Church, Tuesday, April 26th, at 7:30 P. M. The Southern Convention is an incorporated body, having under its control and affiliated with it, subsidiary corporations. Dr. L. E. Smith is the president of the Convention and Dr. I. W. Johnson, Suffolk, Va., is its secretary. Meeting with the Southern Convention for the first time was also the united body, the Southeast Convention of Congregational and Christian Churches, unincorporated. Over this body, Dr. L. E. Smith presided as co-moderator with Dr. C. Rexford Raymond, Chattanooga, Tenn., and Dr. I. W. Johnson, secretary, with Dr. F. P. Ensminger, assistant secretary. The Convention of the Southeast covers more territory than that covered by the Southern Christian Convention, but of this unincorporated body the Southern Christian Convention, Incorporated, was and is a constituent part.

The business of the Southern Christian Convention, Incorporated, was conducted very much as in previous years with the exception that much time was given to discussion leading to the plan of merger and the union with our Congregational fellowship. In the Southern Convention there are institutions and enterprises which have grown up as constituent parts of the organization, and which the organization itself has been created to develop and conserve. On this account any step that the Southern Convention takes has to be taken to conserve, and in no way to impair, these institutions and enterprises. The Convention

was seeking in all of its sessions to find a way to take care of the interests and enterprises of the two communions within the territory covered by the Southern Christian Convention, Incorporated, and the Convention of the Southeast, unincorporated. Larger territory and an increased number of institutions and enterprises require naturally a larger and a more flexible organization and corporation than the present Southern Convention. The spirit, and really the outcome of deliberation of both bodies, was expressed in a resolution presented to the Southern Convention by Dr. I. W. Johnson, secretary, to the following effect:

"That we the Southern Christian Convention, are ready and willing to do anything reasonable and within our reach which will complete the merger of the two bodies, Congregational and Christian, as already voted in our national assemblies, and that we are ready to go forward along any lines that will conserve the institutions and enterprises of the present and lay the foundations for the development of institutions and enterprises looking toward the enlargement of the Kingdom of God."

These are not the exact words, but a condensation of the resolution presented by Dr. Johnson, and unanimously adopted, first by the Southern Christian Convention, and then most heartily and unanimously adopted in separate session by the Congregational Advisory Board of the Southeast, the name under which the Congregational Conferences of the Carolinas, Georgia, Florida, Alabama, Tennessee and Kentucky were assembled and were at the same time holding their sessions. This Advisory Board of the Southeast, and the Southern Christian Convention constituted, as has been said, the Southeast Convention of Congregational and Christian Churches, unincorporated. The reader will thus see that there were assembled at Burlington last week three distinct organizations, viz: The Southeast Convention of Congregational and Christian Churches, unincorporated, which, sitting as one body, was composed of two distinct bodies, to-wit, The Southern Christian Convention, Incorporated, and the Congregational Advisory Board of the Southeast. These three bodies were working together to unify not only in name, but in practice, the interests and the efforts of all the institutions heretofore under the control and supervision of each body, whether incorporated or unincorporated. It was no small task, but the fellowship throughout was delightful, and the spirit of every meeting was one of the heartiest cooperation, each body seeking to carry out the command of Scripture, "In honor preferring one another." The outcome of all the deliberations was again expressed in a resolution by Dr. I. W. Johnson who, for twenty years, has been secretary of the Southern Christian Convention, and a member of its Executive Board, and, on that account, knows the detailed and legal requirements of an incorporated body as few others do. The resolution was:

"Resolved, first that the Southern Christian Convention make application for a change of its charter to read as follows: 'The Southern Convention of Congregational and Christian Churches, Inc.'"

This name will indicate the character of the body that is to succeed the Southern Christian Convention, and its charter, as indicated, will cover all the needs and requirements, not only of the institutions heretofore under the control of the Southern Convention, but those institutions and enterprises sponsored by and under the direction of the Congregational Advisory Board in the Southeast.

To this there was unanimous agreement, and the officers who were soon afterwards elected were the officers of the Southern Convention, as they now are and have been for the past two years, all of them to hold office until the charter is

changed. And when the charter is so changed and the Southern Christian Convention is succeeded by The Southern Convention of Congregational and Christian Churches, Inc. (which change it is supposed can be made within ninety days), the following officers were elected to take charge:

President, Rev. Stanley C. Harrell, Durham, N. C.; first vice-president, Dr. C. H. Rowland, Greensboro, N. C.; second vice-president, Dr. G. Britton Clark, Charleston, S. C.; secretary, Dr. I. W. Johnson, Suffolk, Va.; assistant secretary, Dr. Geo. N. Edwards, Charleston, S. C.; treasurer, Dr. W. C. Wicker, Elon College, N. C.; secretaries of Missions, Dr. W. Knighton Bloom, Washington, D. C., J. O. Atkinson, Elon College, N. C.; editor of THE CHRISTIAN SUN, J. O. Atkinson, Elon College; associate editor, Dr. E. C. Gillette, Jacksonville, Fla.; managing editor, J. T. Kernodle, Richmond, Va. Contributing editors include the present list, in part, to which were added the names of Dr. C. Rexford Raymond and M. J. Sweet.

There were some changes in the personnel of the Boards and Committees, and these will be published in the next issue of THE SUN. The next session of the Convention, by the invitation of the pastor, Rev. H. S. Hardcastle, is to be held with the Christian Church, Suffolk, Va., two years hence.

We have only attempted in the barest outline to give to our readers some of the more important and fundamental details and far-reaching decisions of the Convention. There were outstanding events, addresses, discussions, which will appear in THE SUN at a later date. There were epoch-making conclusions, as future issues of THE SUN will reveal, and as time will prove. The spirit of the Convention from beginning to end was the spirit of brotherly love, of sweet fellowship, of utmost harmony and concord. Not a few who were present, especially of our Congregational fellowship, declared personally and publicly that they were thrilled, edified, by the spirit in which the Convention met, conducted its affairs and dealt with its problems. All official delegates and representatives and those who took part in the deliberations seemed to be striving for one thing, viz: To build up the Kingdom of God through the principle and power of love, that love that comes only through him who is our Saviour and Redeemer.

When our Southern Christian Convention charter is changed and we become the Southern Convention of the Congregational and Christian Churches, a work of union between two communions here in the South will be demonstrated in such manner as to gladden the sainted souls of James O'Kelly, Rice Haggard and Barton W. Stone, and of others who pioneered more than a hundred years ago in Christian liberty, the right of private judgment, the Bible as their only creed, and Christian character as their one test of fellowship and church membership.

J. O. A.

THE WOMAN'S MISSIONARY CONVENTION.

No part, or event, of the Burlington Convention last week was more encouraging and inspiring than the Woman's Missionary Conference of the Southern Christian Convention, April 26th. The reports to this body showed five organized Conferences with each Conference divided into several districts. In each of these districts, annual rallies have been held in the spring, the total attendance at these rallies this spring being reported at over 1,500.

In the North Carolina Conference, there are:

7 Districts with
53 Woman's Missionary Societies, having 1,-
073 members;

- 12 Young People's Missionary Societies, with 187 members;
- 8 Willing Workers' Societies, with 176 members;
- 14 Cradle Rolls, with 285 babies on roll;
- 67 Churches without and missionary organizations;
- Amount raised for biennium, 1930-1932, \$8,969.18.

In the Georgia and Alabama Conference, there are:

- 6 Woman's Missionary Societies;
- 8 Churches without any missionary organization;
- Amount raised for biennium, \$43.25.

In the Alabama Conference, there are:

- 4 Districts with
- 8 Woman's Missionary Societies;
- 3 Young People's Missionary Societies;
- 1 Willing Workers' Missionary Society;
- 2 Cradle Rolls;
- 15 Churches without any missionary organization;
- Amount raised for biennium, \$352.55.

In the Valley Virginia Central Conference, there are:

- 3 Districts with
- 10 Woman's Missionary Societies, having 182 members;
- 3 Young People's Missionary Societies, having 84 members;
- 17 Churches without missionary organizations;
- 3 Cradle Rolls, with 75 babies on roll;
- Amount raised, 1930-1932, \$771.25.

The Eastern Virginia Conference, which sets the high standard and leads the money pace, has this splendid record:

- 4 Districts with
- 30 Woman's Missionary Societies, with 856 members;
- 26 Young People's Missionary Societies with 619 members;
- 22 Willing Workers' Missionary Societies, 384 members;
- 21 Cradle Rolls, with 398 babies on roll;
- 16 Churches without any missionary organizations;
- Amount raised for biennium, \$13,000.00.
- Total raised for the biennium, \$23,136.23.

Under the consecrated and efficient services of Mrs. J. A. Williams, president, and her co-workers, every department has shown growth and development during the past two years. At this Convention, as at the last Convention, Mrs. Williams insisted that the women relieve her of the duties as president, but this they refused to do, and unanimously insisted that she continue as their president for the next two years. We wish space permitted us to express something of the feeling of gratitude to all the officers of the Convention who have served so faithfully, since every one has seemed to try to exceed the other in enthusiastic effort to make her department and her work successful.

Officers were elected for the next two years, as follows:

President, Mrs. J. A. Williams, Franklin, Va.; vice-president, Mrs. C. H. Rowland, Greensboro, N. C.; secretary, Mrs. L. W. Stagg, Norfolk, Va.; treasurer, Mrs. H. S. Hardcastle, Suffolk, Va.; corresponding secretary, Mrs. E. L. Beale, Franklin, Va.; supt. of Young People's Work, Miss Priscilla Chase, Elon College, N. C.; supt. of Cradle Roll, Mrs. I. W. Johnson, Suffolk, Va.; supt. of Spiritual Life, Mrs. W. H. Carroll, Burlington, N. C.; supt. of Life Membership and Memorial, Mrs. M. J. W. White, Norfolk, Va.; Convention editor, Mrs. W. M. Jay, Holland, Va.; supt. of Literature, Mrs. H. C. Caviness, Portsmouth, Va.

It was regretted that Mrs. Stanley C. Harrell insisted that her resignation as superintendent of the Young People's Work be accepted. Miss Priscilla Chase, heretofore of our Congregational fellowship, was unanimously chosen her successor as superintendent of the Young People's Work for Missions for the biennium. Miss Chase was already deeply interested in the Christian Education work, but the women of the Missionary

Convention felt that with her training she would be peculiarly qualified to lead the work for Missions.

We know not better how to conclude this brief sketch of the Woman's work the past two years than with the official report adopted by the convention as follows:

"This is the time for action among our earnest Christian men and women. Let us make our influence felt in the denomination. There are many churches existing without missionary organizations. Our task is yet unfinished, our goal has not been reached. May we realize the glorious privileges and opportunities that are yet before us. Our Lord is leading us toward the mark of the high calling of God through Christ. We have been listening to some of the achievements, accomplishments of the past biennial, and to some of the advances which should be made. I am very conscious of the inability of any church or missionary society to do these things in their own strength. It is not by might nor by power, but through co-operation of pastors and members, led by the Spirit of God, that great things can be accomplished. Our great need today is for the love of humanity in our lives, inspiring us to go out and win our blessed land for our Lord and Saviour.

This alone is the purpose and desire of the Woman's Missionary Convention. We must realize that the greatest joy the world affords is the privilege of service for the extension of the Kingdom, and the most perfectly concerted program possible is necessary. To unite successfully with others, we must first be perfectly united among ourselves. The common task of Missions challenges our best. New days bring new methods, greater emphasis for the purpose of meeting the present need of the rising generation and for the purpose of building the church of the future in a way that will insure its onward march and final conquest."

The Woman's Convention was largely attended, the meeting divinely directed, and it was, indeed, good to be there.

J. O. A.

CRIMINALS DO NOT ENJOY HANGING.

Even Harry Powers, who was hanged recently in West Virginia, objected to capital punishment. This notorious criminal, who had a private graveyard in which to bury women and children he had murdered, after all avenues of escape had been closed and he saw the hangman's noose dangling just ahead, railed against the wickedness of the State in allowing capital punishment. And Powers is not alone in his attitude towards the gallows and the electric chair. They are all violently opposed to it.

And that is just the reason for the widespread opposition to capital punishment in this country. The disposition is to consult the wishes of the criminals. This is not only true in regard to capital crime, but to all crime.

If a man is convicted in the courts and sent to prison and happens not to enjoy his incarceration, we must turn him out. If he is content, all well and good, but if not, he hires an attorney, rallies some of his friends, and on *ex-parte* hearing besieges the executive office for a pardon or parole, and in far too many instances a weak-kneed Governor turns him out.

If we solve the crime problem we must put away maudlin sentiment and observe the behests of justice and righteousness toward all, both the criminal and the innocent victim. As it is now, the innocent victims of another's wrong-dong are forgotten and the criminal becomes a hero in the eyes of the "sob sisters." Some of these so-called "sob sisters" wear dresses and some of them are clad in men's garments, but they all alike bathe the feet of criminals with their tears and wipe them with the bloody garments of the slain.

What we need in this country is an observance of the Ten Commandments. We hear a cry that the 18th Amendment alone is not enforced. We are wrong here. It is the Ten Commandments that have been annulled. We, fortunately, have this decalogue of stone in the court-room of Guilford County. It ought to be in the Governor's mansion at Raleigh. It ought to be in every pulpit of this country and the preacher who did not find his text at least once a month in these commandments should be unfrocked till he learned that the "law is a schoolmaster to bring men to Christ."

In all seriousness, the American people must set themselves to law enforcement on a basis of common justice or else continue to reap the fruits of present attempted law enforcement.—*North Carolina Christian Advocate.*

THE BURLINGTON CONVENTION.

The First Session of the Convention of the Congregational and Christian Churches of the Southeast, including the Southern Christian Convention (Thirtieth Session) and the Advisory Board of the Congregational Church was convened Tuesday evening, April 26th, with the opening addresses by Dr. W. R. Kedzie, Executive Secretary of Educational Institutions for the Educational Society of the Congregational Church, and the writer of this article.

The entire Convention was characterized by noble and profound utterances on the part of those who constituted the Convention. The spirit of the Convention was varied in its intensity. At first there was a spirit of friendliness, cordiality and exceeding hospitality. The second day of the Convention there seemed to be a spirit of restlessness and anxiety. Everybody was concerned greatly about the completion of the merger of the Congregational and Christian Churches of the Southeast. We all wanted it to be done and done rightly, but this was a new step and no one seemed to be certain as to how it should be taken. We were all, Congregationalists and Christians alike, determined on the right ends, and we were all uncertain as to the best means of attaining the right ends. Somebody said that "the clouds were dark and lowering and that a fearful storm was about to break." He was honest, and perhaps it seemed so, but the spirit of Christ overruled and guided, as he always guides and directs his own.

Dr. I. W. Johnson, secretary for the Convention, "under the inspiration of the Spirit," was moved to write a plan for the merger that adequately and rightly expresses the attitude of the Christian Church, facing this great opportunity. His plan was entirely acceptable to the members of the Congregational Church. Both bodies adopted the plan, and then we came together for the merger. It was a high moment for the Convention and in our religious lives.

The one interest that dominated the mind of the Convention and was the object of great concern, was the College. Elon College for the past forty years and more has rendered an unparalleled service to our church and to the cause of education in the South. She is now fighting the battle for continued existence. She needs the love, the respect and the gifts of every one to whose lives she has made a contribution directly or indirectly. Her investments in human life for the past forty years ought to bear sufficient dividends to meet her needs at this time.

Many of the members of the Convention responded with their gifts at Burlington. We want to thank every one. They will be anxious and glad to make further contributions. Those who did not come forward with their gifts, and who were not at the Convention, are urged to send in

(Continued on page 7.)

CONTRIBUTIONS

THE CHURCHES' LOSS OF POWER.

By J. H. DILLARD
President, Jeanes' Foundation.

I read with deep interest THE CHRISTIAN SUN's editorial dealing with *The Southern Churchman's* answer to the question concerning the lost power of Christianity. It may be recalled that the answer attributed the loss of power to a "sinking from the spiritual to the intellectual level." The editorial seems to me to show that this solution, at least in the way the thought is stated, is wide of the mark. As the editorial says, "reason is hand-maid of revelation." Reason never hurt anything. The intellect gives one kind of knowledge. Faith gives another kind of knowledge. One deals with the things that are seen, the other deals with things that are unseen. There is no conflict. Faith has no quarrel with intellect. It has a quarrel with pride of intellect, but that is another story.

For an answer to the inquiry as to "what has become of the power of Christianity," I believe we must find a very different solution from that which *The Southern Churchman* seems to offer. It may be the difference is one of words. The churches seem to me to have lost power because they have surrendered. At least they have made terms with the ways of the world. They have too much lost faith in the reality and the supreme value of the ways that are not of this outward world. The churches are in the world and in the thick of it. But the churches are tending, in our time as at various other times, to be not only in the world but of the world.

In keeping up with the times it would seem that fellowship with the world is more considered than fellowship with God. It often seems so, both in sermons and in the services of charity. See the subjects so frequently advertised in the Sunday newspapers, or read the outlines of sermons sometimes appearing in the Monday papers, and one can hardly escape the impression that the preacher is exploiting some passing sensation or public policy in the cause of notoriety. Many preachers, misapplying the saying of St. Paul about being all things to all men, boldly say that the sermon must be up to date, must catch the modern tone. They think more of adapting their message of Christianity to suit the man in the street than of lifting the ideas of the man in the street to the ideals of Christianity. If one reads what can be known of the early days of Christianity in the world one can see how little the early Christians thought of pleasing the world.

In the matter of what is called social service, which has become a cant phrase, the churches have been guilty of immense loss to themselves and to their communities. They have let the machinery of outside organizations take the place of their personal services among their own people. They have let the Christian service of alms-giving give way to the "scientific" methods of agencies organized apart from Christianity. The difference is tremendous. One way may be "strictly business." The other carries with it the personal touch which hallows the practical help. When I was a boy in old St. Paul's Church in Norfolk, it happened that I came in touch with the work done by the good women of that parish. They may not have been scientific. They probably never heard the phrase, "social service." But since that day I have in contact with the work of "organized charities," and I have seen the difference.

No, the loss of power in the churches is not

due to the subjection of spirit to intellect, but to the surrender of the Spirit of the Kingdom of God, which the churches represent in the world, to the ways, thoughts and values which suit and please the world's conceptions.

The world tries, has always been trying, to organize itself without God. The high call of the churches is to plead with and convince the intellects and wills of their people that God's values and ways are better than the values and ways of the world as organized without God. Christ emphasized the difference between the two ways. He insisted in the contrast. He said his way was not the world's way. He made the difference so terribly plain that we can see there had to be the Cross on Calvary. The difference still exists, the ways have not yet converged, and the cross, which brings devotion but is not likely to bring popularity, is as modern now as it was on the first Good Friday.

As a mere layman I can not but have a sense of hesitation in speaking about these high matters. I have, however, watched as closely as I could the trend of religious thought and method, and I hope I am not guilty of pessimism in thinking that the present trend of the leaders is in the wrong direction. It seems to me the churches can hold their power and serve the world not by conforming to the thoughts, morals, or methods of the world, but by strengthening themselves in the conviction of the reality of the unseen world and trusting to the guidance and power that comes with this conviction.

Charlottesville, Va.

"FACING THE FACTS WITH FAITH."

By MRS. B. D. JONES.

Life is made up of sunshine and shadow, of joy and sorrow, of success and failure, but life continues. History teaches us that men are made or broken in the way they meet success or failure. Just what do we mean by facing? Facing in the right direction, facing with a set purpose, facing with a determination to hold on, to persevere to the end. Some of the old facts we are facing today are (1) a great end; (2) a great commission, and (3) a great task. To change the thinking, the feeling and the conduct of men whose philosophy of life was old when Christ was born, on the one hand; on the other to change men who have no written language and no literature. These are the abiding facts. The same to be faced by us today as to the men and women of the first century, the same stupendous task, impossible task, humanly speaking.

Dr. Oscar Buck says we will have to face facts in this new day that is dawning. We must do more than repair in Christian Missions. We must rebuild, rebuild our attitude and our technique.

Things may be right for what the world has been, but things are not right for what is coming. The women of America are standing in front of an avalanche. The women of the Orient are going to demand higher education. Shall we give them Christian leaders? If you will use your imagination rightly, you may see the invisible, you may see the beauties of the unknown.

In addition to the old facts, there are new facts we must face. They have been thrust upon us. Facts both favorable and unfavorable.

Some of the favorable facts are the non-Christian races in our land where we can more easily reach them without risks, delays and discomforts and danger of taking them the gospel in their native; also by general knowledge and culture, bet-

ter trained missionaries, broader and better knowledge of our interpretation of the Bible enabling us to understand them better and reach them more easily.

Then there are the present material achievements: speed and comfort of travel, ease of communication, facilities for the work, such as hospitals, schools, doctors and nurses, making greater things possible, and so increase our responsibility, making us more open-minded to the gospel than ever before. This is true of the more cultured people as those of India, China and Japan.

Now some of the unfavorable facts. Not only Mohammedanism and Buddhism, but atheism and false doctrines abound and compete with Christianity for the newly emancipated minds. Two countries in which we have missionary interest have been at war with each other, and continued revolution in China is a serious blow to Missions, killing or driving them out of the country.

The world-wide financial depression perhaps is the most serious fact of all at the present moment. It has meant a great falling off in contributions, which is bound to interfere with the efficiency and extent of our work, both in the home and foreign fields. These are some of the problems we have to face, however grim and tragic.

Then there is the un-Christian attitude of so-called Christian nations and of individuals from Christian nations doing business in non-Christian lands. This difficulty continues to increase. Government of Christian nations has been unjust in many cases, cruel and oppressive. They have been anything but Christian. Both Government and individuals have exploited the less-favored people for their own financial ends, and so have created prejudice and hatred that put a great burden on the missionary. They have been sought out and sent out. They have agreed to do this difficult work for the Lord, and they are doing it with consecration and with success.

Can we now forget them, leave them in discouragement, their work crippled, their hopes defeated? This would mean moral disgrace to our church.

Public opinion seems more concerned about material prosperity than about moral integrity. If employers and employees were all busy in doing the Lord's work, it would bring about a great spiritual change.

Dr. Fred Smith says the sin which we Americans stand in deadly peril of is that of forgetting our Lord. They have lost faith in man whom they have seen and forgotten God whom they have not seen. America today is suffering because of unemployed men, unemployed money, but most of all, from unemployed religion.

Facing facts with faith, what kind of faith do we have to have?

1. A growing faith in God.
2. Faith in mankind.
3. Faith in ourselves.

The world has never needed a higher order of faith than today. To face such world conditions as I have mentioned, no ordinary faith will suffice. It calls for a faith in God, a God who is in all and whose hand guides the destinies of nations, who keeps his promise and is with his people, and whose word cannot fail. A faith in Christ as a living present Lord in the midst of his church in communion and fellowship with his servants; life and inspiration and guidance to them; comfort, strength, power, the one through whom the gospel can be brought to men.

Faith in man; that is, humanity as a whole. This is essential to the missionary and to all other heralds of the gospel. Christ never lost faith in man, despite the world's treatment of him. Faith in man as a creation of God; faith

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THE BURLINGTON CONVENTION.

(Continued from page 5.)

a contribution now. If you can't give but a little, don't withhold that. If you can give more largely, the Lord will bless you in the giving.

This is an appeal to every member of the church and loyal friend of the institution to help now—tomorrow may be too late. What a wonderfully inspiring thing it would be, if on reading this article, every reader would sit down then, and mail the college an offering worthy of the giver. If we should receive a thousand letters in our mail, with gifts, whether large or small, that within itself would seem an evidence that the Spirit of God was living in the hearts of men and influencing them to contribute for the support of the institution of His church, and for the advancement of His Kingdom on earth.

The Board of Trustees of the College, in call session, adopted the Dollar-a-Month plan, already advanced by the Alumni Association of the College.

President Smith announced to the Convention that it would be necessary to secure from some source, or all sources, at least \$20,000 on or before June 1st, that the College might be able to continue its fine service. At the request of the Convention those present were given an opportunity to make their contributions. The following pledges and contributions were received:

Pledges and Cash Contributions.

E. B. Roscoe	\$ 50.00
Dr. J. O. Atkinson, Elon College, N. C.	75.00
Rev. and Mrs. C. H. Rowland, Greensboro	50.00
Edward C. Gillette, Jacksonville, Fla.	10.00
A. M. Johnson, Norfolk, Va.	12.00
Margaret Davidson, Thorsby, Ala.	5.00
Ida S. Robinson, Southern Pines, N. C.	10.00
L. E. Carlton, Paces, Va.	100.00
J. Edward Kirby, Raleigh, N. C.	12.00
C. E. Burton, New York City	50.00
Robert Boyd, Henderson, N. C.	12.00

Are there not others who will join these in their liberal contributions?

A special committee appointed to offer suggestions for the raising of funds for the College, presented the Dollar-a-Month Club idea and asked the members of the Convention to join. The following were enrolled:

H. S. Hardeastle, Suffolk, Va.	\$2.00
W. M. Jay, Holland, Va.	1.00
Mrs. Hennie Malone Brannock, Burlington..	1.00
Edith Walker, Burlington, N. C.	1.00
C. M. Walters, Burlington, N. C.	1.00
A. L. Hook, Elon College, N. C.	1.00
Mr. and Mrs. J. H. Dollar, LaGrange, Ga.	1.00
Mrs. Wm. T. Scott, Salisbury, N. C.	1.00
Wm. T. Scott, Salisbury, N. C.	1.00
J. L. Cash, Durham, N. C.	2.00
Rev. J. E. McCauley, Richmond, Va.	1.00
Mrs. J. E. McCauley, Richmond, Va.	1.00
C. W. McPherson, Burlington, N. C.	2.00
F. P. Ensminger, Demorest, Ga.	1.00
J. A. Kimball, Manson, N. C.	3.00
M. W. Hollowell, Portsmouth, Va.	1.00
Roy Coulter, Elon College, N. C.	1.00
R. L. Williamson, Winchester, Va.	1.00
D. R. Fonville, Burlington, N. C.	1.00
R. O. Rothgeb, Luray, Va.	2.00
W. P. Minton, Dayton, O.	1.00
L. L. Vaughan, Raleigh, N. C.	1.00
Pattie Lee Coghill, Jacksonville, Fla.	1.00
W. C. Wampler, Harrisonburg, Va.	1.00
W. D. Harward, Dendron, Va.	1.00
S. E. Madren, Henderson, N. C.	1.00
Jason Noble Pierce, Nashville, Tenn.	2.00
E. L. Moffitt, Elon College, N. C.	1.00
M. J. W. White, Norfolk, Va.	1.00
Robert Lee House, Newport News, Va.	1.00
D. E. Sellers Burlington, N. C.	3.00

Nannie B. Farmer, Wilson, N. C.	1.00
W. R. Kedzie, Chicago, Ill.	1.00
T. F. Wright, Sanford, N. C.	1.00
O. D. Poythress, S. Norfolk, Va.	1.00
J. F. Morgan, Norfolk, Va.	1.00

Would you like to join with them? If so, fill out the blank at the close of this article, and mail it to the College, together with your dollar.

At the evening service, on Thursday, Professor M. L. Patrick, vice-president of the Alumni Association, presented the Dollar-a-Month Club plan to the Convention. Mr. Patrick was the originator of this plan and is tremendously interested in it. The members of this Club nearly reach the one hundred mark now. At the conclusion of Mr. Patrick's address, the following new members of the Alumni Dollar-a-Month Club were received:

Sadie Fonville, Burlington, N. C.	\$ 1.00
W. E. Marlette, High Point, N. C.	1.00
G. C. Crutchfield, Colfax, N. C.	1.00
Lucille Johnston, High Point, N. C.	1.00
Mrs. L. R. Johnston, High Point, N. C.	1.00
W. C. King, High Point, N. C.	1.00
F. F. Myrick, Greensboro, N. C.	1.00

Now is your opportunity. You may not be rich

in things material, but you are rich in faith and devotion. If a dollar a month constitutes a sacrifice for you, the Lord will greatly bless you for making the sacrifice. Join Elon's Dollar-a-Month Club, and be numbered with those who have joined, that the College may go forward in her service to the church and to this day and generation.

L. E. SMITH.

THRIFT.

By EARL BIGELOW BROWN.

I wonder that God can afford it:

Violets deep in the glen,
Seldom or never discovered
To eyes of adoring men.

I marvel that God is not thrifty:

Last night on the Tappan Zee,
At one in the morning his moonlight
Was spilled, molten silver, for me.

I wonder that God is not saving:

Age after age he will give
Lessons to stone-hearted statesmen,
That love is the way to live!

—The Churchman, New York.

OXFORD BIBLES for EVERY NEED

"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD is King for ever and
ever: the heathen are perished out

Nos.	
01600	Superior Cloth, round corners and red edges \$2.75
01603	French Morocco, limp, round corners, red under gold edges, head-band, book-mark \$4.75

The JUNIOR'S Bible

Self-Pronouncing



With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4½ x 1¼ inches.

—Type in Junior's Bible—
2 Take the sum of all the
of the children of Israel,
years old and upward, thro

Nos.	
1815	French Morocco leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles \$2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5½ x 3½ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.	20 Mercy and truth gathered each other. 11 Truth shall spring
--	---

Nos.	
02112	French Morocco leather, overlapping cover, round corners, gold edges \$2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4½ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, O God our shield, and look upon the face of thine anointed.	2 Gen. 15. 1 8 Ps. 56. 1 4 Ps. 124. 1 2 or, all
---	--

Nos.	
07523x	French Morocco leather, overlapping cover, round corners, red under gold edges \$3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers No. 03272x \$5.00

The Oxford imprint in a Bible guarantees satisfaction

OUR LEADER
Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 1½ inches.

Specimen of Type

8 ¶ Jē-hōi'-ā-chin was 8
years old when he began t

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03671x	Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk sewed, round corners, red under gold edges, silk head-bands and book-mark \$9.50

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. Type as Pocket Reference Bible. \$5.50

No. 03255x

As No. 03255x, with concordance.
No. 03276x \$6.50

Oxford TEACHER'S Bibles

Have over 50,000 center column references, and 300 double-column pages of up-to-date helps, conveniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1¾ inches

Specimen of Type

14 Like sheep they are laid in
grave; death shall feed on th

Nos.

04453.	French Morocco leather, overlapping covers, round corners and red under gold edges. A durable and hand-some Bible \$4.35
--------	--

Oxford India Paper Edition

Only one inch thick.

0773x.	French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition \$7.00
--------	---

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition No. 05453. French Morocco leather, overlapping cover, round corners, red under gold edges \$5.00

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Our loving Father, thou gavest to man a world of beauty. Sin veils its loveliness. By Satan's hand difficulty and distress abound. In mercy, Father, hasten the day when comfort and gladness shall fill the earth; when avenues of woe shall become channels of holy acclaim. Thine is the power, ours the part of faith and works. May we ever remember that when these are finished, with the swiftness of lightning Satan shall fall to utter destruction. Make our strivings pure. For Jesus' sake. *Amen.*

OUR MISSIONARY PROGRAM TODAY.

By FRANK MILTON SHELDON.

"Whereas the foreign missionary is, in our judgment, the most reliable interpreter of one nation to another, and the foreign missionary movement is one of the chief agencies for promoting peace and good will among the nations, and—

"Whereas the Seminar on the Gospel and International Life has found that the American Board is effectively interpreting essential Christianity and is adapting methods of work to meet the constantly changing situation abroad and at home, and is generally recognized as in the forefront of modern missionary movements,

"Therefore, be it resolved, that we challenge our churches to sacrificial living to the end that our foreign missionary program may be more aggressively developed."

This resolution received wholly favorable discussion and was adopted, I think, unanimously. Times and conditions changed most radically but the belief in Christian work around the world and in the American Board, our particular agency, abides and grows. There was no dodging. Suggestions, problems, all kinds of criticism were faced with utmost frankness, and answered as frankly by Dr. Goodsell, missionaries from the field, and native Christians from India and Japan.

The missionaries themselves, embodying Jesus Christ, his spirit, his way of life, are the chief contribution. Of course, our Gospel is good news to be lived, not just good advice to be spoken. The motive to missions can be nothing less than God's thought about his children and all life, and his unflinching love which seeks to bring himself and all good to his children.

Christian missions are not based on missionary Bible texts only. They are based in the very nature of Christianity itself, the source of specific texts. Losing every specific missionary text in the Bible would not destroy the motive or urge to missions for any who know the essential nature of our Christianity.

Christianity is God our Father sharing his life with his children. His love seeking all who are ignorant and astray, to bring them home into the family fellowship. Jesus embodied and lived this self-giving, sacrificial love life of God, sharing God's life and love with us. Its very nature is outgoing. To be Christian is to possess this life and love of God. Not to want others, around the world, to know it and share in it, is to convict ourselves of not knowing or possessing it ourselves.

Times of breakup and change within nations and around the world, are times of supreme opportunity for God and his kingdom, if he can find those who can adequately interpret him, in relation to various human needs and particularly the deepest needs. These days of opportunity are upon us. Question the need and opportunity for

missions today? Those who do so must have scant appreciation of Christianity as bearing supreme good to man and of the desperate, gripping need of humanity.

Christianity has the international outlook; it believes in genuine world brotherhood; it goes deeper than all differences of nationality, color, race or custom; it makes all one in Christ under the common fatherhood of God.—*Missionary Herald.*

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 30, 1932.

Sunday Schools.

Previously acknowledged	\$ 2,344.47
First Christian, Portsmouth, Va.	21.50
Mt. Olivet (G), Dyke, Va.	3.28
Lebanon, Semora, N. C.	.75
Antioch (R), Bennett, N. C.	.68
Bethlehem, Timberville, Va.	1.01
Mt. Pleasant, Overhills, N. C.	5.55
United Christian, Lynchburg, Va.	3.47
Piney Plains, Cary, N. C.	1.00
Parks Cross Roads, Ramseur, N. C.	1.00
Winchester Sunday School Class No. 3, Winchester, Va.	1.00
Youngsville, N. C.	1.00
Pleasant Ridge, Guilford College, N. C.	.40
Pleasant Ridge, Ramseur, N. C.	2.70
Noon Day, Wedowee, Ala.	.80
Liberty (Vance), Henderson, N. C.	2.96
Total	\$ 2,397.07

Individual and Church Offerings.

Previously acknowledged	\$ 1,661.46
Ebenezer, Raleigh, N. C.	5.75
Grace's Chapel, Sanford, N. C.	2.25
Shallow Well, Jonesboro N. C.	2.05
Elon College, N. C.	1.00
Lowell, Roanoke, Ala.	3.85
Fullers Chapel, Henderson, N. C.	3.00
Third Avenue, Danville, Va.	22.00
Miss Mettie Sutton, Burlington, N. C.	20.00
Lebanon, Sanford, N. C.	1.36
First Christian, Richmond, Va.	8.65
Total	\$ 1,731.37

Dollar-a-Month Club.

Previously acknowledged	\$ 157.50
Miss V. V. Ellis, Suffolk, Va. (Suffolk Christian Church)	1.00
Total	\$ 158.50

Summary.

Previously acknowledged	\$14,679.88
Sunday Schools, regular, Apr. 30, 1932..	52.60
Individual and church offerings, Apr. 30, 1932	69.91
Dollar-a-Month Club Apr. 30, 1932.....	1.00
Total to date	\$14,803.39

J. O. ATKINSON, *Sec'y.*

QUARTERLY REPORT.

Woman's Home and Foreign Mission Board,
Eastern Virginia Christian Conference, quarter
ending April 15, 1932.

RECEIPTS.

Women's Societies.

Antioch	\$ 4.00
Berea, Nansemond	20.25
Berea, Norfolk	6.00
Bethlehem	43.60

Christian Temple	100.00
Cypress Chapel	28.05
Damascus	28.05
Dendron	27.03
Elm Ave.	12.24
First, Portsmouth	19.75
First, Norfolk	25.75
First, Richmond	4.20
Franklin	62.35
Holland	73.70
Holland (Berta Rowland)	28.00
Holy Neck	72.50
Hopewell	4.20
Isle of Wight	10.50
Liberty Spring	63.15
Mt. Carmel	29.60
Newport News	12.00
Oakland	22.03
Old Zion	11.00
Ocean View	3.10
Rosemont	49.12
Suffolk	250.00
South Norfolk	11.00
Wakefield	30.20
Waverly	32.00
Windsor	30.80

\$1,098.62

Young People's Societies.

Antioch	\$ 15.00
Oakland	12.50
Burton's Grove	11.50
Bethlehem	25.00
Christian Temple	6.00
Dendron	5.25
First, Norfolk	5.00
First, Portsmouth	19.80
Franklin	19.05
Holland	5.75
Holy Neck	4.00
Hopewell	2.40
Liberty Spring	5.95
New Lebanon	11.15
Mt. Carmel	6.00
Old Zion	3.00
Rosemont	8.80
Suffolk	90.00
Spring Hill	3.75
Windsor	10.75

270.65

Willing Workers' Societies.

Berea, Nansemond	\$ 5.00
Bethlehem	5.00
Christian Temple	2.50
Cypress Chapel	5.00
First, Norfolk	6.50
First, Portsmouth	1.75
Franklin	15.00
Holland	12.50
Holy Neck	15.00
Liberty Spring	1.75
Suffolk	15.00
Rosemont	1.50
Newport News	2.00
Spring Hill	2.50
Waverly	5.00

96.00

Cradle Roll Societies.

First, Norfolk	\$ 5.00
Oakland	3.25
Ocean View	.45

9.70

Rally Offerings.

Franklin District	\$ 4.07
Waverly District	6.90
Norfolk District	16.10
Nansemond and Gates District	17.50

44.57

Total receipts, second quarter..... \$1,519.54

MRS. W. V. LEATHERS, *Treas.*

REPORT OF TREASURER OF WOMAN'S BOARD.

Receipt of funds of the Woman's Board of Missions, Southern Christian Convention for quarter ending April 16, 1932:

Valley Virginia Central Conference:	
Woman's Societies	\$ 22.34
Young People's Societies	.10
	22.44
North Carolina Conference:	
Woman's Societies	\$881.37
Young People's Societies	52.25
Willing Workers' Societies	28.44
Cradle Roll Societies	3.00
	965.06
Eastern Virginia Conference:	
Woman's Societies	\$1,038.00
Young People's Societies	262.00
Willing Workers' Societies	97.00
Cradle Roll	10.00
	1,407.00
Total	\$ 2,394.50

Disbursement of Home and Foreign Mission Funds of Woman's Board of Missions, Southern Christian Convention for quarter ending April 16, 1932:

Home Missions.	
Ocean View Church	\$ 200.00
Mountain Work, Va.	200.00
Raleigh Church	450.00
South Norfolk Church	333.00
	\$ 1,183.00
Foreign Missions.	
Japan:	
General Work	\$ 951.33
Kindergarten	6.50
	957.83
Porto Rico:	
General Work	\$ 232.38
Kindergarten	6.50
	238.88
India:	
Dr. Wilder's Hospital	95.52
Total	\$ 2,475.23

Respectfully submitted,

MRS. H. S. HARDCASTLE,
Treasurer.

MISSION RALLIES.

Valley Virginia Missionary Rallies will be held as follows:

Shenandoah District—Sunday, June 12th, at 10:00 A. M., Dry Run Church Superintendent, Miss Alma Boyce, Seven Fountains, Va

Page District—Tuesday, June 14th, at 10:00 A. M., Newport Church. Superintendent, Mrs. Frank Kite, Shenandoah, Va.

Rockingham District—Wednesday, June 15th, at 10:00 A. M., New Hope Church. Superintendent, Mrs. A. W. Andes, Harrisonburg, Va.

The Northern District Rally, Miss Rena Matthews, superintendent, Winchester, Va, was held Sunday, May 1st, at Timber Ridge Church.

We trust the Rallies to be held at the above places and dates will be largely attended. Our Mission Secretary, Dr. J. O. Atkinson, Elon College, has been invited to attend and has accepted the invitation. Mrs. C. H. Rowland, Greensboro, N. C., president of the North Carolina Woman's Conference, has also been invited to attend and has promised, if possible, to be present. We sincerely hope she will attend. We are expecting the best Rallies so far held.

MRS. A. W. ANDES, Pres.

MISSIONARY PROGRAMS.

MAY, 1932.

MRS. W. M. JAY, Editor.

WOMAN'S SOCIETIES.

"Words are carriers, taking us far
With poem, legend or story,
Words are pictures, painting us scenes
Famous with beauty's glory.
Words show us men and women, whose lives
Delight and inspire our achieving
Until we are lifted to noble deeds
Finer than our believing."

—Lena Waldo Deed.

For last month, you remember, we had the first program from the little booklet entitled "India Today," by Genevieve Sargeant Phillips, and what an interesting program it did make. For this month we are to have a poster meeting, and this is one that can be developed into a very unique program. The chief device suggested for this meeting is a poster display. The posters should be prepared in advance and the people to present them should become familiar with them and the comment regarding each one. The quotation may be pasted on the back of each poster and read off as it is held up, allowing sufficient time for the audience to read the poster first. Display them in a conspicuous manner all during the meeting.

The booklet with the suggestions for posters and all material for the programs may be secured from the Commission on Missions, 14 Beacon St., Boston, Mass., for 10c.

PROGRAM II.

"HOW SHALL WE HELP INDIA?"

Hymn—"In Christ There is No East or West."
Leader's introduction.
Poster display.
Special music.
Report on the Scudder family.
Roll call answered with items of interest about India.

Leader's closing message.
Scripture lesson—Hebrews 11:32, 12:2.
Prayer for our fellow-workers, Indian and American—doctors, nurses, teachers, preachers, social service workers, specialists of many kinds who love India and want to help her.

For us, that seeing them as a "cloud of witnesses" about us, we may lay aside the sins of busy-ness, preoccupation, indifference, negligence and run beside them in the great task of making Christ's spirit felt in America and in India, together.

YOUNG PEOPLE'S SOCIETIES.

Topic—"God and the Census."
Theme—"The Sower"—Teacher, Preacher, Missionary.

I. Business period.

II. Study period—Chapter VII. "The Lives of Race and Caste."

1. Leader introduces chapter by using first page of chapter.
2. "Our Race Problems in America," member, pp. 81-85.
3. "What Are the Signs of Racial Prejudice?" pp. 85-88, a member.

Chapter VIII—"Crossing the Lines."

1. Bring out strong points in last chapter and introduce this chapter by telling the first paragraph—leader.
2. "How a Church Was Founded in a Japanese Fishermen Colony," pp. 97-100, a member.
3. "Person to Person," pp. 103-105, a member.

III. Worship period.

1. Call to worship.
2. "O Word of God Incarnate."
3. Hymn.
4. Scripture—Isaiah 55:1-13.
5. Sentence prayers.
6. Offertory.
7. Short Talk—"The Need of Personal Workers to Sow Seed of God's Word."
8. Hymn.
9. Benediction.

WILLING WORKERS OR JUNIORS.

Topic—"Our Mother's Love."

1. Song—"Brighten the Corner."
2. Scripture—"Prov. 31:10-31."
3. Prayer—(Thanking God for our Mothers.)
4. Recitation—(A small child):

We want to help the mothers
Throughout God's lovely earth
And all our little brothers
To know of Jesus birth.

Because we're thankful, truly,
For mothers such as ours—
Oh, help us spread the story
Through all the flying hours.

5. Story of Hannah and Samuel.
6. Song.
7. Recitation—"God Gave them Mothers."

The birdies in the treetops high
Can't sing, can't hop, can't fly
Till Mother says they may.
The lambs that skip in meadows sweet
Can't use their nimble, cunning feet
Till Mother shows the way.

Our Father for His creatures cares,
And all His world His dear love shares;
We and our brothers.
So truly God His children knew
That when the world's first cold winds blew
He gave them Mothers.

8. Offering, closing song, benediction.

A SALESMAN SOLD ON SAMUEL.

A young Japanese salesman was demonstrating some baby foods made by an American concern at a mother's meeting in the Glory kindergarten, Kobe. Before his talk a graduate of the training school told the story of Samuel and showed the picture of the kneeling boy. Afterward the young Japanese salesman told the missionary that years ago, in a foreign magazine, he had seen this famous picture. He cut it out, touched by its obvious meaning, and carried it with him on his commercial journeys, placing it on the wall of his hotel room. For the first time, that evening, he heard the story of the picture. "I ought to have known before," he said, "that the place to find out about a picture like that was among Christians. It is a picture of the spirit, and not simply a scene in nature."

PASTOR'S ONE-BOOK LIBRARY for 1932

The Expositor's Minister's Annual

Substantial Binding, \$2.50

☛ All the help an active, hard-working pastor requires in 1932, to put forth his best effort. A treasury of 315 Sermons---

Suggested Psalms	Seed Thoughts
Anthems	Sunday School Lessons
Offertory Sentences	Sermons for Children
Offertory Prayers	Sermons for Young Folks
Morning Sermons	Evening Sermons
Prayers	Midweek Sermons

F. H. REVELL CO., 158 Fifth Avenue, New York

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

YOUTH FELLOWSHIP.

On Friday afternoon, April 29th, the young people of the Christian and Congregational Churches of the Southeast met in the First Christian Church, at Burlington, to take final steps in the organization of the Youth Fellowship of the Southeast Convention of Congregational and Christian Churches. A large group was presented to the Convention and they then withdrew for a separate session presided over by Herman Truitt, president. Miss Virginia Morton read the report of the Christian Conference and reports were received from the Conference Youth Fellowships. The proposed constitution was read, discussed and accepted. The following officers were elected for the biennium:

President, Herman Truitt, Glen Raven, N. C.; vice-president, Eddie Dubois, Miami Beach, Fla.; secretary, Nell Simonds, Southern Pines, N. C.; assistant secretary, Elizabeth Sharpe, Waverly, Va.; treasurer, Aubrey Todd, Norfolk, Va.; supt. Devotional Life, Mabel Smith, Greensboro, N. C.; supt. Service, Birdie Rowland, Greensboro, N. C.; supt. Leadership Training, Annie Campbell, Waycross, Ga.; supt. Publications, Carl Key, Elon College, N. C.

At 6:30 one hundred and one young people with forty-three of their leaders assembled for a banquet. Herman Truitt presided as toastmaster and introduced Dr. Smith, who spoke a word of greeting. Miss Chase spoke about Elon College and the Blue Ridge Conferences.

Rev. George Penn spoke briefly on the theme, "Are Ye Able?" followed by a solo by Miss Jewell Pressnell. Rev. R. L. House spoke on "Forward Together," the two phrases being the watchword and slogan of the Youth Fellowship.

The evening worship service was conducted by Miss Birdie Rowland and the address was given by Rev. Jason Noble Pierce, of Nashville, who took as his text, "Ye shall know the truth and the truth shall make you free."

We hope that this is the first of many such enjoyable occasions, when the young people of our churches can get together for inspiration and fellowship.

PRISCILLA CHASE.

Elon College, N. C.

(The above is given with the help of the daily paper and an imperfect memory.)

STATE CONVENTION C. E. SOCIETIES.

The State Convention of the Christian Endeavor Societies of the Congregational-Christian Churches opened Friday night when a group from Piedmont College presented a program of songs and inspirational addresses led by Miss Irma Adams.

The Saturday sessions were discussed. Miss Marguerite Davison, dean of Piedmont College, and Miss Susie Elder, teacher in the public schools at Sneadville, Ga., conducted the courses. An international supper was given Saturday evening when courses from the different countries were served. Miss Annie Lyons Howe, retired missionary from Japan, spoke. After her address the play, "Ordered South," was presented by the LaGrange C. E. Society.

The concluding session was held Sunday morning with Dr. D. B. Atkinson preaching the sermon. The award to the group making the most outstanding contribution to the Convention was also presented at that time; the Vanceville group from South Georgia receiving the banner.

There were 110 registered delegates from the churches in Georgia and East Alabama, besides the visitors who did not register. They were entertained in the homes of Southwest LaGrange.

T. V. Huey was elected president of the State Convention. Miss Marjorie Askins of Barnsville, was elected vice-president and Miss Susie Elder, of Columbus, secretary.

Rev. J. H. Dollar, pastor of the local church, was host to the Convention. W. T. Carpenter, of Ambrose, is the retiring president of the Convention.

I am asking your prayers for our success in gaining, or helping to gain, 1,000,000 new Crusaders for Christ in 1932. That is the goal of our international societies combined.

THOS. V. HUEY.

LaGrange, Ga.

"THIS IS MY FATHER'S WORLD."

This is a hymn which every young person should know well, and it may be sung every Sunday during June as your "Hymn for the Month." Ask your Sunday School Superintendent if the Young People's Class may not take charge of the worship service in the Sunday School one Sunday during the month, and plan your program about this theme. The following material is given to help you plan a worshipful service.

Prelude—"This is My Father's World," played softly.

Call to Worship—"God of the Open Air," by Van Dyke.

"Thou who hast made thy dwelling fair
With flowers below, above with starry lights,
And set thine altars everywhere—

On the mountain heights,
In woodlands dim with many a dream,
In valleys bright with springs,
And on the curving capes of every stream;
Thou hast taken to thyself the wings

Of morning to abide
Upon the secret places of the sea,
And on far islands, where the tide
Visits the beauty of untrodden shores,
Waiting for worshippers to come to thee
In thy great out-of-doors!
To thee I turn, to thee I make my prayer,
God of the open air."

Hymn—"For the Beauty of the Earth."

Scripture Reading—Psalm 19:1-6; Psalm 8:1; Psalm 24:1, 2. (Repeated by young people.)

Prayer, led by president of the class, or by three young people, asked in advance.

Story of the hymn, "This is My Father's World" (as told in the *Forward*, by Calvin W. Laufer).

"That hymn brings God very near to me," said a boy to his friend as they sat side by side at a vesper service in camp. "Yes," replied his friend, "it makes you feel that all nature wants to sing God right into your heart."

This hymn by Dr. Maltbie D. Babcock presents a confident attitude toward life and expresses buoyant faith in God. The first line of each stanza opens with the words, "This is My Father's World." These words of joy and appreciation of faith, make a good slogan with which to begin and end the day. The hymn is a joyous outburst of faith, in which "rocks and trees," "skies and seas," "birds and flowers"—all nature—embody the voice of God. Nothing

could be finer than the lines, "In the rustling grass I hear him pass," and "He speaks to me everywhere."

There is much to be said about Dr. Babcock, author of this hymn. As a boy he was merry and active; as a youth, he was physically perfect, morally clean and fearless. He was a good student, a great athlete, an expert swimmer, an accomplished musician, a good story-teller, a faithful friend, and a great preacher. In appearance, he was masterful and attractive; in action, vibrant and magnetic; in attitude, of overpowering spirit and joyousness; his attitude toward the world was optimistic and confident. One of his friends writes of him, "His laugh, his gestures, his music, his preaching, all sent a warm flow through your body and soul." Dr. Babcock loved young people and they turned to him with confidence for sympathy and counsel.

The words of the hymn are set to an old English melody, simple and light in movement, fluent in progression, and, therefore, readily sung. It was arranged by Franklin L. Shepherd, a business man of Philadelphia, an accomplished musician, and editor of *Alleluia*, a Sunday School hymnal, of which nearly five hundred thousand copies have been sold. Since its first appearance this hymn and tune have been associated, and appear in all recent hymn books.

Hymn—"This is My Father's World." (If this hymn is not in your hymn book, try to secure the words to be read, or to be sung as a solo, if all cannot sing it.)

Quiet Meditation—(The leader may suggest thoughts for meditation and prayer, as (a) God has given us a beautiful world for which we give him thanks; (b) The world declares the glory and goodness of our Heavenly Father. May we see him through his works; (c) Summer time is a gift from him. May we praise the Father, who has enriched our lives by the gifts of the seasons.)

Leader—

"Grant me, O Lord, the harmony
That I may understand the beauty of the earth,
The sun and the shadow of the wood in spring
And thy great love that dwells in every living thing."

Benediction—

"The Lord bless us and keep us;
The Lord make his face to shine upon us, and be gracious unto us;
The Lord lift up his countenance upon us and give us peace. Amen."

VIRGINIA ENDEAVORERS TO MEET.

The Christian Endeavorers of Virginia are planning for a most wonderful time at Christian Temple in Norfolk when the State Convention meets there. *The Endeavorgram* says:

"Norfolk will give you/the warmest welcome you have ever had. Those who attended the last State Convention in that city remember what a wonderful time was shown the Endeavorers. The warm hospitality of the Endeavorers with the many things of interest in that section should cause you to put everything aside and come to Norfolk June 23, 24, 25, 26, 1932."

Whenever in its history did the church have a more glorious opportunity? To see it, however, she should first cast the mote out of her own eyes. She should confess that too long the Church has been the handmaid of the secular interests and secular powers, and has failed to maintain her own free and independent position, bringing fearlessly the mind of Christ to bear upon every problem that vexes the mind of the race.

Sunday School Lesson
By REV. S. A. BENNETT, *Elon College, N. C.*

JACOB AT BETHEL.
LESSON VII—MAY 15, 1932.
LESSON TEXT: Genesis 28:10-17.
GOLDEN TEXT: "I am with thee and will bring thee whithersoever thou goest."—Gen. 28:15.

Introduction.

Jacob was a shrewd bargainer and a supplanter. He had tricked his brother and deceived his father. He had driven a profitable bargain, so he thought, but after all he had lost much. He had gained the supremacy of birthright. He had lost the confidence and respect of his brother. He had estranged the faith of his father. He had lost the balance and composure of his own soul. Trickery, dishonesty and deception offer some short cuts to personal goals, but in the end the social and personal losses are greater than the gains. Today there are many Jacobs who deceive their fellowmen. Supplanters are still abundant in the social order. Individuals and society still pay a high price for their deception.

Out from Beersheba.

Jacob left home. The reasons were many and his motives were mixed. It is so in life. A complex social structure produces a web of intricate weaving. The angry, threatening brother, Esau, the threatened brother, Jacob, and parents who showed favoritism, did not make a happy family. So Jacob left Beersheba and went out to find a wife and make a new home. This was a great adventure. The choice of vocation and life partner are crises in the life of any youth. Would Jacob be successful in the economic struggle? Would he be happy and strengthened by the wife he was to find? Would his old religious motives persist or would he lay aside the best religion he had and become indifferent to its claims? These are questions of supreme importance in the life of any young person.

He Dreamed.

Youth dreams and hopes and plans. This is as it should be. The imagination should project the visions and hope that life's energy seeks to realize. It is unfortunate if a youth finds satisfaction in mere day-dreaming or fantasy. Some do. This is disastrous. The dream should be a projection that is practically realized.

The first night out from home Jacob dreamed. He retired with a stone for a pillow at his head. The ground was his bed and the canopy of heaven was his roof. The stars provided decorations for his room. Here alone the wayward boy lay down to sleep away from friends and foes and, as he thought, outside the land of the God of his worship. And, as he slept, he dreamed.

Ladders to Heaven.

There are many ties that connect man with the Eternal. There are many aspirations that lure the soul of man from the terrestrial to the heavenly. Jacob dreamed and saw a ladder that reached from earth to heaven. Messengers of God ascended and descended on it. The God of his fathers stood above the ladder. Jacob had run away from home and native land. He was out on a great adventure. His whole future lay in the balance. But there were still the messengers of God that could reach lonely Jacob as he rested in a strange land.

I Am Jehovah.

How fortunate it is for man that he cannot drift beyond the love and interest of the God of all spirits. I am Jehovah. The same God whom

Jacob had worshipped at Beersheba was here with him in his lonely camp. God was more than a local God. He could give visions to a youth who had done wrong and had run away from home on an adventure in vocation and romance. This vision meant the turning toward a better Jacob. He improved from this time. Three assurances came out of the vision: Jacob would be safe and would return, he would have descendants who would bless and help mankind, and he would have extensive land holdings.

The House of God.

To Jacob it was the house of God. That is the meaning of Bethel. God was there so he consecrated the spot as a shrine. It is well for youth to have a house of God. The church is such, so is the family altar. There may be other sacred spots in the religious aspirations of the individual. Each of us needs his visions at the house of his God.

FACING THE FACTS WITH FAITH.
(Continued from page 6.)

in his capacity to receive the truth, to know God, to be redeemed from sin, to have fellowship with God and to serve him.

Faith in ourselves. In ourselves as God's own children; as one called and chosen to be faithful, as an instrument in God's hands by which his will and work are to be done—capable of triumphing over sin and standing with Christ in the regeneration of the world.

Such is the faith we need in the present crisis to stand for and face a task whose end can only be the coming of the Kingdom of God among men.

Faith saves, faith heals, faith creates hope. Faith says, "Forward." There is no defeat when Christ leads. He said: "Go ye, give the gospel to all nations."

Faith is the assurance of things hoped for, a conviction of things not seen. Let us build on the sure foundation, that faith which cannot be swept away. The real Christian life is simply a walk by faith.

Holland, Va.

A CORRECTION.

Norfolk, Va., May 1, 1932.

THE CHRISTIAN SUN,
Richmond, Va.:

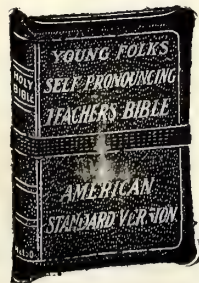
In last week's issue there appeared an item stating that a box of dresses was sent to the Orphanage from me. I will thank you very much if you will correct that statement in this week's issue, stating that the box of dresses and clothing was from the ladies of the First Christian Church, Norfolk, Va.

Thanking you, I am,

Respectfully yours,
MRS. T. L. FULCHER.

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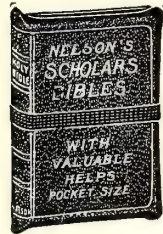
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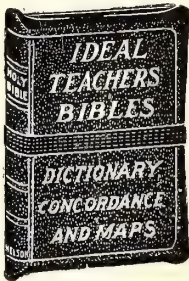
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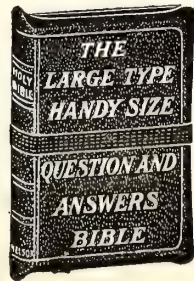
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THE CHRISTIAN SUN

1536 East Broad Street, Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MONDAY.

A BLESSING OF AFFLICTION.

"Who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God."—I. Cor. 1:3, 4.

It is well said, "out of the abundance of the heart the mouth speaketh." Thus, Saint Paul begins his letter to the Corinthian people not with compliments as usual, but with reflections on the weight of suffering fallen upon him, what it means and what purpose it serves.

This is the theme of this whole epistle. Read it through with only that in view, and you will have a more comprehensive understanding of the meaning of suffering of Christians, than you may ever have had before.

He tells us how sufferings are turned to joys, how weakness turns to strength and defeat rises to triumph. He tells us, even, how, when friends turn enemies and one is crushed by external calamities, when one is disappointed, humbled and embittered, and is driven to seek defense of personal character, God steps in and turns it all into good account and makes his experience a medium of service. "He doeth all things well to them that love God." In addition to this, if one, through suffering, can sympathize with others and thus reveal God to them, what a blessing! If this reaches the eyes of a sufferer in Jesus, may these thoughts bless you.

Prayer—Say the Lord's Prayer. Think of each thought and examine yourself to see how much you mean it.

TUESDAY.

WHERE DO YOU STAND?

"Stand thou here."—Deut. 5:31.

The ten commandments had just been delivered to Moses. The mountain was aglow with fire, and Moses drew near to hear all that God should say. And God said, "Stand thou here by me." And behold the Lord showed him his glory and his greatness.

The lamented Dr. Jowett gives us an experience of his in which he describes himself as in a room of wealth of art. He was at a close-up and with fixed gaze upon one of a Highland scene. Someone stepped up to his side and said: "I am afraid you won't get the light on the hill; stand here with me." He did so, and sure enough, he had been looking upon a dark valley, but now the hill was lit up with a wonderful light like a halo about its top.

Prayer—Lord, help us.—Amen.

WEDNESDAY.

A COWARDLY PRAYER.

"Ye ask and receive not because ye ask amiss."—Jas. 4:3.

It might not be fair to brand all prayers made amiss as "cowardly," because a faithful soul might ask amiss through ignorance or misunderstanding. In fact, it takes a lot of spiritual culture, living close with God, and much guidance of the Holy Spirit, to keep from asking amiss. God forgive our shortcomings and bless us with understanding.

You see, prayers are like the love of life. The wish to keep on living may be full of courage and patience, or it may be nothing but a selfish desire or a cowardly fear of death. We all have probably prayed for something that we would have later scorned. We have all prayed in tones which we would have counted unworthy of ourselves, much less God.

Listen to Jesus: "When thou prayest enter into thy closet, and when thou hast shut the door, pray to the Father in secret." That is it. Shut out the world and shut in God, and Jesus means that when we shut the world out and confront him, we also shut out our selfishness, and first of all seek his will.

Prayer—Amen, O Lord Jesus, come thou and dwell within and may we live in Jesus along this weary road of selfishness. Amen.

THURSDAY.

OUR BIGGEST WORD.

"Let me alone that I may take comfort."—Job 10:20.

What a picture does the word "comfort" convey to our minds! We immediately draw upon the realities of comforts and comfortableness which is one of the chiefest delights of life. The child cuddles in its mother's lap for comfort.

After a weary day's work we put on our smoking jacket and slippers, seat ourselves by the fire in an easy chair and with a book, say, "how comfortable!" After recovery from illness, we stretch ourselves and say, "What a comfort!" After relief from a heavy burden we settle down, and, Oh! how comfortable! Well, it seems that comfort is the objective of most of us.

In all of this, the word comprises more of rest, relief, satisfaction, and pleasure in our immediate feelings, than it does the ultimate of things. When the fact is, if we are to believe in God, this is the smallest part of the real comfort he offers us. He talks about comforting us in all our afflictions! about "walking in the comforts of the Holy Ghost" (Acts 9:31); about "living in the patience and comfort of the Scriptures" (Rom. 15:4); about "God being a God of comfort" (II. Cor. 1:3); about "comfort wherewith we are comforted of God" (verse 4); about the "comforts of love" (Phil. 2:1); etc.

What an active word this is when it comes from God! We are told that the original use of this word conveyed the idea of "communicating strength." This is the word used in connection with Christ's "the child grew and waxed strong in spirit." Isaiah says, "He fastened it with nails." Wycliff says it is the same word as "comfort." "He comforted it with nails."

Blessed thought—He adds strength unto us as with nails. He takes us away from something soothing and pleasant into that comfort which holds us steady when the wind blows strong.

Prayer—Our Father, thou art our portion and strength. We have burdens and cares, sufferings and sorrows, we cannot "hold to" when the winds of adversity blow, unless we have thy strength within to hold us. Give us that power for Jesus sake. Amen.

FRIDAY.

YOKEFELLOWS.

"I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life."—Phil. 4:1-7.

Paul would never labor alone, if he could help it. He found every yoke becoming quite light and easy to carry if some yokefellow slipped his shoulder under the other end.

One of Luther's fellow monks joined the ardent reformer in his convictions, but thought it enough for him to remain in his cell and pray for Luther as he went forth to fight the demons of superstition, bigotry and oppression. In that cell, however, as he prayed, a sense of Luther's lonely struggles came over him, and of his own cowardice and sloth, and he learned that it was not enough to pray, he must also help to carry the yoke.

Are we letting some one else bear our burdens for us, or are we manfully doing our full part of the work, and even more, if we can?

Prayer—Thy yoke is light and easy, O Thou Carpenter, Maker of yokes! We lift it with thee, when we lift it with our brother. May we be thy true yokefellow, being his. Amen.

AMOS R. WELLS.

SATURDAY.

GOOD WORK, GOOD PAY.

"We are unprofitable servants, we have done that which it was our duty to do."—Luke 17:5-10.

The great contribution to the labor world which was made by Frederick W. Taylor, the specialist on shop management, was his insistence that "for their own good it is as important that workmen should not be very much overpaid, as that they should not be underpaid."

Applied to the rewards which we have a right to expect from the Master Workman of the universe, does not Taylor's principle require us to be as solicitous that we should do our full work, in the best possible way, as that we should receive from God an abundant pay in ease of living and peace of soul?

How many of us are satisfied with the doing of ordinary duty when God has made it possible for us to do extraordinarily well!

Prayer—Thou art so patient with us, our heavenly Employer! Thou bestowest upon so much for so little! Make us ashamed of ourselves. And inspire us, we pray thee, that we may please thee and delight thee. Amen.

AMOS R. WELLS.

SUNDAY.

"Thy faithfulness is round about thee."—Psa. 89:1-8.

Modern architects apply an ancient principle of heating which is a great improvement over steam and hot-water radiators. They place in the ceiling or the upper part of the walls, back of the plaster, hot-water pipes or electric heaters. These warm the rooms so effectively that people are comfortable at much lower temperatures than would suffice with direct heating. The plaster is warmed, and all the enclosure of the room becomes a reservoir of heat, able to meet any sudden variation in outside temperature.

Thus it is with God's children. The lord is round about them. All the universe radiates his love. His faithfulness supports them as the ocean surrounds and supports a ship. His wisdom enlightens them as the sunlight illuminates the earth.

Panel warming costs no more than radiator warming, provided it is kept up steadily; if it is intermittent, it is more costly and less effective. So it is with the love and cheer and power of God. Sunday is not enough; it must go with us every day of the week, and every hour of every day.

Prayer—Surround us and uphold us, O Lord our God. Be thou ever with us. Never leave us nor forsake us. Go with us wherever you will. Uphold us in every trial. Strengthen us for every task. Be to us our All-in-all, for Christ's sake. Amen.

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Preacher.

THE REALITY OF SIN.

"Ye shall not eat of every tree of the garden."—Gen. 3:1.

God did not make sin. Sinners have made sin. God made sovereign souls, worthy of being the sons of God, and not automatons, unworthy of being anything. We may argue about this matter, but stretch our logic all along the whole lay of time, but our hearts will never yield. We know ourselves to be sinners, and if we wish we can lay our fingers upon our faults, and lay our love upon God.

Let us put up three sign-posts to emphasize our thinking today. Abundance, Obedience, and Transgression. It is a cruel road, and leads us either to the cross, or worse. If we face the realities of life as they stand we shall find ample need for Jesus, the Saviour of men; and our thoughts must carry us over to him, even as our hearts find in him, hope, and peace, and comfort.

I. Abundance.—Last Sunday morning in our discussion of "Heaven and Earth" we had glimpses into the majesty and glory of God; we looked upon the size of our universe; and we felt something of the goodness and sureness of our world when God is taken into consideration. There is bounty. As little as was known about the abundance of God's provision for man at the time of the writing of the earliest accounts a picture of bounty is beautifully portrayed. To take water alone, while Palestine is a dry and thirsty land and the conveyors of the Sacred Revelation were used to droughts, barren hills, and spare supplies of water in their first picture of the providence of God there was water, and plenty. "And God divided the waters which were under the firmament from the waters which were above the firmament: and it was so." "And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads—Pison—Gihon—Hiddekel—and Euphrates." Only those who have spent their lives in desert lands, or lay dying on a battlefield where no water was, or have had some such excruciating thirst can fully appreciate the abundant provision for water. Or let our minds pause for a minute on that word, "light." "And God made two great lights—the greater light—and the lesser light, and he made the stars also." They did not know as much then as is known now. Ask the botanist about the need and supply of light! ask the biologist about the need and supply of light; ask the physicist about the need and supply of light; ask the mariner, and the mother; the physician and the chemist; ask the farmer, and the inventor about the need and supply of light; Edison found that God had stored light in the deep, black vaults of the earth, and in the turbulent tides of the Niagaras of the world. At first the physician said, "Yes, Edison, but your light is not sunlight." And again the inventing scientists went to their tasks, and found that they could even unlock God's ultra-violet rays at a midnight hour! Yes, there is abundance of light, "And God saw that it was good."

As we think of God's bounty we find it pictured there, a veritable garden of God's precious provisions—water and light; land and sea; flora and fauna; companionship for the hearts of men and women, and the breath of life for their souls. What lacked they? Made in the image of God, and surrounded by workmanship of his hands. Given mind, and personality; might and power to have dominion over it all. And the years

have not lessened the supply, although they have measurably increased the demands! We are just beginning the beginning of finding out what God has supplied us with. God has seen to it that there is lavish abundance. If there is a depression it is not his fault. It may be found in the subject of this sermon: "The Reality of Sin!"

II. Obedience.—If we are not careful when we first approach this sign post, we shall feel that here is some mistake—that there is some concept in the very word that is negative and revolting. But let us not be too fast. We have over-emphasized the negativeness of the first chapters of Genesis at this point. The most daring challenges of the first chapters of Genesis is not "don't," but "do." It is almost all "do," and whatever "don't" there is there is not for the sake of "don't," but most unmistakably for the "do." "And God said, Let us make man in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." Well, blessed is our don't? Let us see: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." There is the first title deed ever recorded, and the greatest challenge ever issued to the children of men, and without a single "don't" in it!

Back of this great challenge to have dominion over all the earth has been placed in the heart of man the desire to carry it out. Edward Everett Hale has expressed it thus:

"And I?"

Is there some desert or some pathless sea
Where thou, good God of angels, wilt send me?
Some oak for me to rend; some sod,
Some rock for me to break;
Some handful of corn for me to take
And scatter far afield,
Till it, in turn shall yield
Its hundred-fold
Of grains of gold
To feed the waiting children of my God.
Show me the desert, Father, or the sea.
Is it thine enterprise? Great God, send me."

God has placed the desire in our hearts to obey. One of our ancient seers has said, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." If we do not obey the great, inmost challenges of our hearts to the highest within us, we may argue all we please, but our hearts will not yield. Here, too, we shall find the answer to our disobedience in the subject of this sermon: "The Reality of Sin."

III. Transgression.—The writer of Genesis certainly set forth in a wonderful way a line as old as the human race, namely, that line which divides mine and thine. Every happy child soon learns it. Some things are mine, other things are yours. If a child does not learn this trouble lies ahead. Every individual must learn it. It is a law as old as human society, and cannot be broken without disastrous effects. That law was made plain in the first chapters of Genesis. A bountiful heavenly Father gave dominion, but reserved enough in that gift to remind the benefactors of the spiritual needs of their souls. "Eat of these trees, and tend the other tree for Me."

Yours and mine, they are; and partners are we forever! Break down that law, and broken is all that is best in life—broken homes, broken nations, broken hearts, and broken hopes pour like a wild torrent over the Niagara of human society; fortify that first principle and govern—
(Continued on page 15.)

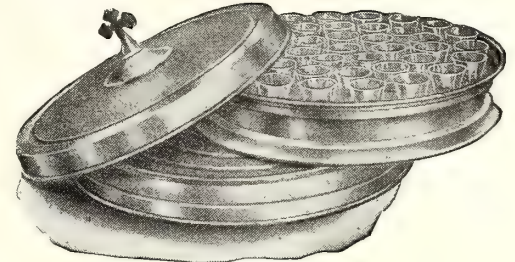
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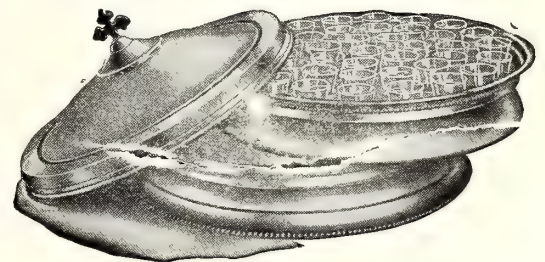


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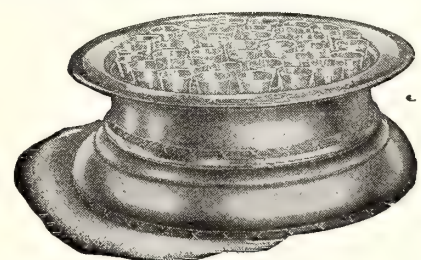
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- Tray No. 85—Interlocking only, with 36 glasses.\$22.00
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- Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). \$22.00
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- Bread Plate No. 3—Narrow Rim.....\$ 9.00
- Bread Plate No. 4—Broad Rim..... 9.00
- Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

I wonder if each of you would not like to take a few minutes off with me and visit the Christian Orphanage. If I should ask the question, how many of you have ever visited this institution, I wonder how many could say, "I have!" If you haven't, you have missed a treat. Of course, some of us would say, "I have never been there, but I help support the children." That's fine, but what a great thrill you would each get if you would take off a few hours to go over the institution and see what is really going on inside.

This year I have been assisting Mr. Johnston in the different phases of work here and find it very interesting. We have three dormitories or homes and each is a real home. When you walk into each building, you will find a warm welcome, not only from each matron, but from the children as well. Through the kindness and big-heartedness of some, who are interested in little children, our buildings are being made and kept homelike. Each building has a radio, gold fish and a canary, and with small children in each building, what more is needed to make each one happy?

When we stop to think of the responsibility back of all this, I wonder if we ever stop to think what a great task it is to carry on this great work a task of moulding character, seeing small tots come into the institution as babes and go out in life as young men and women. Could we possibly think this is a life of ease for the head of the institution and the matrons? Why, no, we couldn't. It is a life of love and service for mankind, really doing something worth while, caring for homeless children.

We now have one hundred and one children, the smallest being only five years of age, while the oldest is eighteen, now ready to enter upon his or her life work.

The children know how to work. They are each assigned some task to do, and they do this and do it well, not waiting for someone to come and tell them how to do it. The smaller girls wash dishes and clean up, while the larger ones clean up and cook. Believe me, they know how to cook; what delicious biscuits they can make! The smaller boys carry in wood, run errands, work in the field, while the larger boys plow, hoe, milk, etc. You may go over the buildings any time from 7:00 A. M. to 7:00 P. M., and you will never see idleness, everyone works and they thoroughly enjoy it. I have never seen such a happy group of children, such smiling faces, always ready to help at any time, not waiting to be asked the second time.

I feel sure if each of you would only visit our institution once, you would feel fully repaid for every thing you have ever done for the Orphanage. We appreciate your interest in the work here and ask that you not only keep remembering us in your gifts, but remember us in your prayers as well, for we need them, too. If there was ever a time when we needed the prayers of Christian friends, it is now.

Yours in His service,
LILLIE HORNE, *Assistant.*

REPORT FOR MAY 5, 1932.

Sunday School Monthly Offerings.	
North Carolina and Virginia Conference:	
United, Lynchburg	\$ 2.77
Elon College	6.25
	9.02

Eastern North Carolina Conference:	
Beulah	\$ 5.00
Liberty, Vance	2.11
Henderson	3.80
	10.91

Western North Carolina Conference:	
Parks Cross Roads	\$ 8.00
Antioch (R)	.75

Eastern Virginia Conference:	
Berea, Nansemond	10.00
Valley Virginia Central Conference:	
Mt. Lebanon	\$ 1.00
Leaksville	2.72
Bethlehem	1.11

Georgia and Alabama Conference:	
Hill Side	2.00

Special Offerings.	
Mr. Blizzard, support of children..\$	6.00
Intermediate Class, Oak Leavel S S	1.00
Mens Bible Class, Union Church, Virginia	1.65
Mr. Roberts, support of children..	20.00
Mrs. Nannie Hawkins, Kemps Mill, N. C.	.50
	29 15

Total for the week	\$	74.66
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Grand total \$ 6,809.66

This is a detailed map of the Holy Land and surrounding regions, including Syria, Palestine, and Egypt. The map shows major cities like Jerusalem, Gaza, and Cairo, and geographical features like the Dead Sea and the Nile River. A legend in the bottom right corner identifies symbols for the Holy Land, the Jordan River, and the Nile River.

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AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jē'sus was

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Specimen of Type

ST. MATTHEW 2

the three wise men

carrying away into Bab-
ylon are fourteen genera-
tions; and from the carry-
ing away into Bab'ylon
unto Christ are fourteen

ing interpreted is, God
with us.
24 Then Jē'seph being
raised from sleep did as
the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges.....	\$1.00
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CHAPTER 23.

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multitude, and to his dis-
ciples,

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RELIGIOUS BOOKS

W. A. HARPER, *Editor.*

(Any book reviewed in this Department may be had of THE CHRISTIAN SUN at the publisher's price.)

PRESBYTERIAN PAROCHIAL SCHOOLS, by L. J. Sherrill. Yale University Press. 261 pp. \$3.00.

To those unfamiliar with the history of American education, it will seem strange that the Presbyterian Church ever maintained parochial schools. Somehow we feel that such schools are Catholic or Lutheran. Well, the Presbyterians also had them, reaching all the way from Long Island to Wisconsin. They flourished in particular between 1846-1870, reaching their zenith in 1848 and 1849. The paralyzing effect of the Civil War put an effectual end to them. All attempts, some as late as 1889, to resuscitate them, have proved abortive. Dean Sherrill tells their story in this scholarly work. The Presbyterians declined to establish a complete system of Parochial Schools, but the problem is yet with us—how can Protestants cooperate in week-day religious education.

AN INTRODUCTION TO LIVING PHILOSOPHY, by D. S. Robinson. Thos. Y. Crowell Co. 381 pp. \$3.00

Philosophy is not an exact science that can be catalogued and alcoved, but a living, pulsing stream that has a way of breaking out in another place when you think you have it safely damned. The head of the Department of Philosophy in the University of Indiana, in this book, gives a lucid delineation of the several types of philosophy that contend for the intellectual mastery to-day. In particular he discusses Realism, Idealism, Prognosticism, Vitalism, Electricism, and the new Scholasticism. He devotes the first sixty pages of his book to a discussion of philosophy as such and the general approach to the subject. The first chapters making up this orientation approach are exceedingly valuable. It is an exceedingly worth-while book.

THE IDEA OF GOD IN PROTESTANT RELIGIOUS EDUCATION, by Angus H. MacLean. Teachers College. 150 pp. \$1.50.

It is one of the encouraging signs of the times that Christians are deeply concerned to understand God. Many philosophical "paths" to God have recently appeared. Dr. MacLean approaches the issues involved scientifically. By numerous tests and by attendance of worship and other services he found that our Protestant teaching on the subject of God is properly to be characterized as a confusion of incompatible and contradictory ideas. For example, God is shown as exceedingly patient with Cain, but removes Moses from leadership because he struck rather than spoke to a rock, and he is commended in both instances. The situation is to be remedied according to the author by revising the curriculum in such a way that it will include more of the facts of the Bible and also more of the facts of nature. The prescription seems so easy that grave doubt is raised as to its efficacy. Will such a revised curriculum give us a correct idea of God? Will not some "activity" also be required, par example?

While earthly objects are exhausted by familiarity the thought of God becomes to the devout man continually brighter, vaster; derives fresh luster from all that he observes of nature and providence, and attracts to itself all the glories of the universe.—Channing.

THE SUN'S PULPIT.

(Continued from page 13.)

ment is possible, law and order prevails, and worship works its divine blessings upon all. Selfishness is the difference in pleading for that principle in matters of business and State, while it is forgotten in worship and church! Crossing the line of "mine and thine" is transgression. It has beggared the church and belittled the human race wherever that line has not been observed.

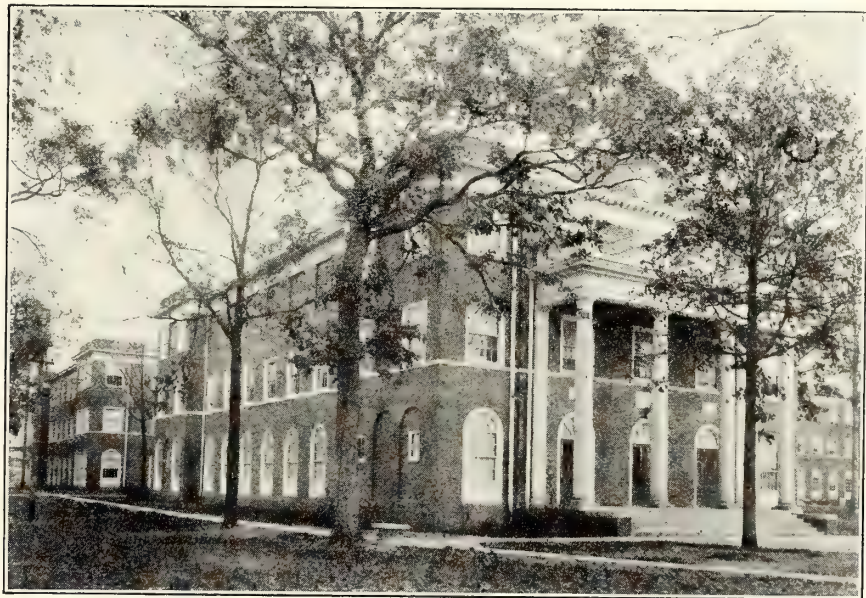
So fundamental is that principle the Scripture has said elsewhere, "*The love of money is the root of all evil.*" Love of working with God in tending his portion is the fruit of all good. Always great souls have become increasingly greater souls by remembering to give back to God his portion. Calvary is the Christ fortifying that line with his life. You and I as Christians are to learn through that first principle to live up to the "*weightier matters of the law, judgment, mercy and faith.*"

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OBITUARIES.

UNDERWOOD.

Mrs. Mary Ann Underwood was born August 9, 1853, and died March 12, 1932. Sister Underwood joined Shallow Well Church in 1903, and was a faithful member to the end.

She leaves to mourn their loss one son, J. Will, and one daughter, Miss Minnie Underwood.

Services were conducted from Shallow Well by the writer.

May God bless and comfort the bereaved.

T. F. WRIGHT.

LUKE.

Resolution of respect and sympathy adopted by The Barreca Class of the Suffolk Christian Church, Suffolk, Va.

Whereas, in response to the divine summons, J. D. Luke, departed this life; and,

Whereas, for a great number of years he was an active member of the Barreca Class of the Suffolk Christian Church; that he always performed whatever duties he had to perform in a cheerful, cour-

teous and efficient manner and has exemplified consistently those rare traits which made him a friend of all those who came in contact with him.

Now, therefore, be it resolved:

That, as members of the Barreca Class of the Suffolk Christian Church, we express by this resolution our appreciation of the long and able service which he has so faithfully rendered; of his friendly companionship, his gentle and genial disposition, his courteous and cordial manner, his unselfish and untiring efforts in the performance of helpful ministries to his fellowmen; of all these qualities possessed by him in abundant measure, which are the attributes of a gentleman in the truest and highest sense of the word—qualities of mind and heart that were not the result of studied effort but were the natural endorsements of the beneficent Providence.

That, while we deeply deplore the death of our friend and comrade and sadly miss his cheerful fellowship, his kindly eye and smiling countenance, yet his life was a benediction and his memory will linger with us like the fragrance of flowers; that of him it may be said: "To live in hearts we leave behind is not to die."

That we extend to his bereaved family our deepest sympathy.

That a copy of this resolution be sent to his bereaved family a copy given the Secretary of this Class for his record and also a copy sent to the press.

S. C. NELMS,
W. V. LEATHERS,
E. H. RAWLES.

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THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, MAY 12, 1932.

NUMBER 19.

.. THE SUN'S OBSERVATORY ..

MAKING CHURCH UNION EFFECTIVE.

An Address delivered by Rev. E. G. Coffin, D. D., Co-Moderator of the General Council of Congregational and Christian Churches, to the Southeast Convention, at Burlington, N. C., April 28, 1932.

One cannot sit in the sessions of this Convention and others similarly constituted without being impressed with certain inescapable facts: First, the wisdom of our oneness. So frequently and variously has this been voiced that were it less meaningful it would be hackneyed to the point of boredom. Second, that union, except in spirit, is never completed—it is always in process. The attainments of today but unfold a larger task for tomorrow. Third, whether together or apart the Congregationalists and Christians may differ widely as to methods, though not at all in spirit. Fourth, the unshakeable assurance that however difficult our adjustments may be all will come right in the end.

What a splendid strengthening these Convention days are to that faith so beautifully expressed by Henry B. Carpenter:

"A mightier church shall come,
Whose covenant word
Shall be deeds of love. Not
'Credo,' then, but 'amo,'
Shall be the password through
The gates.

"Man shall not ask his brother any more
'Believest thou,' but 'lovest thou';
And all shall answer at God's altar,
'Lord I love.'
For hope may anchor, faith may steer,
But love, great love, alone is
Captain of the soul."

Three years ago in moments of tenseness perhaps never surpassed in the history of either church and impelled in a mighty stirring of soul, the National Council of Congregational Churches and the General Convention of the Christian Church each unanimously voted to do what neither fully knew. They had, and are yet, having to learn. No man or group of men could know in advance. The action was not hasty for five years had been spent by many people studying its ways, possibilities and implications, since its first overture had gone out on March 3, 1924. The action of those two national bodies was a commitment to, not an achievement of, union. We had yet to discover what and how we could unite.

The whole question, now an altogether practical one, was taken at once to the laboratory, laboratory is the word, to pass under the surgery of a million of those cherished "private interpretations," granted in both merging churches through the years, and very highly estimated by those whose they were. The rest of the world

sits around in semi-sympathetic clinic awaiting the outcome.

The whole thing was a great venture of faith and a noble experiment with ideals. The larger number of its vital and practical questions were passed on to conferences, churches and members to be infused with spirit and powered with efficiency. Detroit and Piqua had made a declaration, Podunk had to make good on it. Wholeheartedly we faced ourselves as the ox between plow and altar on the ancient Roman medalion, "ready to plow or for sacrifice."

Certain things we have learned, perhaps with a vividness which they did not have in 1929:

One is that no Council or Convention can create a union—it but registers and gives organic form to a unity previously developed, or tailors the garments of methods and plans to clothe it. It crystalizes sentiment, expresses prevailing attitudes and blue-prints an ideal. A real union comes in through folks and goes out again in systematized form through the same sort of channel. More pronouncedly this is true in this united church whose constituency insists upon liberty with religion and in some cases would give up the latter before they would yield the former.

Folks can and do change their attitudes, hence a union in order to continue constantly must be appealing. It must not cease to attract. So, church union can never be a thing completed, tied up, labeled, locked up in archives, or finished in histories. In a sense it continues to be a question for decision as to some of its forms in each day. Therefore, even a unanimous vote can not guarantee a perfect union. It but opens the way for its realization.

It follows then that union cannot be built out of words however beautifully they may be joined together. Its structure must be of deeds. How our vocabularies have been drained to endorse and still evade it. What unmeant volumes have had it for a theme. One cannot escape the conclusion that their authors were willing to do anything for union except unite. If the printing and clerical expense incurred in this interminable waste of words could be made available for this time of depression it would be a boon to our treasuries.

It is said that Shakespeare used twenty-four thousand of the twenty-six thousand English words known in his time; that Woodrow Wilson employed fifty-three thousand from the much increased number of his day, and that now there are four hundred and two thousand English words

with which to express ourselves or to keep from expressing ourselves. Already the most of these which are not unprohibited to the ecclesiastical vernacular have been used on Christian Union. An impotent vocabulary awaits additions before it can aid or avoid union. The Methodists and Presbyterians seem now to be in a state of verbal exhaustion. The Evangelicals, Reformed and United Brethren have followed a once well-marked wordy way to a blind alley of silence. The Anglicans, after years of extravagant verbosity, seem to face the necessity either of moving out their communion table or developing a new word ministry. Even the Federal Council of Churches seems to be under the same precarious necessity for inventiveness to establish its consistency. Unless these words for a united church change to deeds shortly new ones must be found or we will be inexpressibly expressionless. Words in which union is implicit need a proving by deeds to be believed.

It is axiomatic that union is more than a combination or coordination of church machinery. With ununited hearts such an effort but opens another possible source of friction. Out of the heart are the issues of a united church life.

While church union must have much and deep sentiment behind it, sentiment without a serious assumption of its every implication cannot be more than a meaningless prompting. Union is a beautiful ideal, almost anyone can fall in love with it, but it takes a muscular power and even willingness to suffer for its realization.

Recently a young pair thinking themselves to have arrived at the end of their matrimonial bonds after eight months duration came to my office for consultation. It developed that this young swain, because of that unaccountable urge of youth, was only in love with love. Incapacitated in sanity by the spell of his romance he had obligated himself to a couple of inveigling dimples and a few bewitching curls and that had tried to make the obligations thus involved only electives. He was greatly enamoured with love itself, though he carried but light sense of responsibility toward its purpose. What eight months before had seemed to be an all mastering sentiment buckled under the responsibilities of its own making. If it is ever operative men must love union not as an ideal but as a program. As a beautiful concept it can never succeed. At some points it may become a heart-breaking process, loved only because that which it brings forth is worth much more than its cost.

(Continued on page 7.)

NOTES-PERSONALS

We are glad to present several impressions of the great Convention at Burlington, April 26th to 29th. It was a far-reaching session of the Convention, as time will prove.

If any Sunday School wishes Children's Day programs, they can secure them by ordering of J. O. Atkinson, Elon College, at 10c the copy. The programs are beautiful and appropriate, published by the Congregational Extension Society.

Her friends, and they are legion in the Southern Convention, were delighted to greet Miss Pattie Lee Coghill, our very own, who is making a contribution to church life and activity in Florida, and who has the happy faculty of combining great work and good deeds with a radiant smile and a heart of hope.

We learn with regret that Rev. J. C. Cummings, Hemp, N. C., has been quite ill for several weeks, and unable to keep up his usual pastoral duties. He is reported as better and hopes to be fully recovered and back at his many duties at an early date. Brother Cummings is a busy pastor with a large field and carries the burden of a great service and many souls.

Rev. G. D. Hunt, Roanoke, Ala., preached the Commencement Sermon at Five Points High School, Chambers County, Alabama, May 1st. Brother Hunt is a very busy man with a large pastorate. He writes: "I was glad to hear a good report from the Convention and would have enjoyed the fellowship of the brethren if I could have been there. Our work here is moving slowly but peaceably."

President L. E. Smith, of Elon College, delivered an address to the young people of the Middle Atlantic Congregational and Christian Conference at Ingram Memorial Congregational Church, Washington, D. C., at 8:00 P. M., May 6th. The address was preceded by a young people's banquet in the social hall of the church, a large number of young people being present. The conference was very well attended, and Dr. Smith reports a very pleasant occasion.

A member of Rosemont Church, writing, says: "We enjoyed having Dr. W. P. Minton here." Such word comes from many churches and sections where Dr. Minton went in his recent hurried itinerary. Dr. Minton is a welcome minister in any of our pulpits in the South, as he always brings a message of hope, of progress and of power. He is a man of absolute sincerity, singleness of purpose, devoted to his church, loyal to its enterprises and giving his life to help build up the kingdom of heaven on earth through the church.

Rev. G. H. Veazey, one of our most consecrated and beloved younger men in the pastorate, writes from Roanoke, Ala., May 2nd: "My attending the Convention was a great treat to me as well as a great inspiration. I am very sorry that we could not stay until the adjournment. We had a nice trip home. We had a fine service at Cragford yesterday. We took the missionary offering. It was small, of course, but I trust God can bless it and use it. I read a statement in last week's SUN that encouraged me more than anything I have read lately: 'I do not have as much to live on, but I have as much to live for.'" That statement ought to encourage all of us to be grateful and to press forward.

Quite a number of churches have not yet sent in their Easter offerings for missions. One cannot believe any pastor this year will assume the responsibility of saying that his people shall not be given an opportunity to contribute something to missions. True, a pastor can by negligence, block the whole matter, but he has assumed an immense responsibility, since his church has asked that it be given this privilege. And this year the churches that are taking the offering are doing so through self-denial, effort, struggle, sacrifice. Such effort on the part of some should challenge every pastor and church, and those who will contribute something in each church should certainly be given a part.

Dr. Martyn Summerbell, Lakemont, N. Y., a lifelong friend and lover of Elon College, gladdened the institution and community with his presence, his preaching and lectures, May 1st to 4th, inclusive. This man of virile and versatile mind and great heart, having celebrated his 80th anniversary some months since, seems not to grow old nor weary in good works and great utterances. No man visiting the college during its history has delivered lectures that were more able, thoughtful and eloquent than has Dr. Summerbell, and his coming is always looked forward to with interest and appreciation. It is hoped that the college will have many more visits from this great man, profound thinker and eloquent preacher.

There are thousands who love Elon College and will go their full length for its welfare and progress. Although the editor of THE CHRISTIAN SUN is not the individual to whom the money goes, he was glad, indeed, to receive a dollar for the college which he turned over at once to the business manager, but gladder still to receive this note with the dollar: "Dear Dr. Atkinson: I am sending a Dollar-a-Month card for Elon. I send one dollar for April. I am a widow and have only just so much to live on, but I can't bear to think of Elon going under. My heart just says *No, No*, we must save our college. God grant that she may live on to bless our boys and girls." It is such love as that throughout our Zion that will yet mean salvation to our college and send it back on its way down through future generations greater and stronger than ever.

Dr. J. H. Brooks, well-known dentist of Burlington, N. C., acquaintance and friend of THE SUN's editor and well known to many CHRISTIAN SUN readers, died suddenly at his home in Burlington, Wednesday A. M., May 4th. The funeral was conducted from the First Christian Church, Burlington, at 4:00 P. M., Thursday, the 5th, in charge of the pastor, Dr. G. O. Lankford, assisted by Dr. P. H. Fleming, former pastor and friend, and Dr. W. R. Potter, of the First Presbyterian Church. The local dentists acted as honorary pall-bearers, active pall-bearers being prominent citizens of Burlington: W. J. Graham, R. W. Malone, Raymond Barrett, W. R. Burke, Ira Summers and J. B. Walker. Dr. Brooks was a quiet, highly respected, prominent citizen of Burlington and was held in high esteem by a large circle of business friends and associates of his community.

OFFICERS AND BOARDS, SOUTHERN CONVENTION.

The Southern Christian Convention in session at Burlington, N. C., April 26th to 29th, voted to change its charter within ninety days from "Southern Christian Convention, Inc." to "Southern Convention of Congregational and Christian Churches, Inc."

It was further voted that all officers and boards of the Southern Christian Convention serving the

past two years shall continue in office until the charter shall have been changed. After the charter has been changed and the Southern Christian Convention, Inc., becomes the Southern Convention of Congregational and Christian Churches, Inc., the following officers and boards were elected to serve for a period of two years:

President, Rev. Stanley C. Harrell; vice-presidents, Rev. John Britton Clark, D. D., Rev. C. H. Rowland, D. D.; secretary, Dr. I. W. Johnson; assistant secretaries, Dr. G. N. Edwards, Mrs. Mary A. Rollings; treasurer, Dr. W. C. Wicker (without salary).

Board of Religious Education: F. C. Lester, E. T. Holland, Mrs. C. H. Rowland, Miss Priscilla Chase, C. H. Stephenson, J. F. Morgan, W. H. Baker, H. S. Hardcastle, Miss Ruth Sargeant, George Penn.

Mission Board: J. E. West, Mrs. John A. Williams, Mrs. R. T. Bradford, A. W. Andes, J. M. Darden, W. W. Staley, K. B. Johnson, Mrs. C. H. Rowland, Miss Ida Robinson, G. O. Lankford.

Mission Secretary: Dr. J. O. Atkinson; associate secretary, Dr. W. Knighton Bloom.

Board of Superannuation: J. O. Atkinson, T. E. White, J. M. Fix, D. R. Fonville, Mrs. W. R. Sellars.

Executive Board: Stanley C. Harrell, W. W. Staley, C. H. Rowland, E. E. Holland, Milo J. Sweet, John Britton Clark.

Board of Education: L. E. Smith, W. W. Staley, E. L. Moffitt, H. C. Newell, E. E. Holland, F. E. Jenkins.

Board of Publications: C. H. Rowland, P. H. Fleming, N. G. Newman, Milo J. Sweet, W. T. Scott.

Delegates to the General Council: Dr. J. O. Atkinson (4 years), Rev. S. C. Harrell (4 years), Dr. L. E. Smith (2 years), Dr. J. Edward Kirby (2 years), Dr. W. W. Staley (2 years), Dr. C. H. Rowland (2 years).

I. W. JOHNSON, Sec'y.

NOTICE TO EASTERN VIRGINIA SUNDAY SCHOOL WORKERS.

Congregational and Christian Sunday School workers in Eastern Virginia will be interested to know that the State Council of Religious Education for Virginia is planning a one-day leadership school in Norfolk for Friday, May 27th. The Virginia Council has been conducting a three-day convention, but this year there will be no such convention. The one-day schools will be held in various parts of the State. The meeting in Norfolk will be in the Freemason Street Baptist Church, beginning at 10 o'clock in the morning, and continuing throughout the day.

Dr. Henry Edward Tralle, one of the outstanding leaders in religious education, will be the principal speaker of the day. It will be a rare treat to hear this author, teacher and lecturer speak.

Part of the afternoon session will be given over to denominational conferences. If those who have problems which they would like to have discussed will write the undersigned, it will be a pleasure to put these into our program.

It is to be hoped that pastors, superintendents, directors of religious education, teachers, Christian Endeavor workers, and all who are interested in religious education will make an effort to attend this training school on May 27th. There is no registration fee and no charge of any kind. An offering for the support of the council will be made. Here's a good opportunity to get assistance in the work which we are undertaking with but little or no cost, and our people will surely respond to the call and be present for the entire sessions.

F. C. LESTER.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

RALEIGH, NORTH CAROLINA. Miss Pattie Lee Goghill spoke to the Woman's Society of this church on Tuesday evening, May 3rd, following her visit to the Convention at Burlington.

REV. J. E. EACH, of Thorsby, Ala., used two stereopticon mission lectures during the last quarter. As a result of continued missionary education, his United Protestant Church gives freely and fully to the glorious cause of world service.

REV. W. H. TILLMAN, of Crestview, Fla., reports the outstanding service of a quarter on his large field to have been the attendance of the Knights Templars upon a morning church service at his central point, Crestview. His rural Sunday School program has gone better than usual during the last winter season.

REV. CHARLES W. SMITH has had a happy beginning of his pastorate of the Garden City and Steppville, Mt. Grove, Alabama, Churches. He spent over a week in visiting the homes of these adjacent parishes and has now gone to south Alabama to devise plans for the rebuilding and building of church houses in that area.

MIAMI BEACH, FLORIDA. The Woman's Association of this church recently held a Tropical Tea on the spacious lawn of the residence of Mrs. Charles H. Paschall. It was a successful and delightful affair. Dr. King at a recent Sunday evening service, reviewed Maurice Hindu's great book on Russia, "Humanity Uprooted."

PILGRIM CHURCH, CHATTANOOGA, finds that a central city location attracts prospective church members and allows the church to secure more publicity for its program than could be obtained by a church in a suburban location. Some of the leading givers to the church have had the common experience of losing much of their income. In the last quarter this church added nine members to its roll and lost six by removal.

STUDENT SUMMER WORKERS are already receiving notice of their appointment to summer work by Dr. Bloom, who has been able to secure resources for this particular work which will allow over a dozen young preachers and a number of young women to aid the church program in many neighborhoods of the Southeast. These workers are continually attracting larger numbers of local young people to the beauty and glory of the Christian life.

REV. AND MRS. A. CALVIN NELSON and family were very happy in their parts in the setting apart of the new house into which they have moved as a parsonage for the Clanton, Alabama, East View Church, and the associated yoked churches. The exercises included the dedication of the study, the living room, the hearth and the dining room of the home. The work they are doing here is adding greatly to the spiritual life of the community.

REV. HELEN F. LANHAM, who has been serving as assistant pastor at the First Church, Miami, during the past year, has been made pastor of the church upon the closing of the pastorate of Dr. Robert MacDonald on the first. Dr. MacDonald has served as acting pastor of the church for three years, preaching during six months of the winter season. Mrs. Lanham has been his efficient associate in the work. Mrs.

Lanham is an ordained Congregational minister, whose previous service was in the vicinity of Chicago.

REV. W. H. H. JOYCE, of Fairfield, Fla., died suddenly on May 3rd, at Ocala. Death was due to angina pectoris. Mr. Joyce came to Florida four years ago, after a pastorate at Glenolden, Pa. He has been preaching twice a month at the church at Moss Bluff, Fla., and has rendered generous service at other points. Recently he announced his candidacy for the Superintendency of Schools of Marion County. He has been making his home with his son. Mr. Joyce was a Virginian by birth, a graduate of Randolph-Macon College and Seminary, a man of strong personality and vigorous mind and had held important pastorates.

SECRETARY W. E. ROBINSON, of the Kentucky State Christian Conference, brought the Rev. G. W. E. Wollford, president of the Conference, Rev. G. W. Renfro, chairman of the Executive Committee of this Conference, his son, John Robinson, and Rev. A. H. Langdon, who represented the Kentucky Christian Conference from Ashland, Ky., to the Southeast Convention at Burlington. The two Christian Conferences of Kentucky have been isolated for many years. The visit to Burlington and plans of the visitors to bring their Conferences into the united fellowship of the Southeast, shows that our Christian union in the Southeast is already having a strong influence.

"**WHOOE, IT LOOKS LIKE BIRMINGHAM IS COMING!**" was the remark of one of the Thorsby Institute boys as the motorcade of the Congregational Community Church of Birmingham appeared at the Thorsby School. It was an invasion of women, about sixty of them. They brought a few husbands along as chauffeurs. There were fifteen motor cars in the procession. The organization was the Women's Guild of the church, of which Mrs. W. C. Bonham is president. Mr. W. C. Bonham, the newly-elected trustee of the Institute, made his first visit to the school on this occasion. Needless to report in detail, Miss Helen Jenkins and her staff and the students spared no effort to entertain the visitors. A happy day was had by all, and the Woman's Guild went home and voted to raise one hundred dollars for Thorsby Institute in spite of the responsibilities which the women's organization now has.

NOTES FROM FLORIDA.

Rev. Don G. Henshaw, pastor of the Congregational Church of Coral Gables, resigned on May 1st, after a pastorate of nearly four years. Mr. Henshaw resigned in order to become a candidate for the position of Dade County Superintendent of Schools.

Mr. Henshaw was brought up in Miami, educated in the Miami schools and at first entered the Methodist ministry, holding pastorates in Tennessee and New York. In 1926 he became pastor of the North Miami Church, from which he was called to the pastorate of the Coral Gables Church. During the period of his pastorate he has been a member of the faculty of the University of Miami, and has also held high and responsible offices in different branches of the Masonic fraternity. He has also been active in radio work, having spent last summer in New

York, where he took a summer course at the Union Seminary and also studied with the National Broadcasting Company. He has been active in civic affairs, and was recently awarded the United States Junior Chamber of Commerce distinguished service medal for Miami in 1931, as recognition of his participation in civic affairs. Mr. Henshaw's resignation took effect at once so that he could enter into an active campaign for the Superintendency of Schools.

"UNCLE SAM," WORLD'S LEADING EXPORTER.

Instead of having lost its foreign trade prestige, as seems to be the impression in many quarters, the United States led the world in exports in 1931.

The importance of our foreign markets to farming mining and manufacturing interests in every State of the Union is apparent from the tabulation showing the distribution of exports by States. Even in a year of profound depression and drastic price declines such as 1931, the value of our domestic exports amounted to \$2,377,981,786, to which total every State and Territory contributed its share. Only six States had exports valued at less than \$1,000,000, while thirty of the States exported merchandise to a value of \$10,000,000, or more, and twelve of the latter did an overseas business of more than \$60,000,000 each.

Germany, which displaced the United Kingdom, as second in rank, showed a value of \$2,192,850,000. Exports from the United Kingdom (including reexports) reached only \$2,069,823,000 in value. All other countries showed much smaller totals, France, in fourth place, attaining a value of only \$1,192,516,000.

The significance of export trade to American labor is clear when one realizes that more than 1,400,000 workers, receiving more than 1½ billion dollars in wages were directly engaged in producing goods for export in 1931. Furthermore, there was probably an equal additional number employed indirectly in service activities and in supplying the needs of those engaged directly.

Many of us do not appreciate the fact that these benefits from foreign trade are by no means confined to the larger Eastern sea-coast States. Texas, for example, had larger exports than any other State except New York. Its total exports of \$324,000,000 represented nearly \$200,000,000 in wages paid directly to labor engaged in producing the cotton, petroleum products, wheat, flour, crude sulphur and other commodities shipped from Texas to foreign countries. As further evidence of the significance of export trade in the economy of this State, it may be noted that the value of her exports last year was more than ten times as large as the total of personal and corporate income taxes paid by Texas to the Federal Government in the last fiscal year, while the profits on trade were in excess of the total of such tax payments.

Indiana, Alabama, Tennessee, Mississippi, Iowa, Missouri and Kansas, to mention only a few of the States which are not commonly believed to be vitally concerned in foreign trade, had exports of from \$10,000,000 to \$30,000,000 in the depression year of 1931. In the aggregate these seven States exported goods valued at \$141,000,000, the production of which is estimated to have involved the direct labor of more than 80,000 workers receiving \$85,000,000 in wages.

Although the value of exports in 1931 was 37 per cent smaller than in 1930, this falling off was due in large part to the drastic price declines during the year. In actual quantity, exports declined 20 per cent, or slightly more than the decline in domestic business.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

INSTITUTIONS UNITE US.

God created man and woman as individuals. Then he instituted marriage and the home to unite them. Thus individual life began as separate and distinct entities. But it did not long remain so. It was not good for either or each to be alone. From that early hour till this good day, God has been uniting mankind for union of effort and undertaking through institutions. The only thing on earth that merges the lives of individuals, and unites them in common effort and task, is the institution. For mutual progress, salvation and power, morally and religiously, we have the church. The town with its civic government and clubs unites a community, politically and economically. The church with its Sunday School and auxiliary societies unites a community for moral and spiritual development and power. And just as local units of government make up a state and a nation, so local churches make up Associations, Conferences and Conventions that we have progress and power morally and spiritually. And in order to form a more complete and compact union these Conferences and Conventions unite in building institutions to serve large and ever-increasing numbers. This is but another way of saying that from the beginning until now institutions have been created to unite mankind, to merge the interests of mankind, and to serve mankind in a cooperative and unified manner. The only thing that ever unites people is institutions. And that is another way of saying that when we "share our mutual burdens" for institutions, we have a mutual unifying love. Institutions, from a financial point of view, are always burdens. Those who love an institution are those who bear its burdens. Those who love a church are those

who share its tasks, and help bear its burdens, and its responsibilities. Churches may unite theoretically by resolutions, by adoption of preambles and constitutions. Churches do unite in fact and practice when institutions have united them, and the members thereof have got beneath the burdens and shared the responsibilities. THE CHRISTIAN SUN here in the South performed a noble task, and it is yet performing a noble task, in supplying information and in seeking to bring knowledge of our institutional life to the entire fellowship. Then came Elon College. Because of the vast outlay necessary to build and sustain the College this has required mutual burden-bearing, sharing of responsibility, self-denial that it might live. The Christian Orphanage comes along calling for benevolence and charity, and as an institution serves its purpose in uniting our benevolences. God saw fit in this way to bring his followers together by giving them institutions whose burdens they might carry and whose responsibilities they might share.

We Congregationalists and Christians will be united in fact, merged in reality, when we shall have begun in earnest to get beneath our common tasks and share the life, the efforts and the struggle of the several institutions of each communion and thus make each one ours. The institutions of Congregational and Christian Churches are here not to divide, but to unite us; not to mark us off, but to merge us. When we shall, through sacrifice and service, get beneath the burdens and the responsibilities of these institutions, and through this getting together learn to love them, we shall then be one. The fundamental institution of unity on earth is the home, and the reason we love the home supremely is because it entails upon us mutual burden-bearing, constant care, loving protection and sacrificial service. The home is God's great institution for laying the foundations of union between individuals and of merging completely the hearts and lives of individuals in and through an institution. And thus the home becomes a "sweet old burden," a "dear and blessed burden," a burden which transfigured through love becomes our chief blessing. So institutions, which on the one hand seem to be a burden, were created of our Lord for our benefit and our blessings, as we share the burdens of the institutions, shoulder the responsibility of the institutions, and thus unite our thinking, our feeling and our devotion through and for institutions.

Yes, the one soul agency of union on this earth is the institution. God created institutions that through their mutual burden there might be a mutual love.

J. O. A.

THE GARDEN CLUBS.

One of the very hopeful and encouraging "signs of the times" is the rapidly increasing number of Garden Clubs, both in the city and rural districts of the South. One does well to remember that God planted a garden, and with his hand of love led in the divine example of cultivating color and caring for the beautiful. God loves color, or he would never have made such an infinite variety of it. Maybe it is more accurate to say that God is love, and love reveals itself and displays its disposition as well as its glory, through the delicacy and delights of color. Surely the love of our God is spread out before us in a riot of color that now rejoices the heart, stirs the emotions and greets the eye on every hand. Our growing Garden Clubs reveal the fact that there is constantly increasing cooperation of those who care for the beautiful, and have a concern for the glory of color, and the rich fragrance of buds and flowers. This materialistic civilization, this utilitarian age, which has been declared to have no taste or time for poetry, does well to prove through its Garden Clubs that it does have

both taste and time to care for the divine harmony of color, and to cultivate love for the unselfish message of growing plants, whose one mission is to reveal God in the beauty of color and the joy of fragrance.

Our increasing interest in Garden Clubs is only an evidence of our individual love for beauty in variety of color. This glorious spring has displayed the radiance of God's earth in a most marked and marvelous manner, and this display serves as a challenge to man to make perfect that which God had made possible and is making possible, through the goodness and the bounty of his own love. God no more made an American Beauty Rose than he made a railroad or a locomotive. He no more made a purple Iris than he stretched a steel bridge across a flowing river. But he made all these possible, and placed in man the power to bring them to perfection. One may get consolation in the thought, and not be far wrong in the declaration, that God made the possibilities and then challenged man to make the realities, or to accept the Scriptural way of saying it: "In the beginning God created the earth," and then delegated to man the power to keep on, and on, and on, in bringing to perfection the things he had created. Some one has said, "He is a benefactor who makes two blades of grass grow where only one grew before." Likewise, our Garden Clubs are benefactors because they make two flowers bloom and two roses blush where only one inadequately grew and poorly blushed but little before. God planted a garden in Eden and thus invited man to dress the earth and to keep it, to be co-workers with him in beautifying creation, and in adorning this earth wherein we live for a season, and then pass out to meet and, if deemed worthy, to live with the original, the one good and perfect Gardener.

J. O. A.

HOW TO INCREASE SUBSCRIBERS TO THE SUN.

Like all other public servants THE CHRISTIAN SUN is financially in need of better support. The Southern Christian Convention is responsible for any deficit in receipts to pay the expense of conducting the weekly issue of THE SUN. Almost any plan is good, if it is put into active operation; and no plan is good that is not put into active service. The plan this editorial suggests is not official, but a suggestion that could be easily worked and might produce good results. It is that each present subscriber who reads THE SUN, get some other person to subscribe for the paper. That would double the present subscription list, and a double number would meet the financial obligations of THE SUN.

This suggestion is simple, it is practical, and there is no other way that the subscription list could be so easily doubled. It would cost no present subscriber any money, and it might make personal friends and friends for the church. The fact is, that personal work is the most lacking and the most needed of anything else in the church. The paper is only \$2.00 a year, and very few people are unable to pay that sum for a whole year. Do not let readers say that is a good plan; and then do nothing more; but let each subscriber think of some one and talk with that one about the value of a subscriber to THE SUN, and the value of the paper to the family and the readers of THE SUN.

This is a good time to begin that personal work which would do two things. It would put THE SUN in good financial condition and it would do much good for the churches, because regular readers of THE SUN are regular workers in the local church and her active organizations. Personal work is a great value anywhere, but it is especially valuable in church relations.

W. W. S.

IMPRESSIONS OF THE BURLINGTON CONVENTION.

DR. I. W. JOHNSON.

The recent session of the Southern Christian Convention, Incorporated, held in conjunction with the first session of the Southeast Convention of Congregational and Christian Churches, which met in Burlington, N. C., April 26th to 29th, was inspiring and forward-looking. It has been my privilege to be secretary of this Convention for twenty-two years—or for eleven of the thirty regular session. This Convention was called upon to consider two outstanding problems, viz: the support of Elon College and the Union of Congregational and Christian Churches in the Southeast.

Both of these problems had reached a stage where the combined wisdom and consecration of many people were needed in the Convention. Elon College has done much to develop the leadership of the Convention. It faces a financial crisis. The Convention expressed its loyalty and faith by adopting plans for increased financial support. The future is hopeful. But the situation calls for united financial sacrifice.

One of the most challenging matters ever brought to the attention of the Convention was the Union of the two denominations. The first approach to this step was made some years ago. The first steps were easy and enthusiastic. These were the days of romance. The courting days were rich in fervor and mutual expressions of love and admiration. Resolutions pertaining to union were passed with great enthusiasm in previous sessions. But as the time approached for the marriage—the real Union—Committees and Convention Boards became serious-minded. No objections were heard, but difficulties were discovered.

The Congregational Churches in the Southeast are so organized that no property is owned by the Advisory Board, which corresponds in some respects to the Southern Christian Convention. The Southern Christian Convention is incorporated and owns property. How could these two different types of organization be united? The delegates and visitors of both groups faced these difficulties prayerfully with open minds. It seems to me that the terms of union and cooperation provided for by this Convention were in advance of the plans adopted by the Seattle session of the General Council and the American Christian Convention. When the Boards and Committees charged with working out all the details have completed their work, the progress made will be amazing.

The Convention was well attended. The spirit and fellowship revealed a promise of a larger faith. All Boards and Committees did their work well. The Committee on Union had many meetings and every meeting was inspiring in the spirit of fellowship and good-will. It was good to be there.

Suffolk, Va.

DR. W. KNIGHTON BLOOM.

The Burlington, N. C., gathering will stand out not only in the Southeast, but throughout the entire country as one of the epoch-making events in the history of Christian thinking, constructive action, and splendid fellowship. The three organizations representing two church groups, reached the point of complete unification, because they were joined together in spirit and purpose before they started for the common meeting place. It was a great gathering because of the great ideal that has been faced for two years.

When people dedicate themselves to the leadership of the Eternal Spirit in a great adventure, something happens. Hence, when we met in a united session there were at once evidences of clarity of vision; a new sense of energy; a stimu-

lating enthusiasm; the progressive urge at the very heart of things. Faith and courage, the two essentials for every great venture, were present in abundance, and consecrated leadership was not lacking.

To the forefront was the challenge: Does that which we have our hearts set on give promise of making life better? Is the end we have in view worthy of the effort involved in its achievement? Have we before us a goal that affords a powerful incentive for highest endeavor, and worthy of our supreme devotion? And with one accord we went on record as being in glad and constructive agreement.

The Convention sessions were representative of the best in personnel, age and message. Those of riper years gave of their experience; those in the middle stages of life were eager to plan for larger things; youth glowing with eagerness, was ready to take its place in glad and inspiring service. All clearly recognized that the task was not yet done; that it was too far from the summit of life to grow weary in well doing. Just ahead was the new and larger vision; and the eager urge to face it all was thrilling.

Perhaps it is a good thing for our united church that the times bristle with difficulties that should be seized upon as opportunities. Standing in the critical stage between the old and the new in religious belief and practice, we on our quest, can wield such powers as no generation of the past ever possessed. The situation is one that calls for heroic effort to make good our possibilities, by achieving a basis of unity and laying a great foundation for the future guidance and helpfulness of a tragically divided Christian world. It is for us to a greater degree than before, to lead the way.

The Burlington days of 1932 were those of a great and lasting fellowship, one that will deepen every life interest; a fellowship fair and gladdening; ever drawing us nearer to the Central Heart; a fellowship not only bringing lives into touch, but weaving them into the conscious unity of one life; a fellowship of affection and service that will enter many channels of human helpfulness and become increasingly the gracious influence our world needs.

Thus Burlington united us in a bond that made the Convention days glad ones and sent us out together. For, using words the writer sometimes includes in a wedding service: "God does indeed join people together; by walks together, by great books, great music, great fellowship; by the precious gift of high comradeship, by mutual appreciation of all things beautiful and true and noble; by joy in the present and wistful hope that the years ahead may be very numerous and slow of passing; by memories that will grow dear and yet more dear; by ways such as these God does join people together."

Washington, D. C.

DR. J. EDWARD KIRBYE.

The meeting at Burlington was for me the most significant of all our conferences for Christian Union. The romantic days are over. The days of lifting loads, and facing our problems are here in both inspiring and discouraging aspects. The spirit was wonderful and Christ was near us all; and above our difficulties the radiance and glory of the transformed life led us on. In such an atmosphere unity could not fail. Conference boundaries, or preferments, sink into insignificance when Christian men and women seek to conserve all values and reach out toward the larger life. I have had no fears for it seemed to me that all our people sooner or later must realize that we were engaged in the greatest spiritual venture since Protestantism arose, and we were carrying unity in larger numbers forward than

had ever been done; and for us to fail would be disloyalty to Christ. It was a wonderful meeting and my own spirit was pledged anew in devotion to our United Church.

REV. J. F. MORGAN.

The Convention at Burlington, was one of our busiest, and I think, perhaps, one of our best. The spirit of the entire session was especially fine, considering the heavy financial burden, in connection with Elon College, under which we labored.

Of course, the old family fellowship that has existed for so many years in the Southern Christian Convention, was largely replaced with our new interest in the incoming bride, Miss Congregationalist, but her coming brought a sweetening flavor to the process of change, and the work of the larger fellowship will result in greater blessing, and in larger usefulness in the interest of the Kingdom of our Lord, if each of us will remain true to the other, and both remain true to our Master. So may each of the fellowships say to the other in the language of the Psalmist: "O magnify the Lord with me, and let us exalt his name together."

If in the future we shall be as eager to please our Master as we have been to please each other during our process of union, our journey together will be one of usefulness and great joy.

The addresses delivered during the Convention and the work of the officers and the committees, are most highly commended, and are greatly appreciated. No convention, in my opinion, ever worked harder to do the right thing in the right way.

R. 3, Norfolk, Va.

MRS. C. H. ROWLAND.

Despite the unsettled condition of the world at large, and the nervousness attending these days in which we live, we turned homeward from the Convention of last week with a greater faith in God, a greater appreciation of the value of Christian fellowship and a deeper sense of the tremendous need "to keep on holding on." We feel that a milestone was reached in the interest of Christian Union when the two denominations came together in a united program. It seemed to me that the great task before us just now is the saving of Elon College, and it must be given the right of way in our giving and thinking, for a time, if this is to be done. A fitting climax was the gathering of the young people for the closing hours of the Convention—inspiring and promising was the effect of their presence. It was a great Convention.

Greensboro, N. C.

WHAT A WORLD.

Joy is like the ripples
Of a singing brook,
Happy in the sunshine
Or in the shady nook,
Smiling through the valley,
Laughing down the hill—
What a world if such a joy
Could every bosom fill!

Love is like an ocean,
Fathomless and broad,
Flowing to the humblest
From the heart of God.
Bathing in its bosom,
Millions have been blest:
What a world if God's sweet love
Filled every human breast!

—Selected.

It is impossible to mentally or socially enslave a Bible-reading people—*Horace Greeley*.

CONTRIBUTIONS

SUFFOLK LETTER.

The Thirtieth Session of the Southern Christian Convention was held in the Burlington Christian Church, Burlington, N. C., April 26th to 29th. A large attendance of ministers of the Congregational Churches of the Southeast attended and the fellowship seemed to be spiritual as well as fraternal. The subject of union seemed to be uppermost in the minds of the speakers, and many speeches presented many phases of the situation and many suggestions to make the union real. One of the major questions to solve is the difference between the two denominations in their organic relations. The Christian Church is an organized body, as a church; the Congregational denomination is spoken of as *churches*, and not as a *church*. How to unite these two branches, or denominations, into one organic body, is a difficult problem.

Public discussions and committee meetings failed to solve the problem, and it is still in the process of solution. The steps so far seem to indicate the joining of one body to the other rather than union. Union is based on the absolute surrender of individual preferences to a common position. In fact, unity is more important than union. In the prayer of Jesus (John 17:21), "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

Unity, and not uniformity, is what Jesus seems to have expressed in his prayer for his people. Unity is a spiritual condition and not a formal union. These two denominations are seeking a spiritual unity through formal union. The idea sought and expressed seems to be organic union which is only the outward expression of spiritual unity. It is easier to realize spiritual unity than organic uniformity. The Christian Church is not sectarian, but a member of the church of which Christ is the head. All denominations in speaking of believers or the church, use the phrase, Christian, or Christian Church. It is the common name used in expressing the relation of men to Jesus Christ. Congregational is a term that separates from all other denominational relations. Now, the problem, in this merger, is to find a term that will express the unity between these two bodies in a single phrase that will leave out any sectarian meaning and really set an example for other religious bodies without claiming any special honor for the two bodies. The name Congregational will have to be eliminated from the new name to make the name complete. What is now called union will have to go further than it has gone in order to help answer the prayer of Jesus; and it will require more prayers and less argument to reach that spiritual goal.

The two denominations are on the right road, but all self-importance will have to be left out of the thought of both denominations before complete unity in spiritual cooperation can be a reality in Christian activity. The union, so-called, of these two bodies will mean little if it goes no further than sweet fellowship and fraternity between themselves. It must express itself in such spiritual surrender to Christ that other denominations will feel the power of the great movement and be inclined to practice the same kind of oneness. There is a great work for the forward step in helping to make the Kingdom one for the salvation of the world. A divided church can never save the world and enthrone the Prince of Peace in the kingdom of warless nations.

W. W. STALEY,

DANVILLE, VA.

Dr. McKendree Long, of Statesville, N. C., a Presbyterian minister and a son of the late Judge Long, of North Carolina, came to us on March 20th. He stayed with us for three weeks, giving one of the greatest meetings ever held in the Third Avenue Christian Church. Dr. Long insisted on the parish being divided into four groups and each group holding a prayer meeting each afternoon, beginning one week before the meeting and going through the entire meeting. As a result during the first week, thirty different prayer meetings were held, one at 7:00 in the morning, and one at 7:00 in the evening. The messages were born out of a great love for God and humanity, being spoken plainly, yet with the deepest love for lost souls. His messages soon stirred the church as never before, and the power of the Holy Spirit was felt in an old-fashioned manner. Soon the altar was filled, and overflowing crowds gathered at the church, and sinners were saved in large numbers and the cold and indifferent church members were laying themselves on the altar for service to God through new profession in Christ. Testimonies soon rang out and the community was stirred as never before.

It would be well to here give some of the results of the meeting, which will better tell the kind of revival we had. Eighty members were added to the church, seventy-five to the tithing group, six hundred out of the community made profession of faith in the Lord Jesus Christ. The offerings have increased about \$20.00 a Sunday. Each night of the week and every other afternoon in the week, an evangelistic group of men, women or boys and girls are going out and holding service, and souls are being saved in great numbers. Each Friday morning at 7:00 o'clock, the women gather in large numbers at the church for a prayer service for the pastor, the church and its work. The evangelistic groups are making arrangements to open a mission in one of the more needy sections of the city. The Wednesday evening prayer group has gone from seventy-five before the meeting to over two hundred. It can be well said that one of the greatest meetings ever held in this section has been brought to us through this great man of God.

May we just say a word in regard to our Second Quarterly Conference, which was held April 27th. The conference was attended by two hundred of the members and great interest was shown. The treasurer reported a gain of \$240.00 for the first half of the year, above all expenditures, or a balance, with all bills paid, of \$444.00. The Sunday School Superintendent showed a gain of one hundred and twenty in average attendance and the secretary of the church revealed that one hundred and two members had been added to the church in the past half year. The church has unanimously voted to take one-tenth of its income and give to the poor and needy of the church, and community. Well, we have been preaching tithing to the members, and we are glad to know that the church has begun tithing.

M. T. SORRELL, *Pastor.*

A GREAT OCCASION.

The Golden Wedding of Brother and Sister J. J. Williamson, of Mecklenburg County, Va., was celebrated at the home of their eldest son, W. P. Williamson, near Buffalo Springs, on Sunday, April 10, 1932.

The four sons, W. P., Wesley, Chesley and Hesley, ten grandchildren, a number of relatives

and friends assembled to give congratulations, and rejoice with the couple, who have enjoyed the companionship of each other for fifty years, and to partake of the excellent dinner served from 1:30 to 4:15 P. M.

It was my delight to drive down after morning services and spend a few hours sharing with others the pleasure of the occasion. Brother Williamson and his four sons are among the best and most prosperous farmers of the Buffalo section. For years he has been a leader in Hebron Christian Church. A man of few words, but whose judgment is valued both in secular and church affairs. Sister Williamson has been a real helper in all his affairs extending over a half century. Their faces beamed with delight on the occasion of their 50th anniversary. And why should they not be happy? By the strictest industry and integrity they have long since become prosperously independent. They provided well for their household, lived to see each child a successful farmer, active in church work and a liberal contributor to the enterprises of the Kingdom. Each year, one or more of their grandchildren complete high school and college work.

As pastor for more than fifteen years of the different branches of the Williamson family, I have been so often impressed with the beauty of the devotion of parents for their children and of children for parents. My prayer is that Brother and Sister Williamson may have years of activity and continued usefulness, and when the summons comes, it may be to come up higher where family circles can never be broken.

C. E. NEWMAN.

ELON DOLLAR-A-MONTH CLUB.

A little more than a month has passed since the Dollar-a-Month Club for Elon College was launched by the Alumni Association. There has been a very good response to this appeal considering the fact that no organized effort has been made to enroll members in the Club. To date we have enrolled 91 members in the Club.

Mr. M. L. Patrick issued a challenge to the friends of the church and college on behalf of the Alumni Association, proposing that the Alumni of the college would sign one member to every four enrolled by the church and friends of the college. He feels that it is possible for the Alumni to enroll at least 1,000 members in the Club and that, if the church would match this \$1,000 with \$4,000, this would mean a \$5,000 monthly income for the college, or a total of \$60,000 for the year, which would equal a \$1,000,000 endowment. I know that there are 5,000 people in the Christian Church in the South and the Alumni of the college who would give a dollar a month without very much sacrifice. Hadn't you rather give this amount than to see the college suffer?

The following were enrolled during the past week:

Mrs. Alma N. Young, Vernon, Ala.....	\$1.00
Mrs. Annie Lee Gardner Gay, Franklin, Va.	1.00
Mrs. F. A. Hattman, Coleridge, N. C.....	1.00
Frank S. Castor, Elon College, N. C.....	1.00

Read the list—fill out the blank below—clip it—attach a dollar bill and mail it to the office at Elon College. This will mean that you are a member.

THE ELON COLLEGE DOLLAR-A-MONTH CLUB.

Name

Address

I wish to become a member of the Elon College Dollar-a-Month Club, and I hereby agree to pay a membership fee of one dollar a month from April 1, 1932, to April 1, 1933.

Signed

MAKING CHURCH UNION EFFICIENT.

(Continued from page 1.)

As I conceive it such a union as ours must derive its abiding quality from three great impulses: 1. A great passion of the heart derived from a love that will not be denied and rejoices that it is counted worthy even to suffer in a great cause if need be. It is not enough that these two churches are alike mechanically; each with an absolutely democratic government, each granting the widest latitude in individual faith and anatomy in local church government. Excess in any one of these may spoil any union. Yet we hasten to say that, with our concord in so many points like these, if we cannot build a successful union who can hope to? 2. An irresistible ambition to achieve a greater work for the Kingdom of God on earth. The mutual strengthening, wider extension and greater efficiency which our coming together should insure will make a larger contribution to all good than would be possible if we remained apart. 3. A more complete fulfillment of the will of God. If, in these things we are thinking correctly, Union is much more than just a convenience, the gratification of personal preferences, mere expense reducing measure or something "worth trying out." It is a Christian duty carrying the same obligation as any other Christian duty.

From these observations it follows that whether church union is either an easier or a harder way is negligible. The regulating consideration is whether it is the right way. In the beginning at least it is the more difficult way. Christian duties were never determined by the ease with which they might be done. It would have been less bother to have remained as we were. Momentum and trackage would have been our help in a difficult time. Adjusting old methods to a new order involves confusion, but Christianity has had to do just that thing in quite every step of its progress. Difficulties are the very things for which Christian men and women are made faithful. An adequate reason for our being on earth is difficult to discover unless through us some changes very hard to make are effected.

No one wants to but if we did we cannot now turn back. Our hand is already on the plow. If we look back we are not fit for this new Kingdom of God. The whole union question between us has gone beyond the point of personal preferences to a many-sided obligation and a universal responsibility. The success of both former churches, perhaps their mission in part, is now in making the union a success. Our denominational respectability is involved. Neither per se is to derive an institutional advantage from the other. Neither is to become a burden upon the other. The great glory of our relationship will be that each is generous, helpful and unselfish toward the other. Neither desires to absorb the other and each, everywhere, should studiously see to it that no such impression is possible even to a flaw-hunting world.

It seems to have been God's way to get his church to commit itself to certain ideals in great surges of impulse, then later to let them encounter the unexpected and sometimes unending difficulties necessary to their realization. Willingness and ability to do the difficult is the test of the depth and genuineness of impulse. Some, when their own shibboleths are no longer spoken, or their plans superceded, or their personalities eclipsed, turn back. Rather than bother with adjustments and concessions they detach themselves from the whole movement becoming its critics rather than its friends.

It may stimulate our optimism to be reminded that scarcely could we have inaugurated a movement like ours in a more difficult time. We have encountered the collapse of business confidence,

the congealing of funds, the reduction of giving and the psychology affecting spiritual attitudes and weakening concentration on the things of religion. There follows a depression more inclusive than that of material things.

We cannot do immediately all that is necessary to make our union a success but we can accept and commit ourselves to every feature of the Seattle set-up. We can begin working toward them at once and realize them in their entirety as rapidly as possible. Under this new impetus we should aim at cohesion of spirit and a concert of action more complete than either group has had separately. The preservation and perpetuation of any denominational peculiarity or custom in the joint organization is far less important than the creation of a strong testimony for a united church in this country. A world will apply every possible scrutiny, offer every objection and we must prove unmistakably the value and success of this effort together. Regulated by our own inner endorsement or opposition to them, we estimate movements by either their virtues or their vices, their strength or their weaknesses, their ideals or their difficulties.

The combined new church will never fit into

the sentiments of some as did the old. To others, particularly the younger, it will be more satisfactory. Neither of these considerations is of greatest importance. The value of our union to the whole Kingdom of God takes precedence over these minor personal considerations. The only way we can stand together is by standing for some things in each other or in the plan which we do not like.

To us falls the difficult task of preserving denominational momentum and at the same time of changing its direction. Churches are historically minded. Sentiment binds us to the past. Both of us have had great histories and we have not let the world remain unmindful of them. There were Pilgrims and we are their descendants. There were James O'Kelly, Abner Jones and Barton W. Stone, liberators from the tyranny of man-made creeds, and they were "our folks." Our relationship to these bears no real significance to present-day tasks. Our credentials are not from history. They are from function. Our right to institutional life does not rest upon what our predecessors have done but upon what we are doing. The world has had a constant supply of

(Continued on page 15.)

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a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. to Mercy and truth together; righteousness hath kissed each other. 11 Truth shall spring

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9 Behold, "O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts is better a Gen. 15. 1. b Ps. 56. 1. c 57. 1. d or, alt

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8 9 Jē-hōi'-ā-chin was 4 years old when he began t



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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Our loving Father, thou gavest to man a world of beauty. Sin veils its loveliness. By Satan's hand difficulty and distress abound. In mercy, Father, hasten the day when comfort and gladness shall fill the earth; when avenues of woe shall become channels of holy acclaim. Thine is the power, ours the part of faith and works. May we ever remember that when these are finished, with the swiftness of lightning Satan shall fall to utter destruction. Make our strivings pure. For Jesus' sake. *Amen.*

IS OUR MISSION PROGRAM ADEQUATE?

Many in the Christian Church are asking if we have here in the South an adequate missionary program? There are at present only four parts of this program:

1. The annual offering at or about Easter time through the churches.
2. The once-a-month offering through the Sunday Schools.
3. The offerings through the Woman's Missionary Societies.
4. Gifts from individuals.

These four parts make up the whole program for our missionary giving to the support of the work. The only hope of the church, therefore, is the annual offering at or about Easter. Strange as it may seem, many churches are not taking this one offering, and in the act are saying that we, as a church, give nothing to missions. The churches that do not take the offering make no contribution to missions. Think of a church with 100 members, 200 members, taking no missionary offering during the year, and many of them that do take it contribute from \$10.00 to \$15.00. Again we ask, is our present missionary program adequate?

It could be made adequate if church secretaries would see to it that envelopes in the spring are distributed and pastors would see to it that they are collected on a Sunday between March 1st and June 30th. This is an important event in our church life, for a church makes progress in this world only as it is missionary. God has never yet let a non-missionary church, or anti-missionary church grow. He can't. He laid on the church, through his Son, the Great Commission, and when the church fails to obey that spiritual command, it loses spiritual power and has little life left for any cause. Surely, this year every church will, at least, take the offering and give a few in the church, who are willing to deny themselves for their Lord, an opportunity to contribute something.

J. O. ATKINSON,
Mission Sec'y.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 7, 1932.

Sunday Schools.

Previously acknowledged	\$ 2,397.07
Wakefield, Va.	2.19
Winchester, Va.	3.85
Holy Neck, Holland, Va.	8.00
Zion, Sanford, N. C.	1.31
Elm Avenue, Portsmouth, Va.	2.50
Durham, N. C.	12.44
Burton's Grove, Wakefield, Va.	2.23
Wadley, Ala.	1.95
Howard's Chapel, Wentworth, N. C.	1.00
Berea (Norfolk), Hickory, Va.	2.80

Hank's Chapel, Pittsboro, N. C.	2.68
Woman's Class, Hank's Chapel, Pittsboro, N. C.	1.00
Liberty, N. C.	1.44
Mt. Zion, Mebane, N. C.	1.00
Bethlehem (Nans.), Suffolk, Va.	5.00
Palm St., Greensboro, N. C.	6.00
United Christian, Lynchburg, Va.	2.82
Linville, Va.	3.15
Liberty (Vance), Henderson, N. C.	2.54
First Christian, Greensboro, N. C.	17.63
Newport, Stanley, Va.	1.15
Senior Boys' Class, Elon College Sunday School, Elon College, N. C.	1.00
Smithwood, Liberty, N. C.	.80
Union (Surry), Dendron, Va.	4.70
Oakland, Suffolk, Va.	4.00
Richland, Ga.	3.50
Total	\$ 2,493.75

Individual and Church Offerings.

Previously acknowledged	\$ 1,731.37
Miss Joan Savon Grissom, Elon College..	1.00
Catawba Springs, Apex, N. C.	26.03
Rev. H. Scholz, Macon, Ga.	2.00
Burton's Grove, Wakefield, Va.	8.65
Pleasant Hill, Benson, N. C.	1.39
Cragford, Ala.	1.65
Union (Surry), Dendron, Va.	4.70
United Church, Salisbury, N. C.	11.60
Bethel, Corbitt, N. C.	5.40
Total	\$ 1,793.79

Specials.

Previously acknowledged	\$ 1351.92
Woman's Bible Class, Rosemont, Norfolk..	12.50
Total	\$ 1,364.42

Summary.

Previously acknowledged	\$14,803.39
Sunday Schools, regular, May 7, 1932....	96.68
Individual and Church Offerings, May 7, 1932	62.42
Specials, May 7, 1932	12.50
Total to date	\$14,974.99

J. O. ATKINSON, *Sec'y.*

THE PERFECT PLAN.

(Address of Mrs. J. A. Williams, President, before the Woman's Convention and the Southern Christian Convention, at Burlington, N. C., April, 27, 1932.):

No plan that human beings may adopt is perfect. Yet perfection is an ideal to be striven for, and the Good Book enjoins us, "Be ye perfect, even as your Father in heaven is perfect." And Paul gives us a noble example, "I press toward the mark for the prize of the high calling."

Never in the history of the church has there been stronger challenge, or a more inviting opportunity, to go forward toward the perfect plan than we have at present. "Forward," has ever been the watchword of the church, especially in times of confusion and doubt. When the Israelites were uncertain and even at their wits end, we are told that the Word of the Lord came to Moses, saying: "Speak unto the children of Israel, that they go forward." So now we should seek to adopt the most perfect plans possible and those by and through which we may go forward. Now, indeed, is the time to renew our allegiance to Jesus Christ and the kingdom that he is establishing in the world.

One of the most inspiring incidents of church history, and to speak intimately and personally of our own history in the Southern Christian Convention, is the activity of our women and the things they have accomplished during the few brief years of their organized activity. It has only been a little over a century since the first Woman's Missionary Society of any church was organized, and it was called the "Penny Society," because the dues were to be a penny and the donations were to be in pennies. When that Society was organized, there was hardly a woman in all our land and country that would lead in public prayer, or could be called upon to express the petitions of the heart to God even in the presence of a few other women. The first Woman's Society to be organized was almost against the protest of the pastor of the church, who, himself, advised the men that one of them be present at this meeting of the women so that one might, when the time came, lead in public prayer. For, said this pastor, "If one woman leads in public prayer in one of our churches, the Good Lord only knows what will come of it and what will happen next." That pastor spoke better than he knew, and very great things have come of it, and are coming of it.

We are here today to talk about plans more perfect and to see how we may direct our energy and activities so as to render the larger service in the kingdom of our Lord. It has only been a very brief season, in fact within the life-time and memory of all of us, since the first Woman's Missionary Society was organized in the Southern Christian Convention. As one thinks over these things, one thrills at the way which our women have led on and pressed forward. It has been our aim, and is our aim, not to make plans of our own, but to inquire what is the plan that our Lord would have us adopt and what programs would he have us follow? Our God is marching on and the greater conquest yet to be achieved must come under his leadership. Instead of these days of financial uncertainty bringing us difficulties and obstacles, they are a challenge to us, because our Lord himself adopts the plan carrying on his kingdom in the world through self-denial. His call today is to go forward.

The greatest trouble with the church—with our own particular part of the church, the Christian Church—is not that we have recently come upon a time of depression, but that we have been and still are indifferent to the great challenge of Missions, and the great call of our Christ to go forth in his name, bearing witness of him at home and abroad. This indifference has paralyzed us. Ignorance and prejudice have weighted us down. Unwillingness to see and to sacrifice has held us back. It is true some brave souls of our women in the past have pressed forward into the gloom and have pushed the battlefield on to victory, even when the way was dark and the outcome doubtful. Out of the efforts of these courageous hearts, we see some light, for there is an increase in Missionary Societies and an increase in numbers of those enlisted, and we are holding our own in contributions. This is an earnest of what we may do if we have the courage to say with Paul: "We walk by faith, not by sight." If the first word of the perfect plan is "Forward," the second word is "Faith"—Forward through Faith. In an age when the emphasis is being placed upon the physical and the material and the scientific, there is a disposition to change the words of Scripture and say, "We will walk only by sight." But when we walk by sight, we soon come to live in the darkness, for the night cometh and clouds obscure the light, and the pathway grows dim and impossible. The way of courage is the way of faith—Forward through Faith. Our Lord planted and instituted the

whole missionary program that he might challenge the faith of man and at the same time create faith in men and women. Ours, indeed, is a poor commonplace world without faith. The only way that this world is lifted from a lowly level of doubt, darkness and gloom is through the courage of an undying faith. David Livingstone had a faith that refused to be conquered and enabled him in the darkest hour to say, "I will go anywhere, so it is forward." If the kingdoms of this earth are ever to be made the Kingdom of our Lord and his Christ, the work will be done, the task accomplished, by going forward through faith.

In this time of doubt and depression there seems to be no let-up of crime, lawlessness and disregard for all the humanities. Murder, kidnapping, embezzlement, bribery, bootlegging, sin in high places in low, walk abroad and cause us to hang our heads in shame. If we had done our duty, been obedient to our Lord in carrying out his commission, "teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway," history would be telling a different story, and our present time would be writing a different page. Forward through Faith, obeying the Great Commission of our Lord, will solve the world's problems and bring peace to the world's burdened and troubled heart.

The third word in our perfect plan is "Christ." Forward through Faith in Christ, that his glory may be revealed in us and that the power of his life may be made manifest and operative in the hearts and lives of men and women everywhere.

If we accept the plan Jesus laid down for us, we realize as he did, that we live in a universe created and governed by a Person, and this Person is at heart the very embodiment of Love. Love can lift the world's burdens, but it is a love that is more than human. It requires divine love, infinite and boundless love, and this love of the Father his Son has revealed to us, and when through love he had conquered all the hosts and foes of the world and the flesh, he himself said, "Go tell the nations, all the nations of men, go preach to them the gospel of the life and love, and, lo, I am with you unto the end. The nations may be indifferent to this command of love and may prefer force of arms and the destruction of war to the message of life and the Prince of Peace, but they do so to their great sorrow.

Each missionary plea, every missionary dollar, every missionary effort is in behalf of the program of the Prince of Peace, that, through him the world may have peace and not war, plenty and not poverty. The perfect plan involves then another word: Forward through Faith in Christ that his message may be told to all the world. Our Lord said that "He must be about his Father's business," and Jesus meant business when he told us to go into all the world and preach his gospel to every creature. This is the chief business of the Christian world, and this is the business to which we are called and challenged in a time like this. To this royal task we should bring all the business genius of the age, all the power of the almighty dollar and all the wisdom that the goodness and grace of God may give us. In our missionary effort, we are called upon to do business for God and to do business with God.

And Jesus has given the plan of such a business. It is not the plan of the world; it is not the plan of big business and bankers and corporations; it is not the plan of politicians and governments. It is the simple plan of self-denial. And he said unto them, "If any man would come after me, let him deny himself, take up his cross and follow me." So our Lord has told us how his plan for saving the world may be financed. We shall have to finance it that way. It may seem slow and crude and impossible, and yet it

is the way our Lord chose to finance the best, the boldest and the biggest business ever undertaken by man.

The perfect plan then involves another word—"Forward through Faith in Christ in giving his message to the world through Self-Denial." There is not any other plan like this, and this will be found the all-sufficient plan. The perfect plan involves five words: Forward, Faith, Christ, Message, Self-Denial. "Forward through Faith in Christ to give his Message to all the world through Self-Denial." That is the perfect plan and the only one which will work. And we are called upon to work that perfect plan in and through him. And so in the perfect plan we become co-workers with our Lord in building up his kingdom in all the world.

LETTER FROM JAPAN.

Kobe College, Kobe, Japan,
January 25, 1932.

Dear Friends:

It's high time I got busy and wrote a letter to you all, isn't it? I haven't the nerve to count up the time since I received messages from some of you, and so I hardly know where to begin with my "journal." May I ask your forgiveness and forbearance again for writing this sort of letter, when I know you all deserve a real honest-to-goodness personal letter?

I want to tell you all I can about my work, my affairs, and the things that are going on out here, and if my letter grows too long and tiresome, just cut out the places you think are not interesting. Perhaps it will be easier to begin with the present and work backward. Today, being Sunday, I went to church to teach my Bible class. I haven't such a large class, but the members have been very faithful in attending and so we have good times together. We have just begun a new course on World Friendship, a topic that ought to be very appropriate these days, don't you think? The students chose it themselves, and so I know they are interested. Two of the members are Koreans, the rest are Japanese young men and women, and since I'm an American, we have rather an international group to start with. Just before Christmas, two of the young men joined the church.

Ever since September I have been more than busy, but feeling ever so much better and enjoying my work more than I ever have. Since the beginning of this term I have been averaging twenty-five hours of teaching. Last year I thought I was as busy as I could be with only sixteen or seventeen hours. My work is unusually heavy just now because Miss Mary Stowe is home on furlough, and I'm taking a great deal of her work. Then too, this term is fuller than usual because I have the graduating classes of the college visiting me, and that means getting out detailed lesson plans and having them mimeographed to give to the girls in advance, and it also means an extra period for discussing the lessons with them after the teaching. I love this type of work, but I really haven't the time to do it properly. Some of the college teachers (Japanese) were quite shocked to learn that we were having the girls criticize our work, and strenuously objected to having anything like that happen in the Junior College, as had been planned. The idea of a student criticizing her teacher was unheard of in Japan, and would be bad for the morale of the school, so they thought and said.

Graduation time will soon be upon us, and that means extra work in more ways than one. For instance, we American teachers entertain all of the five graduation classes, beginning festivities next week. Then too, I am teaching special classes just in order to help some of the weaker

students who have almost "fallen into the pit," but I am more than pleased to do this if the girls will only do their part to help themselves, and I'm convinced that they really are putting their best into their work now. I am giving one of the poorest girls two extra hours per week, and last Saturday her mother came to thank me, and tell me what a change the girl has made. She says she studies most of her time now, and she never knew her to study before. I guess I succeeded in persuading the girl that I would not pass her unless she did the work.

During this past week we have been having our Week of Prayer and special religious services. The girls have been receiving religious instruction all the year through, in their Bible classes, chapel, and in the different religious organizations, and it is thought wise to have a special time for focusing the minds of the girls on things spiritual, and give them a chance to think over some of the things that have come into their minds and hearts throughout the year. Teachers, as well as students, make ready for the time of prayer. Practically all of the teachers here at Kobe College are Christians, and naturally they take a deep interest in the spiritual welfare of the girls. Last week a long chapel period was given over to one of the pastors who teaches in this school. I hope the girls got more out of it than I did. His speech was much too rapid and too abstract for me to understand. The Week of Prayer really began this week on Monday. The chapel services for the Academy and College were held separately the first three days. Rev. Hasegawa, a very earnest Kumiai (Congregational-Christian) pastor and evangelist, took charge of the work in the Academy, and Rev. Hatanaka, pastor of the big Osaka church, spoke for the College. Both men are very earnest and eloquent, and I believe they made a deep impression on many of the girls. In the afternoon these men gave private conferences to any of the girls who desired to talk with them. Both men felt that these conferences were very much worth-while, and Rev. Hatanaka took his last chapel period to clear up some of the points on which the girls were being troubled. Rev. Hasegawa, in his conference with the smaller girls, was able to touch their hearts very deeply, and he thinks that some have made a profound change. On Thursday, no regular classes were held. Dr. Chiba, a very earnest Christian, and president of a large Christian school, was the speaker on Thursday. He gave them a very quiet, sensible talk. I do not know yet how many of the girls have made a definite decision to be baptized, but I feel that most of them were helped.

Our Kobe College girls are developing quite a "social consciousness." In December, they observed Golden Rule Day, and ate very meager lunches, then made a contribution of 26 Yen to a fund for helping to feed the poor children of the city. In the fall our Y. W. girls and the Girl Reserves held an ice cream sale and earned 30 Yen, which they sent to the Chinese Y. W. for flood relief. In December, the students and the teachers gave 132 Yen toward the Manchurian relief. They sent the money to a Japanese pastor in Mukden for the relief of Korean farmers and for injured soldiers. On Thanksgiving Day the girls brought fruit, vegetables, or money as gifts to Dr. Kagawa's "Jesus Band," an organization for helping in the slums of Kobe. They also brought some old clothes for the poor. Our smallest girls make up the Christian Endeavor Society made twenty-two padded vests and as many pairs of woolen socks for some of the inmates of the Old Folks' Home. They took their gifts over and then held a program for the benefit of the old people. One of the old ladies was so pleased that she gave a little dance, much to

(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

GREETINGS FROM NEW EDITOR.

At the recent meeting of Youth Fellowship in Burlington, N. C., a new editor of this page was elected. Miss Jewell Truitt felt that with her other duties she could no longer continue as editor. It was agreed that she had done a fine piece of work and that the work should be continued.

The new editor takes up the task neither because he has the time to put into it nor because he has the ability to do what should be done, but only because he was requested to do so by the group in Burlington, and he feels that there is something that can be done to help young people throughout the Southeast in accomplishing their Christian task. Suggestions will be welcomed at all times. Information concerning work which is being done and plans for young people's work are eagerly solicited.

Notes on Christian Endeavor will be continued, if that is desired. If those who wish these notes will write to the editor of this page stating their desire for the notes, it will help him to know whether to use that much time and space. If you want the notes, say so.

And now, young people of Congregational and Christian Churches of the Southeast, let's join hands in Christian service. I shall be glad to make any possible contribution to your personal development and the work of your church or conference. And I covet your aid also. If you find anything that has helped you, please share it with me so I can pass it on to others.

Yours in the Christian Quest,

F. C. LESTER.

LEADERSHIP TRAINING CONFERENCES.

Summer conferences are intended to give young people a chance to fit themselves for Christian leadership. No church can make a better investment than by sending certain choice young people to such conferences. It is wise to select the delegates by vote and then have a consecration service for them on the Sunday before they leave. They will come under the splendid influence of trained Christian leaders, and will return to the local church ready to make a great contribution in service. The general plan of most of the conferences is to have study classes in the morning, a rest hour, study and recreation in the afternoon, and vesper service in the evening. The following conferences will be held in the Southeast this summer. (Adult leaders as well as young people will be welcomed.):

Camp Imokalee, Keystone Heights, Fla. The Florida Young People's Conference will be held from June 7th to 17th. This is the seventh annual session. Young people from all over the State attend this conference, some coming as far as Key West. The conference is under the capable leadership of Miss Pattie Lee Coghill and Dr. Edwin C. Gillette. Rev. Frank Atkinson of West Palm Beach is to be the Dean. The faculty will include Dr. Clarence A. Vincent, Dr. C. Arthur Lincoln, Mrs. Edward Parsons, Rev. Lawrence Gedcke, Mr. Chas. A. Hoyt, Miss Cleve J. Carson, Miss Martha A. Race, Rev. Frederick Held, Rev. Gordon Brokenshire and others. Send registration fee to Miss Pattie Lee Coghill, 117 W. Forsyth St., Jacksonville, Fla.

Summer School of Leadership Training, Elon College, N. C. This school for the Carolinas and Virginia will be held June 20th to 26th. Rev. F. C. Lester is Dean. Rev. W. T. Scott is Dean

of Boys, and Mrs. Grace Stewart is Dean of Girls. Miss Jewell Truitt, Glen Raven, N. C., and Miss Priscilla Chase, Elon College, N. C., are the registrars. The registration fee of \$2.00 may be sent to them. The faculty will include Mrs. Edward Parsons, Prof. A. R. Van Cleave, Prof. S. A. Bennett, Miss Pattie Lee Coghill, Miss Priscilla Chase, Dr. Alfred Hurst, Miss Ruth Johnson, and others. Credit and non-credit courses will be offered. A very interesting series of programs have been planned for the evening sessions.

The Wadley Leadership Training Conference, Wadley, Ala. Plans are still in the making. The date is July 28th to August 4th. Among the teachers will be Miss Marguerite Davison, Miss Annie Campbell, Rev. F. C. Lester, and possibly Miss Lucy Eldredge. For further information, write to Miss Marguerite Davison, Thorsby, Ala., or Rev. F. C. Lester, Waverly, Va.

The Piedmont Leadership Training Conference, Demorest, Ga. The Georgia young people will meet at Piedmont College August 11th to 18th. Rev. M. J. Sweet is to be Dean. The faculty has not all been secured, but among the teachers will be Rev. Allen T. Jones and Miss Edith Conn. The registration fee will be \$1.50. For further information, write to Miss Annie Campbell, 607 Hicks St., Waycross, Ga.

Blue Ridge Missionary Education Conference. This conference of the whole Southeast will be held at Blue Ridge, N. C., in the heart of the Blue Ridge Mountains. The date is June 28th to July 6th, inclusive. It is an interdenominational fellowship. The best leaders possible are chosen from North and South. This conference is of great value to pastors and church leaders. Among the faculty members are Dr. J. L. Morgan, Dr. W. A. Harper, Dr. Guy W. Sarvis, Miss Constance Rumbough, Miss Hazel V. Orton, Miss Priscilla Chase, Dr. Gilbert Q. LeSourd, Dr. R. B. Eleazer, Miss Anna M. Clarke, Mrs. Taul B. White, Mrs. Marion Tucker Parsons, Dr. Malcolm Dana, Dr. M. Ashby Jones, Dr. Frank Graham, Mrs. Charlotte Hawkins Brown, Dr. H. Shelton Smith, Dr. Chas. L. Fisk, Miss Marguerite Davison, and others. For further information, write to Dr. W. Knighton Bloom, 933 Woodward Building, Washington, D. C.

A CHANCE TO SERVE.

Commencements in colleges and high schools will soon release a great number of trained young people for a summer vacation, and many of these young people will have no job awaiting them. Jobs with pay are difficult to find this year. But there is a chance to serve all the same. And service means more than money. It will be far better to serve during the summer without pay than to loaf at the same price.

There are about three hundred churches in the Southeast that should have a Vacation Church School for the children, but will not have it because no one will lead. Wouldn't it be a fine thing for this large group of college and high school students and public school teachers who will have nothing else of great importance to do, to conduct daily Vacation Church Schools in these churches? Such a school could very easily be conducted for two weeks, and many churches need the added zest which would come from these schools.

I am making this challenge to you young people with the hope that you will respond.

You may find your chance in your own church, or a neighboring church. If there seems to be no chance where you are and you would really like to do some work for the experience and the good it may do, write me (the editor of this page), and I will try to put you next to a job. This is a chance to serve for the joy of serving. It can mean the renewing of hundreds of churches that need the vision, energy, and enthusiasm of youth. If you decide to serve in this way, please let me know. I shall be glad to furnish information about how to conduct the school.

CHRISTIAN LIFE CONFERENCE.

The Christian Life Conference of Georgia was held at LaGrange, April 22nd to 24th. From the very first it was evident this Conference was to bear a high standard program. One noticed at once the beautiful hospitality in the grace and cordiality with which the guests were greeted by the reception committee. Someone had planned well. Many thanks were given by all to the entertaining church, the United Congregational Church.

And then the program itself attracted and held the delegates. Under the leadership of Miss Annie Campbell, Extension Worker for Georgia, the committee had prepared a program worthy of their wisdom and insight for such a gathering. There were one hundred and eight registered delegates. At the first evening service they were facetiously welcomed by Mr. R. L. Farrar, Sunday School Superintendent, and Mr. Aubrey Lauderdale, of the Christian Endeavor Society. An inspirational talk was given by Miss Moore of LaGrange. Miss Marguerite Davison conducted "Get-Acquainted" games in the Sunday School rooms of the church. Everybody was happy.

Saturday morning delegates divided into three groups, Miss Davison leading one in "Methods with Children;" Miss Susie Elder with the young people and Dr. D. B. Atkinson, of Piedmont College, with the adult group. Reports of the "Findings" of these groups were given in the afternoon, following which nearly all enjoyed a trip to the Galloway Gardens, which are famous for their enchanting beauty and the one hundred years of history back of them. An international supper was given in the evening, Ambrose representing Japan; Woodbury, China; Lanett, India; LaGrange, Africa. Curious were afterwards viewed. At the evening session, the Christian Endeavor of the United Church of LaGrange, gave a one-act play entitled, "Ordered South." It was beautifully done, and thoroughly enjoyed.

An outstanding feature was the sermon by Dr. D. B. Atkinson at the Sunday morning service.

The awards were given, as follows: For Sunday School excellence, Union Church, Demorest; for Christian Endeavor, United, LaGrange. For contributing most to the spirit of this Convention, in which distance traveled, number of delegates, and their constancy on attendance at the sessions of the Convention, was given to Vanceville. Other Sunday Schools and Endeavor Societies were given honorable mention.

It was a very inspiring meeting, for which Miss Campbell and her assistants deserve much credit. LaGrange Church is thanked a thousand times.

NOTICE.

As yet no church has invited the Eastern Virginia Sunday School and Christian Endeavor Convention, which meets in July. Any church desiring to entertain the Convention please notify R. E. Brittle, Executive Secretary, Cypress Chapel, Va.

R. E. BRITTLE.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

JACOB AND ESAU RECONCILED.

LESSON VIII—MAY 22, 1932.

LESSON TEXT: Genesis 33:1-11.

GOLDEN TEXT: "Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ, forgave you."—Eph. 4:32.

Introduction.

Jacob prospered in the land of his mother's people. The passing of two decades wrought many changes. Jacob became a wealthy and influential ally of his father-in-law, Laban. Jacob made wealth for Laban, and wealth for himself. Some people seem to be able to make money. They have that interest and seem to be able to employ it successfully. Jacob was that kind. He was diligent, industrious and shrewd. So was Laban. Jacob decided to break off his relations with Laban and go back to his old home.

Social Relations Are Complex.

Man has had a marked degree of success in the solution of his relations with his material universe. As the centuries have passed man has learned a marvelous control of nature and material. He has been able to make it serve his needs as he has discovered the principles inherent in the natural material world. Human relations seem much more difficult of solution. Each person is a personal equation with an unknown quantity. A group of persons represent many unknown and undetermined quantities. These lessons show how complex were the relations of Jacob with his brother Esau, and with his father-in-law, Laban. Human relations are always complex.

Hit and Run Drivers.

The world has always had its "hit and run" drivers. People often think the best solution of a difficult problem is to run from it. Jacob deceived Esau and then ran away. He had his fling at deception in his dealings with Laban. It is hard to tell which deceived the more, Jacob or Laban. They were both good men in many ways, but, like large numbers of people today, they were a little tricky. You have to watch them or they will best you. Jacob stole away from Laban and started for his old home. Rachel stole her father's household images (chap. 31, verse 19, following). She was so religious she stole her father's gods. Some ministers today are so religious they like to "steal sheep" from another's pastor's flock. The world has too many "hit and run" drivers. Great characters try to consider all the consequences of action. Complete social fairness is needed in our world today.

The Wronged Brother.

Jacob was afraid to meet his wronged brother. Twenty years had not relieved his conscience of its sense of guilt in the shrewd treatment he had given Esau. "Esau was coming, and with him 400 men." No wonder Jacob was afraid. A guilty conscience and a wronged brother with 400 men. Esau seems to have come nearer forgetting the unpleasantness of the past than did Jacob. The wronged brother had been successful in the passing of the years. He seems to have forgotten his angry threat against Jacob's life.

The Reconciliation.

Jacob carefully planned the meeting. He was still shrewd in his method. He prepared for the worst and hoped for the best. Notice the way he arranges his followers to protect Joseph and Rachel. He himself goes ahead to meet Esau.

"Esau ran to meet him, and embraced him, and fell on his neck and kissed him; and they wept." The wronged brother could forgive and forget. The wronging brother had wrestled with a guilty conscience and with the messenger of Jehovah and had prevailed. Henceforth Jacob, the supplanter, becomes Israel, the one who striveth with God. He prevailed.

I Have Enough, My Brother.

Each brother said he had enough of wealth and did not need more. Jacob urged Esau to accept a gift and, finally, he did, but with the feeling that he had enough without it. How much better could the world's condition become if people were not so given to grasping the wealth from their fellowmen. Certainly there are many who have enough today. But so many of them seem to be eager to heap up more at the disadvantage and cost of others. Many do not "have enough" and are finding it extremely hard to provide the necessities of life for their families. The ethics of world economics needs some improvement in the spirit of good-will. Brothers need to become reconciled.

ONE TOUCH OF GOD.

At one time a group of men were attempting to raise an obelisk in Egypt to its base, and the work was under the supervision of a very exact and careful engineer. They had raised the great mass of granite to within a few inches of the level of the base and then were unable to lift it further. They could not get it up to the level of the pedestal by their utmost efforts.

But there was a secret in nature that they did not know. There was a sailor there who knew all about it. He shouted, "Wet the ropes!" As they did so the ropes began to groan, and strain, and shorten, and the great mass rose, and rose, till it came to the level of the base, and they could push it over and establish it firmly on its base.

It was a little secret, but it was an effective one. The men had pulled at the cordage and strained away at it, but the obelisk was in mid-air, and there it hung until the cry came to wet the ropes.

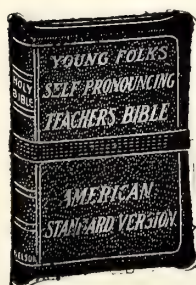
Dear friends, the instant we let the Holy Ghost saturate the soul, the Lord Jesus Christ brings into it all his infinite forces of love and power. One touch of God will do all that our tugging and struggling could not do.—A. B. Simpson in *Alliance Weekly*.

ARE YOU AFTER AN EASY JOB?

When there is an easy job going there are always hundreds after it. But when there is a hard job, there are very few. Very few people ask for difficulties. They prefer the broad road that leads to failure instead of the straight and narrow road that leads to success.—Jenner's Letter.

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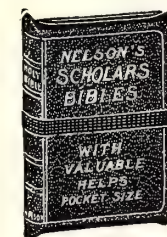
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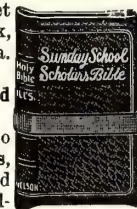
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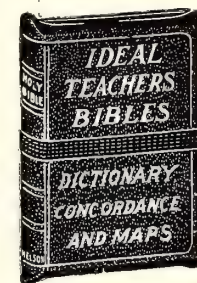
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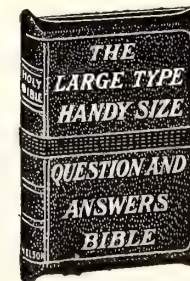
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THE CHRISTIAN SUN

1536 East Broad Street,

Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MONDAY.

WHAT WORTH?

"Ye are of more value than many sparrows."
—Matt. 10:31.

If we understand our Lord's words in this tenth chapter of Matthew, he was qualifying the disciples for the ministry of evangelism,—saving souls. They were told that the Father values each sparrow and cares for them; that He values each lily or daisy of the fields and cares for them, and, if this is true, how much more He will value and care for His messengers whom He sends forth to carry His message to the hearts of His creatures; how much more He values and will care for them as they encounter enemies!

Beyond this, they were likewise to estimate every soul with the same value and despise not the least of his children. Only a few may be at a prayer-meeting, but what worth are they to the Lord? Only one may be at services of worship, but what is that one worth to the Lord? That one may be the one to move out and change the face of society for God and glory.

Jesus has placed upon every soul a value, the appeal of which extends beyond that of His own. He said, referring to his work and to the work they were to do for Him, "Greater work than these shall ye do because I go to my Father." Are we in this list of His workers?

Prayer—Our Father, here we are, thou knowest how much, offering ourselves to Thee. Call us out into the service thou wouldst have us do. Grant us the will and power to obey and do thy word in thy kingdom of this world. *Amen.*

TUESDAY.

WHAT WORK SHALL I DO?

"Greater work than these shall ye do, because I go to my Father."—Jno. 14:12.

Jesus healed the lame, physically. He hath given unto His true workers the power to heal spiritually. That is greater.

Jesus opened the eyes of the blind, physically. That act became the divine symbol of the work He commits unto us for Him, to open the eyes of the morally blind that they may see the beauties and glories of the clean morally and spiritually. That is greater.

Jesus raised the dead, physically. It has been given to his apostles to raise souls who are dead in sin, to life in Him. That must be a greater work.

God must have a lesson for the world to learn in the strange tragic loss of the Lindbergh baby. All the world is out to find this baby. All the world is in revolt against such crime.

All Oklahoma was out a few weeks ago for a baby that had fallen in a hole. How much is a baby worth? We are told that our U. S. Mint puts out \$340,000,000 a day; that there are \$900,000,000,000 in circulation in the world. Put all this in one side of the scales, and a child in the other, and see which is worth the most.

It may be that God will teach the world not only the worth of a child, but also the worth of the child as a grown person, shedding its influence upon society of mankind.

Prayer—Dear Father of all mercies, have mercy upon us, have mercy on this world, and save it from crime and sin. Help us to be all that we should be and to administer justice within thy gates. *Amen.*

WEDNESDAY.

UNDER WHAT FLAG?

"In the name of our God will we set up our banners."—Ps. 20:5.

As these words are being penned the announcement is made that after receiving the ransom, the kidnappers do not return the baby. Kidnapping is called the worst of crimes. Well, this is worse than kidnapping. We are made to cry in the words of the Psalmist: "Why standest thou afar off, O Lord? Why hidest thyself in times of trouble? The wicked in his pride doth persecute the poor: Let them be taken in the devices that they have imagined . . . God is not in his thoughts . . . His ways are always grievous . . . His mouth is full of cursings, and deceit and fraud . . . He sitteth in lurking places . . . In secret places doth he murder the innocent." Ps. 10.

In this day of crime and shame, when ever were words more meaningful and potent? When ever was there a better time for all Christians to get together and set up the banner of our God to fight the devil and all his cohorts?

Prayer—Arise, O Lord, O God; Thou dost see all this world's wrongs; Thou art the giver of all good gifts; Thou art our helper. Break thou the arm of the wicked and evil man; Slay Thou wickedness until Thou dost find none, and no man shall more oppress the earth. *Amen.*

THURSDAY.

HIS BANNER.

"He has brought me to the banquet house, and his banner over me was love."—Songs of Sol. 2:5.

O Lord, our God, thou hast given a banner to them that fear thee. That banner is Jesus Thy Son, and our Lord. That banner, which is love, must be displayed, like a banner over our souls, over our homes, over our business, over our politics, over our social life, over all our lives, conducting, encouraging us to come to Him, to stand for Him, to fight and to win for Him over the world, the flesh, and the devil.

O God, may we sit in thy shadow with great delight. Fill us with thy spirit. Steady our heads with thy hands. Warm us with the warmth of embrace; as the flowers appear on the earth, as the singing of the birds is come; as the orchard putteth forth its fruitage; let all thy people see thy countenance, and hear thy voice, espouse thy cause without a falter, until a new day shall break, iniquity shall perish, shadows flee away, and we can see that Christianity is not a theory fixed to altars, but a life to be lived by everyone; until we can see that Thou art God and the God of the people and there is none other beside Thee. That Jesus is our Saviour and in no other name under heaven given among men is there one, or is there a name whereby we must be saved.

Prayer—We realize, if not, we pray thee for such realization as thou wouldst have us possess, that the world never needed more love, joy and peace, gentleness and meekness, than today. Grant us, Lord, a consecration to Thee, and humanity the banner of the cross, to overcome all sin.—*Amen.*

FRIDAY.

CENTRAL LUBRICATION.

"Neither shall the cruse of oil fail."—I Kings 17:8-16.

An investigator of machinery writes of noticing in a certain exhibition a number of machines

on which it would take an operator half an hour to fill all the oil holes. He himself purchased a machine with one hundred and forty-six oil holes, all lubricated from a central high-pressure unit, and requiring only two minutes to oil all the bearings on the machine.

Central lubrication is even more necessary to the proper running of a life. Many of us need to adjust separately and painfully our relations to the persons we are likely to meet and the tasks we need to perform. Each hour brings its peculiar problem. Nothing runs smoothly of its own accord, but every item calls for individual adjustment.

Now it is perfectly possible to get central lubrication in a life, and that central lubrication is a heart of love. When love is instinctive, free-flowing, eager and joyful, we meet all persons with bright understanding and cordial sympathy, and all our work moves with promptness and alacrity.

—Amos R. Wells.

SATURDAY.

NINEVEH'S SPEED MANIA.

"The chariots rage in the streets, they rush to and fro in the broad ways, the appearance of them is like torches, they run like the lightnings." Read Nahum 2:4-13.

Nahum describes the chariots of wicked Nineveh quite as if they were modern automobiles. The speed mania of that ancient capital of Satan was like the speed mania of today. And when Nahum uttered the prophecy of Jehovah, "I will burn your chariots in the smoke," he recorded the doom of much of our present-day Godless living.

For life that thinks to outspeed God's penalties is always defeated in the race. Take the wings of the morning, which are faster than the fastest gasoline motor, and flee to the uttermost part of the earth, and you will find God there. Our speedsters leave nothing behind but peace and true happiness and real prosperity. Better reach your destination an hour later, and reach it. Better a dull, monotonous, plodding life than a life which goes up in smoke.

Prayer—But neither is necessary, our Father, as we know. Thy paths are paths of peace, though they are not paths of pride. May we journey ever with Thee, and at the wise rate Thou dost choose. *Amen.*

—Amos R. Wells.

SUNDAY.

SILENT ZONES.

"Children that will not hear the law of the Lord." . . . Read Isaiah 30:8-17.

The scientists have discovered that many persons have in their ears silent areas, bands of experience in which no sound whatever is heard, and some persons have as many as four such areas of deafness. To reach their auditory nerves a speaker must keep away from those bands of silence.

It has long been known by Christian workers that every one is more easily approached along certain lines of thought and argument and feeling than along other lines. If we would influence others, we must recognize these silent zones in their souls. We must realize that what seems absolutely conclusive to us may be no demonstration whatever to them, while pleas and incentives that leave us cold may arouse them to the utmost pitch of enthusiasm.

Prayer—Lord, we would be all things to all men. If we cannot reach them with Thy truth by one means, we would try some other means. And in this versatility of effort we shall be following the wise ways of Jesus Christ. *Amen.*

—Amos R. Wells.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Preacher.

PILATE AND THE CROSS.

"And Pilate called together the chief priests and the rulers and the people, and said unto them, Behold, I having examined him before you, found no fault in this man touching those things whereof you accuse him; no, neither yet has Herod . . . What then shall I do with Jesus?"—Luke 23:13-14; Matt. 27:22.

Hitherto we have considered in these series of morning sermons Moses and the Cross; the Disciples and the Cross; Judas and the Cross; today we consider Pilate and the Cross; Paul and the Cross; and the Individual and the Cross.

I. *Pilate Called Together . . . the People.*—And since that day, whether the world itself has wished it or not, it has been largely called together to consider Jesus. It was perhaps the first time a ruler had issued a general call to the people to come together for that purpose, but it was not the last time. Whenever the nations of the earth sit in conference, whether they so state it or not, they are considering the very spirit and principles of Jesus. More and more it shall be so, even as the model prayer is answered, "*Thy Kingdom Come.*"

Luke tells us who were there: "*The chief priests,*" "*the rulers,*" and "*the people.*" What a group! Headed by Pilate, followed closely by the priests, then the rulers, and last but not least the people! How differently they thought on almost any subject—Roman and Jew; priest and people; rich and poor; learned and illiterate—and yet, on one matter, they had been molded into a common moving passion—namely, the crucifixion of Christ!

How fickle were the hearts of the people! Yesterday they sang his hosannas, today they cry his crucifixion; yesterday they wave palm leaves above his head, today they strike him with the staff upon his face; yesterday they strewed the flowers of heaven in his path, today they beat his back with the implements of Rome.

While there are so many in that crowd which was called together there are some we sorely miss. Where is Nicodemus? He is an official in the court—one of the seventy judges upon the bench! Where is he? Where are Peter, and James, and John? They had followed Jesus into the most sacred places. Where are they? Where are scores and scores of the members of the church today? Where are they now? Why aren't they here? The people have been called together by the Holy Spirit of God himself to "consider Jesus," why have they not come? The Bride and the Spirit say come; why did they not answer in person? Where are the followers of Jesus? Too early in the morning? They had been with him the whole night through until now! Some of them asleep at home? Those who were awake could have, and perhaps did, call them before now! The "*people*" had been called by Pilate, how did the Disciples escape the summons?

If I had been in Palestine
A poor disciple I had been;
I had not risked or purse or limb
All to forsake and follow him.

With the glad crowd that sang the psalm,
I too had sung, and strewed the palm;
Then slunk away in dastard shame
When the High Priest denounced His name.

Beside the cross when Mary prayed,
A great way off I too had stayed;
Not even in that hour had dared,
And for my dying Lord declared.

But listen, my friends, while Jesus stood alone in Pilate's hall, and alone upon the Cross of Calvary, thanks be unto God, he has not had to stand alone since, for in that selfsame hour the poor thief on the cross began to head an humble march of humble men which has not ceased unto this very day! When pity and fear began to reduce the mob, more courage began to be begotten in the hearts of men, and women, and even children, than this old world has been able to muster or measure; and everywhere there are those who love him, follow him, and would even now die for him.

II. "*I Have Examined Him.*"—Pilate, at least, was a judge, and knew and honored the processes of Roman justice. He examined Jesus. Let that be said in his favor. He examined Jesus. He did not cast him aside without consideration. He did not pass him up with a haughty sneer. He did not strut along in his own way in sheer indifference. He examined him. He put his whole mind and soul into the matter of going into and through the case of Jesus. He was not trying to get religion, he was trying to get the truth. For that he humbly asked, and that he found! And when the facts were all before him he said of Jesus, "*I find no fault in him.*" Jesus Christ had passed the examination before God and the angels in the Garden of Gethsemane, and now he makes good in a court of common justice before men!

He will make good in your court, if your court makes good! If the court of your conscience will hear all the facts, foot up all the figures, and put common ordinary faith in the truths you yourself find, Jesus will pass par in your court. But how can a man know him if he will not consider him? How can a home be transformed by him into which he is never invited? Pilate asked him what is truth? And when he was through receiving his answer, he said to the whole people, "*Behold the Man.*"

If Jesus Christ is a man—
And only a man—I say,
That of all mankind I cleave to him,
And to him will I cleave away.

If Jesus Christ is a god—
And the only God—I swear,
I will follow him through heaven and hell,
The earth, the sea, the air!

III. "*What Shall I Do With Jesus?*"—Like Judas, Pilate chose the strong, well-nigh invincible crowd. Knowing more of the results than Pilate could at that time know, perhaps it was hard for him to turn down the strength and the courage of Caiaphas and his crew to side with the forsaken, homeless Peasant, who did not even speak for himself. The surface is so much before us it is hard to choose like God! "*God has chosen the weak things of the world . . . and things which are despised, hath God chosen.*" Judas did not see much in front of Jesus and the disciples; perhaps Pilate saw far less. Judas chose Caiaphas; Pilate chose Caesar. With what results? Judas, a suicide in Jerusalem, and Pilate a suicide in Spain. The strength they chose was naught.

What shall I do with Jesus? Ignore him? Maybe! Strike him? Surely, if you wish! Crucify him? It has often been done afresh! Or love him, and serve him? But you say: The church is so weak! And I say: Was Caiaphas strong; or Rome right? The band of disciples was too weak to follow Jesus all the way to the

cross, for the Gospels say: "*They all forsook him, and fled;*" but weakness became strength, and the march of those eleven men could not be stopped by the crowd, or the cross. Humanity can never repay them, nor their Christ, for the way they and he suffered until it shall become like them, willing to suffer to the bitter, triumphant end for the sake of the right.

What shall I do with Jesus? Why, step over on his side, of course, however lowly and despised it may seem. I had rather kneel by the side of the dying Christ, than stand by Caiaphas, or even Caesar himself.

You cannot be a Christian in any real sense unless you have in some real way experienced the regenerating power of the Holy Spirit.—Stanley Jones.

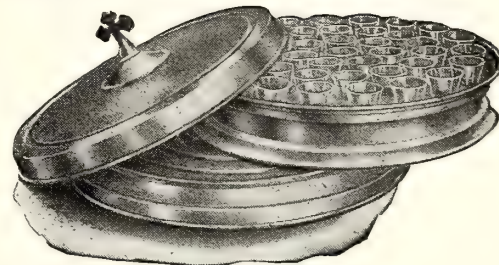
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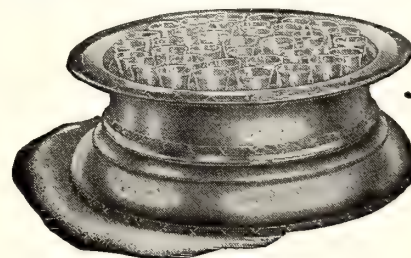
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

How about soap wrappers? Up to this date, May 7th, we have received 34,000. We have a very flattering offer on a refrigerating plant that will care for our milk and will be such a blessing to us. If we can get 75,000 Octagon Soap wrappers by June 1st, we can buy this refrigerator and be using it and they will allow us time to pay the balance when more coupons come in. I am wondering if our people could not make a special effort through the Sunday School classes to help put this across by June 1st. Let every Sunday School help and it will be a success. One orphanage in North Carolina got two refrigerators last year with coupons. A number of others have had good success in getting these much-needed articles for their institutions. Their people took an interest in it and put it across. I know the Christian denomination feels just as deep an interest in its orphanage as other denominations. Let's get busy and do this thing by June 1st. Let everybody help to send us 41,000 more by June 1st. That will be fine and every one will be happy.

We have four children in the graduating class in High School this year, and we feel proud of their records, and the honors they have received. Our children have the following positions in the class: president, Deborah Ellis; vice-president, Garner Hilliard; poetess, Elizabeth Rowland; historian and saluatorian, Louise Duke. You see, our children got the lion's share. When you give your money to help support the Christian Orphanage, you make a wise investment. If you have any doubts pay the Orphanage a visit and see for yourself. We are always glad to have visitors.

CHAS. D. JOHNSTON, Supt.

REPORT FOR MAY 12, 1932.

Sunday School Monthly Offerings.

Brought forward \$6,809.66

North Carolina and Virginia Conference:

Gresnsboro, First \$ 9.26
Lebanon70
Happy Home 1.85
Salem Chapel 1.06
12.87

Eastern North Carolina Conference:

Catawba Springs \$ 6.10
Morrisville 1.56
7.66

Western North Carolina Conference:

Burlington \$ 38.97
Pleasant Hill 4.60
Biscoe 1.64
High Point 1.20
46.41

Eastern Virginia Conference:

First, Richmond \$ 6.97
Christian Temple 14.35
Holy Neck 10.00
Rosemont 20.00
Liberty Spring 8.00
Burton's Grove 2.62
Bethlehem 5.00
Oakland 4.00
Mt. Carmel 3.67
74.61

Valley Virginia Central Conference:

Linville \$ 6.30
Mayland 1.57
7.87

Alabama Conference:

Pisgah \$ 1.03
Wadley 1.03
2.06

Special Offerings.

Mr. and Mrs. Floyd H. Dunn, Lynchburg, Va.	\$ 2.50
Cash item	1.61
W. Blizard, support of children..	6.00
F. C. Owen, gdn. for James Brown	12.00
Wadley S. S., special offering.....	3.25
	25.86
Total for the week.....	\$ 177.34
Grand total	\$6,987.00

HENDERSON, N. C., REVIVAL CLOSES.

(The following from a Henderson daily paper is of interest to SUN readers, as we had written previously of the revival.):

The revival meeting that has been in progress at the Methodist Protestant Church recently, has closed, thus ending a series of evangelistic services that began several weeks ago in the Christian Church, making the round of the First Baptist, Methodist Episcopal, Presbyterian and the Methodist Protestant Churches. Rev. R. A. Whitten, pastor of the First Christian Church, was the preacher for the closing services. He took for a text II. Cor. 5:20, "... We pray you in Christ's stead, be ye reconciled to God." Before entering into the sermon Mr. Whitten conducted a testimony meeting in which many took part, testifying to the blessing that had come to them as a result of the revival that has been going on.

In his sermon the preacher made a strong appeal to the young people to be reconciled to God, reminding them that they should not only give proper attention to the development of the physical and intellectual life, but to the spiritual also.

The sermon of last evening was considered one of the strongest appeals that has been made during the meeting.

Not many unchurched people have attended the services of the past six weeks, it was said, and therefore, not many have been reached and won to Christ and the church, but it is the general opinion that the Christian people of Henderson have entered into a closer fellowship with their Lord and with one another, and are better prepared for the work of building up the kingdom in the hearts and lives of the people of this community.

The union prayer meeting that will rotate between the Christian, the Presbyterian, the Methodist Episcopal and the Methodist Protestant Churches for the next several weeks is for the purpose of conserving and further promoting the spirit of Christian fellowship and cooperation that has been in evidence during the meeting.

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Specimen of Type.
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Je'sus was

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ST. MATTHEW 2

the three wise men
carrying away into Bab-
ylon are fourteen genera-
tions; and from the carry-
ing away into Bab'ylon
unto Christ are fourteen

ing interpreted is, God
with us.
24 Then Je'seph being
raised from sleep did as
the angel of the Lord had

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CHAPTER 23.

THEN spake Je'sus to the
multitude, and to his dis-
ciples,



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MAKING CHURCH UNION EFFICIENT.

(Continued from page 7.)

comedy in those who rated themselves God's chosen people, lived their little hour and then passed on to be remembered only with a smile.

Modern progress is on a street of one-way travel and no parking privilege. Aimless going is useless going and backward looking in the midst of heavy traffic is dangerous. Once we both stood as a protest; now we should stand as an affirmation. Once we were building a platform; now we should be working a program. Once we were concerned with preserving our freedom; now we should be industrious in achieving our mission. Today our face is not backward to a heritage from the fathers. It is forward toward the duties of their sons. Our loyalties will be directed toward substituting the larger for the smaller, the new purpose for the old method and the Kingdom universal for the denominational organization.

In this solemn presence and amid these perplexities of adjustment let us remind ourselves that frequently the church has invited her defeats through her unwillingness to be big in spirit. Let us emulate John the Baptist who must have thought of his own flocking crowds, devoted listeners and "the good old days," and say, "if by union the Kingdom can increase let my denomination decrease." The good does not die because its form is changed. In true religion "there is no death, that which seems so is but transition." Our task is to build a church to meet a spiritual need—not to conform to an historical tradition.

With what earnestness we should pray for the purification of our personal motives. Nothing will check us up on our real attitude toward this movement as to pray well especially over those points toward which our sympathies do not go. We must keep our enthusiasms fresh and abounding if we are to keep our mission fulfilled. Only in unifying our plans and combining our energies will effectiveness be realized. Through the cultivation of mutual understanding, generous interpretation and undivided cooperation our goal, the world's best goal and God's goal will be reached. The experiences through which we are passing just now lead us into deeper fervency as we join in the prayer of John Oxenham:

"Oh God, within whose sight
All men have equal right
To worship thee;
Break every bar that holds
Thy flock in diverse folds;
Thy will from none withholds
Full liberty.
Lord, set thy churches free
From foolish rivalry!
Lord make all free!
Let all past bitterness
Now and forever cease,
And all our souls possess
True charity."

LETTER FROM JAPAN.

(Continued from page 9.)

the amusement of the girls. Our Girl Reserves made curtains for all the windows of the Christian Orphanage, and my own group made toys for all the children for Christmas. Now, the Girl Reserves are collecting old clothes and planning a food sale for the benefit of the famine sufferers in Northern Japan. Some of the older girls made a gift of 50 hymn-books and a lot of handkerchief paper to the patients in a tuberculosis hospital. When our girls celebrated Christmas they took up a collection and gave half of it to the lepers and the other half to the Salvation Army. I don't know whether I have reported everything they have been doing or not, but I think I have told enough to give you some idea of the spirit here in this school.

In regard to the Manchurian question, one hardly knows what to say. We who love the Japanese people so much, regret very deeply the reputation Japan is getting among the other nations as a military aggressor. I believe that the majority of the people who uphold the stand Japan is taking sincerely feel that she is justified, and that the only way to secure peace here in the East is for Japan to take a firm stand. Many of us, including a great many Japanese Christians, do not believe that she can ever estab-

lish peace by such methods. We hear dark prophecies of another world war coming. God grant that they may never come true. Let's not cease to pray that the Prince of Peace may have his way in the hearts of men and in the affairs of nations.

I guess I had better find a place to stop soon, or you will pitch this in the waste basket before you are half through reading it. God's blessing upon you all.

Sincerely yours,

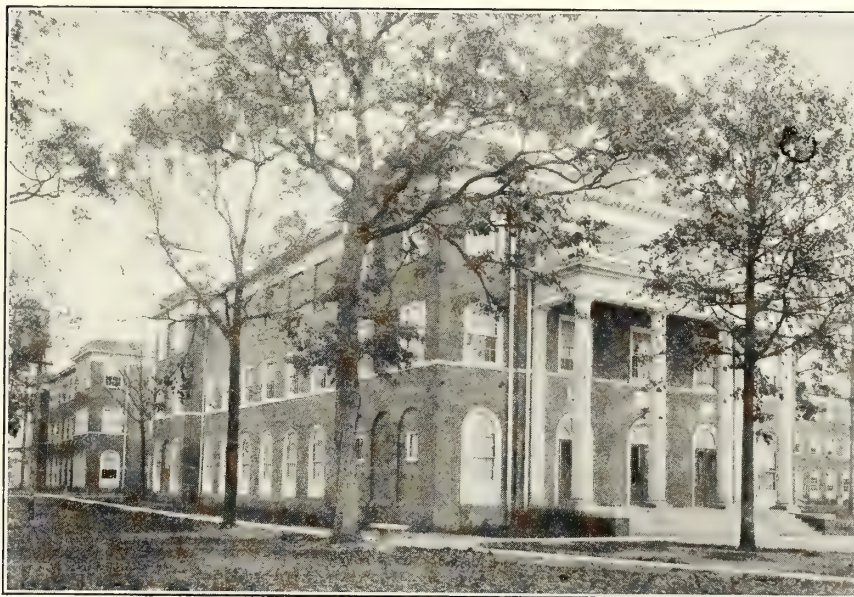
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OBITUARIES.

PARRISH.

The Shallow Well Church lost one of its oldest members in the death of Mrs. Jane McIver Parrish on March 17, 1932.

Sister Parrish's health had been failing for several years but she was apparently as well as usual when she retired on the night before they found her cold in death.

She leaves to mourn their loss, two sisters, Mrs. C. E. Moran, and Mrs. Sarah Thomas, one brother, Archie McIver, and many nieces and nephews.

Services were conducted at Shallow Well by the writer, assisted by Rev. Blalock of the Methodist Church.

May God comfort those that mourn.

T. F. WRIGHT.

WAY.

In the passing of Mr. Kenneth Bailey Way on March 8, 1932, the Sanford church lost one of its oldest and most faithful members. Bro. Way was a charter member of the church, a deacon for many years, and taught the men's Bible class until recent months, when he was

physically unable. Bro. Way was a man of few words, but "a doer of the Word, and not a hearer only."

He leaves to mourn their loss, his wife, four sons, three daughters, several grandchildren and relatives.

The funeral service was held at the church by the writer.

May the Lord bless and comfort the bereaved.

T. F. WRIGHT.

PENNINGTON.

Whereas, the God of love and wisdom has seen fit to call from her earthly labors to her heavenly reward, one of our faithful and beloved members, Mrs. J. W. Pennington, and in her going we keenly feel our loss, yet not without hope, be it therefore resolved,

1. That we, the members of the Woman's Missionary Society of the Burlington Christian Church bow humbly to the

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will of God and say, "Not our will but thine be done,"

2. That we extend to the entire family our deepest sympathy, realizing they have lost a loving and devoted mother and our Society and Church a devoted and consecrated member,

3. That we pattern our lives after the goodness and brightness of her life in such that our lives may reflect the same

spirit of Christian sunshine as hers did,

4. That a copy of these resolutions be sent to her family, a copy to the Christian Sun and Burlington Daily Times for publication and a copy be recorded in the records of our Society.

Respectfully Submitted,

MRS. E. B. RASCOE,

MRS. S. A. HORNE,

Committee.

SUMMER SESSION

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, MAY 19, 1932.

NUMBER 20.

.. THE SUN'S OBSERVATORY ..

Germany Dissolves Atheistic Groups.—

Republican Germany is waking up to the danger that may lurk in the atheistic organizations of Communists, and President von Hindenburg has ordered their dissolution. The government explained that the order against the so-called "godless" organizations was intended to spike the Communist attempt to prepare for proletarian revolution by undermining Christian culture.

Industrial Production Decreasing.—

According to figures recently released, industrial production was at the end of January, 32 per cent below the level of 1923. January saw a new high level of commercial failures for the depression; 3,458 concerns entered the bankruptcy courts during that month with liabilities of \$100,000,000. Farm commodities are at 63 per cent of the pre-war level (1909-1914), or 52 per cent of the 1926 prices; manufactured products are at 71 per cent of the 1926 price level; and raw materials at 60 per cent of the 1926 figures. Factory payrolls had in December, 1931, fallen to 51 per cent of the total of 1926—that is, manufacturing workers were paid but slightly more than half what they received in the earlier year.

Elon College Commencement Next Week.—

In this issue of THE SUN is given a short program of events for the Elon Commencement. It is expected that Tuesday, May 24th, will be the big day of the commencement occasion, though the whole period, beginning Sunday morning, is filled with good things for those fortunate enough to be present. In addition to the usual routine, the events of Tuesday will comprise a mammoth "Elon Day" rally and a barbecue dinner. All interested in the welfare and future of the college are invited and urged to be present. At the 11:00 o'clock service, according to present plans, in addition to addresses by prominent speakers, the Sunday School orchestra of our First Church, in Richmond, Va., will give a concert, including the music of some of the greatest composers of the past and present. This orchestra is said to be the largest orchestra of its kind in the entire South, and it is expected that not less than thirty of its members will be present. The orchestra from the Suffolk Church is also expected to be present and to furnish music during the day. Forget your troubles and come to Elon for the whole commencement if possible. But be sure to be there on Tuesday.

The Wrong End.—

We quote the following from the pen of Dean F. D. Kershner, in *The Christian-Evangelist*:

"Attempts to cure the business depression continue to deal with the question from the wrong end. Most of them start with the idea of en-

couraging production, or of extending credit, or something of the sort, but in all this there is no suggestion of helping the producer to better prices for his products. With the solitary exception of Mr. McAdoo's suggestion, to which we referred recently, the farmer has been entirely ignored in the program of rehabilitation. Mr. McAdoo would fix the price of wheat for home consumption only, at \$1.25 per bushel and of cotton, for home consumption also, at 22c per pound. The proposition is undoubtedly feasible and is unquestionably beginning at the right end. With dollar and a quarter wheat and twenty-two cent cotton, agriculture would take on new life, and there would be new business for everybody. This is an infinitely better suggestion than schemes for loaning money to railroads and other corporations which are now running enormous deficits because the farmer cannot get anything for his crops. The politician who will take up the McAdoo proposal and make it his campaign platform will run a good chance of commanding the support of the electorate next November.

Always the Same Story.—

Writing from Shanghai, a press correspondent has the following to say in regard to the situation in China:

"Unless the Japanese are compelled through international action to indemnify China for losses resulting from the Japanese invasion of the Shanghai area, it will be necessary for the various charity bodies of the world to come to the rescue. Otherwise, a major catastrophe is inevitable.

"This is the consensus of opinion of a number of leading citizens of various nations, including officials and civilians who have made a cursory inspection of the damaged areas to try to estimate the losses with the aid of Chinese officials.

"Dr. Wu Ta-chun, head of the Chinese department of statistics at Nanking, recently issued an estimate of losses resulting from the Shanghai war. He said that property damage amounts to 1,560,000,000 Chinese dollars, or about \$400,000,000.

"He claimed that 80 per cent of the Chinese property within the Japanese military zone, valued at \$200,000,000, was destroyed; destroyed buildings were valued at \$60,000,000; factories at \$18,000,000. Workers thrown out of employment were estimated at 250,000 with a monthly wage loss of about \$1,000,000.

"Civilians killed totaled 8,000; wounded, 82,000; missing, 10,000; with more than 180,000 families directly affected.

"Educational institutions closed include ten universities and technical colleges and thirty high schools. More than 3,000 teachers are out of employment. The number of schools and university buildings either destroyed or occupied by Japanese military forces includes twelve colleges,

seventeen high schools and forty-nine primary schools. The value of the educational property destroyed was put at \$4,000,000. About 190 primary schools are closed, affecting 40,000 pupils."

It is always the same story, whether in the West or in the East. Peace builds up—then War tears down. The efforts of years, even of centuries, are nullified in a few weeks or a few days. If civilization is to exist war must go!

Richmond "Wet" Women Start Drive.—

Richmond has had quite a distinction (?) thrust upon her this week. The wet forces among the women, lead by the wife of one of Richmond's most popular lawyers, have promised to show Richmond something about the dry law. They are calling upon the women of the city to declare for personal liberty and—prohibition repeal. They claim that they have a following of at least 3,000. What we wish is that they would tell us their real objective. These leaders claim that there is more liquor being used than before prohibition. They are possibly right if they include only the so-called higher strata of society. Yet the question remains. If they get what they want, why force the evils of intemperance upon those who are less able, financially at least, to play with the debauching fire of alcohol? If they would take the time to study the question fairly and squarely, we believe they would discontinue their efforts. Most women are essentially sound at heart, if they do not allow prejudices and outside factors to warp their consciences. There are many things that contribute to the lowering of moral and religious standards at the present time, but prohibition is not one of them. In bright contrast to the efforts of these misguided women, are the statements recently made to the writer by prominent business men as to the conditions among the working classes. One made the statement: "Even before prohibition went into effect it was against our rules to allow any employee of our corporation to work if even slightly intoxicated, for the lives of others were at stake. What a task it was to enforce this rule; what a task to save the jobs of those to whom dependents looked for bread. Today it is not even a factor to be considered." The other man travels throughout the State. His peculiar business gives him a chance to come in contact with conditions, and he knows. He said: "They don't know, or they willfully misstate facts. The whiskey which was stored in Richmond, Petersburg, Alexandria or Norfolk—any one of these cities—before prohibition, would easily supply the entire State today. It was no unusual sight to see eight freight cars unload at one warehouse in Richmond in one day. How many bootleggers would it take to haul that amount?" We feel sorry for these women who have been so greatly deluded and misled.

NOTES-PERSONALS

What does your anxiety do? It does not empty tomorrow of its sorrow; but it empties today of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it comes.—*Ian Maclaren.*

We are glad to present elsewhere in this issue of THE SUN, more "Impressions of the Burlington Convention." It was a great gathering of interested and earnest souls trying to face real problems and work them out for the good of the church and the glory of God.

Somewhere in each of us is the power by which great things are done. It is the problem of each individual to find the work that will release his greatest force. If we but look, each day opens another lane to achievement, but we must have the courage, the enthusiasm and the willingness to follow it.—*Western Electric News.*

We advise every CHRISTIAN SUN reader to turn to the letter of our veteran missionary, Rev. A. D. Woodworth, Tokyo, Japan, and read every line Dr. Woodworth has written. He has certainly given CHRISTIAN SUN readers a line on war and the situation in the Far East that will be difficult to get elsewhere, if at all. Dr. Woodworth has not lived in Japan for more than a quarter of a century with eyes closed. He loves the Japanese and is giving his life for them, but he deplors their present position and attitude to war.

Beginning with the first July issue, THE SUN will welcome as contributing editors, two outstanding members of our Congregational constituency, Dr. C. Rexford Raymond and Rev. M. J. Sweet. At that time, also, the new managing editor will succeed his father, Dr. P. J. Kernodle. This is with a feeling of reluctance on his part, yet with a prayer and a belief that the ministers and lay leaders of both the Congregational and Christian Churches in the Southeast will give him their unstinted support in building up a church paper of which they may well be proud.

Dr. C. Rexford Raymond, co-Moderator with Dr. L. E. Smith, of the Southeast Convention, gives in this issue of THE CHRISTIAN SUN a most timely article, "The Message of Pentecost." At the recent Burlington Convention, Dr. Raymond was elected to the editorial staff of THE SUN, and beginning shortly, we hope to have regular contributions from his pen. Dr. Raymond is pastor of Pilgrim Church, Chattanooga, Tenn., and endeared himself to all who heard him at the Burlington Convention. His "Impression of the Convention" will be read in this issue with profit. He is one of the Commencement speakers in Elon College Day, May 29th.

Rev. P. H. Ricketts, assistant pastor, Danville Church, who has been superintendent of the Sunday School for some time, writes under date of May 9th: "Our Sunday School was the greatest in its history by way of attendance yesterday, with nearly 400 in attendance. We set our goal at 400 when we started the new year. Next Sunday we shall go over the top. We had an attendance of about 250 one year ago. God has surely blessed." Brother Ricketts lays down the work as superintendent of the school with the close of May, since he has increasing duties, and the former superintendent, Bro. J. E. Jones, takes up the work again which he relinquished a year ago.

Under date of May 10th, Rev. Wm. T. Scott, Salisbury, N. C., writes: "We are moving to Winston-Salem on Thursday of this week, May 12th. Our address, therefore, is changed from Salisbury, N. C., to No. 2405 Elizabeth Ave., Winston-Salem, N. C. While we will still care for Salisbury with the help of Miss Priscilla Chase, Rev M. J. Sweet and others, we shall try to put much effort on Winston-Salem, too. Any one knowing Christian Church people there should communicate with us." It has been found advisable for Brother Scott to locate in Winston-Salem that he may give primary consideration and personal daily help to the work of our Congregational-Christian cause in that city.

Dr. W. R. Kedzie, Secretary of Educational Institutions, writes elsewhere under his "Impressions of the Burlington Convention": "Nothing must be allowed to stand in the way of the progress and development of this splendid institution (Elon College), more needed now than ever since the merging of these two denominations." Elon College has been needed since its founding and has made a marvelous contribution to the church, but this is only an earnest of the contribution it will make to the Southern Convention of Congregational and Christian Churches in the years to come, if the people of these churches will, in love and loyalty, share the burden of the institution, and will see to it by their liberality and contributions of love that she shall not be incumbered by financial and economic difficulties.

Rev. and Mrs. R. T. Grissom, now residing at Elon College, have been engaged to take charge of our Christian work and churches in Carroll County, Va., beginning June 1st. It is believed that these two well-equipped young people will fit well into the work to which they have been chosen. Mr. Grissom is a member of the present graduating class, and has taken the full course in Christian Education at Elon College, and is a very consecrated and energetic young minister. He comes from Liberty Church, Vance County, N. C., and, licensed by the Eastern North Carolina Conference in 1930, has had much experience as a religious worker in Christian Endeavor Societies, Sunday Schools and other fields of useful service. Mrs. Grissom seems peculiarly equipped for the work to which she goes as co-worker with her husband, having had technical training as a professional nurse, and in welfare work, being at the time of her marriage, welfare worker in her county. She has had two years' experience in welfare work in the mountains of West Virginia.

Next week is Elon College Commencement, always an event and an epoch in our Christian annals. The work of the college the past year and the spirit of loyalty and optimism, which has prevailed both among the faculty and students, has been remarkable, indeed. While financial difficulties have faced the institution and economic conditions have created many hard problems, no year in the history of the institution has more thoroughly proven the deep place that the institution holds in the hearts of our people and the loyalty to the institution on the part of its constituency. Writing to friend of the college about the approaching commencement, President Smith adds this as a postscript: "We have equipment second to none. We have a student body that is enthusiastic and optimistic. We have a good faculty that believes in the institution. We have won the championship in three major sports this year—football, basketball and baseball. We have one of the largest senior classes in the history of the institution. All we need is you to keep us going."

The Committee of the Mission Board to whom the matter was delegated, feels that it has been fortunate in securing Rev. and Mrs. R. T. Grissom to take charge of our work in Carroll County, Va.—Elk Spur and Rocky Ford Churches and community work—beginning May 29th. Bro. Grissom has taken the course in Religious Education in Elon College and is to graduate from the college at the coming commencement. His good wife, prior to her marriage, had seven years' experience in county and community welfare work and is also a trained nurse. She is deeply interested in community betterment work, children and young people especially, and will be of inestimable worth to her husband and the work which they are to undertake. Bro. Grissom is a member of Liberty (Vance) Church, and has taken an active part in the work of young people, especially through Christian Endeavor and the Sunday School, and is a young man of energy, intelligence and consecration. It is believed by those who know the work, that Mr. and Mrs. Grissom are especially qualified for their task and will win the esteem, confidence and cooperation of those with whom they are to work and whose neighbors they are to be in our Christian parsonage at Elk Spur.

FROM THE PRESIDENT OF ELON ALUMNI.

May 14, 1932.

Dear Friend:

On May 7, 1889, ground was broken for the first building of Elon College. Tuesday, May 24, 1932, will probably be the most important day in the history of the College since its founding. It will be known as Greater Elon Day. An effort is being made to secure the presence of one thousand Alumni for the festivities of the occasion. If you have a spark of interest in Elon College, prepare to be here.

Through the generosity of some friends a mammoth barbecue dinner will be served on the campus. This will be absolutely without cost to you, and you may rest assured that you will receive one of the finest, cleanest, and best-served feeds in the history of gastronomy.

The business meeting of the Alumni will be held at 3:00 P. M., the Alumni Dinner at 6:30 P. M., and the address at 8:00 P. M. H. Lee Scott, '23, will make the Alumni address this year. Rev. H. S. Hardcastle will address the Alumni in the forenoon, representing the Christian Church. Also, Dr. C. Rexford Raymond will speak, representing the Congregational Church.

Let me urge you to send your Alumni dues of \$2.00 at once to Mrs. Oma U. Johnson, Elon College, N. C. This is very necessary in the face of the fact that we need this to carry on the expenses of the Association. The price of the dinner will be 75c. Please send your reservation to Mrs. Johnson right away, so she will know how many to prepare for.

If you ever expect to attend another Elon College Commencement, let it be this year. We are looking for you, Tuesday, May 24th.

Cordially yours,

R. S. RAINEY, Pres.,
Alumni Association.

NOTICE.

The Executive Committee of the Eastern Virginia Christian Conference has accepted an invitation from Waverly Christian Church to said conference to meet with it in its next annual session.

N. G. NEWMAN,
I. W. JOHNSON,
J. E. RAWLES.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, *and* REV. M. J. SWEET, *Associates*.

VISITORS TO "THE JACKSONVILLE OFFICE last week included Mr. and Mrs. Robert G. Williams of Lake Worth, who are on their way to Massachusetts for the summer. Mr. Williams was Moderator of the recent State Conference and Mrs. Williams is president of the State Federation of Congregational Women. We were also pleased to have a visit from Rev. Thomas H. Derrick, of DeLand, Fla., who is recovering strength after his serious operations at the Veterans' Hospital in Lake City.

NORTH MIAMI, FLORIDA. Twenty boys and men, eleven women and one 11-year-old girl, have been received into the North Miami, Fla., Congregational Church by Pastor O. H. Denney, since December 26th—thirty-two new members in about four months. Many material improvements have been made recently. The church is sponsoring a Scout Troop of more than thirty boys, and voted May 3rd to organize about twenty boys between 9 and 12 years old, into a "Cub Troop," training these boys for membership in Scouting, and as future American citizens.

"THE DEDICATION OF THE DOLLARS" is the title of a program prepared by Rev. Alan Fairbank, of Brooklyn, N. Y. The purpose of the program is for use when the dollar coin cards are received and dedicated. It is a fine service and can be obtained free from the office of the Commission on Missions, 287 Fourth Ave., New York City. It was the hope of the Dollar Plan Committee that the returns be in to the Commission on Missions by June 1st. That isn't far off now, and we hope that the churches are making progress and that there may be a generous response to meet the dire need of our Boards.

REV. C. W. CARPENTER, pastor of New Light Church, Doerun, Ga., is happy in seeing his church grow in interest and power. The newly organized Sunday School is making headway with Eugene Smith as superintendent. On his recent visit to this church, May 9th, the pastor-at-large was greeted by a house-full of people who came in from their farms around the church. Poplar Arbor shared in this service. It was an inspiring meeting. At the close plans for a revival were made for the second week in July. In a similar way Mr. Sweet was greeted by another large crowd at Union Hill, Pearson, Wednesday night, May 11th, and again Thursday night, May 12th, at Whitehall, Waycross. These promotional and fellowship services seem to be not only interesting but of real value. When a house-full of people will come from their farms to the church, arriving so the service can begin at 9:00 o'clock in the evening, and remain until 10:00 or 11:00 o'clock at night, it shows real religion is still strong in our rural sections. And everywhere the people are asking about the results of the Burlington meeting. It is a great inspiration to know how fully people become interested in such fine movements.

ORDINATION OF DAVID W. SHEPHERD, at Columbus United Church, will take place Thursday, May 19th. Letters missive have been sent to the following churches: Lanett, Ala., Christian; Richland, Ga., Roanoke, Ala., Christian; LaGrange, United; Langdale, Ala., Christian; Barnesville, Ga., Congregational; Millersville, Ala., Bethel, Congregational; Cochran, Pleasant Hill, Congregational; Meansville, Congregational; Millersville, Ala., Oak Hill, Con-

gregational. The individuals invited are: Dr. J. O. Atkinson, Dr. W. Knighton Bloom, Dr. W. J. Campbell, Rev. C. W. Hanson, Rev. T. J. Dean, Dr. F. P. Ensminger, Rev. M. J. Sweet. Since Mr. Shepherd came to Columbus Church April 1st, marked increase in every department is noted. A large crowd was present on Mothers' Day, at which the charter membership roll of the United Church was closed. It was a great meeting. In the evening there were forty-six present at Christian Endeavor meeting. This is a new organization which promises well for the church. The pastor-at-large preached at both the morning and evening services. He also baptized two young people, using the method of immersion, which was the choice of the candidates. The work in this church is in every way very encouraging.

"HEAPS OF FUN," one young minister writes: "I am having heaps of fun planning my church work and then setting my shoulder to the wheel and working it out." His latest plans are: Male quartet and an orchestra for the Sunday School. Another young pastor writes with enthusiasm of the success of a Mothers' and Daughters' banquet. However, he admits there were some heartaches connected with it as he and his wife had to straighten out a few "boners" that were "pulled off." He says: "Such things happen when we try to teach others to run things. It is often better to do things yourself and prevent too many mistakes, but in the long run it is better to lead and let others work." Many a pastor knows what it is to have to atone for the boners of others. Another pastor of a small village church writes of the success of their adult Sunday School class, which is conducted in the form of a forum. He says the success is due to the fact that each one is given an opportunity to express his own views without fear of contradiction or wrangling. He says there are hardly any two who look at things alike but all are seeking the truth and this complete freedom with entire respect for each other's views has made possible a successful class or forum and that the result is a fine spiritual growth.

GIVE THE PEOPLE A CHANCE TO GIVE.

The man who drops a dollar bill on the collection plate usually feels quite proud of himself, for he has done a noble deed without seriously disrupting his personal finances. The same psychology applies to the Dollar Plan which is now before the churches. Every man, woman, and child who fills a coin card will enjoy the satisfaction of doing "their share" in meeting the emergency which confronts the common enterprises of our churches. That dollar will symbolize our loyalty to the wider mission of the church in a time of need. The more people who participate, the better for them and for the churches. The crux of the whole matter is giving them the opportunity to give. Where the dollars are asked for in an effective way, they will be had. All that can properly be asked of the pastors is that they put the matter up to their people as an opportunity to help, rather than a burden to be grudgingly assumed. To those of our readers who happen to be laymen, and whose pastors have not yet mentioned the Dollar Plan, we have a suggestion to offer. Why not lend the dear gentleman a little encouragement by suggesting to him that you have a dollar to give, and that

probably there are others in the congregation who are like-minded? Ministers are often timid souls especially in times such as these, but if a few dollars are thrust upon them they are quite likely to rise up and ask for more. Why not "work" your pastor?—*The Congregationalist*.

ELON DOLLAR-A-MONTH CLUB.

The charter members of the Dollar-a-Month Club are now more than a month old. Their second installment is due. Many of these members paid more than one month in advance. Some have sent in their second dollar, but there are still others due their second installment. It is the hope and purpose of the club that no member will wait for a reminder, but will, out of interest and loyalty, forward his payment promptly. The membership is slowly, but steadily, increasing. With but little effort 12 new members have been added this week, giving us a total membership of 103. This means \$103.00 a month, or \$1,236.00 a year. Our next goal to be reached will be 1,000 and then the final goal of 5,000. If the members of the Alumni Association, of the church, and the friends of the college will just volunteer and send their memberships in, what a wonderful thing it will be. When this article reaches you, it will only be a few days until Commencement.

We all need encouragement. The Board of Trustees needs encouragement. The faculty and student body needs encouragement. If 100 readers of THE CHRISTIAN SUN will mail their memberships, together with one dollar each to the college, so as to reach us by Elon College Day, on Tuesday, May 24th, it would certainly make an inspiring announcement. Individuals, Sunday Schools, Sunday School classes, Ladies' Aid and Missionary Societies could easily join the Dollar-a-Month Club. We are not asking anybody for large gifts, but we are asking everybody for small gifts. Now is the time to lend the college assistance. Come on, friends of the college—let's take the question mark out of Elon's future and hush once and forever any rumor to the effect that the college will not open!

Five thousand members of this Club will make us safe. If you have not joined, send in your membership at once—become another of Elon's boosters. Last week we reported 91 memberships. We have received at the office this week \$107.00 on this Dollar-a-Month Club. We welcome the following new members:

Mrs. W. P. Lawrence, Elon College, N. C. . . .	\$1.00
Mrs. T. H. Macintosh, Asheville, N. C.	1.00
Elon College Book Club, Elon College, N. C.	1.00
A. L. Combs, Burlington, N. C.	2.00
M. W. Hollowell, Portsmouth, Va.	2.00
Walter Crump Wicker, Elon College, N. C. . . .	2.00
Walton E. Brill, Hook's Mills, W. Va.	2.00
Oma U. Johnson, Elon College, N. C.	
R. S. Rainey, Monroe Road, Charlotte, N. C. . .	1.00
D. L. Newman, Elon College, N. C.	
George Colclough, Elon College, N. C.	1.00
Ruth Johnson, Fuquay Springs, N. C.	

Fill out the blank, clip it, attach a dollar bill, and send it in.

THE ELON COLLEGE DOLLAR-A-MONTH CLUB.

Name

Address

I wish to become a member of the Elon College Dollar-a-Month Club, and I hereby agree to pay a membership fee of one dollar a month from April 1, 1932, to April 1, 1933.

Signed

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THROUGH HORROR TO SORROW.

There is no other way to contemplate the awful crime and tragedy of kidnapping and brutal murder of the Lindbergh baby than that of horror. It is, indeed, difficult for law-abiding citizens to contemplate the depths of depravity, crime, and ignominy to which beings called human can descend, who will snatch an innocent baby from a bed of slumber, and ruthlessly murder the helpless and smiling child.

One shudders in contemplating the horror of it and one is compelled to conclude that there are yet in the world people demon-possessed. The devil himself could have done no worse than this fiend has done, who, in cold blood and without provocation, murdered with violence the Lindbergh baby.

And then, beyond the horror, comes the sorrow. Because the Lindberghs, by their lives of heroism and daring, had endeared themselves to the heart of the world, the world is brought to sorrow through their sorrow. It is not a family sorrow, nor even a nation's sorrow, but a world's sorrow; for, through his simple and well-balanced life, Col. Lindbergh had made himself, by modest but unspared bravery, known to the world and beloved of the world, and so sorrow comes to every heart capable of responding to the call and the occasion of that noble virtue. In such sorrow the mind turns in its quest for relief, not to things earthly, but to things heavenly; not to man, but to God; and so through the shock of horror we seek relief from sorrow through access to the throne of grace and of God.

We do not know how others view the matter, but our own feeling and supplications seem to

find some relief and expression in the words that Rev. James Shera Montgomery, the chaplain of our National Congress at Washington in the House of Representatives, uttered in the morning of May 13th, as reported, by the Associated Press:

"O thou eternal God," it went, "our words falter as the shadows of the nation's sorrow fall and deepen.

"Yonder home today is a world shrine, at whose foot-stool we tarry. The night winds of sorrow murmur as tears fall and sink on the curls of gold, matted and damp.

"Merciful father, may the parents be fed no longer with the bread of affliction; do thou give them rest which the world can nevermore defile.

"Consider and hear us, O Lord. Ours is national humiliation as we vision the depths of this infamy.

"Arouse the public conscience that a slight atonement may be made, by smiting murderers and outlaws into the dust.

"Cleanse the arteries of our whole country where breed and swarm the filth and crime of our national household.

"Almighty God lift us up, let us see, lead us on; hear us for thy mercy's sake.

"Through Jesus Christ, our Lord, amen."

ELON COLLEGE COMMENCEMENT.

The 42nd annual commencement of Elon College begins Sunday May 22nd, with the baccalaureate sermon by Dr. William Mosley Brown of Virginia. Dr. Brown is a distinguished educator and a very eloquent and able minister. He has many friends at Elon and throughout the church who will hear him with profit in his message to the graduating class and their friends in the college chapel at 11:00 A. M., Sunday, May 22nd. At 8:00 P. M., the same day, the president of the College, Dr. L. E. Smith will give the final word of the president to the graduating class. This will be Dr. Smith's first message to a graduating class of the college, and those who are fortunate enough to hear him will get a great message.

The Class Day exercises begin at 10:30 A. M., Monday, the 23rd, and there will be a varying program and departmental exhibits through the day. At 8:00 P. M., the alumni orator will be Rev. H. Lee Scott, Waynesboro, Va.

The great day of "the feast" this year is expected to be Tuesday, "Elon College Day," a new feature of Commencement Week. There will be several addresses to the alumni and assembled multitude, one by Rev. H. S. Hardcastle of Suffolk, Va., another by Dr. C. Rexford Raymond, Chattanooga, Tenn., and other able and eloquent speakers who have the Elon spirit. There is to be a "free barbecue dinner" and get together and an inspirational service for alumni and friends of the college. May 24th, is "Elon College Day," and it is planned to make it a memorable occasion through the gathering of Elon College friends from all quarters. On Wednesday, the 25th, the graduating exercises begin at 10:30 in the morning. There are sixty-one members of the Senior Class, candidates for diplomas; and three for departmental diplomas, making a total of sixty-four in the class, one of the largest classes ever graduating from the institution. During the exercises, Dr. W. L. Poteat, president-emeritus of Wake Forest College, will deliver the literary address. Dr. Poteat is well known, is a great platform speaker as well as a noted teacher and educator, and his address will attract and will prove profitable to all who are fortunate enough to hear it. The trustees have their annual meeting on Wednesday, the 25th.

The commencement gives promise of being an epoch in our church and educational life, and

of no less interest and merit than any of the events during the forty-two years of the existence of the college. Elon College opened its doors to students in the fall of 1890, and for forty-two years now it has been making its contribution to our church life in particular and to the life of the States and the nation through professions and the various callings. Christian men and women have gone from its halls of learning to lives of usefulness, honor and renown in the various vocations. The college has thus become established in the minds and the hearts of a multitude, and no doubt a multitude will gather at this sacred shrine May 22nd to 25th, to attend, to have a part in and to catch the spirit and the inspiration of the great and gala occasion.

J. O. A.

MINISTERIAL UNIONS.

Nothing adds more to the good will and co-operative spirit of ministers in the same denomination, and in different denominations, and at so little cost of time and money, as a monthly ministerial union. When the pastors of a town and county, or a city, meet in regular monthly sessions to consider community interests and religious conditions, the study of such questions brings them into sympathetic touch and study of questions that concern and interest all of them. They soon learn that they are closer together in their thought, their interest, and their obligations to one another and the community than they can possibly learn in the study of such questions apart from others. Churches, ministers, and denominations are not as far apart as they imagine. Nothing serves to unify their thought, their feeling, and their relations so much as personal contacts and the study of common problems together. No two races are so far apart by nature as the African and the Caucasian races, and yet no two races live so harmoniously as the white race and the Negro race in the Southern States of America. Common interests and close contacts help this situation and benefit both races.

In Eastern Virginia we have a Ministerial Union in Suffolk composed of five denominations in the city and Nansemond County: Baptist, Christian, Episcopal, Methodist and Presbyterian. The result is that harmony and cooperation are one of the features of relations in this section.

The Eastern Virginia Christian Conference has a similar meeting once a month at Norfolk, it works in a conference as well as in a city. The expense of this Conference Ministerial Union is pooled so that all share alike the expense of the meetings. Those who live in Norfolk pay as much as those who live in Newport News or Richmond. The most successful pastors are those who attend the Ministerial Union. It is a sort of seminary where experience and sympathy create cooperative and efficient service for the churches.

W. W. S.

DEEPLY IMPRESSED.

I was deeply impressed with the determined purpose of everyone present to actually unite our forces in some satisfactory and legally workable organism. This seemed to be the one thought that inspired the public speeches and the efforts of committees. I felt this spirit everywhere and rejoiced in the brotherly spirit manifested.

The results obtained will go a long way toward encouraging other union movements. That is, I think the Burlington Convention educational in its influence upon other communions in the South. After all our talking we have now come to an agreement that will unfold with the years and bring us into a working unity of great practical usefulness.

ELISHA A. KING.

Miami Beach, Fla.

IMPRESSIONS OF THE BURLINGTON CONVENTION.

By WILSON P. MINTON, D. D.

At the request of the editor of THE CHRISTIAN SUN, I am glad to try to set down some impressions and interpretations of the Convention held in Burlington, N. C., April 26th to 29th. It is my conviction that the actions taken there are not only directly in line with our denominational efforts for the complete union of our Congregational and Christian Churches, but that what was done there opens up a new and wonderful area for service to add to the already splendid record of our churches in the Southeast. In its significance for Christian Union and Religious Liberty, and in its far-reaching possibilities for the future, the action of the Burlington Convention compares favorably with that of the Pilgrims in the beginnings of the Congregational Church, that of O'Kelly, Jones and Stone in the beginnings of the Christian Church and that of these two bodies in Seattle last June in becoming a united church.

The finest thing about the Burlington Convention was the spirit manifested by the vast majority of both the Congregational and Christian representatives present when these far-reaching changes were made. There could be no doubt of the earnest desire for a complete merger in the spirit of our common Lord. When the proper officials go over the records they will doubtless find some resolutions which seem a bit clouded or even conflicting, but even that difficulty was splendidly cared for by the Convention in leaving to a small authorized group the power to make any necessary readjustments just so that real and complete merger is achieved. No technicalities can defeat such a spirit as was there manifested, and the officers charged with the task have a clear field before them in putting the new plans into operation at the earliest possible moment.

It should be borne in mind that in reality two Conventions met at Burlington. One was the larger, overhead, inspirational organization authorized two years ago and which is known as the Southeast Convention of Congregational and Christian Churches, Unincorporated. This Convention includes all the Congregational and Christian Churches of Virginia, the Carolinas, Florida, Alabama, Georgia, Tennessee and Kentucky. Having organized and elected its officers at Burlington last week, it is now a going concern to meet from time to time for inspiration and fellowship as may be determined. It has no administrative functions and desires none. It exists solely for the beautiful purpose of genuine Christian fellowship between our Congregational and Christian Churches of the entire Southeast. But it is made up of several administrative units such as the State Conference of Florida, Tennessee, Alabama, and the Southern Christian Convention, Incorporated.

This last named Southern Christian Convention, Incorporated, was the other Convention meeting at Burlington last week. It met in regular session at the same time and place as the larger, inspirational Southeast Convention of Congregational and Christian Churches, with the intention of taking another forward step toward complete merger of all our churches of both groups in the Southeast. At once the Southern Christian Convention recognized that there were some Congregational Churches in the present territory of its Convention and that complete merger depended on some action that would create an administrative unit embracing all the churches of both groups in that territory, while at the same time conserving all the rights and privileges of both groups as at present obtain.

On Thursday morning, April 28th, the South-

ern Christian Convention, Incorporated, met this challenge for a complete merger and larger service by the unanimous adoption of a series of four resolutions authorizing its Executive Board with full power to revise the charters of the Convention and its auxiliary incorporations and institutions to become the Southern Convention of Congregational and Christian Churches, Incorporated, succeeding the Southern Christian Convention, Incorporated, and carrying all its former rights and duties. Thus the door is open for all the Congregational and Christian Churches in present Southern Christian Convention territory to unite in the newly authorized Southern Convention of Congregational and Christian Churches, Incorporated, which is to function, with only minor changes, substantially as the present Southern Christian Convention has been functioning.

But the new organization has the wonderful advantages of fellowship and service with the splendid Congregational Churches and ministers of that area and the additional advantage of its newly merged form of being one of the administrative units of our united denomination, carrying on its former work and at the same time becoming part of the larger inspirational fellowship of the Southeast Convention of Congregational and Christian Churches.

Of course, there are many details to be worked out and readjustments to be made, but the Convention wisely left these to its Executive Board and a Committee of Ten of whom five of the latter are from the Congregational Church and five from the Christian Church. If every church and every pastor will cooperate with these authorized officials in patiently but persistently working out the details involved, I am confident that a new day is at hand for the cause of Religious Liberty and Christian Union in the Southeast. It will be made possible by the compelling impact of the example you are already beginning to set by your united fellowship and enlarged service. I repeat the conviction that if you carry this thing through as you have so splendidly planned, it may well compare favorably in its possibilities with similar movements of our religious fathers in the past.

Dayton, Ohio.

REV. C. REXFORD RAYMOND.

Fraternity, freedom, and frankness marked the epoch-making Convention at Burlington. Probably the greatest result of our meeting together was the way in which both fellowship and freedom were achieved and preserved, neither at the expense of the other.

We emerged from our midnight committee meetings and the unanimous action of the delegates in the Convention with the same type of double organization as that effected at Seattle. Just as the unincorporated General Council formed at Seattle, which joins all our churches in one united church, also includes incorporated bodies which will carry on special tasks and conserve vested funds and interests, so our organization formed at Burlington recognized the special responsibilities of the Southern Christian Convention, Incorporated, and our various incorporated State Conferences.

The two Conventions recognized at Burlington are similar in name but differ in function. The Southeast Convention of Congregational and Christian Churches, Unincorporated, uniting all our Congregational and Christian Churches from the Atlantic Ocean to the Father of Waters, and from the Ohio River to the Gulf, brings us all together for inspiration and fellowship. A large part of this unincorporated Convention is the Southern Christian Convention, Incorporated, the name of which is soon to be changed, to include the word Congregational, so that Congregational

State Conferences which desire to do so may unite with it.

The vast area of this region and the variety of our institutions may make the immediate union of all our State Conferences in this incorporated Convention impracticable. But the Southeast Convention, Unincorporated, now unites us all in one fellowship. Progress in our closer union for our united work will come with our growing mutual acquaintance. The new friendships and personal contacts established at Burlington will make that week memorable in the lives of all of us. These friendships are spiritual assets of the united church which may easily outweigh in value all the machinery which we set up at the Convention. We came away from Burlington with joyful hopes and happy memories.

Chattanooga, Tenn.

REV. H. S. HARDCASTLE.

The Southeast Convention of Congregational and Christian Churches impressed me in several ways. There was, it seemed to me, a spiritual atmosphere in the sessions of the Convention. In spite of the fact that there was necessarily a great deal of routine and much detail, it seemed to me that undergirding it and permeating it there was a distinct spiritual atmosphere. Personally, I got the impression that people had been praying for the Convention before it met, and were praying for it while it was in session.

Then, too, there was wholesome fellowship. This grew in large part out of the spiritual atmosphere. Where there is the spirit of Christ, there is always good fellowship, and with these friends, both old and new, to think and plan and work together for the Kingdom—this produces fellowship that enriches and inspires life. Personally, I always feel that the fellowship at any church gathering alone is worth all it costs to attend such a gathering.

And as one who was not "on the inside," I was impressed by the apparent purpose of those who were present, to find a way whereby in harmony the two fellowships of churches might make more real and more vital the merger or the union. There was a frank recognition of the difficulties involved. But there seems to be a feeling that the thing was of God, and that there was a way out of, or through, the difficulties. There was, of course, difference of opinion, but there seemed to be always the best spirit. Those who differed in their opinions from each other may have thought that others were wrong in their ideas, but they apparently felt that they were right in their spirit.

And could one have attended the Convention without being impressed by the strategic place which Elon holds in the work of the churches of the Convention, and the absolute necessity for adequate support of the college on the part of the members of the Convention itself. One feels that if our folks really knew the facts, they would do more about meeting the situation.

Suffolk, Va.

DR. EDWIN C. GILLETTE.

The Burlington Convention is a very stimulating and pleasant memory. Nothing is so stimulating and vitalizing as to see Christian men and women face difficult problems of readjustment involving sacrifices of customs and traditions, and doing so in the spirit of self-sacrificing devotion to a noble Christian purpose. The very fine Christian spirit of the Southern Convention in the whole matter of the completion of the merger warmed our hearts and renewed our faith and reassured us as to the ultimate victory in the movement for Christian unity.

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The question is often asked, "Is the world growing better or worse?" My answer to this question is, that "The good is growing better, and the bad is growing worse;" but, "that the good is gaining and, therefore, the world is growing better." There are many who think the world, and by the world is meant the inhabitants of the world—mankind—is growing worse; but, usually, they mean the people in their own country. For consideration, let us think of our own country—the United States of America.

There are many evidences of moral and social improvement as well as spiritual progress. The public schools have multiplied until hardly any child grows up without educational advantages. That is a sign of improvement for the rising generation. Then think of the Sunday School as an institution in which Scripture, prayer, song, and liberality are taught and social contacts are made under the most favorable conditions. Children and young people from all walks of life are thrown together under circumstances that eliminate financial, ancestral and educational distinctions. Rich children and poor children did not meet on equality in former years. Never, in the history of the race, were social barriers so fully removed as in this country of government by the people and for the people. Think, too, of hospitals in which the afflicted, without regard to race or financial conditions, are received and treated on perfect equality. That shows improvement in the sympathy and service of society for the afflicted. In addition to these evidences of improvement, think of the welfare movements, the personal and cooperative charities, the alms houses, and the busy ministers and church societies doing what they can to relieve the needy and improve social and moral conditions. The Gospel and its products never did reach so many people in such a kindly way as at the present time. Depression has not reduced this kindly feeling and this helpful disposition. This country is full of sympathy, spiritual aspiration and generous service.

On the other hand, evil is at work in such a way and under such conditions that many reach conclusions that lead them to believe that society is on the slide that leads to destruction instead of on the road that leads to salvation. They tell us that religion is on the decline, that crime is on the increase, that violators of law are multiplying, that home-life has lost its influence, and that card parties and moving pictures are ruining society, the church and the nation; that young people are drifting in this current that moves toward destruction. That one side of human society is growing worse must be admitted; but the other side is improving. Where there is one card party there are two missionary societies; where there is one criminal there are a hundred law-abiding citizens; where there is one drunkard there are a thousand sober citizens; where there is one couple going wrong, there are hundreds of virtuous young people. Good roads, automobiles, newspapers, electric lights and opportunities for doing wrong have deceived people. Papers print the bad and leave out the good. They tell about one robber and say nothing about the hundred honest men. They tell about one bootlegger, and say nothing about the hundred honest men who obey the Eighteenth Amendment.

W. W. STALEY.

Worth much, costs nothing—your smile.

ARE DAYS OF REVIVALS PAST?

Not infrequently we hear Christian leaders say, "The days of revivals are past." Is this true? In the light of experience and observation as an evangelist, I am constrained to question, yea, to deny, the statement, and contend that the days of revivals are not over. It is as possible to have a revival today as when Paul preached on Mar's Hill, provided God's people are willing to pay the price.

The Christian Business Men's Revival at Chicago, furnishes the most recent and best illustration of God's willingness and ability to send a revival even to so wicked a city.

In April, 1930, a group of Chicago's Christian business men met in the Capitol Building to pray for a revival. They gathered together regularly for nine months. Then met at a luncheon to discuss the possibility of a revival, the probability of a revival in Chicago, and the advisability of starting the work in the heart of Chicago's business activity, the Loop.

After earnest prayer and careful discussion they felt led to rent a theater in the Loop and begin noon-day meetings for the up and out as well as the down and out. They had opposition to encounter, and criticism to endure, but God had spoken, and, like Abraham of old, they moved forward. On Tuesday (noon), January 6, 1931, the first service was held in the Garrick Theatre. From the outset the blessing and power of God have rested upon the movement. The attendance and interest have continuously increased. The meetings have been carried on every day in the week (Saturday and Sunday excepted) for the past seventeen months. The attendance has been from 500 to 1,100. I have been there when as many as 300 were turned away. The average attendance is about 700.

These noon-day meetings, now being held in the Adelphi Theater, are broadcast over Station WMBI. It is estimated that the audience in radio-land numbers 100,000 daily.

Pastors and evangelists from various states in the Union and Canada have been asked by the committee to do the preaching. It was the privilege and joy of the writer to be the speaker in January and March of this year. How I thank God for the opportunity to know and fellowship with these consecrated business men.

Thousands have been won to Christ in these services. Hundreds have been restored to fellowship with God and hundreds of thousands blessed and drawn closer to the Lord because of the meetings. Moreover other such meetings have sprung up in different cities due to the faith and work of these earnest Christian business men.

It has cost \$25,000 to carry on these noon-day meetings in the Loop for the past seventeen months. Not one offering has been taken in the theater. The collection plates are never passed there. This amount has been given by God's people.

Chicago has never seen nor experienced anything like this since the days of D. L. Moody. To me this is indisputable evidence of God's willingness and ability to revive his people and own and bless his word with the salvation of the lost.

Yes, I firmly believe that it is just as possible to have a revival now as when Paul preached on Mar's Hill, provided we are willing to pay the price as set forth in II. Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and

turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." The Lord is the same yesterday, today and forever, therefore, the days of revivals are not over.

We are told that the gates are closed to this field of service. They ARE shut to sensationalism, dogmatism, vulgarism, stereotypism and formalism; but they are wide open to scriptural evangelism. "The church must evangelize or fossilize," and she is fast realizing this fact. Pastors who have minimized evangelism and criticized evangelists, are now crying for a "Revival." If some of the pastors who have opposed evangelism should discard all members who were converted in revival meetings, they would not have enough left to stir soup for the Ladies' Aid. Evangelism is calling for men and women, Spirit-filled and Spirit-led; men free from sordid greed for gold; men fully surrendered to the task, and definitely endued by the Holy Spirit for the accomplishment of that task; men who have a real passion for the salvation of the lost, and a sublime faith in the power of Jesus Christ to save. God, make of us such men.

We have stressed organization, stewardship and Christian education long enough. Let us stress evangelism, seek first the lost, and all these things shall be added unto us. Let us pay the price and then pray for and expect a God-honoring, Christ-exalting, Bible-reading, family-praying, brother-loving, heart-cleansing, soul-saving revival from heaven. Let us cry out

"Revive thy work, O Lord,
Thy mighty arm make bare;
Speak with thy voice that wakes the dead,
And make thy people hear.

"Revive thy work, O Lord,
Disturb this sleep of death;
Quicken the smoldering embers now
By thine almighty breath.

"Revive thy work, O Lord,
And give refreshing showers,
The glory shall be all thine own,
The blessing shall be ours."

HARRY MCCORMICK LINTZ.

THE MESSAGE OF PENTECOST.

May 15th is the anniversary of the Day of Pentecost. What is its message for us today? The first disciples, after their Day of Pentecost, were aflame with the conviction that their crucified risen Lord was with them by his Spirit. Immediately they bore witness to this faith. In the power of this conviction they bore witness to their faith from city to city, both by their words and most of all by their lives.

The indwelling Spirit transformed them into a new type of human being. Their deeds became the acts of Christ. Ordinary men and women became invincible. Wherever they went they carried Christ and swiftly conquered opposition by their moral and spiritual achievements. In less than three centuries the message of Pentecost had overthrown the official religion of the Roman Empire.

Today humanity needs the message of Pentecost, witnessed by the lives of men and women who will let the living Christ act through them. Shall the faith that overthrew superstitious belief in demons quail before the paganism of today? Must Christians ask the underworld to protect our babies? Racketeers exact tribute from honest business because business men who bear the name Christian do not trust Christ. Compromise by giving bribes to grafters, if we will, but do not mock the name of Christ by calling

ourselves Christians when we condone such cowardice and crime. Urge and vote for increased armaments, if we will, but let us not suppose that such deeds are the acts of Christ in us.

These and similar comments raise the question as to how we may know the mind of Christ upon modern problems. What are Christian values today? It may not be enough to quote the New Testament. Problems face us today that had not arisen 1900 years ago. We must have such a present companionship with Christ that we can know his mind upon our problems. The message of Pentecost is that this constant fellowship is possible. Call it mysticism or supernaturalism or what you will, the central fact of Christian faith is this possibility of abiding in Christ. This is what we need today to solve our problems.

If we abide in him and he abides in us, all that we need shall be done in us and through us. When we abide in Christ we have such a belief in God that we are ready to die for our faith. We do not desert Christ's leadership and excuse ourselves by saying: "A man must live." We do not excuse sinful conformity by saying: "While in Rome we must do as the Romans do." We are apostles who do not measure life by our ability to "keep up with the Joneses." We are a part of that army of martyrs, prophets and saints who have from age to age manifested the life of Christ in the midst of the world.

Nothing short of this will save us from chaos amid the problems of today. Our Christian faith is something bigger than our cathedrals. It is deeper than our financial budgets for home expenses and missions. All our sermons, prayers, and hymns are cant and empty of meaning unless they are the means of grace, leading us to the continuous adventure of comradeship with our living risen Christ. We need Pentecost today.

C. REXFORD RAYMOND.

ELON COLLEGE DAY.

Elon College will observe its 42nd Commencement, beginning Sunday, May 22nd, with the baccalaureate sermon for the graduating class. Dr. William Moseley Brown, formerly of Washington and Lee University, and of Atlantic University, will deliver the baccalaureate sermon at 11:00 A. M. Dr. Leon Edgar Smith, president of the college, will deliver the baccalaureate address at 7:30 P. M. At the close of the evening service, the president and Mrs. Smith will hold a reception in the parlors of West Dormitory for the members of the graduating class, their friends and members of the faculty and their wives. Elon College is graduating one of the largest classes in its history, numbering 60 splendid young men and women, equipped and prepared for the responsibilities of life. Monday is class day exercises, with Community Tea and Fellowship hour in the afternoon and the Annual Musical in the evening at 8:00 o'clock. Tuesday is Elon College Day. This is to be one of the most important days in the history of Elon College. If the members of the church, the alumni and the friends of the college will assemble on that day to consider the great service that the college has rendered, and the imperative need of the college in the future, we will find great joy in facing her needs and in joining our hearts, hands and purses in a determined effort to meet these needs. Rev. H. S. Hardcastle, pastor of the Christian Church in Suffolk, will speak at 11:00 A. M. Following his address, D. C. Rexford Raymond, of Chattanooga, Tenn., will speak. Opportunity will be given to others to express themselves regarding Elon's present and future.

The Sunday School orchestras of the Christian Church of Richmond and the First Chris-

tian Church of Suffolk, Va., will furnish music for the occasion.

There are no eating places at Elon College except the dining hall. We will be unable to accommodate all who come for lunch, consequently, we are arranging to serve a free barbecue lunch on the college campus. Churches and friends of the college are donating pigs for this barbecue. The butchering will be done the night before and the meat placed over the coals immediately. The barbecue as served will be absolutely sanitary and perfectly safe. Come and enjoy the occasion with us.

The Alumni Association will hold its business meeting at 3:00 o'clock in the afternoon. The Annual Alumni dinner will be served in the dining hall at 6:30 P. M. The price is 75c a plate. The Annual Alumni address will be delivered by Rev. H. Lee Scott, of the Class of '23, in the auditorium at 8:00 o'clock.

The graduating exercises will take place Wednesday, at 10:30 A. M., in the auditorium. The address will be delivered by Dr. William L. Po-teat, president-emeritus of Wake Forest College. You are cordially invited to the entire program and will find a most hearty welcome.

ROSTER OF ELON COMMENCEMENT EVENTS.

SUNDAY, MAY 22, 1932.

- 11:30 A. M.—Baccalaureate Sermon, Dr. Wm. M. Brown.
4:00 P. M.—Vesper Organ Recital, Miss Margaret Shaw.
8:00 P. M.—Baccalaureate Address, President L. E. Smith.

MONDAY, MAY 23, 1932.

- 10:30 A. M.—Class Day Exercises.
2:30 P. M.—Junior Class Representatives.
3:30 P. M.—Class Reunions.
5:00 P. M.—Community Tea and Fellowship Hour.

TUESDAY, MAY 24, 1932.

- 10:00 A. M.—Greater Elon College Day.
3:00 P. M.—General Alumni Meeting.
5:00 P. M.—May Day Festival.
6:30 P. M.—Alumni Dinner.
8:00 P. M.—Alumni Address, H. Lee Scott, '23.

WEDNESDAY, MAY 25, 1932.

- 10:30 A. M.—Graduation Exercises and Literary Address.

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11 Truth shall spring

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Our loving Father, thou gavest to man a world of beauty. Sin veils its loveliness. By Satan's hand difficulty and distress abound. In mercy, Father, hasten the day when comfort and gladness shall fill the earth; when avenues of woe shall become channels of holy acclaim. Thine is the power, ours the part of faith and works. May we ever remember that when these are finished, with the swiftness of lightning Satan shall fall to utter destruction. Make our strivings pure. For Jesus' sake. *Amen.*

A SPIRITUAL BODY.

There is one spiritual body on earth and with us. That is the church. Paul, in writing to the Colossians, made this plain: "He is the head of the body, the church." And then further in the same letter, Paul refers in like manner to the fact that the church is spiritual in these words: "For his body's sake, which is the church." This is said, Paul declares, that Jesus "the Christ may have the preeminence" and that, through his spiritual body, the church, his preeminent power and life may be made manifest. Would it not be well for us to bear in mind this salient truth, that a spiritual body has a spiritual task as its chief undertaking and consideration?

The world doesn't regard the church in this light, and is ready to criticize the church if it does not measure up to the demands of the world in matters political, economic, benevolent, civic and the rest. The church was not founded and has not been carried on to manage the kingdoms of this world. Christ's kingdom was not of this world. His was a heavenly kingdom and his task, through the church, is that of building the kingdom of heaven on earth. There are those in the world today who are saying that the church should control industry, fix the hours for labor in factories, govern the economic order and steer politics into clear waters. All of this sounds good, and certainly such problems demand Christian fortitude and the insight of revelation. But Christ did not lay these things as a burden on the church. Christ did lay upon his disciples the task, and gave them the charge, that they should give the gospel to the world and thus teach mankind the lessons of love and mercy and justice. And so evangelists and teachers, sacraments and services were instituted. But it will be well for us of the church to remember that our Lord said when we pray, say "Thy kingdom come; thy will be done on earth as it is in heaven." Thus it was a spiritual task to which a spiritual body was to set itself; the task of breaking to perishing souls the bread of life, and of feeding those hungry for eternal truth, that bread of which if one eats he shall never hunger, and that water of which if one drinks he shall never thirst.

A spiritual body, the church, undertaking a spiritual task, that of revealing the love and the saving power of our Lord to the world, is a supreme task for which the church was planted and for which it exists, and we should bear in mind that the people of the world today are as hungry for life, the bread that sustains the soul, as there are those who are hungry for material bread that feeds and sustains the body. The church cannot control industry and politics and government. Winning souls to our Lord and building up the kingdom of heaven on earth may result in this through the wisdom of those who are brought into the church, but for the church

itself to undertake these things is for the church to tread on dangerous ground and go beyond that for which it was instituted of the Lord. The church is a spiritual body, the only spiritual body on earth, and its task is spiritual—that of building up a spiritual kingdom on earth—giving the Gospel to all creatures.

J. O. ATKINSON, *Mission Sec'y.*

MISSIONARY OFFERINGS.

WEEK ENDING MAY 14, 1932.

Sunday Schools.

Previously acknowledged	\$ 2,493.75
Ingram, Va.	3.00
Dry Run, Seven Fountains, Va.	2.24
New Hope, Harrisonburg, Va.	1.36
Shiloh, Moffitt, N. C.	1.00
Lanett, Ala.	3.00
First Christian, Norfolk, Va.	4.70
Wentworth, McCullers, N. C.	1.79
Youngsville, N. C.	1.00
Holland, Va.	7.50
Mt. Bethel, Summerfield, N. C.	1.37
Mayland, Broadway, Va.	2.61
Total	\$ 2,523.32

Individual and Church Offerings.

Previously acknowledged	\$ 1,793.79
Plymouth, Raleigh, N. C.	1.60
Piney Plains, Raleigh, N. C.	14.00
Mt. Auburn, Manson, N. C.	13.00
Good Hope, Youngsville, N. C.	2.90
Union (Va.), Virgilina, Va.	10.00
Mt. Carmel, Zuni, Va.	19.55
Wake Chapel, Fuquay Springs, N. C.	44.34
Rosemont, Norfolk, Va.	50.75
First Christian, Norfolk, Va.	11.20
Wentworth, McCullers, N. C.	14.50
Leaksville, Harrisonburg, Va.	10.95
Newport, Harrisonburg, Va.	10.20
Pleasant Union, Lillingston, N. C.	3.35
Total	\$ 2,000.13

Summary.

Previously acknowledged	\$14,974.99
Sunday Schools, regular, May 14, 1932..	29.57
Individual and church offerings, May 14, 1932	206.34
Total to date	\$15,210.90

J. O. ATKINSON, *Sec'y.*

A PERSONAL LETTER FROM JAPAN.

Tokio, April 19, 1932.

Dear Dr. Atkinson:

Where or when I got the following article I cannot tell. I took it from some newspaper and pasted it in a book. Recently when I came across it again, it seemed so pertinent to the present day discussion about war, that I am making this copy for you:

"Do we still think of honor as we fight the larger duel of war? Just how do we aid this strange honor by mashing the brains out of a man—or out of a regiment of men—who have not the least notion of what the mashing is about? We send men sneaking around behind trees and rocks with loaded rifles in their hands, waiting for a sly shot at other sneaking men—when they are not looking. We force pink-faced boys to go to war, and threaten to shoot them if they try to run away. We pray for some new bullet, some deadlier kind of shell, some new or novel form

of death which will blow the enemy into tiny, bloody bits before he has a dog's chance to protect himself; throw out blockades to starve the babies and women left at home, and pray that they will die quickly—in heaps—for that destroys the fighting spirit of the men at the front; isolate some decent men in an army camp, subject them to a moral degradation and filth that no other place on earth could produce, as we slowly transform them from decent men to fighting beasts. And while we are dehumanizing them, we pay men behind the lines to become public liars, to 'further the cause and keep up the morale,' by spreading lying propaganda that we would jail a man for spreading in the piping times of peace. Profiteers stealing the common treasure, 'patriots' selling the army rotten meat and ineffective powder and paper-soled shoes; lies, corruption, immorality, deceit, atrocity, and murder; and we have the unholy gall to call it honor."

The class of men and women with whom I work in Japan are the middle class. They are peace-loving and talk to me freely of the violation of the Golden Rule in the present war. We did not know that Dr. Nitobe, a much-beloved Christian statesman, was taken from the hospital where he was sick, taken by army officers back to the place where he had made a speech against war, and made to apologize. It seems to me that if I had been in his place, I should have preferred to give up my life rather than do it.

I have heard it said that a man is not really rich until he has borrowed two or three thousand dollars which he can never pay back. Borrowed money has come into Japan by the hundred millions, but Japan will never be able to pay it back. If possible, borrowing will continue. The present debt is over six billion yen (three billion dollars). The cost of the Manchurian and Shanghai fracas has been Y148,000,000 and the government is much concerned about a debt of Y67,000,000, which they cannot pay for lack of cash. With all this money, Japan could probably have bought up most of the coal mines and put her nationals there in a better financial condition than they have ever had before. It looks to me that the withdrawal of troops from China is due more to a lack of funds than willingness to stop the fight. The Japanese tell me that a dozen men in the government are the cause of all the trouble. But these men not only control the army and navy, but also the newspapers, and all sorts of stories are afloat of the trickery and deceit of the Chinese. A railroad explosion wrecked a troop train in Manchuria and this was called an "outrage." But nothing is said of the 800,000 people rendered homeless in Shanghai, and the loss of 450,000,000 Mexican dollars. In "ways that are dark and tricks that are vain" all the warring nations take the lead.

I have no doubt but a Japanese government over Manchuria would be much better than any the Chinese can offer, but that does not prove that the Chinese desire it. I consider the government of Japan as good as any, with probably less graft than is to be found at home, and criminals have far less chance to succeed.

Christian men from Japan met a like body in Shanghai, where the two nations had a love feast together and showed what may be accomplished when men meet together in the name of the Lord.

A. D. WOODWORTH.

A Chinese girl in Tientsin took her own life. She wrote a note, says Rev. Harold W. Matthews of that city, which said: "There are three kinds of people in the world: those who help society by creating something; those who neither help nor harm society; those who are harmful to society. The doctor has told me I cannot be the first. I have no wish to be either of the other kinds—so I am leaving the world."

TITHING IN HARD TIMES.

By DAN B. BRUMMITT.

There is no better time to begin to tithe than a time of business depression. Then it takes both faith and courage.

If tithing were a sure thing, like buying five dollar bills for \$4.00, it would have no more value than any other form of bargain hunting. Everybody would tithe; the man most careful to pay the tenth might be the most avaricious man in town.

That's not the tithing God has promised to bless. Tithing is a sure thing; and usually it leads to material betterment. But not always; and never in any magical or non-moral way.

The law of the tithe is not a law for times and seasons. It does not rest on circumstances, good or bad. The true Christian will begin to obey it as soon as he realizes that it is a law, and that it is for his guidance and good.

All true enough; nevertheless, there are special reasons and special values attached to tithing in hard times.

It is easy enough to thank God for pleasant experiences, though we know that often they may be spiritually barren. It is not so easy to be thankful for adversity, though difficulties and disappointments in our material affairs can provide the finest of disciplines.

Listen to Habakkuk, the prophet:

"For though the fig tree shall not flourish,
Neither shall fruit be in the vines;
The labor of the olive shall fail;
And the fields shall yield no food;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet will I rejoice in the Lord,
I will joy in the God of my salvation."

The tither who can make the prophet's words his own will not be deceived by prosperity, if and when it comes.

Prosperity is quite likely to come to the tither; remember that. Somebody has counted the Bible's references to giving. They total seventy-two. And forty-eight "show promise of God's blessing to the giver."

During a spell of hard times a bank auditor examining the books of many Toronto business houses found entries in the books of John Macdonald & Co., that showed the firm was setting aside a tenth of its profits for religious and philanthropic work. He closed his audit and recommended to the bank that the Macdonald house should have all the credit it desired. It was the beginning of a new prosperity.

John H. Converse, when president of the Baldwin Locomotive Works, was a tither who believed in doing more in hard times. One year, when his business was less profitable than usual, he gave \$400,000 to religious and charitable work.

It is known and admitted that not everybody gets ahead financially by tithing. Why should they? "Getting ahead" may be a great curse. A tithing business man puts it thus:

"There are other successes than money ones. I've got something more than money out of tithing; it's given me happiness and contentment that I never could have bought. Suppose some of the New England families who tithed did not succeed financially? Could science measure the contentment which these families might have through knowing that God was a partner in home affairs?"

A man who is almost at the end of his resources will find his time of stress a good time to make a new study of his life.

The head of a great business did this once, when he was worse than bankrupt. One day he opened his Bible at Genesis 28:22, drew a pencil mark around the verse, and said, "From this

moment on, as long as I live, of all that God gives me I will give him one-tenth."

Since then he has prospered far beyond the ordinary. But what is more, he has made "hundreds of investments for human betterment and to advance righteousness on earth." The feeling that one can thus be a co-laborer with God is the greatest incentive to true living which man can have. It can make one's sunset days his best days.

A conscientious examination of your affairs may actually show how you can save enough to pay the whole tithe. Consider more methodical ways of buying. Wait a week before buying something you think you want. Buy for use rather than for appearance or luxury-value.

Budget your income and outgo. Many people who begin to spend by budget make a surprising discovery. They find that from ten to twenty cents of their dollar is being spent without producing any corresponding benefit.

So your whole situation may be helped as you see where your tithe can be paid without distress.

Whenever it can be put into practice, there's a big saving hinted at in the old saying, "He who cuts his own firewood is twice warmed."

Hard times are hard times for God as well as for us. His work suffers because, when depression threatens, so many cut off, first of all, their gifts to religion.

Never mind trying to explain the theology of it. You know that benevolent agencies face lessened incomes. Students who would gladly work must leave college for lack of funds; church enterprises are forced to retrench their work; the poor, the sick, the distressed, all must know keener their sufferings because the church has less money to spend in their behalf. So the tither who tithes in hard times is doubly blessed—in his own life in being the friend indeed who comes to the friend in need.

Tithing in hard times is a sharing of life with those whose hard "times" are harder than ours. None of our tithe literally gives "to God;" it goes to men and women like ourselves. It broadens the base on which the world's total usefulness must rest.

Hard times are good times to begin tithing, because it doesn't take so much moral backbone to tithe a small income as a big one. Many people have been tempted to quit tithing because their incomes became "too big to tithe."

A rich man told a missionary secretary during the war, "I'm sorry, doctor, but I can't give you anything for your work this year. Why, my income tax is a million and a quarter."

The tithe in hard times contributes to our spiritual self-respect. When we are prosperous, we may feel—as we should—that the tithe ought to be supplemented by free will offerings and gifts far beyond the tenth.

In hard times we may be able to make these gifts. But we know that in tithing we are acknowledging God, and declaring our faith. We are not offering to God that which has cost us nothing.

It costs, to tithe in hard times. But not to tithe costs more, in values that are real than as ever, and that will last beyond all times, whether hard or easy.

Note.—The above article is reprinted from Layman Bulletin No. 32. This bulletin is printed on one side of a folded sheet the regular size of the standard church bulletin, leaving two pages blank for your regular bulletin material. It may be obtained at small cost, together with other bulletins of similar nature, by addressing The Layman Company, 730 Rush St., Chicago, Illinois.

IMPRESSIONS OF THE CONVENTION.

(Continued from page 5.)

I wish to express my admiration for the frank courageous fashion in which difficult problems were faced, for the quality of leadership, both old and young, and for the very fine spirit of Christian fellowship. I rejoice in the privilege of getting better acquainted with the pastors in the Christian group and my regret is that we have none in Florida to share our fellowship and to give a sense of reality to the merger. Another regret is, not having an opportunity for renewing this fine fellowship for many months. However, I shall think often of the fine friendships formed at Burlington.

Jacksonville, Fla.

MISS MARGUERITE DAVISON.

Perhaps the thing that impressed me the most in the late meeting of the Southeastern Convention was the ease with which the Youth Fellowship launched out upon its united work with no thought of the past or concern for customs of long standing. The adult leaders met for many hours of struggle with traditions and customs that had to be blended into a united program, but these troubles did not disturb the youth. I wonder if this is not indicative of the days to be. The items that loom large to those who are older, matter not at all to the young folks, and, as they come to take the helm, old difficulties will fade away. The thought and effort of the older heads have helped to clear the way for those who are to come in the hope that they may go much further toward universal brotherhood because of the tedious labors of their elders.

It was good to meet the brethren and sisters from all over the Southeast and to think together of a better and more useful life of united service.

Thorsby, Ala.

DR. W. R. KEDZIE.

I was greatly impressed in attending the Convention at Burlington, N. C., by the place in the life of the churches and in the thought of the Convention held by Elon College. It was quite evident that not only has the college furnished much of the leadership of the Christian Churches of the Southeast, but that it has put heart into the whole program of the Convention. Nothing must be allowed to stand in the way of the progress and development of this splendid institution, more needed now than ever since the merging of these two denominations. The merging of denominations is a thrilling experience. Whatever questions or reservations there may have been, if there were such, were kept out of sight and unanimous and hearty action completed the paving of the way for a united service in the Southeast. I was glad to be a witness to it. It was refreshing to come into the friendly fellowship of this group of churches and ministers and a privilege to share in the deliberations. The courteous attention shown on every hand was much appreciated.

Chicago, Ill.

DR. JASON NOBLE PIERCE.

The arranged program of the Convention at Burlington was most excellent, but my chief joy was in the fine spirit that pervaded everything and everybody, and in the real fellowship which characterized the whole assemblage. Real progress was made in giving effect to our church union. My sole fear was that we should not adequately help Elon College, and that we should not convincingly support President Smith in his difficult task. If sufficient was done in those directions, then the Convention was a glorious success.

Nashville, Tenn.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

HOW BIG ARE WE?

In my home school in North Carolina a little first-grade boy climbed on top of a desk in the midst of school hours, stretched out his tiny arms, and said to the admiring group about him, "See how big I am." He was some boy, in his own opinion.

I am thinking of the thousands of young people in Congregational and Christian Churches throughout the Southeast. Many are scattered along the coastal plains of the Carolinas and Virginia, others dwell among the mountains of our Southern States, some find life happy amid the prairies and bluegrass of Kentucky, and still others think there is no place so fine for living as down where the orange blossoms grow and the palm trees wave their fronds in the sea breezes of sunny Florida. Wouldn't it be quite all right for us to stretch out our arms (in imagination, at least), clasp hands in fellowship, and say to the rest of the world: "See how big we are?"

It seems to be difficult for me to realize how big we are. I can think in terms of the youth of Virginia and the Carolinas, for I know many of them personally. By a little prodding of the imagination, I can visualize Georgia and Alabama, for I have seen many of those young people at Wadley in the Training School. But names and faces of hundreds of equally as fine youths in Florida, Tennessee and Kentucky are not familiar to me. I wish they were.

For we are all part of the Youth Fellowship of the Southeast. The interests of all are to be considered in the items that appear on this page. If the editor should seem to forget this, he sincerely hopes that some of those whom he does not know will write him frankly about his fault. As a matter of fact, the editor craves information from individuals whose names he does not know. He wants to know what young people are thinking and doing in every part of the Southeast. Do not be afraid to write him, for he is not an austere autocrat ready to take the head off those who do not express his own opinion. On the contrary, he likes to get the opinion of those who think differently for this is stimulating and causes growth.

And the only reason for this page is that people may grow—including the editor. We are not big enough in personality yet.

I was wondering if we are big enough to include in our thinking (and our prayers) all our people and all their needs. Yes, I was *wondering*.

INTRODUCING ASSOCIATE EDITORS.

At the Burlington Convention officers for Youth Fellowship were elected, and among them were superintendents of departments. It was agreed that each of the four superintendents should share in the page of THE CHRISTIAN SUN. Last week we had an article from the superintendent of Leadership Training, Miss Annie Campbell, of Waycross, Ga., who is the Extension Worker for Georgia. This week we have an article from the superintendent of Devotional Life, Miss Mable Smith, an unassuming, sweet-spirited school teacher of Greensboro, N. C. At later dates we will hear from the superintendent of Service, Miss Birdie Rowland, another fine school teacher from Greensboro, N. C., and from the superintendent of Publications, a young preacher at Elon College, Rev. Carl Key.

WORSHIP.

Every individual has his own definition of worship, whether or not he can be persuaded to give it in so many words. If a group of young people were called on to define the term, there might be answers such as these: "Little Me reaching out to the Universal Self," "Man climbing the altar stairs to God," "A feeling of awe and love toward One greater than oneself."

It is possible for one to be worshipping without realizing that he is. When a person stands and gazes at a beautiful picture, he has a feeling of awe for one who could create such a marvelous piece of art, and he feels that there is a power behind the creation whose comprehension he can not quite grasp.

Thus in our worship services we may use a picture around which to center our theme. We may learn the story behind it, and read Scripture which will fit in with our thoughts, and sing hymns which follow the theme.

We may also use the story of a hymn around which to center the service. A great number of our hymns have a human and fascinating background.

In thinking of worship we must remember that we may talk to God, as well as having him talk to us. We should encourage the timid to talk to God without fear, and with pleasure.

We should study how to use our Scripture. We have a wealth of material, which may be used to great advantage, and not one verse of which should be neglected.

What is a hymn but a poem set to music? Why can we not use our poems more that bring out the thoughts we want to express. A poem makes an excellent call to worship.

This brings us to the thought of our attitude. We cannot worship unless we are in a worshipful mood. This is the purpose of the call to worship. Sometimes music is used to get a group into a worshipful attitude.

A typical worship service is one which includes a number of these things. Suggestions for a worship service may be altered to fit the situation.

WORSHIP SERVICE.

Theme: "The Quest for the Best."

Call to Worship: "The Quest."

"I have ridden the wind,
I have ridden the sea,
I have ridden the moon and the stars,
I have set my feet on the stirrup seat of
a comet coursing Mars.
And everywhere, through earth and air
My thought speeds, lightning shod,
It comes to a place where, checking space,
It cries, 'Beyond lies God!'"

Hymn: "Jesus Saviour, Pilot Me."

Scripture: Proverbs 8:17; Matt. 6:28-32.

Sentence Prayer.

Hymn: "Lead On, O King Eternal."

Discussion or talk: "The Best in Worship."

Song: "Follow the Gleam."

"God lies beyond." He is the end of the quest; His way—Jesus' way—is the goal for us all in the great Christian Quest.

WILL YOU BE THERE?

Last week this page carried information about five Summer Schools of Leadership Training that are to be held in our territory. The programs have been prepared with care and expense. Great

and good men and women will spend much time in preparation and will teach in these schools. Those who attend will be thrilled and inspired.

But will YOU be there? If you are not there, the schools will be of but little value to you. They are intended for you, if you have the will to work for Christ and the church. The leaders are doing their very best to make it possible for the young people to be prepared for the challenging service which lies about them. These leaders want YOU, and your friends, to be in these schools and camps.

Many a young person can testify that in these schools and camps they have seen a vision of what life can mean and have started on the high road of service. It was under a pine tree near a summer camp that a certain young fellow learned that his egotism had no value for Christian achievement, but that life is rich when Christ comes into it.

Of course, there will be a little cost attached to these schools. But all young people spend some money during the summer vacation. House parties, beach parties, and the like, get paid for gladly. Boys usually find some way of getting gasoline for the "buggy" so they can get into good company. The same sort of tactics can be used to get money for the Camp, or Training School. And the same money might better be spent in this way.

For in these schools are some of the finest people to be found anywhere. If it is real joy from association with good people that you want, there is no better place to seek for it than in one of these five schools. Try, and see.

Will you be there? Here's hoping! Send in your registration now, while it is on your mind.

NOTICE.

As the appointment now stands, our Summer School of Christian Education will convene at Southern Union College, Wadley, Ala., Thursday night before the 5th Sunday in July, and will continue one week. My purpose in giving this notice is to ask all pastors and churches to plan their revivals so as not to interfere with the attendance of our young people upon this school of methods.

I do hope that every pastor may plan to attend, and that every church shall not only require their pastor to attend, but to aid him in every possible way to attend.

It will be great if all our preachers can have the opportunity to spend a week together and have the fellowship of our Congregational brethren in that meeting. Everybody pray and plan to be there.

Sincerely,

G. D. HUNT.

NOTICE.

There will be a rally of the young people of the North Carolina and Virginia Christian Sunday School Convention at the Mebane Christian Church, Sunday, May 22nd, at 2:00 P. M. There will be several addresses, brief ones, and a program of information and inspiration. Among the speakers are Prof. A. R. VanCleave, Elon College, N. C.; Mr. Herman Truitt, Glen Raven, N. C.; Rev. B. J. Howard, Chapel Hill, N. C.; Mr. W. B. Truitt, president of the North Carolina and Virginia Sunday School Convention, Greensboro, N. C. There will be special music and other features of interest and inspiration. All the young people of the vicinity are urged to be present. We invite all who can to come and join in the occasion, which we trust will be pleasant and profitable to all who attend.

MISS FRANKYE MARSHALL, Sec'y.

Walnut Cove, N. C.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

JOSEPH, THE DREAMER.

LESSON IX—MAY 29, 1932.

LESSON TEXT: Genesis 37:1-11.

GOLDEN TEXT: "Take thought for things honorable in the sight of all men."—Rom. 12:17.

Introduction.

The world has always had its dreamers. Some men are day-dreamers. Others dream at night. The most significant dreams of slumber are those that relate to the deeper longings and thoughts of the day. They who build their aspirations on the worthy things of life have dreams of worth and beauty. We are going to study about a dreamer—one who mused and thought and dreamed.

Jacob in Canaan.

At the death of Isaac Jacob became head of the clan. Esau lived separate and became the father of the Edomites. The Jacob clan became settled shepherds among the native Canaanites. Growth and prosperity attended the Jacob tribe.

Joseph Brought Evil Report.

The bearer of evil news is never welcomed by all. An evil report, that is true, is often better if never repeated. But when its bearer is envious and jealous in his spirit, the evil consequences are multiplied. Joseph bore evil tidings to his father regarding his brothers. This did not help things.

Father's Favorite.

Jacob loved Rachel more than the other wives. He loved Joseph more than his elder half-brothers. It is always dangerous for fathers to have favorites. It stirs jealousy and suspicion. These promote all kinds of misunderstandings and ill will. While parents may be better pleased with the conduct of some of their children than others, it is always best to be as impartial as is humanly possible.

They Hated Him.

Joseph's brothers "hated him and could not speak peaceably unto him." This was the natural consequence of unfair and partial treatment on the part of Jacob and Joseph. Hatred stirs the baser motives in human life. Jealousy prompts to action on the lower levels of human nature. On the other hand, love, and good will are forces in human life which make for fine and good living. When will the world learn that fear and hate are the ways of the jungle? When will the world come to believe that love and good will are the ways of life if it is to be lived with abiding social values?

Joseph Dreamed.

This ambitious son of seventeen dreamed. He was in the period of adolescent energy and buoyant hope. He perhaps assisted in harvesting the grain. The growth of grain marks the entrance of the Jews upon a settled pastoral life; not dependent entirely upon the natural grasses for forage. They now remain settled and embark on cultivation of the fields and in permanent agricultural methods. Joseph's sheaf stands upright but the sheaves of the others fall in obeisance before his sheaf.

He also dreamed that the sun and moon and the eleven stars made obeisance to him. This signified that Jacob, his wives and their eleven other children should honor Joseph. The later Joseph stories show the way in which the truth of this occurred. This seemed like boasting. It seemed a little disrespectful even to the doting

father. So he reproved Joseph. It seemed unreasonable to think that the older boys should be ruled by the younger and that the parents should honor the young son so inappropriately.

Other Dreamers.

Many of the great and useful have dreamed. Youth is a period of dreams, ideals and visions. Childhood should be so ordered that a foundation is laid for good habits, useful skills and high ideals. The dreams of youth are but a projection of earlier values. The realization of maturity is often the fruition of the dreams of idealistic youth. We see Joseph a dreamer—somewhat spoiled and loquacious—but with it all, a boy of purity and lofty standards. The world needs youths who can dream of high and useful service and then proceed to realize the dreams of youth. In all areas of life the world stands in need of youths with worthy visions. It is well to be a dreamer of worthy dreams.

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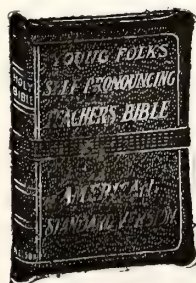
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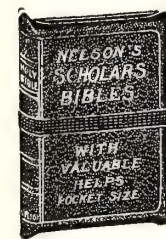
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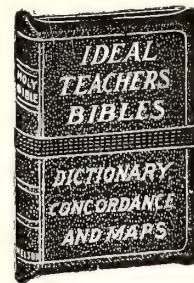
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THE CHRISTIAN SUN

1536 East Broad Street,

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MONDAY.

READY CHRISTIANS.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."—I. Peter 3:15.

If you were asked unexpectedly to state your reasons for being a Christian, could you quickly answer? We should all be ready to give that answer. Thank God, there are so many who can. It is tragic that so many cannot. We do not minimize the value of a Christian soul who cannot put his soul life into speech, but we do deplore the great number of those professed Christians who have stopped short of experience in the conscious reality of God and have no answer either to themselves or any one else as to a reason for their Christianity.

There is a reason for believing in a God above all gods, who is able to do exceedingly abundantly above all that we think. There is a reason for believing in Jesus as the Son of God. There is a reason for believing in a power that saves and sustains us in that belief. There is a reason for praying and for believing in the prayer life. We cannot reason out everything, to be sure. "Can ye by reasoning find out God?" No. God is a spirit, and spirit, and all that God is, is beyond reason; but there is enough reason to us all so that we can tell others why we believe, and why we are headed for God and glory.

Prayer—Dear Lord and Master, we are thine. Be thou real in our lives. Make us instant in season and out of season to give unto others a life that shines for God, that they who know us cannot help knowing thee. This we ask for Jesus sake. *Amen.*

TUESDAY.

SANCTIFYING THE LORD IN OUR HEARTS.

"Sanctify the Lord in your hearts."—I. Peter 3:15.

To sanctify him in the heart is to make the heart a consecrated dwelling for him, where worship of him is carried on undisturbed.

One of the Mosaic laws of the temple was: "Fire shall be kept burning upon the altar continually. It shall not go out." Comparable to this, Jesus has prescribed that the devotional spirit shall be manifested in the personal life continually. He said, "Ye are the temple of the Lord, which temple ye are." Upon the altar of that temple the fire of devout desire and affection ought ever to be kept burning.

There is a place—

"Where Jesus is the door
His love the only key;
Who enters will go out no more,
But there with Jesus be.

"If thou hadst dwelt within that place,
Then would thine heart the while,
In vision of the Saviour's face,
Forget all other smiles."

Prayer—Dear Father, Jesus is necessary in the home of our hearts. Give us Jesus. O God, may we seek until we find him in his fullness. *Amen.*

WEDNESDAY.

IN THE IMAGE OF GOD.

"And God said, let us make man in our own image."—Gen. 1:26.

Please bear in mind that when all creation was finished, all of which was very good, of all this good the end was not yet reached. There still was something better to be made. In the creation heaven and earth were filled with the majesty of his glory, but this was not enough to satisfy his goodness, a goodness and a perfection in which nothing of creation could share. These things declared his glory, but they did not declare his likeness. They displayed his handiwork, but not his wisdom, his thoughts, nor his holiness—such a creation must be a living soul like unto God. So God said, "Let us make man."

He who designs and builds a house may best live in it and carry out his designs for a complete and perfectly happy dwelling. He who has designed and built this temple of ours can himself complete it unto a perfectly happy end; and the whole universe labors and groans, the whole church in the world pleads, the Holy Spirit implores for that indwelling that that holy and perfect happy end may come to us.

Prayer—O Lord, as we think on these things we acknowledge the noblest of all possible utterances. That the creation of a living soul in thy likeness for thy dwelling and for thy work of perfection was thy masterpiece. O, how slow we are to let thee dwell within! We are ashamed of ourselves. But we know from our own lives that thou doest all things gradually. O, teach us the need and the unity of thy Spirit in us, and help us to forget ourselves and remember thee. O Lord Jesus, come then quickly and dwell within. *Amen.*

THURSDAY.

THE WHOLE PERSONALITY.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service."—Romans 12:1.

The image of God in man—the goal of his indwelling—does not, directly at least, denote external appearance. It denotes the inner man; spiritual endowments; freedom of will; self-consciousness; reasoning power, power to think above nature a conscience; power to commune with God, a power, which raised him entirely above sense time and material considerations. All these things are manifested in bearing, conscious dignity of things, and a natural trend of life toward him who completes and perfects all things.

It takes the whole personality to do this. It takes reason with its power to detect harmony amid such confusion; reason that can look at the fabric of the issues of everyday living and bring forth the fruit which the Almighty has intended it should bear, and with which power it has been abundantly endowed. It takes self-consciousness that lifts man above the brute into a knowledge of himself and makes him realize the importance of such things as training children for the future. Not everyone has learned yet, that to train a child is better than training a horse or a dog. It takes a power to know right from wrong, to recognize the excellence of what is good and to delight in the law of God, as it is in Jesus Christ; and so on, from these attributes to full communion with God, in the consciousness of full redemption by him in Christ Jesus, our Lord.

Prayer—O Lord God, help us to follow Jesus, thy Son and our Saviour, so that we may triumph in him in this life, and when our warfare is over here, and we lie dying, may we find that glorious life and see our last foe, death, at our feet. *Amen.*

FRIDAY.

THE MISSING PARACHUTE.

"Thy right hand hath holden me up."—Psalm 18:26-36.

The other day a parachutist died because he had no parachute. He had made more than five hundred parachute leaps from airplanes, but he took a ride in a plane which met with an accident, falling fifteen hundred feet, and neither he nor his companion flyer had a parachute.

This tragic story should carry a warning to every Christian to rely on the Lord for all emergencies. He saves us from all disasters. His truth is our shield and buckler. Perhaps, if he were writing today, the psalmist would say that his truth is our parachute.

But a parachute is useless in the hangar; it must be in the air, strapped on to the aviator. And the consciousness of God's love and truth is useless if we only had it yesterday and do not have it today. Our religion is no good shut up in a Bible on the shelf.

Prayer—Our Father, dwell thou with us, day after day. May the thought of thee become our instructor. May we never leave thee, and thou wilt never forsake us. *Amen.*

AMOS R. WELLS.

SATURDAY.

TOO BIG SALARIES.

"A just balance and scales are Jehovah's"—Prov. 16:1-11.

The president of Cuba has voluntarily reduced his salary from \$25,000 to \$12,000 a year. The salaries of other government officials were reduced though none so drastically as his. The president was urged not to cut his own salary more in proportion than the others, but he insisted on making the sacrifice. The result of the move was the balancing of the national budget.

How few conclude that they are overpaid! What strivings there are for bigger salaries, and how rare is the attempt to get a smaller one! We readily agree with the proverb, "A just balance and scales are Jehovah's," but when the scales weight against us rather than for us, we are not so sure of their justice. But, whatever we may think, the heavenly measurements are absolutely just.

Prayer—Shall we not seek above all things, O Jehovah, to accord with thy righteous will? Let us be even more unwilling to have more than we should have than less than we should. No will but thine, O God. Thy will be done. *Amen.*

AMOS R. WELLS.

SUNDAY.

SHAME.

"My people shall never be put to shame."—Joel 2:21-27.

The Lord has placed mankind together partly to help one another and partly to shame one another. In all good things we are to work together, and when we see any evil, we are to put it down.

Let us go to the very foundation of the matter, and remember always that God's people are never put to shame. The Lord, who gives us all things richly to enjoy, does not fail to add the enjoyment of men's approval. The Lord, who preserves us from the assaults of evil, does not neglect to ward off the attack of shame. We can well afford to leave our reputation in the hands of the Almighty and he will guard the honor of his own.

Prayer—We trust in thee for food, our Father, for spiritual food as well as material. We rely on thee for advancement, and for praise, our Father, and we know that thy people shall never be put to shame. *Amen.*

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

BARNABAS.

"Barnabas . . . having land sold it, and brought the money and laid it at the apostles' feet."—Acts 4:36.

Barnabas is quite unlike that rich young man whom Jesus met, and who was told by Jesus to go and sell and follow him. Jesus loved that devout, handsome, rich young ruler. How sad his heart must have been when he turned away from him! But Jesus would have had a very different experience if it had been his good fortune to have met Barnabas. Barnabas, too, was rich, or at least comparatively so. We have a hint of his wealth in our text. He was young, also, and no doubt handsome. The colors of the Eastern flowing robes must have been as beautiful on Barnabas as they were on the other rich young man. Perhaps his wealth had given him something of the same degree of confidence, so that, had he had a chance, he, too, would have come eagerly to Jesus to inquire concerning eternal riches.

Barnabas would not have turned away from Jesus. The rich young man that met Jesus came running to him with words; the rich young man later born came running to the followers of Jesus with wealth to lay at their feet. The other rich young man came to Jesus thinking of self, this rich young man came to his followers thinking of service. They both "went away," the one into oblivion; the other into opportunities to do some of the finest work for the Jesus movement the world has ever seen! What great things our first young man might have done; what great things our second young man did!

Jesus asked the first young man to do some real hard things—just such things as any really heroic young man or woman would like to be challenged to do. "Keep the commandments." There was a full man-sized commission, especially in the light of Jesus' interpretation of what that would mean. The young man replied that such he had done. *"Then go, and sell all thou hast, and give it to the poor, and come follow Me."* Perhaps a good deal of it really belonged to the poor in the first place, and at least he would be unencumbered in his following Jesus. No ties would hold him back. The same command rings today in many young hearts. Sell all! All hope of worldly fame, or favor; all hope of worldly houses or lands; all hope of social place, or prestige. Sell all, and give . . .!

Well, at least, Barnabas, although he did not have the added help of beholding the beautiful face of the Son of God as he gave the command, was glad to accept the challenge of it. Had Jesus let down the bars, and made entrance into his Kingdom easy, on that day when the other rich young man came to him he might have missed Barnabas, and Mark, and Luke, and Silas, and Saul, and Timothy, and Titus, and unnumbered scores of others who have been glad to follow him when the challenge was hazardous! One of the greatest of them in writing to another of them said: *"Learn to endure hardness as a good soldier!"* *"Barnabas . . . a Levite, of the country of Cyprus, having land sold it, and brought the money and laid it at the disciples' feet."*

Barnabas, the unassuming, the bighearted, the beloved kinsman, was somewhat like Andrew in the work he did. An immeasurable tragedy was about to occur. Barnabas blocked it. Paul had played havoc with the church in its infancy. He had gone a long way toward crushing it, and had

it not had Heaven's guarantee of ultimate success he might have finished it so great was the force of the blows he was striking. Paul was a fighter. But one day he met Jesus above his road to Damascus. Jesus told Paul that there were goads being held against his back; that he was pushing him into service with the movement which he was prosecuting, rather than against it; that he was to become a chosen vessel to be sent to kings, and to the Gentiles! "Who art thou, Lord?" "Jesus, of Nazareth, whom thou persecutest." And thus Jesus of Nazareth had called Paul into a place of apostleship. Paul, one of the men he needed most, had accepted the change of heart and change of career, and was ready to begin the mighty things into which he had been called.

But, I say, a tragedy was about to happen. Paul had been called by Jesus, but Peter was afraid of him. Into the apostles' hands had been placed the keys of the Kingdom, whatever they bound was to be bound; and whatever they loosed was to be loosed—and Paul was outside! Paul was about to be kept outside so far as the little band into whose charge the keeping of the keys of Heaven had been given! Accepted by Jesus; about to be refused by Peter! It means something, my friends, for one's brethren to turn him down. It means something to have brethren that will give a fellow favors. There is no earthly way to get around it. If our brothers the world over "hands off" and persist in keeping hands off we are about done for. How would Paul begin, and where?

The unassuming Barnabas knew Peter. He knew Paul. He was God's loving link of conciliation in a moment when he was mightily needed. Stepping forward in the council at Jerusalem, *"Barnabas took him (Paul) and brought him to the apostles."* There is history in that sentence, and Heaven! The man who had laid all at at Peter's feet, now brought more than the combined wealth of Jerusalem and placed it in his hands—and the hands of the church. Just so somebody had brought Simon Peter to Jesus. Andrew and Barnabas—what a team; Peter and Paul—what powers in the hands of God! Maybe you fill a little place, but who knows but you too may join hands as necessary to be joined as were the hands of Peter and Paul. You may be only the father of a boy! Or the mother of a son! Or the parent of a daughter! You may be neither, but just an Andrew, or a Barnabas—filling no great place, but filling some little place well. If so, rejoice, for great is your reward in Heaven.

Across the way the Jesus movement was getting started almost alone, and *"when tidings of these things came unto the ears of the church at Jerusalem; they sent forth Barnabas,"* for had he not offered his services as well as his wealth. But what did Barnabas do but go and get Paul? *"Then departed Barnabas to Tarsus to seek Paul."* Without saying a word Barnabas received the church's commission, and went and got Paul to help him put it across. Study Barnabas wherever you will and you will find him seeking the other fellow's preferment. *"In honor preferring one another,"* are the words Paul learned to write from the life of his friend, Barnabas. Since I am to preach on "John Mark" later, I shall reserve a remark I should like to make just here.

Jesus called Paul; Barnabas brought him to the apostles. The Holy Spirit mapped out his

missionary journeys; Barnabas set his feet on the road! In the eleventh chapter of Acts we read of Barnabas setting Paul onto the task of becoming a missionary, by going after Paul and having him share with him his commission to
(Continued on page 14.)

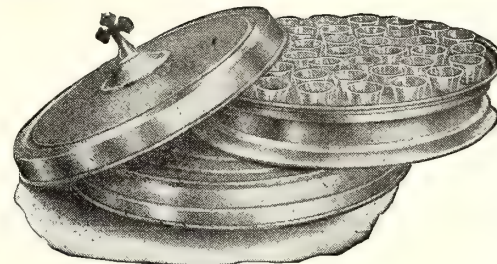
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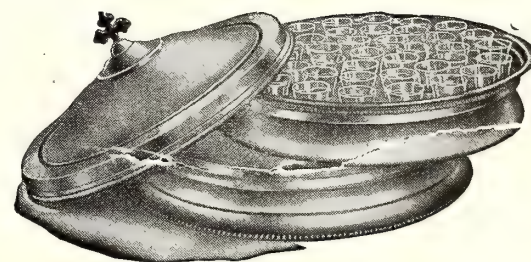


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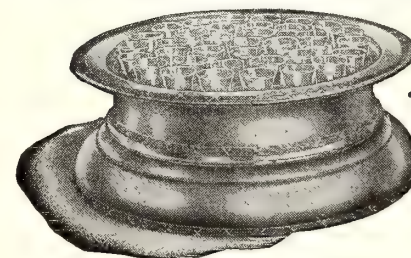
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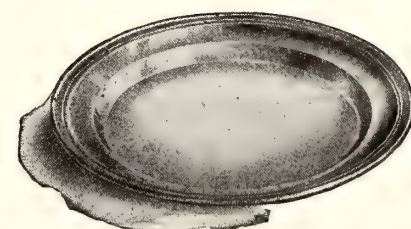
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

Our little children are very glad to have ripe strawberries to eat. Our berries are beginning to ripen and for a few weeks we will have strawberry shortcake and pies. We have been planting plots of ground in strawberries for several years, and two of four patches are bearing this season. They are a fruit our children are very fond of, and as we have plenty of good, sweet milk to go with them, we will be assured of something good to eat for several weeks to come.

Sixteen years ago the Christian Orphanage had two milk cows. Since that time we have gradually developed and built a nice dairy herd of thirty pretty Holstein and Jersey cattle. We also have a splendid cattle barn in a modern plan with an up-to-date metal silo. Also modern dairy house. All this is complete and paid for except a refrigerator to chill our milk. We have undertaken to buy this with Octagon soap coupons and are asking our people from all our Sunday Schools and church communities to mail us soap coupons to help us reach the desired number of 150,000, and especially 75,000 by June 1st. If our people will help us get this much needed blessing, it will make our dairy plant complete, and give the little children nice cool milk three times each day and it will cost no money. It will be bought with the coupons which are often thrown away. We have received at this time about 35,000. Let everybody gather up soap wrappers and mail them to the Christian Orphanage to help in this undertaking. Ask your neighbors for some, too. Let's make a rush and reach the goal of 75,000 by June 1st.

REPORT FOR MAY 19, 1932.

Brought forward	\$ 6,987.00
Sunday School Monthly Offerings.	
North Carolina and Virginia Conference:	
New Lebanon	1.58
Howard's Chapel	2.00
Ingram	5.00
Mt. Zion	1.28
Longs Chapel	1.21
Greensboro, Palm St.	5.00
Berea	1.65
	17.72
Western North Carolina Conference:	
Pleasant Ridge	2.37
Randleman	1.15
Liberty	2.21
Hanks Chapel	2.24
Shiloh	1.00
	8.97
Eastern Virginia Conference:	
Holland	7.50
First, Portsmouth	21.22
First, Norfolk	4.32
Wakefield	1.79
	34.83
Valley Virginia Central Conference:	
Dry Run	2.36
Timber Ridge	5.15
	7.51
Alabama Conference:	
Noon Day	.59
Special Offerings.	
A. J. Morgan, support of girls ...	30.00
R. J. Miller, support of children..	40.00
W. Blizzard, support of children...	6.00
Special, Sarem Sunday School...	3.00
	79.00
Total for the week	\$ 148.62
Grand total	\$ 7,135.62

RELIGIOUS BOOKS

W. A. HARPER, Editor.

(Any book reviewed in this Department may be had of THE CHRISTIAN SUN at the publisher's price.)

DRAMA GOES TO CHURCH, by Alma Newell Atkins. Bethany. 796 pp. \$1.50.

The Reformation leaders broke with the religious drama as being identified with the Roman Catholic Church, and thereby Protestantism sustained a great loss. A saner attitude is prevailing now and many church schools and churches are availing themselves of the "age-old art." Mrs. Atkins has a rare insight into the values and possibilities of dramatization in religious education. In the thirteen chapters of her book she provides a real manual of procedure for religious workers who are desirous of using dramatization, symbolism, and pageantry effectively in the programs of the church and church school. The citations to the literature on the subject and to sources of supplies are very valuable.

PLEASURE—SORROW.

"I walked a mile with Pleasure.
She chattered all the way;
But I was none the wiser
For all she had to say.
I walked a mile with Sorrow.
And ne'er a word said she—
But, oh, the things I learned that day
When Sorrow walked with me."
Rays of Sunshine.

SUN PULPIT.

(Continued from page 13.)

Phenice, and Cyprus, and Antioch; and in the thirteenth chapter we read: "*The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them, and when they had fasted and prayed, and laid their hands on them, they sent them away.*" And sooner or later Barnabas drops out of the picture; nowhere do I read of his reward. What did Barnabas get out of it? He had put his wealth, and his life into it, what brought he out? Is it not enough that he was the key-man at the most crucial points in the career of Paul; and that he was a first missionary of the church; and that his name still lives in letters of loving, unassuming, unselfish daring for God! I should think it would be quite sufficient to have the privilege of linking together the hand of God and the hand of man as Barnabas had the privilege of linking them. We are co-workers together with God!

PASTOR'S ONE-BOOK LIBRARY for 1932

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was a marriage in
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the mother of Jesus was

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2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.....	.85
VEST POCKET TESTAMENT AND PSALMS	
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Specimen of Type

ST. MATTHEW 2 *The three wise men*
carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen

ing interpreted is, God with us. 24 Then Jesus being raised from sleep did as the angel of the Lord had

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MARRIAGES

NEWMAN-SMITH.

On the evening of February 20, 1932, Miss Josephine Smith and David Lee Newman were united in marriage at the parsonage on Rowland Street, Henderson, N. C., the pastor performing the ceremony, which was witnessed by a few intimate friends and relatives of the contracting parties.

The bride and groom are both popular young people and are connected with the church. They are at home to their friends in Henderson, and give promise of rendering much service to the cause of Christ. Their many friends wish them much happiness.

R. A. WHITTEN,
Pastor.

CAMPBELL—ALGER.

Mr. Grover Campbell and Miss Nellie Alger were married at the home of the bride's parents on April 3, 1932.

The bride is the daughter of Mr. and Mrs. T. Z. Alger, members of our Newport Church.

The newly wedded couple are also members of our church there. The best wishes of their pastor and many friends will follow them in their wedded life.

A. W. ANDES.

OBITUARIES.

COLE.

Miss Edith Vennie Cole departed this life on April 8, 1932. In her early teens she professed faith in Christ and united with Big Oak Christian Church. There she felt it her duty to serve and rendered valuable assistance.

Those who knew her best knew it was her pleasure to serve wherever she might.

She would have finished her high school course at the West End High School in May, and it was most fitting that her classmates were both pallbearers and flower girls.

Funeral services at her church in the midst of a large concourse of sorrowing relatives and friends. Interment in the church cemetery.

We turn for solace to the wisdom and providence of God.

E. CARL BRADY.

TOLLEY.

Mrs. Susie M. Tolley, wife of W. T. Tolley of Lynchburg, Va., departed this life April 22, 1932, aged 50 years.

Surviving, besides her husband, are the following children: O. F., W. T., Jr., Elvyn and Odissa Tolley.

She was a faithful member of the United Christian Church, Lynchburg, a trustful follower of our Saviour. Truly we can say that Christ did live in this devoted wife, mother, friend and neighbor.

The funeral services were conducted by her pastor, Rev. Roy Coulter, assisted by Dr. Harmon of the West End Baptist Church.

While we are stricken with grief at the

passing away of one we loved so much, we know it is God's will to have her go. May the heavenly Father, who is always kind and good, comfort the bereaved.

MRS. S. R. GAY.

COBLE.

Whereas, on March 4, 1932, God in His infinite love sent the death angel and bore above the spirit of our dear sister,

Mrs. Sallie Coble. We, the members of the Woman's Missionary Society of Pleasant Hill Christian Church, wish to express our appreciation of her in the following resolutions:

1. That while we realize we have lost one of our faithful members and mourn our loss, we bow in humble submission to Him who doth all things well,
2. That we express our deepest sym-

pathy to the bereaved husband, hoping that the heavenly Father will give comfort when earthly friends fail.

3. That a copy of these resolutions be sent to the husband, a copy recorded on the secretary's book of the Pleasant Hill Missionary Society and a copy be sent to The Christian Sun for publication.

MRS. SALLIE HINSHAW,
MRS. M. F. HORNADAY.

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SANDERS.

R. S. Sanders was born May 6, 1879, and died April 22, 1932, aged 52 years, 11 months and 16 days.

He leaves to mourn their loss, a wife, Dola Sanders, two daughters and two sons, one grandchild and a host of friends. Funeral services were held by the writer, assisted by Bro. Carl Brady and Bro. Manes.

His body was laid to rest in Brown's Chapel Cemetery. May our Heavenly Father comfort the sorrowing ones.

REV. W. N. HAYES.

WHITFIELD.

Mrs. Sallie E. Whitfield, daughter of the late John and Patsy Jones, and widow of the late Wm. E. Whitfield, died at the home of her daughter, Mrs. R. E. Reid, Suffolk, Va., April 18, 1932, aged 85 years, 7 months and 22 days.

The funeral services were conducted at Holy Neck church by the writer, assisted by Drs. W. M. Jay and E. W. Jones.

Mrs. Whitfield leaves three children, Mrs. Hudson Corbitt, Newport News, Mrs. R. E. Reid, Suffolk, and Mrs. W. C. Hughes, Portsmouth; four grand-children and two great grand-children, two brothers, W. E. Jones, Franklin, and Adol-

phus Jones, Sopater, Ga., and two sisters, Mrs. Benjamin Morgan, Holland, and Mrs. Mills Jernegan, Franklin.

Mrs. Whitfield had been a member of Holy Neck church from early life and was an humble Christian, faithful to life's tasks, and lived a life of faith and trust in Christ as her Saviour.

N. G. NEWMAN.

COLES.

God, in his infinite wisdom, removed from our midst our brother and friend, Mr. Charles H. Coles, on April 1, 1932.

The Men's Bible Class of the First Christian Church wishes to offer this tribute of respect in loving memory of him.

Resolved: First, That our church and class have lost one of the most faithful and willing members. His going has left a vacant place that cannot be filled.

Second, That we bow submissively to

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Specimen of Type.
"From that time Jē
to preach, and to say, 'I
the kingdom of heaven'

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the will of our all-wise Father, who does nothing save for the good of his children.

Third, That we extend to his bereaved family, wife and children, our deepest sympathy in this dark hour, recommending them to our heavenly Father for comfort and resignation to his divine will.

Fourth, That a copy of these resolutions be sent to the bereaved family, one to be published in "The Christian Sun," and one spread on the minutes of the class.

F. Q. RICHARDSON, Chmn.
C. W. PARKER,
J. M. FLOYD,
Committee.

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, MAY 26, 1932.

NUMBER 21.

.. THE SUN'S OBSERVATORY ..

Mussolini Honors Memory of Fliers.—

Premier Mussolini and Italian Air Minister, General Balbo, followed on foot today behind the coffins of Captain George Endres, Hungarian transatlantic flier and his mechanic, who were killed Saturday in a practice flight. The coffins were taken from the Hungarian legation to the railway station where a guard of honor began a watch over them which was to continue until midnight when they will be put aboard a train to be returned to Hungary for burial.

Import Duty on Bells.—

The Federal Government will collect between \$7,000 and \$8,000 in import duty on the bells for Virginia's War Memorial carillon in Byrd Park when they arrive at Newport News on the steamship *Clairton* about June 6th, said H. Bolling Handy, chairman of the War Memorial Commission. The bells were loaded at Liverpool on May 6th, and are now on the way to Newport News, consigned to Richmond, and when they arrive at the Virginia port they will be reshipped to Richmond by rail.

American Palestine Committee Formed.—

The American Palestine Committee has been organized here as a non-Jewish body sponsored by Vice-President Curtis, Senator William E. Borah of Idaho, and others for the support of the Jewish homeland project. The movement inaugurated at a reception given Dr. Nakum Sokolow of London, president of the World Zionist organization. Curtis and Borah, who attended, were elected honorary chairmen, as was Senator Claud A. Swanson of Virginia, who cabled his acceptance from Geneva where he is a delegate to the disarmament conference.

Allied Youth Group Organized.—

A permanent local chapter of Allied Youths for Prohibition was organized at the First Baptist Church, it was announced by Robert L. Winston, publicity director of the movement. Miss Nettie Allen Thomas, of New York, field secretary for Allied Youth, addressed the youngsters. Speeches were also made by Judge J. Hoge Ricks of the Juvenile and Domestic Relations Court and Dr. J. C. Robinson. A dinner in honor of Miss Thomas was given by the leaders of the young people. The committee arranging the meeting included T. Dix Sutton, general chairman; Alexander Armour, chairman of the program committee; Miss Phyllis G. Brown, secretary, and Robert Winston.

Commencement at Elon College.—

Commencement Day at Elon College is in progress as the last form of THE SUN goes to press. Graduation exercises will close one of the most unique Commencements ever held there. The Baccalaureate address by Dr. William Mosely

Brown on Sunday, was well worth a trip to Elon, and the enthusiasm shown on Elon Day, Tuesday, was most gratifying. Dr. Raymond, of Chattanooga, and Rev. H. S. Hardcastle, of Suffolk, were at their best, and the Richmond orchestra kept music in the air all day until they were compelled to leave at 4:00 o'clock on their return trip. They have already received an invitation to return next year. The barbecue was a great success, and those who officiated both at the cooking and serving deserve all of the praise they received.

Reports Finding of Ancient Tomb.—

Discovery of a tomb believed to be that of the ancient Mayan kings at Chichen-Itza, state of Yucatan, was reported today in a short dispatch from Merida. The Carnegie Foundation, under the direction of Dr. Sylvanus Morley, has been engaged in excavation and reconstruction work at Chichen-Itza for several years, and it was presumed that the discovery was made by the Foundation's excavators. The dispatch said a tomb was found a short distance west of the temple of the warriors, and that legends and signs painted on its sides indicated it was the tomb of the Mayan kings, long sought as the possible key to the mystery of the disappearance of the once powerful race. The tomb has not yet been opened because its crumbling wall must be reinforced before anyone attempts to enter.

Dr. Poling on Amendment.—

Dr. Daniel A. Poling, chairman of the Allied Forces for Prohibition, in a recent address in Baltimore, declared that "only by amendment of Article 5 of the Constitution could a referendum be made legally binding." He said further: "We are opposed to the Amendment of Article 5 on any other basis, if at all, than for general application to the whole Constitution and to all matters that may arise under it. We are opposed to special privilege for liquor. This referendum question should be settled with a clear understanding that once the principle is established it will apply equally to all personal and property rights now guaranteed by the Constitution. The principle once established would substitute immediate mass action for representative government. The issue is not prohibition but representative government." The wets have the same right and privilege to work for the repeal of the Eighteenth Amendment by Constitutional means as the drys had to secure its adoption. They have no right to do so by any other means.

Dr. Speer Stands Firm on Missions.—

Dr. Robert E. Speer, at a recent Student Volunteer Convention, spoke out strongly against the modern sentimental notions of interchange of ideas and courtesies with non-Christian religions, so alien to the genius of Christianity. He said,

Maroon and Gold

part: "Jesus was as far above a pantheon as heaven is above earth. . . . The church wants the real Gospel preached, and it is the real Gospel that the world needs." Then he added: "The fact is that the great body of our Christian people in many of our denominations distrust some of the leadership of today, because they think it would shift the missionary enterprise away from its foundations on the New Testament conception of the Gospel. Those missionary agencies and activities will best weather the present storms and move out into larger things, which satisfy their constituencies that they are holding fast to the faith of the fathers." One of the things which is cutting the nerve of missionary activity and zeal today is the modernistic idea that Christianity is only one of many religions, rather than the only true religion. We are glad to know that Dr. Speer, who speaks with authority on all matters of foreign missions, has taken such a firm stand on this question. Certainly there would have been no need for the Great Commission to "go into all the world and preach the Gospel to every creature," if one religion were as good as another. For "there is none other name under heaven given among men, whereby we must be saved."

Saito Named Premier.—

Prospect of a strong national emergency cabinet headed by Admiral Viscount Makoto Saito, former governor of Korea, emerged from the welter of anxiety and bewilderment in which terrorism and the assassination of Premier Suyoshi Inukai plunged Japan a week ago. Accepting the advice of Prince Saionji, venerable political oracle, Emperor Hirohito summoned Admiral Saito to the palace and handed him a mandate to form a cabinet capable of guiding the nation through one of the gravest crises in history. Admiral Saito, 74-year-old veteran of two careers—naval officer and pro-consul—is accounted one of the empire's ablest and most trusted administrators on the reputation he gained in two terms, totaling ten years, as governor-general of Korea. He was suggested for the premiership by Prince Saionji, sole survivor of the Genro, or elder statesmen, after four days of consultation with the nation's most powerful leaders. The call to the palace reached the admiral while he was at his seaside villa at Hayama, fifty miles southwest of the capital. Since retiring from the Korean governorship in 1931, Admiral Saito has lived mostly in Hayama. While other prospective premiers were making slates for the cabinets they hoped to head, Admiral Saito was not prepared to announce the personnel of the cabinet he was asked to head, or even to indicate its general composition. The reaction to his nomination was almost wholly favorable. He is recognized as free from political ambition.

NOTES-PERSONALS

The Afro-Christian Convention will meet in regular session at St. Stephen Christian Church, Greensboro, N. C., June 19th to 24th, inclusive. The program is in preparation and a well-attended session of the Convention is anticipated. The corresponding secretary is Rev. F. A. Hargett, No. 926 Lincoln St., Greensboro, N. C.

Rev. G. D. Hunt, Roanoke, Ala., writes: "You may send me a few more coin cards. I am filling one myself and will be glad to do the best I can with them. I am not afraid that the Lord will not take care of his own, but I sometimes fear that we will not do our part in his program. I went to Daviston, Ala., last Sunday, and preached the commencement sermon to the High School. Prof. W. C. Edge is the principal. It was a good occasion, and we had a good day."

The demand for the coin card is still insistent and increasing. Many pastors, Sunday School superintendents and teachers are placing them with individuals and with classes as an invitation to self-denial of a dime a week, that the cause of the Kingdom may not suffer loss. If all pastors and all superintendents and all teachers would join in this movement, what a glorious acclaim there would be and what inspiring consequences would come to the cause nearest and dearest to the heart of our Lord.

The Durham Sunday *Herald-Sun* of May 15th, was an annual baby edition dedicated to the care and culture of children. The supplement was exceedingly interesting, carrying many cuts of the beautiful and promising babies of Durham. Among the lovely faces adorning one of the pages, was that of Mary Ann Harrell, four-months-old daughter of Rev. and Mrs. Stanley C. Harrell. This writer would not wish to be partial, but to him Mary Ann's smile and fine features carried the most captivating charm of the group.

A good sister, in a very needy church where finances are running low, writes: "The superintendent of our Sunday School has given coin cards to members of the Sunday School, and I have one. He is anxious to send a good contribution from the school in this way. I like the dime-a-week plan and hope to continue it all through the year." A pastor advised us recently that he believed that many of his members would continue the dime-a-week donation after their coin cards were filled, as it was certainly one way in which self-denial might be made for the kingdom's interest.

Rev. J. L. Neese, pastor of Palm Street, Greensboro, is not only a pastor with many pastoral duties and calls, but an evangelist who believes that the chief business of the church is that of telling to the world in person and in purse the evangel of the Lord. And so, while insisting that his people make missionary offerings to send the gospel where they cannot or will not go and carry it, he himself has ten weeks ahead of him, every day of which he is giving to evangelism, preaching the gospel of salvation and repentance and seeking to win souls to Christ and the church. He is happy in his ministry and full of zeal for the cause he has espoused.

Mr. W. B. Truitt, president of the North Carolina and Virginia Sunday School and Christian Endeavor Convention, calls attention to the fact that the Convention meets in annual session with

Union Church, Union Ridge, N. C., at 10:00 A. M., Thursday, June 23rd, and continues for two days. Mr. Truitt deeply regrets the conflict of dates between the Convention and the Summer School at Elon College, but the constitution of the Convention, fixes the date and it cannot be changed except by a two-thirds vote of the Convention in regular session. Mr. Truitt hopes that the Summer School will cooperate and will spend at least a day with the Convention at Union.

Rev. J. L. Neese, pastor of Palm Street Church, Greensboro, is enjoying a good meeting in his church there, which meeting has been in progress since May 8th. He is assisted by Rev. J. W. Combs, of Albemarle. The meetings are well attended and there have been many confessions of faith. Pastor Neese begins his evangelistic meetings at Monticello Church, Guilford County, on Sunday, May 29th, with three services—11:00 A. M., 2:30 P. M., and 7:30 P. M. He is to be assisted by Rev. Roy D. Coulter, Elon College, and it is expected that the meetings will continue, two services daily, through the following week.

We are not surprised that "*The Good Earth*," by Mrs. Pearl S. Buck, daughter of a missionary in China, receives the Pulitzer award as one of the outstanding contributions to literature the past year. While the book may seem sordid and morally obtuse to many who read it, it no doubt reflects in a very marked manner a large area of the Chinese people, and of other peoples for that matter. It is heartening, however, to come to the day when Americans can read with avidity and widespread concern a volume whose very character is Chinese. In this sense the book is international, since its revelation of character and attitude are not confined to any people or tongue.

Rev. G. N. Edwards, pastor, Circular Church, Charleston, S. C., writes: "We have twelve accessions to our church recently. An Easter play, entitled, 'He is the Son of God,' was given, and was repeated to large audiences just after Easter. The setting in the church was very simple and beautiful, no curtains. The words, the lighting effects and the costumes especially designed by an orientalist, made the play very impressive. People of many churches came to see it. On April 17th, Dr. Minor C. Baldwin, of Florida, a pipe organist of rare skill and long experience, gave a sacred concert which was much enjoyed by the musical people of the city and which showed to excellent effect the fine qualities of the organ recently installed in our church. An Easter offering was received amounting to \$5.00." Many SUN readers met Dr. Edwards, pastor of our church in Charleston, at the Burlington Convention, in the proceedings and work of which he took a lively interest.

On Sunday, May 15th, the editor of THE SUN had the privilege of speaking to a large congregation on the occasion of their missionary and annual memorial services at Mt. Pleasant Church in the Western North Carolina Conference, Rev. H. V. Cox, pastor. It was a great occasion and a good day. The superintendent of the Sunday School, Brother Z. V. Brooks, was in charge of the school and morning exercises and taught the Adult Bible Class. Deacon E. M. Marks, whose zeal for his church and the cause knows no bounds, directed the program and the exercises of the day. After the morning service and the placing of flowers in the cemetery and luncheon served in the open to all present, a children's program, largely attended, was the event of the afternoon service. It was, indeed, good to be present at Mt. Pleasant Church, a church which

had its origin in the zeal and consecration of Rev. D. M. Jones forty-nine years ago, the first foreign missionary going out from the bounds of the Southern Christian Convention. One feature of the day's exercises May 15th, was the fine singing, several quartets, by the daughters of the pastor, Rev. H. V. Cox. If these fine girls sing at home as they did at Mt. Pleasant, that is indeed a house of song, as well as of preaching.

ELON DOLLAR-A-MONTH CLUB.

Friends of the Dollar-a-Month Club continue to increase. Every day since the Club started, we have received new members or money for the Club. This has been a very good week for the Club. We have received \$97.00 during the week, and 7 new members. We are optimistic for great increases along all lines the coming week. The Commencement exercises began with the baccalaureate services Sunday. Monday, Tuesday and Wednesday large numbers of friends and Alumni of Elon College visited the campus. They will all be given an opportunity to join the Dollar-a-Month Club. Don't miss next week's paper, for you will be anxious to know what the results of Commencement week have been.

We are herewith recording our new members:

H. W. Jackson, Richmond, Va.....	\$60.00
Warren H. Denison, Dayton, Ohio.....	12.00
Mrs. Carlyle Campbell, Hartsville, S. C.....	1.00
P. S. Sailer, Brooklyn, N. Y.	3.00
C. C. Mulholland, Durham, N. C.....	1.00
E. L. Jones, Durham, N. C.....	1.00
O. C. Knight, Elon College, N. C.....	1.00

THE ELON COLLEGE DOLLAR-A-MONTH CLUB.

Name

Address

I wish to become a member of the Elon College Dollar-a-Month Club, and I hereby agree to pay a membership fee of one dollar a month from April 1, 1932, to April 1, 1933.

Signed

Fill out the blank, clip it, attach a dollar bill, and send it in:

SOUTHERN UNION COMMENCEMENT.

The following program has been arranged for the Baccalaureate Service of Southern Union College, at Wadley, Ala., on Sunday, May 29, 1932, at 11:00 A. M.:

Prelude, Op. 28, No. 7 (Chopin), Mrs. E. H. Pearson; Doxology; Invocation; 23rd Psalm; Gloria Patri; Scripture, Isaiah 55, Dr. Mohr; Hymn, "Faith of Our Fathers," Glee Club and congregation; Prayer, Prof. Sperow; Announcements, Dean Satterfield; "Praise Ye the Father" (C. Gounod), Glee Club; Sermon, "Two Solid Foundations for Successful Living, Today and Tomorrow," by President Jenkins; Hymn, "How Firm a Foundation," Glee Club and congregation.

Commencement service will be at 8:00 P. M., Monday, May 30th. Address by Dr. Bradford Knapp, president Alabama Polytechnic Institute.

NOTICE.

The first Sunday in June is Memorial and Home-Coming Day at Berea Christian Church, Alamance County, N. C. All former members and former pastors are urged to be present. We are expecting and planning items of interest and a program of good music. All are cordially invited.

G. C. CRUTCHFIELD, Pastor.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

THE NORTH GEORGIA ASSOCIATION will meet with the New Trinity Church, near Lawrenceville, August 1st and 2nd. The program committee is being directed by the moderator, Prof. Lisle C. Percy, Piedmont College.

REV. A. W. SPARKS is just entering the Carolinas to begin an important survey and inspirational work among our rural churches in the general region of Raleigh. There is a great opportunity for the kind of work Mr. Sparks is so capable of doing. He is thrice welcome to this region.

REV. WILLIAM T. SCOTT, pastor of the Salisbury and Winston Parish, including Salem Chapel, Trinity Parish, has taken up his residence in Winston-Salem that he might the better serve this important and growing parish. He is always in the center of things, and from Winston-Salem, as a base, his many friends are looking for unusual developments. He will continue to serve all three churches.

MIDDLE GEORGIA ASSOCIATION of Congregational and Christian Churches will hold its annual meeting at Meansville, July 28th. The moderator, Rev. Jesse H. Dollar, and Rev. Lawrence Stanly, pastor of the entertaining church, are in charge of the program. It will be a good one. The present plan is for a one-day session of intensive attention to the work. Each church is entitled to two delegates, one of whom should be the clerk. This is quite important. All such will be entertained by the homes of the people of this beautiful new church.

LEADING CHURCHES, like Fredonia, Barnesville, Rev. Lawrence Stanly, pastor, are making good on paying their apportionment to missions regularly. Even before July 1st, half of the apportionment of this church will be paid. Of course, every church will try hard to be paid up by December 15th, but how good and how pleasant it is to know that Christmas will be the merrier because all church bills and mission dues are paid beforehand. Any church which is paying its apportionment monthly, or at the outside, quarterly, is to be highly commended. It is the best way.

THE UNITED WOMEN of the Barnesville Parish set a good example this month when they met in the Bethany Church, at The Rock, for an all-day session. They had a wonderful time together. Woodbury, the farthest away, came with a large delegation. And, by the way, this church has but recently organized its women. Does it pay? You should see them work and know the good and profitable times they enjoy together. When the women of any church are well organized, there you will find a live church.

MIAMI, FLORIDA. The First Church had an interesting evening service recently. Commissioner Glenn and his wife, who is government agent for the Seminole Indians in Florida, accompanied by Miss Higgins, the Seminole Indian School teacher, with a group of her students, gave the program. The teacher and her students appeared in costume and sang songs both in English and in the native tongue. Others participating in the service were Mrs. Hicks Allen, president of the Seminole Club of Miami, and Dr. Horton Held, who gave an address. Early in June, Congressman Ruth Bryan Owen is to speak at a Sunday evening service in this church.

THE CONGREGATIONAL AND CHRISTIAN Conference of the Carolinas will meet in Raleigh, June 7th and 8th. A full program has been prepared and a good conference is expected. The theme of the Conference is "Pioneering in Christian Union." Rev. George N. Edwards, of Charleston, S. C., is moderator. The sessions begin at 10:00 A. M., Tuesday, June 7th, and will conclude with two addresses after 8:00 P. M., Wednesday, June 8th, one by Rev. R. J. Tamblin, pastor of Grace M. P. Church, Greensboro, on the topic, "The Spiritual Guidance of Youth," and the other by Dr. L. E. Smith, president of Elon College, on "The Spiritual Foundations of the Christian College."

THE FIFTH SUNDAY FELLOWSHIP meeting of the Macedonia Parish, Rev. T. L. Leverett, pastor, will be held with the New Trinity Church, May 29th. This will bring members of the four churches together for the fourth time since they started this Fifth Sunday Fellowship notion, which has been so liberally adopted by others since. At least this Macedonia Parish was the first one to adopt this fine bit of good fellowship movement, so far as this writer knows. Macedonia, Sardis and Liberty Churches will assemble Sunday morning for service in Trinity Church. The pastor, who is on vacation in Yonkers, N. Y., will be home for this day. A special speaker has been engaged, a great luncheon and renewing of old acquaintances will be enjoyed by many. So large is this parish that the people from Liberty Church, near Bowman, will have to drive nearly one hundred miles to get there, but some of them will do it. They will come.

PIEDMONT YOUNG PEOPLE'S CONFERENCE, under the direct leadership of Miss Annie Campbell, Extension Worker for Georgia, will meet in Piedmont College, Demorest, Ga., for seven days, beginning August 11th, and continuing to the 18th. The cost is placed at the minimum—only one dollar a day for board and room with a registration fee of only one dollar and a half. A good faculty has been, or is already selected, and strong work will be expected. There will also be abundant opportunity for recreation under the leadership of competent directors. Auto trips to the mountains and lakes will attract some. The fellowship of students will be of the best and every Christian or Congregational Church in Georgia or near the border line is invited to send delegates. Regular hours for study and class work will be followed by directed recreation. The best of food will be served by the regular Piedmont College chef. Send applications to Miss Annie Campbell, 607 Hicks St., Waycross, Ga.

ANTIOCH CHURCH, near Bristol, Ga., entertains all the churches of the Friendship Parish, Rev. Alan Jones, pastor, the fifth Sunday, May 29th. Starting at Union Hill, Pearson, Saturday, May 28th, fifteen or more young people will board an eight-wheel truck driven by one of the members. They will drive to Waycross, add another fifteen young people of the Whitehall Community Church. These will then go to Baxley where fifteen young people of Friendship Church will complete the load. Then on to Antioch, twenty miles away. Arriving at a beautiful spot among the trees near the home of Mr. Gordon Williams, a prominent member of the church, a regular outing supper will be cooked by the young people themselves outdoors. After supper a fine ves-

per service, group conferences, and then to the homes of the Antioch Church. Sunday services by all in the church given by the young people. One will tell of Russia, of which country he has made a special study; another will discuss what to do with war; others of various themes keeping the end in view: "What is there in the world for young people to do?" They modestly announce they shall not try to solve all the world problems for they prefer leaving something for future generations to do; but they do not mean to sit idly by as the world in this generation moves on.

FACTS AND FEATURES FROM FLORIDA.

Camp Imokalee, toward which so many Florida Congregational and Christian young people look with eagerness, will again be the scene of the Florida Young People's Conference from June 7th to 17th. The camp is on a beautiful lake near Keystone Heights. About one hundred young people are expected, besides about twenty others who are members of the faculty and directors of the various activities of the Conference. Miss Pattie Lee Coghill, Extension Worker for Florida, is busy these days completing plans and also promoting the registrations. Mr. Chas. A. Hoyt, a business man of Jacksonville, has been a leader in this movement and devotes much time and thought to the plans and to the development of the Conference each year. As chairman of the State Young People's Committee he serves also as business manager of the Conference, assisted by his son Charles, a student at Georgia Tech.

The Dean of the Conference this year will be Rev. Frank Atkinson, pastor at West Palm Beach. Dr. Clarence A. Vincent, of Winter Park, will teach the Bible Course; Rev. C. Arthur Lincoln, of Daytona Beach, will conduct a Discussion Course, on the problems of Christian living. Miss Dorothy French, of Chattanooga, will take the younger group along this line.

Mrs. Edward C. Parsons, of Washington, D. C., a returned missionary from China, will conduct the course in World Friendship. Rev. Lawrence Gedcke, assistant pastor at St. Petersburg, will conduct the course on Young People's Methods and Materials. Miss Martha Race, of Jacksonville, will have charge of dramatics and Miss Clea Carson, also of Jacksonville, will have charge of the music. Miss Dorothy Allen will have charge of a group studying the problems of Vacation Church Schools. The director of athletics will be Rev. Frederick Held of Jupiter. Those participating will be as follows: Camp Mother, Mrs. Clarence A. Vincent; Camp Nurse, Miss Bettie Lou Beverly, of Tampa; Directors in charge of the dining room, Mrs. Warren Fitch and Mrs. Lawrence Burman, of Jacksonville. Rev. Gordon Brokenshire, of Orange City, will have charge of the Vespers. The Conference sermon will be preached by Rev. Frank Atkinson. The following will serve as counselors: Mrs. E. Richard Evans, of Key West; Mrs. C. G. Warner, of West Palm Beach; Mrs. Frederick Held, of Jupiter; Mr. Ralph Hills, of Miami Beach; Rev. Orville D. Ullon, Melbourne; Rev. Ralph Krout, of New Port Richey; and Rev. Gordon Brokenshire, of Orange City.

I believe that we, here on the North American Continent, have the unusual opportunity of proving to the rest of the world that war, whether economic or by clash of arms, is the greatest tragedy, and that scientific order and purpose in politics and economics must be the rule of action and life if this civilization is not to pass in the way of other world civilizations.—Dr. John T. Madden.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of unity among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ONE COMFORT.

Amid the turmoil of this torn time, one solace abides. We human beings may lose faith in one another and in God, but God does not lose faith in us. He believes in us. He trusts us. He is relying upon us. As the writer of II Timothy (chapter 2, verse 13) says: "If we believe not (that is to say, if we lose faith), yet he abideth faithful; he cannot deny himself." The very nature of God, as revealed in his Son, is that of a firm, unshaken faith in man made in the image of his God. Jesus nerved his disciples to strength (except the one who had a devil from the beginning) by declaring his belief in them. He preached to them about their unbelief and chastised them because of their weakness of faith, but his faith in them never faltered, his confidence in them, even when they forsook him and fled, remained steadfast and unmoved.

And now in our day many have fallen away from lack of faith, they have lost confidence in him and in each other, but he is faithful. He cannot deny himself. He still believes in us.

He would be denying himself, his very being and nature, if he withheld his confidence from those who accept him as Supreme Lord and Leader.

We are being tested, we are being tried, yea, as by fire. It was, indeed, a wise man who in intercession prayed: "Give me neither poverty nor riches, lest I be full and deny thee, or lest I be poor and steal and take the name of my God in vain." We have been very rich in the past years. We have revelled in our abundance. Fields, forests, factories, mines and markets have yielded their abundance and brought their increase, and,

through that abundance and the fullness thereof, many began to deny him and to say, "Who is the Lord?"

And now, since need has come, unemployment is prevalent and poverty stares us in the face, our only hope to prevent us from denying him, and to prevent us from stealing and taking his name in vain, is to deny ourselves for him, take up the burden of his cross daily and follow him. The time of our need and want is the time of God's opportunity with us, if we will yield ourselves to him, to obey him and to learn in these times to live not only within our means, but to learn to share with God, and the work of his church, the little that we have, that through this sharing he may come and abide with us, and share with us his fellowship and blessed presence. It is far better to deny ourselves than to deny him, for as we deny ourselves in his name, we are brought closer to the source of all riches and of all wealth. But if we deny him the worst possible form of starvation stares us in the face—the starvation of the soul.

Again, we repeat, there is one solace, one comfort, and that is, that God believes in us, will not forsake us in this time of trial, but in the fire of our testing, he will inflame us with a new passion and a new zeal for him and for his world.

J. O. A.

DEFYING POWER AND AUTHORITY.

Within the last few days the world has been startled at the assassination of two of its great statesmen and distinguished officials—the President of France and the Premier of Japan. These dastardly deeds, perpetrated in different parts of the world, are outbursts of a disposition that seems to be working in the minds of the people of all lands and countries today. There is a defiance, a destructive attitude against all authority, and those who have been entrusted with power, both in State and in Church. Here at home we are faced with the brazen declaration that "we cannot enforce our laws. We cannot bring to justice those who defy our law. Therefore," we declare, "abolish the laws—they are wrong because they cannot be enforced."

A very thought-producing statement appeared in print somewhere recently, to the effect that it was not our prohibition laws or our kidnapping laws, or any other laws upon our statute books that were being assailed and defied at present—it was nothing else than the Ten Commandments that were being defied and broken down. From the first to the last, the whole Decalogue is being disobeyed, defied. Men and women are flagrantly disregarding the fundamental law, not of any nation, but of all nations and of the human mind—"Thou shalt have no other gods before me." And they are placing in their minds and in their thinking the gods of man's own creation, above the true God that created man. It was a divine command that we observe the Sabbath Day to keep it holy. There is widespread disobedience and defiance of this divine law. It was not a human being, or a parliament of men, who enacted the statute, "Thou shalt not kill." That was enacted by him who created man, and he enacted it and wrote it upon the tablets, not of stone through the finger of Moses, but on the tablet of the human heart itself, from which it has never been erased and cannot be erased. Our law-breakers, let it again be said, are not defying human laws any more than they are defying divine laws, and they are not trying to break down the laws on our statute books any more than they are trying to break down the laws of our very being written upon our hearts with the finger of God. Those laws have to do with our well-being, our safety and our security as members of society.

Never was the need greater than at the present time for the church to cry aloud and spare not for the observance of the Ten Commandments, for the preservation of the power and the authority of Almighty God, for this defiance of the law about us means defiance of the laws of Almighty God. We need to recover that faith that overcometh the world, that faith that is firmly fixed in the wisdom and the power of the unquestioned authority of God the Father, God the Son, God the Holy Spirit.

J. O. A.

STAGGERING THROUGH UNBELIEF.

The authorized version of the Scripture says that Abraham "staggered not at the promise of God through unbelief." The American version says: "He wavered not through unbelief, but waxed strong through faith, giving glory to God." It was a staggering promise with which Jehovah challenged the faith of Abraham. Souls of smaller caliber and courage would not have wavered and staggered, but would have faltered and failed in such a testing time as that with which the Lord tried the faith of Abraham. The one thing that carried Abraham through his day, and has brought his memory to our day, is the imperishable fact of his unwavering, undying faith. Faith certainly is the victory that overcomes the world.

It seems that we of our day are staggering, wavering from lack of faith. We have lost faith in our government. Men and women, young and old, everywhere are declaring that the government of the United States is unable to enforce its own laws. The chief argument used by those opposed to Prohibition, for example, is that the government is unable, impotent, incapacitated to put into effect its own constitutional requirements. They have lost faith in their government. This loss of faith is everywhere. There are those who have lost faith in God, lost faith in the church, lost faith in the Bible, lost faith in all that pertains to permanency, to power and to authority. From this, the world suffers today. We are simply staggering through unbelief, wavering through unbelief, hesitating and floundering because of our unbelief.

The Book tells us that Abraham "waxed strong through faith, giving glory to God." It is the only way that a man, a people or a nation can wax strong. We have simply got to recover our faith. We have lost faith, and we are not going to wax strong as individuals, as a church, as a nation, until we have fully recovered our faith and shall be willing, as Abraham was, to give glory to God. We are trying to give glory to human achievements. We are trying to give glory to human institutions. We are trying to give glory to new thoughts and theories. It will not carry us anywhere. The hope of the world this day lies in giving glory to God and pressing on toward the mark of the prize of the high calling of God in Christ Jesus; for we are fully assured, as was Abraham, whether we accept that assurance or not, that he, Jehovah, God, "is able also to perform that which he has promised." In his promise there is hope if we but claim that promise and seek strength through faith in him.

J. O. A.

SENATOR MORRISON ON PROHIBITION ENFORCEMENT.

A speech of Honorable Cameron Morrison of North Carolina, delivered in the Senate of the United States, on January 31st, is being sent out as a part of the *Congressional Record*, but "not printed at government expense." THE CHRISTIAN SUN holds no brief for Senator Morrison, but this speech delivered before the United States Senate carries a note that is worth catching and

a message that is worth getting and thinking over. We presume anyone can get a copy of the address by requesting the same from Senator Morrison, Washington. We quote a paragraph that will indicate its character:

"The Senators from Wisconsin and Maryland say that we ought not to do another thing to enforce the prohibition law, first, because it is corrupt. Mr. President, during the period of the life of prohibition to which they referred the enforcement of prohibition has not been the only thing in connection with which there has been unparalleled corruption in this country. Corruption! I think we had a little trouble with oil along during this same period. We have had corruption in many sections and high places. They talk about the corruption of prohibition 'touching the Department of Justice itself.' It touched it very gently compared to the cruel hand laid upon it by oil corruption.

"The great City of New York, the headquarters of the righteous whose souls are so disturbed over the corruption in connection with prohibition enforcement, has only to look within its own borders for corruption, for if there is anything there that is not corrupt, their own press fails to disclose it.

"I was astounded as I understood the concluding assertion of the Senator from Wisconsin (Mr. Blaine) that Congress ought not to do anything further about enforcing the prohibition laws. I think, Mr. President and Senators, that prohibition, concretely and legally speaking, is the Eighteenth Amendment to the Constitution of the United States; and in my judgment it will never be repealed. Its opponents will hold their demoralizing, disorderly, unauthorized referendums about it wherever they please; but before it is ever repealed, Mr. President and Senators, three-fourths of the States must act for its modification or repeal; and there is not any more likelihood of its being done than there is that secession will be brought back and vitalized in this Republic.

"I do not believe that I wander much more away from the immediate matter before the Senate than other Senators habitually do when I say that the hope of the antiprohibitionists of this country is to capture both of the great political parties, to one or the other of which almost all Americans give their hearty and loyal support, and through them and their platform committees put a bridle upon the great, free, members of both parties. It will never be successful."

Evidently Senator Morrison stands firmly for prohibition without any referendum, except the referendum that will compel obedience to the law.

J. O. A.

RELIGION AND SCIENCE.

In the study of religion and science, one must have clearly in mind at least three definite and fundamental facts: (1) Religion and science do not deal with the same subject matter; (2) they do not parallel each other in time—one is permanent and the other is temporary; and (3) they do not have the same kind of authority as support.

1. Religion deals with such problems as God, the future life, the soul, sin, and pardon of sins. What does science know of these questions? What comfort and aid can it render? Can it give us any assurance that man will or will not live again? From the scientific view, what constitutes sin and what is its remedy?

Jesus said: "Everyone that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst." The word "water" represents things temporal and things spiritual, and these in turn correspond to man's dual nature. The earth con-

tains food and other things such as the body needs, but the soul craves that which the earth cannot give. The "natural man" deals with the earthly materials and in his search can never find God. Nature does not reveal, nor does it explain eternal truth.

Since religion deals with eternal problems, it is not primarily interested in science; and since the Bible deals with God, sin, the soul, and salvation, it does not claim to teach chemistry, psychology, philosophy, and geography. He who tries to prove that the Bible is scientific attempts to make the Bible perform a service that its Maker did not intend. When the Bible has revealed God to man and has guided man to God, it has fulfilled its mission.

2. Science is primarily interested in the present life and in our material world. It has done wonders for man, and still promises more; but it can never reveal God to us, nor can it direct us to God. Science is temporal and earthly. It deals with time and its problems. Only incidentally and occasionally do science and religion parallel. Since A. D. 1900 science has added ten years to the average human life, and men now think that it will not be long until people may live for one hundred and fifty years; but science can never make life eternal. To find how to live forever we must consult religion.

Because science and religion differ is no reason why they contradict. Each has its own field, and each has its own work. Why should the preacher and the scientist quarrel? Is there not room enough in the sky for two suns? My eyes and my hands perform different tasks, but they do not contradict one another, and both are useful. This viewpoint will help us, and will add appreciation for both the Bible and science. Let each have its place, and let each perform its task, and the results will be well.

3. Religion has divine authority as its basis, but science has what men think as its support. The Bible was completed nearly nineteen hundred years ago and has not changed since. Here religion halts. The only change religion can safely make is expansion. It can grow and spread, but cannot add new elements. Innovation in religion is dangerous and harmful.

The Bible is the most important religious book in the world, and its age makes it the more valuable. It carries us to the fountain of truth, and there we can find the "water that lives." Religion must remain the same—in all essential respects—and must avoid changes. It has authority from God as its support. Science has only man's opinion as its foundation, and this changes as often as men revise their views. A book on science that is ten years old is antiquated. A new edition every five years is much better. All the things that men make need frequent revision and changes.

In case the Bible had been written in terms of science at the time it was composed, how scientific would it be today? If it had been written then to conform to science now, what would the world have thought of it then? At the time the New Testament was written it was the common belief that the earth was square, flat and stationary. It rested on pillars. For the Bible to have said that the earth was round, that it moved, and that the sun was the center of our world, would have created a consternation. We think today that the sun is the center of the solar system; but this may not be true, and science may some day locate another center. Then what? How could the Bible conform to any scientific view?

The fact is that there are many things that have never changed. For many thousand years the sun, moon, and stars have furnished light to our world. The sun has not changed in size, shape, or work. It travels the same path now

that it did when Adam first saw it. It provides heat the same way now as then. Rain falls the same today as it did in ancient Egypt. The seasons still rotate in regular fashion. Children enter the world now just as they did at first, and death is the same to us that it was to the ancients. Sit down and make a list of things that have never changed since time began and will not until time shall end, and you will be surprised. Why should the sun change its path, adopt new methods, or in any way modify itself? Is it not perfect? Why should it change? Do we need a new Bible? Is the one we have out of date? Has God changed?

But science must change. It expresses the human view, and this constantly changes. You cannot expect men today to think as they did a thousand years ago. Science is in the making, but Christianity is perfect and complete.

ARE YOU RICH?

Right at this time, when some men, lacking courage and strength of character, are voluntarily ending it all, others are finding a new meaning in life which is bringing them real happiness.

This new point of view is well expressed by Roy L. Smith, in *The Hub*, of Saskatoon, Sask., who writes:

"We have passed through a panic, suffered from a crash on the stock market, and are now more than half-way through the depression, and I am still rich.

"It is true that I have much less to live on than a year ago, but it is certainly true that I have just as much as ever to live for. The real values of life are unshaken and solid. . . .

"The depression has not lowered the value of a single friendship. Neighbors still greet us in the same old cordial way, business associates believe in us, and our sons hold us in high respect. The wife's welcome at the close of the day has not depreciated in the least, and our daughters continue to lavish their affection upon us with the same old extravagance.

"My faith in the goodness of the universe is unimpaired. By that faith I am emboldened as I face defeat and despair. The prayers my mother taught me and the faith in God instilled in me by a devout father remain as priceless treasures no depression can touch.

"No nation becomes great by becoming rich. Neither does a man find enduring satisfaction in life by owning something—only by becoming something. The most degrading poverty is that which results from killing the spirit that the body may be served.

"This depression is a challenge, not a catastrophe. A generation that has conquered the air and sent giant planes circling the globe, which has plunged into the deeps and disported on the ocean's floor, which has climbed above the clouds and lived in the atmosphere, is now faced with the challenge to rise above its dependence on mere things and seek an emancipation of the spirit of man.

"The last six months have been for many men a thrilling spiritual adventure through which they have discovered their real wealth. Bereft of dividends and profits, they are discovering the sustaining powers of a strong religious faith, the abiding values of courage, heroism, honor, charity and trustworthiness.

"A financial crisis can wipe out profits and bring business to a standstill, but character is beyond its reach. It can rob us of all we have, but it cannot affect what we are.

"The deepest satisfactions of life—those which come from sharing and serving—remain secure.

"I am still rich because I am independently rich—none of my wealth depends upon business conditions or market reports."—*Patchwork*.

CONTRIBUTIONS

SUFFOLK LETTER.

The graduating exercises of the nine, from Lakeview Hospital Training School, were celebrated in Oxford Methodist Church, Suffolk, Va., on Thursday night, May 20, 1932.

The attendance was good, the program was appropriate and interesting, and the audience enjoyed the occasion. The Processional was rendered by the First Baptist Church orchestra, and Rev. C. E. Pleasants, pastor of Oxford Church, pronounced the invocation. A quartet was then rendered by Miss Margaret Ellis, Miss Odelia Austin, Mrs. W. A. Hart, and Mrs. Claudia Jacobs.

The address to the graduating class was delivered by Dr. J. E. Rawls, head of Lakeview Hospital. His address stressed three points in the making of a useful life. 1. To feel, that is, to have a real conviction of what should be done. 2. To think, that is, to examine into and consider all the elements that enter into the work to be done, and the life to be lived. 3. Do, that is, to put into actual service all that feeling and thinking discover as necessary to complete life at its best. Even feeling and thinking accomplished nothing unless something is done. Therefore, (a) Feel; (b) Think; (c) Do. That was his exhortation to the class and a good lesson for all of us. After the address followed a beautiful duet by Mrs. W. A. Hart and Mrs. Claudia Jacobs.

The diplomas and pins were presented to the class in a brief, but fine address, by Rev. L. F. Paulet, of Smithfield, Va., and pastor of the Baptist Church in that town.

Rev. W. M. Jay, pastor of the Holland Christian Church, presented the medal to Miss Mabel R. Blanchard, of Fortville, N. C., who had won that honor.

A closing selection by the orchestra, and the final benediction by Rev. J. T. Allen, pastor of the Main Street Methodist Church.

After the close followed the handshakes and congratulations for the nine young ladies who had completed the training course for nurses; and and they were the following: Ruth W. Edwards, Windsor, Va.; Mary L. Brinkley, Ahsokie, N. C.; Jane M. Amos, Guinea Mills, N. C.; Doris G. Moser, Graham, N. C.; Elsie G. Ward, Merry Hill, N. C.; Otelia E. Holt, Ivor, Va.; Kate M. Forehand, Colerain, N. C.; Virginia F. Harrell, Cypress Chapel, Va.; Mabel R. Blanchard, Fortville, N. C.

There are schools at the present time for all occupations and all professions—mechanics, agriculture, teaching, law, medicine, music, painting, preaching, art—but none of them prepare for better service to mankind than the training to nurse the sick. The doctor is one of the most available servants for man and the nurse, in some respects, surpasses the doctor, for she remains with the patient. The hospital is one of the most useful institutions in society, and it is the product of Christianity. "Jesus went about preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." (Matt. 4:23.)

Hospitals are products of Christianity, as there were none before Jesus Christ went about healing all manner of sickness and all manner of disease among the people. The oldest in this country is the Pennsylvania Hospital, founded in 1750. The oldest of the London hospitals was St. Bartholomew, 1546. Now they are scattered over the entire Christian world, and all kinds for

children, eye, ear, cancer, tuberculosis, military, and incurables. The hospital service of the world is among the most valuable institutions and the nurses, who devote their lives to cooperate with physicians in caring for the afflicted, are among the benefactors of the race. Patients who have spent weeks in the hospital can testify to the kindness and patient service by day and by night of those faithful young women who have been trained and know how to render the service which one needs when suffering the agony of acute pain.

W. W. STALEY.

A FINE MEMORIAL SERVICE.

At the close of this Conference year, Rev. J. F. Morgan has been our pastor for seven years. Each year during these seven years of service, Bro. Morgan has held a memorial service in our community cemetery, known as Berea Cemetery, May 22, we held one of those services. The speaker of the occasion was deprived of the privilege of being present because of funeral ceremonies. Bro. Morgan acted as master of ceremonies, and he did so well that we never missed the other fellow. Bro. Morgan read the Scripture telling of a ruler of the synagogues coming to Jesus beseeching him to go with him to his home to heal his daughter, who, said the ruler is at the point of death. For a basis for his exhortation, Bro. Morgan used these words, "Weep not, she is not dead, but sleepeth." He said while standing on this sacred mound he wished to remind those present—the relatives and friends of the departed loved ones—that they so silent, and so long resting beneath the sod of Mother Earth, were not dead, but sleeping, for said he, at the last day, at the sound of the last trumpet, when Jesus again shall appear, these departed friends and relatives shall awaken out of their long sleep and come forth to newness of life, and to ever be with the Lord.

He said, in his imagination, he sometimes wonders what would be the wishes of our loved ones if they could come forth and speak to us. He said he believed they would tell us to just keep on keeping on. Live an upright, Godly life, seek to make the world better, and so let our lights shine that others might be brought into the Kingdom. That they would implore us not to give ourselves too much concern in reference to them, for they were resting in peace, but for us to strive on along the upper road ever looking unto Jesus, the author and finisher of faith, and at last we too could and would enter into that rest prepared for all that are faithful in his service.

M. W. HOLLOWELL.

Berea, Norfolk.

MEMORIALS.

Memorial Day—Day of Memories—and we seek to honor those who have laid down their lives upon the battlefields in our own fair land and also those who crossed the seas to aid other nations in their desperate fight for freedom. Flags and flowers call to mind all of the high purpose and bravery which led them from home and loved ones to follow the flag they loved so well into the terrible carnage. Eulogies by eloquent and fervid orators will be spoken in their behalf. Not alone for those who sleep in the "silent cities" will this day be commemorated, for there are broken bodies that bear the scars of war; bodies which are weary and worn with the years of suffering that they have been called

upon to endure. Many cannot mingle with their fellowmen who are still battling against their enemies, discouragement and despair. These will also receive homage and many will seek to make the day brighter for them by acts of love and devotion.

The terrible guns are silent now and the soldier boys are not in battle array; they are gathered together to pay tribute to the soldier boys of other years, who live, many of them, in memory alone. Yes, this Day of Memories should be observed as the years come and go bringing to the minds of the younger generation the terrible price which was paid for their present privileges.

But there is a battlefield even yet, the battlefield of life, on which are lying many shattered bodies and broken hearts. It is a battlefield which many pass with unconcern not realizing that there are brave hearts that are needing a word of cheer, who wonder if they are forgotten and feel so alone.

She was in her declining years and probably destined to have the hospital for her home for the remainder of her life. A chance caller brought to her a bouquet of beautiful roses at an inopportune time as she was conferring with an intimate friend concerning some business matter. The roses were admired and words of appreciation spoken, yet the caller was peremptorily informed that her presence was not desired at that particular time. The day was gloomy and chill and the atmosphere seemed to have overcome the sick one for she said, "I am just as blue and discouraged as I can be. I have been here for six months. This dear friend is good to me and does so much for me, yet she has a little baby to care for."

The caller answered, "Probably that is what the Lord wants her to do, to be a help and encouragement to you." A look of incredulity overspread the countenance of the occupant of the wheel chair and she said: "Perhaps."

She is only one of many who may have become bitter in their affliction but who need just the encouragement that you may give, the love that you may show even though you may not think that your efforts are appreciated. Love can find a way into such hearts.

This Day of Memories may bring to our hearts thoughts of loved ones who have gone before; of lonely graves scattered from coast to coast; of loved ones who are even now upon beds of affliction, whom we cannot minister to; but may we think of those whom we may comfort within our reach and may we go, for some one may be going to our loved ones, blessing them as we seek to bless others. Oh, may we go in the name of Jesus, showing forth his love, showing forth the abundant life that others may live.

"God's love hath to us wealth upheaped;

Only by giving it is reaped.

The body withers, and the mind,

If pent in by selfish rind.

Give strength, give thought, give deeds, give self,

Give love, give tears, and give thyself;

Who gives not is not living.

The more we give, the more we live."

W.

THE HOME.

The home and the family antedate all other human institutions and Jesus placed special emphasis on this institution. He knew, as did no other man, the inevitable law governing human life and how the home became the most substantial of all other institutions in safeguarding the destiny of human life; and in the building of a permanent civilization. It is the fundamental factor in the creation of Christian ideals and in the motivation of every life and Christian service.

Every civilization and every religion has been measured primarily in its contribution to human needs, by the standard of the home.

One great educator says that, "There is no standard, so reliable in measuring the status of a nation's greatness as the home." Another says, "As long as life, in its various spheres, is molded, shaped and inspired by Christian home ideals, it is safe and constructive." But I have learned, to my entire satisfaction, that in those sections of the different states in which I have worked, the home ties were in the initiative of whatever good or bad influences existed. Destroy the Christian home and all our boasted industrial achievement our educational and religious institutions will mean little in the defense of a civilization that will stand and function in the upbuilding of human righteousness. Every nation's best thinking and noblest acting, in all the different spheres and callings of life, have been the fruits of effective home environment, and parental training.

"The fundamental quality of good teaching is getting the emphasis on the things of most value," and there is no better place, on earth, for this than the Christian home. One of the most pathetic things I have to think about in connection with conditions in our country is the idea that some people have that other institutions should usurp the fundamentals of home-making and child training. Jesus could find no better illustration for the expression of the great truths of a higher life than the home; the husband and the wife or the father and the son. Every trend toward the disintegration and destruction of the home should be viewed as a most serious problem and with great alarm. Save the home and the family, and the country will be safe. The hearthstone of Christian homes is the cornerstone of a great nation.

Clayton, N. C.

A. R. FLOWERS.

THEORIES OF HOMICIDE.

Dr. H. C. Brearley, Professor of Sociology in Clemson College, South Carolina, in his volume, "Homicide in the United States," to be published by the University of North Carolina Press sometime in the near future, discusses the most likely reasons for the crime, and shows how most of the believed causes may be easily explained as unaccountable for homicide. The increase in material wealth and the development of industry during the past few decades is believed by some to have provided a great number of previously unknown temptations, and thus caused crime to increase. If this were true, the rates would be higher in the East than in the less industrialized South, but the latter section has the lowest wealth and the highest homicide rate. The idea that a psychological effect caused killing to become imbedded in children's minds during the war so that an increase in homicide resulted is unfounded since the trend is not noticeable immediately after the war. Statistics from tests given children show that motion pictures do not help the cause of crime. Prohibition has resulted in the loss of many lives employed to enforce the law, but the total number of deaths is only one per cent of the homicide rate. Newspapers and other publications are supposed to develop in an unstabilized population a thirst for sensations which results in crime, but the evidence to that effect is scanty and not conclusive. Immigrants are said to be more likely to commit homicide due to their prejudices, but the East with the largest foreign-born population, has a better homicide rate than the South or West. The rapid increase in the rate of insanity may provide a good cause for crime development but there is no definite proof. Our educational system is said to neglect greatly training in good citizenship and altruistic be-

havior which results in crime. Since the South rates lowest in education and highest in homicide this is apparently true, but on the other hand western education according to Ayre's Index system, is regarded as being better than eastern and the homicide rate in the west is much higher than in the east. Since divorce rates are high in this country, children are inadequately trained for social responsibilities and the resulting family disorganization breeds crime. This seems to be true in the case of the United States. However, the best reason for homicide is found in culture patterns. Moral or social standards among any group which are antagonistic to the rules and customs of a larger society are said to increase homicide. In some sections, as in the south, there are certain unwritten laws which call for death as vengeance, and the pressure of public opinion combined with the honor at stake forces the act. Insult, abuse of parental status, the disruption of a home by seduction or adultery, all demand the death of the wrong-doer. Great importance is attached to these folkways which have been handed down from times when human life was little esteemed.

ALL CAME TO AN END.

Those who suffer under the present depression should read the following:

There was a business depression in 1857 lasting 12 months

There was a business depression in 1869 lasting 8 months.

There was a business depression in 1873 lasting 30 months.

There was a business depression in 1884 lasting 22 months.

There was a business depression in 1887 lasting 10 months.

There was a business depression in 1893 lasting 25 months.

There was a business depression in 1903 lasting 25 months.

There was a business depression in 1907 lasting nearly 12 months.

There was a business depression in 1914 lasting 8 months.

There was a business depression in 1921-22 lasting 14 months.

All of them came to an end except this one. It will, too.—Chicago Daily News.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Our loving Father, thou gavest to man a world of beauty. Sin veils its loveliness. By Satan's hand difficulty and distress abound. In mercy, Father, hasten the day when comfort and gladness shall fill the earth; when avenues of woe shall become channels of holy acclaim. Thine is the power, ours the part of faith and works. May we ever remember that when these are finished, with the swiftness of lightning Satan shall fall to utter destruction. Make our strivings pure. For Jesus' sake. *Amen.*

THE CAUSE NEAREST OUR SAVIOUR'S HEART.

Our friend and co-worker in Missions, Dr. Egbert W. Smith, who, for the past twenty years, has been executive secretary of Foreign Missions for the Southern Presbyterian Church, this week resigns from that work, having reached his three-score years and ten, and his mind having been made up, when reaching this time in life, to withdraw as an executive, and "commit to younger shoulders the burden and let younger feet lead the missionary advance."

This does not mean that this faithful man of God and very capable worker in the mission field has lost interest in the mission cause, or is to relinquish his efforts in behalf of missions. In his letter of resignation, Dr. Smith says: "I expect, however, to devote the rest of my life, and the knowledge and experience I have gained in mission lands, to the promotion of that cause that lay ever nearest our Saviour's heart and formed the burden of his last command." It is to be hoped that Dr. Smith will give his pen to the writing of other mission books, in which field he has made a rich contribution already with volumes that have stirred the hearts and minds of thousands of missionary societies and other mission groups.

The cause that lay nearest our Saviour's heart and was the burden of his last command is a cause that should be nearest every Christian heart and is a burden that should be borne by all who have a disposition to obey the final and the supreme command of our Lord. Our Lord himself is responsible for missions, and this should be borne in mind by those who are supposed to criticize missions. The question is one of obeying him and helping him to bear the burden that lay heaviest on his heart.

J. O. ATKINSON, *Mission Sec'y.*

THE MT. AUBURN MISSIONARY RALLY.

The last of the Missionary Rallies of the North Carolina Conference for this spring was held with Mt. Auburn Church, Tuesday, May 10th. Surely, the committee, in planning the Rallies, saved the best for the last. Miss Margaret Alston, the superintendent of the Vance-Warren District, had worked faithfully among the societies and churches of her district to get a good delegation and to create interest in the Rally, and her work was not in vain. Mrs. Murdock Newman is the efficient secretary and rendered excellent service in making the Rally a success. Miss Priscilla Chase, extension worker, Mrs. J. P. Barrett, Elon College, and Mrs. C. H. Rowland, Greensboro, president of the North Carolina Woman's Conference, were the visitors and speakers outside the district, who added much to the interest and the enthusiasm of the meeting. Mt. Auburn, of course, received the session with joyous greeting and gracious hospitality. Mrs. J. A. Kim-

ball, president of the local society, with her associates and friends of the society and the church, by the preparation of special numbers on the musical program and the beautiful array of flowers in the church, and an elaborate luncheon, gave to the day an air and a touch of fellowship and good feeling that made all feel welcome and happy. Every number on the program was rendered as arranged, and the entire meeting was full of interest, carrying just such information to the societies and delegates as they desired and needed, and giving to each much that they might use in their societies during the year. The questionnaire especially provoked hearty discussions, and the day was, indeed, well spent as "we took sweet counsel together in the house of the Lord." Mt. Auburn Church may always be counted upon to make any meeting there one of interest and enthusiasm. It was voted to gather in the next annual session at Fuller's Chapel. Mr. and Mrs. Sam Coghill, delegates from Fuller's, parents of Miss Pattie Coghill, were present at the Mt. Auburn meeting, and were instrumental in securing the next session for Fuller's, Mrs. Coghill declaring that the Mt. Auburn Rally seemed to her the very best she had ever attended, and the meeting well worth while. All present seemed to have a similar feeling.

J. O. ATKINSON, *Mission Sec'y.*

NOT I, BUT CHRIST.

A noted English clergyman, F. B. Meyers, was spending his vacation in a Swedish hotel. In the hotel was a piano and also a young lady eight years old. The young lady delightedly banged the piano to the intense distress of everyone else.

But a famous musician came to the hotel, sat down beside the young lady at the piano, and, taking her discords, he made them the basis of such splendid music that all the guests at the hotel drew near to hear. This pleased the young lady very much and she went about telling with pride about her attractive music. Isn't that just like some of us in our Christian work?

More than fifty years ago, Dr. Lyman Abbott came to Oberlin to lecture. He seemed to me then to be the best example of walking encyclopedia I ever saw. But of all he said, the only thing that has staid in my mind was a story he told of his little girl. He had a rule in his household that during certain hours of the morning no guests were to be admitted to his study. But one morning there was a knock at his door, to which at first he paid no attention. It continued until at last in wrath he went to the door to scold a servant who might be guilty of disregarding his orders. But when he opened the door, there stood his little six-year-old girl, looking up joyously into his face and holding a single rose with most of the petals gone. But she was saying, "Papa, see what a pitty posy I brought you."

Abbott's wrath faded and picking up the little girl, he kissed her and sent her away pleased to her mother. And he said, "How like that are all of us. We bring our imperfect work before the Lord, and he accepts it with all its imperfections because he sees the love which is behind it all."

In I. Cor. 15:10, Paul recognizes the fact that the glory for any of his achievements was due to the grace of God which was in him. In Colossians 1:27, he says our great riches is "Christ in us the hope of glory." And when we pride ourselves on what we have accomplished, is it

not humbling to read Phil. 3:13, "For it is God that worketh in you both to will and to do his good pleasure." Not much glory there for man!

The English version of Judges 6:34 is, "And the Spirit of the Lord came upon Gideon." But the French translation says, "The Spirit of the Eternal clothed himself with Gideon."

Not the wire has the power, but the electric current flowing through it.

Lord, if thou dost condescend to dwell in me, to use me to do thy work, help me always to remember my own smallness and that all the power is of thee.

A. D. WOODWORTH.

Tokio, Japan.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 21, 1932.

Sunday Schools.

Previously acknowledged	\$ 2,523.32
Happy Home, Ruffin, N. C.	2.00
United Congregational-Christian (Rose Hill), Columbus, Ga.	1.00
Suffolk, Va.	25.00
High Point, N. C.	1.75
Pleasant Hill, Liberty, N. C.	5.43
Berea (Nans.), Driver, Va.	4.66
Waverly, Va.	20.00
Woods Chapel, Mt. Jackson, Va.	2.00
Leaksville, Stanley, Va.	1.88
Liberty, N. C.	2.12
Newport News, Va.	11.00

Total \$ 2,600.16

Individual and Church Offerings.

Previously acknowledged	\$ 2,000.13
Suffolk, Va.	381.38
Christian Chapel, Corinth, N. C.	1.70
Hebron, Virgilina, Va.	1.25

Total \$ 2,384.46

Dollar-a-Month Club.

Previously acknowledged	\$ 158.50
Miss Mattie Carpenter, Raleigh, N. C., (Ebenezer Church)	1.00

Total \$ 159.50

Specials.

Previously acknowledged	\$ 1,364.42
Burlington Sunday School, Burlington, N. C.	33.74

Total \$ 1,398.16

Summary.

Previously acknowledged	\$15,210.90
Sunday Schools, regular, May 21, 1932. .	76.84
Individual and Church Offerings, May 21	384.33
Dollar-a-Month Club, May 21	1.00
Specials, May 21	33.74

Total to date \$15,706.81

J. O. ATKINSON, *Sec'y.*

MISSIONARY PROGRAMS FOR JUNE.

By MRS. W. M. JAY.

WOMAN'S SOCIETIES.

I am wondering how you are enjoying the study of India by this time. Hope the poster meeting in May proved to be successful and helpful, too. This month we have a Question Box meeting, and this ought to be just as helpful and interesting if worked up well. The general plan is as follows: Three young people dressed to typify History, Facts and Christian Opinion, will answer the questions. History might be enfolded in cardboard cut as a book cover with "History" lettered in the center.

Facts might be draped severely in black and white and the word, "Facts," worn on a strip of paper across the front.

Christian Opinion in drapery of blue or white cheesecloth (perhaps with a gold cross in hand). Distribute the twenty-four questions among the audience, who will ask them in turn. If this plan is too elaborate, the questions may be distributed and asked in turn, one of three assigned leaders giving the answer *without reading*, if possible. If the audience could be induced to discussion, it would greatly add.

Program.

"India in Transition."

Hymn—"Where Cross the Crowded Ways of Life."

Leader's introduction.

Question Box.

Special Solo—Gandhi's favorite Christian Hymn, "When I Survey the Wondrous Cross."

Scripture—Portions of the Sermon on the Mount, in which Gandhi and many of India's leaders find inspiration for service.

Prayer for India's Leaders—For the Indian Church; for the Indian Missionary Society; for the pastors; for the social workers; for ourselves that we may be conscious of fellowship with these others of the great household of God.

Plenty of good material for an Indian program may be found in our public and school libraries. Avail yourself of the opportunity and see how much it will help your program.

WILLING WORKERS OR JUNIORS.

Children's Program.

Have this a public program and take a special offering for Missions.

YOUNG PEOPLES' SOCIETIES.

Topic—"God and the Census."

Theme—"Living the Truth."

I. Business Period.

II. Study Period—Chapter IX—The Church—and Bread and Butter.

1. Water is Life in Arizona, pp. 106-110, a member.
2. What is the business of a home Missionary enterprise in a community? Answered by a member, pp. 113-114.
3. New Conditions in Porto Rico, pp. 114-117, a member.
4. Leader may bring out strong points in chapter emphasizing fact that we must get God counted in the market place.

III. Worship Period.

1. Hymn—Prayer.
2. Leader's Talk—"Great Lives of Service Have Been Great Souls at Prayer."
3. Prayer Hymn—"Holy Spirit, Truth Divine."
4. Offertory.
5. Hymn—"Gracious Spirit, Dwell With Me." (1st verse.)
6. Benediction.

PROGRAM FOR CRADLE ROLL RALLY.

Song—"Jesus Loves Me."

Recitation—"My Speech of Welcome," by a wee boy:

"A welcome speech they want from me,
And though I'm little, they shall see
I'll speak it out so loud and clear
That everyone can surely hear.

"I welcome you with sweet delight—
It seems to me that sounds all right;
Now smile, and I will give you this—
Just catch my great big Welcome Kiss."

Superintendent's Welcome to All (closing with "God Bless the Babies"):

"God bless these babies dear,
All who are gathered here—
Our Cradle Roll.
Jesus, in thy dear arms,
Keep safe from all that harms,
And guard from all alarms,
Our Cradle Roll."

Solo—"Jesus Bids Us Shine."

Exercise by four children:

"Such little hands! What can they do
To make somebody glad?
The bright sweet flowers they can bring
To cheer the sick and sad.

"Such little feet! Where can they go
The gifts of God to bear?
To run his errands to and fro,
They're needed everywhere.

"Bright little eyes can always find
A Bible verse or hymn,
To give sweet peace to heart and mind,
Of one whose sight is dim.

"One little tongue can always say
Kind words of truth and love;
And to the gentle Saviour pray,
Who listens from above."

Song—(Some favorite that the children know.)
Offering—"Give Freely."

(A boy): "Our baskets are empty, we are sorry to say.

But hope you will fill them this Cradle Roll Day."

(A girl): "Oh, not for ourselves will your fine offering go,
But for other children whom Christ does not know."

(A boy): "Give freely, give freely, for those still outside,

For each little one has the dear Saviour died."

Pastor's Remarks, closing with prayer.

Note to Cradle Roll Superintendents—There is a leaflet entitled, "Let the Little Ones Come Unto Him," for the Cradle Roll mothers. If you will write to the American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston, Mass., and state the number you need, they will be sent to you free.

MRS. W. M. JAY,
MRS. I. W. JOHNSON,
Committee.

CHINA AND PRAYER.

By EDWARD HUNTINGTON SMITH.

Chiang Kai Shek for the last four years has been the acknowledged head of the Nanking Government. He is today a Christian member of the Church, with a Christian wife—a Wellesley graduate—and a Christian home. The *New York Times* has told us how during the past months in their home in Nanking they have repeatedly had prayer-meetings, calling his Cabinet together.

His Cabinet—how was it composed? You will recognize two of the names: H. H. Kung, our own Oberlin graduate, Principal of one of our American Board schools in China, the Minister of Industries, Labor and Commerce; T. V. Soong, the Minister of Finance, probably the ablest financier of all Asia, an earnest Christian from his earliest childhood.

Many of you must know C. T. Wang, the former Minister of Foreign Affairs. I have a feeling that C. T. Wang and his splendid foreign adviser, Robert E. Lewis, our great American layman who went out from Cleveland, have been the inspiration of the policies that have controlled China during the last six months in the midst of all of this turmoil and confusion.

Wasn't it splendid! that Christian group of statesmen in Nanking, refusing to fight, but appealing to the Christian sentiment of the world, appealing to the League and to Washington, for Christian justice.

We are still hoping that those young men out there, the Christian leaders of China, are not to be repulsed and turned back. Think what a calamity it is going to be if the Christian sentiment of the world is to be unable to raise a hand to help them, and the word has to go back to Nanking that there is no justice in this world, that the only security is to be found in fighting. Some of you saw Will Rogers' telegram the other day, saying that the missionaries had been telling the Chinese to put their trust in the Lord, and the diplomats were telling them to put their trust in the League of Nations—and both had gone back on them.

That is not true.

We ought to unite our prayers with those of Chiang Kai Shek and his closest associates, with those of Robert Lewis and Sherwood Eddy in their great effort.

It was Chiang Kai Shek, you know, who, in December, after Serwood Eddy had made his very successful campaign throughout Chinese cities, speaking to crowded houses, with thousands of students and hundreds of conversions, went to him and besought him to give the next five years of evangelistic work among the students of China.

The great tragedy of these days is Japan's attack upon China, which threatens the stability of that little group of men who for the last four or five years in Nanking have been overcoming insuperable obstacles, struggling to carry China forward, to win out, and this attack has almost overthrown them.

I remember one little boy praying in Christian Endeavor meeting one evening: "Oh, God, make China just like America." I had to take him aside after meeting and say: "No, that is not what we pray for. Christ taught us a much better prayer than that: that America and China together may be like the Kingdom of Heaven." That is what we are looking forward to, what we are fighting for, and Communism and all these other enemies put us on our mettle, and drive us upon spiritual security, upon a Rock that cannot be shaken.—*Missionary Herald*.

"WILL A MAN ROB GOD?"

The latest statistics show that the United States spends every year for luxuries the enormous sum of five and a half billion dollars. Of this, \$1,847,000,000 is spent for tobacco; \$820,000,000 for soft drinks and ice cream; \$934,000,000 for theaters, movies and similar amusements; \$689,000,000 for candy; \$87,000,000 for chewing gum; \$453,000,000 for jewelry; \$431,000,000 for sporting goods, toys, etc., and \$261,000,000 for perfumes and cosmetics.

Note that these eight items are all either almost useless or positively harmful. We spend for these luxuries about \$50 a person or \$200 a family every year. From a tenth to a fifth of our average income is wasted, or worse than wasted.

Now how much do we spend for God, for the church, for missions and other great Christian enterprises? We are tithing them for the Bread of Life. We are certainly not robbing the corner cigar store; are we robbing the house of God? We are not robbing the movie producers, or the candy manufacturers; are we robbing God? How does the matter stand with each one of us? There is no more important practical and spiritual question for America to answer today than this: Is our nation robbing God?—*Amos R. Wells in Church of Christ Advocate*.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

WILL YOU THROW THE STONE?

Sometimes a person can "kill two birds with one stone," as the old proverb says. Here's how it can be done.

Rev. Zenas Bean, R. 1, Wedowee, Ala., the son of a Christian-Congregational preacher, wants to go to college. To do so he is getting subscriptions to the *Christian Endeavor World*. He has reached fifth place in this contest, which indicates that he has a chance to win. He can receive subscriptions from any where at the regular price of \$2.00 per year to individuals, or \$1.75 per year to Christian Endeavor Societies. The contest closes June 15th.

Individuals who are interested in Christian Endeavor need the paper. All Christian Endeavor Societies should have it for the leaders. Program material is found in this paper.

By sending a subscription to Rev. Mr. Bean right away, you can help yourself and society, and probably help him to get into college next year.

Will you throw this stone and kill two birds at once? Thank you.

HEROES OF CHRISTIAN SERVICE.

WILFRED GRENFELL.

Under this department—Service—we will bring you some modern heroes of service whose lives are so outstanding that they challenge the admiration of modern youth. Of different nationalities are they, yet each in his own way is performing the service for which he is fitted.

The one chosen for this week is one who is contributing in a large way to the uplift of the people of Labrador.

"While the brother finishes his prayer, let us sing a hymn." Thus spoke D. L. Moody in a meeting in London and at once Wilfred Grenfell put back his hat and stayed for the meeting. As he listened to Moody's message he made up his mind that he would put aside pretending to be a Christian and, as he put it, "Do as Christ would do as a doctor."

This was the beginning of one of the most dramatic lives of present-day history. Wilfred Grenfell was not afraid of hard work, discomforts, and inconveniences if that would help someone else. He was brought up on the water; skillful in swimming, boating, fishing, hunting, and athletics—all of which prepared him for the dangerous, rugged, and uncharted coasts of Labrador, where he was to make his greatest contribution of service to mankind.

At the age of 21 he received his degree. He became interested in the fisher folk of the North Sea off the coast of England about this time, and soon after joined a small body of men who were engaged in helping the fishermen in a religious and social way, and needed a doctor who might render medical aid and assist with the spiritual side of the work. For five years he worked among these North Sea fishermen, going about in his little boat. Here he found a real need—one that challenged the adventurous spirit of the man until a field of greater need called him into a similar work off the coast of Labrador.

And here he has been ever since. His little hospital ship goes everywhere that a ship can go. Hospitals have been built, and with his faithful dog teams, he has carried help and healing to many suffering ones in these cold bleak frozen regions. He has been a doctor and a friend, too.

He has helped them build stores where they can get the necessities of life without paying exorbitant prices. He has endeared himself to them because he has proven his love for them by risking his life for them. Everywhere in England and America, and in other lands, the name of Wilfred Grenfell is honored. He is one of the best loved men of the world, and all because "he is among you as one that serveth" in a most unselfish way.

BIRDIE M. ROWLAND.

VALLEY VIRGINIA S. S. AND C. E. CONVENTION.

The Sunday School and Christian Endeavor Convention of the Valley Virginia Central Conference will meet with the Timber Ridge Christian Church June 16th and 17th. President Roy A. Larrich says that plans are being made for a great convention, and if the future can be judged by the past, those who attend will receive much benefit. All Sunday School and Christian Endeavor people in the Valley should plan to be present for this meeting.

YOUTH CONGRESS.

News comes this way of meetings of young people in various parts of the southeast. It is to be hoped that every Conference and Association will get right to work. Before this year is ended there should be a meeting of young people in every section of our churches. The North Carolina and Virginia Conference young people met in Mebane, N. C., last Sunday. The Eastern Virginia Congress expects to meet either in July or August, the exact date to be announced soon. Other groups are probably planning now for their meetings. This editor will be delighted to know of all proposed meetings, and will do all he can to help with publicity, or in any other way.

But now is the time for officers to get busy. The summer is a fine time for young people to get together in Congresses, or whatever the organization may be called.

There is work to be done—much work to be done—and the King's work demands haste.

WHICH REMINDS ME.

The Young People's Bulletin, which is published in Boston, and edited by Dr. Harry Thomas Stock and Miss Lucy Eldredge, says that the young people of Congregational and Christian Churches should give some money to missions. It seems from the account in that little paper that an old man by the name of D. Pression came along and took away about a million dollars that should have been sent to China, Japan, India, Africa, and about a dozen other countries to support hospitals, schools, churches, and all kinds of Christian work. The American Board is having to call home many missionaries and close the work in some places. That is bad. In fact, Old Man D. Pression is a bad man.

Now it is believed by certain optimists, namely, the editors referred to above, that the young people in our churches can raise \$167,397.00 in perfectly good money to help keep hospitals, schools, and churches going in needy places. Why not get the other young people in your church to join with you and each of you give an extra dollar for missions? Congregationalists will send theirs through the regular channels, which will likely

be to the State Treasurer, and Christian Church people can send theirs to Dr. J. O. Atkinson, at Elon College, N. C. This is a good work, and worthy of real sacrifice. A dollar is not the top limit. Let it be the bottom limit only.

By the way, *The Young People's Bulletin*, above mentioned is so full of information for young people that a copy should be in the hands of every youth leader in our churches. If you desire a copy, write to Herman Truitt, president of Youth Fellowship, or to the editors, Dr. Stock and Miss Eldredge, at 14 Beacon St., Boston, Mass.

FELLOWSHIP SUPPER.

The Three S Christian Endeavor Union of the Tidewater District held a Fellowship Supper on Friday, May 6th, at the Oak Grove Methodist Protestant Church. This is the second Fellowship Supper the Union has had, and we feel that the attendance was fine, since the Union has not been organized many months. The Rev. F. C. Lester, pastor of the Christian Church, Waverly, Va., served as toastmaster and the Scarborough Brothers, from Savedge, Va., furnished music during the supper. Also, musical numbers were rendered by several of the young people. During the supper, songs were sung and jokes told and afterwards a social hour was had, with games and contests. At the close, "Blest Be the Tie that Binds" was sung, and the Christian Endeavor benediction was repeated.

REPORTER.

TRY THIS FOR FELLOWSHIP.

The Young People's Christian Endeavor of Waverly, Va., the past Sunday had the Epworth League of the Methodist Church of that town as their guests for a picnic supper and worship service on a nearby farm. The young people from these two churches went out to a grassy hillside near a beautiful spring at 4:30 o'clock in the afternoon, played some simple games, ate their picnic supper, held a worship service, and returned home in time for the evening church service.

The topic was, "Jesus, the Outdoor Man." Around this theme which the young people selected for themselves they centered songs, poems, talks, scriptures and prayers. Both pastors were invited to share in the program, and so were members of both the Christian Endeavor and the Epworth League.

For a good time and real fellowship, try this sort of thing in your church. It works fine in Waverly.

NOTICE.

As the appointment now stands, our Summer School of Christian Education will convene at Southern Union College, Wadley, Ala., Thursday night before the 5th Sunday in July, and will continue one week. My purpose in giving this notice is to ask all pastors and churches to plan their revivals so as not to interfere with the attendance of our young people upon this school of methods.

I do hope that every pastor may plan to attend, and that every church shall not only require their pastor to attend, but to aid him in every possible way to attend.

It will be great if all our preachers can have the opportunity to spend a week together and have the fellowship of our Congregational brethren in that meeting. Everybody pray and plan to be there.

Sincerely,

G. D. HUNT.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

JOSEPH THE WORKER.

LESSON X—JUNE 5, 1932.

LESSON TEXT: Genesis 39-41 Chapters.

GOLDEN TEXT: "Seest thou a man diligent in his business? he shall stand before kings."—Prov. 22:29.

TIME: B. C. 1735-1710.

PLACE: Zoan, the capital of Egypt, on the eastern part of the Nile delta.

The Man of the Hour.

Between the time of the last lesson and the beginning of this one, twenty years have elapsed. Displeased at the dreams of Joseph and because of their petty jealousies, the brothers threw David into a pit, whence he was drawn out and sold into slavery in Egypt.

Here he arose by diligence to a position of minor importance, only to be wrongly accused of unfaithfulness to his master and to be thrown into prison. Here he remained until two of the servants of Pharaoh were also imprisoned. Then the dreamer of dreams became the interpreter.

In due time the drama unfolds. One of the dreamers is restored to favor at court, as had been foretold, and when Pharaoh himself was disturbed by dreams which his magicians could not interpret, Joseph was remembered by the butler who had been restored, and was hurried from prison into the royal presence.

Quickly was the dream interpreted. Egypt should be blessed by seven years of plenty, but these should be followed by seven years of famine. To this interpretation was added the advice that someone should be appointed to provide in the time of plenty for the need that was to follow.

Competent men, then as now, were scarce, and in a flash of inspiration the man who had foreseen disaster was chosen to alleviate it. At one step Joseph advances from the prison to Prime Minister of Egypt.

How blessed would we of today have been, had we found a man appointed of God in our time of plenty, that he might have prepared for the lean years that are now upon us. Even now, if we would turn our faces toward God, would he deliver us. It is lack of moral stamina, says Roger Babson, that keeps us from a come-back.

Making Preparation.

Joseph had unwittingly been preparing himself for the task before him. His very humbleness and simplicity aided him in this. He had performed well the smaller tasks that had been given him. Now harder ones were thrust upon him. The higher the place of preference we are given, the heavier the burdens we bear. But God does not give us a greater burden than we are able to carry.

Joseph, with his characteristic thoroughness, began preparation for the times of hardship that were to follow. A fifth part of the abundant harvest was saved each year. It was probably gathered as a tax. Our government could well learn a lesson here. Taxes can be more easily paid in times of plenty, but it has been forced to tax most heavily when we are least prepared to pay. Those advocating unemployment insurance might also take a page from Joseph's notebook.

The important thing is that when the time of distress arrived, Joseph was prepared.

A Victory Attained.

The famine was severe and long. Not only did it reach throughout the borders of Egypt,

but to the lands beyond, as well. We have known comparatively little of actual famine in our land, but what a lesson this would be in China or India. Yet we have had brought home to us most forcibly the meaning of depression, and we find that we stand today upon the threshold of universal want.

But Joseph was prepared, "For in all the land of Egypt there was bread, And when all the land of Egypt was famished, the people cried to Pharaoh for bread." So today we call upon our President. And Pharaoh answered: "Go unto Joseph; what he saith, do." Well might our President paraphrase that answer: "Go unto God in prayer; what he saith, do." And the victory will be ours.

"IF WE FAINT NOT."

Saint Paul, writing to the Galatian Christians, says: "And let us not be weary in well doing: for in due season we shall reap, if we faint not." These calm and weighted words are intended to put into the soul a spirit of rugged perseverance while we wait for the harvests of salvation from the sowing of gospel seed.

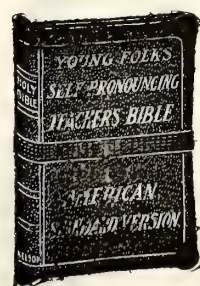
Have you observed the patient struggles of nature to come to the harvest with ripened seed and with ability to reproduce its life? Everywhere this persistence may be observed. Some years ago, while traveling in the mountain country of the west, I found much inspiration in the evident struggle of the mountain pines growing in the scanty soil of the nooks and crannies of the Rockies. Many of these hardy trees were dwarfs, so meager was the soil in which their roots were clinging, and often they were bent with the prevailing winds, and twisted into curious shapes, but they clung to the granite cliffs and patiently endured through the passing seasons. There was a nature in them that would have been tall and symmetrical in a more sheltered place and in a friendlier soil, but they seemed like soldiers, like heroes to me, and the memory has often been an inspiration to struggle on in the affairs of life. These little Jack Pines brightened the face of the cliff with their rich green foliage, and here and there one could even see the brown seed cones that gave promise of another generation of hardy evergreen trees.

"Give me the man who holds on when others let go," says a writer, "who stiffens up when others retreat, who knows no such word as can't, or give up; and I will show you a man who will win in the end, no matter what obstacles confront him."

In due season—if we faint not! Let the people of God be fully persuaded that the riches of divine grace are worth all they cost. Whatever the price may be, and however long the harvest time may seem to be in coming, never give up until prayers are answered.—*Wesleyan Methodist.*

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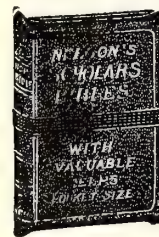
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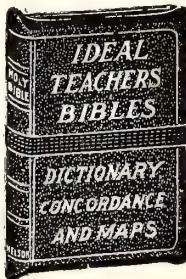
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THE CHRISTIAN SUN

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CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MONDAY.

INSIPID.

"Ye are the salt of the earth; but if the salt has lost its savour, wherewith shall it be salted?" Matt. 5:13.

"So then I will spue thee out of my mouth." Rev. 3:16.

The Moffatt version of our text from Matthew says, "If salt becomes insipid, what can make it salt again?"

This furnishes us a new window through which to view an old landscape. It represents the peculiar danger of a Christian. One of the greatest dangers which confronts any one is not that he may fall completely, but that one may become lax, indifferent, and stand for nothing particular. He becomes lukewarm, insipid, useless and undesirable to the Lord's service. Such God spues out.

Jesus is looking for folk who have convictions and the courage to stand by them; for followers who are penetrating in their influence. Are we?

Prayer—Dear Lord, who art able to do all things, do unto us as thou wilt. Mold us as the potter does his clay. Make us willing to so be used. *Amen.*

TUESDAY.

SLIPPERY WAYS.

"No man, having put his hand to the plough and looking back, is fit for the kingdom of God." Luke 9:62.

How many slippery ways there are of becoming insipid! One author has said that the morning prayer of Napoleon was, "Give us this day our daily platitudes." Does it not seem that we have reduced our prayers to generalities, reduced Jesus, yea, even God, to mere platitudes, which have long since lost their power to arrest or pierce.

We do side-step live questions sometimes. We do straddle issues and try to play safe. We do hesitate to thrust our faith out into life, don't we? But Jesus says, if we become insipid, what good are we?

The apostles went forth like fire-brands and set the world on fire with Jesus. Their testimony cut with truth. How far are we from the apostolic spirit today? It appears to be an age of reason, and reason has become sane to the insipid state.

"Insipid." A good word to look at, and ask, "Lord, is it I?"

Say the Lord's Prayer.

WEDNESDAY.

"RICHER AND FULLER BE."

"Give and it shall be given to you." Read I Cor. 13.

Seth Parker said over the radio some time ago, "You'll never get much out of this world unless you love one another." We must pray as we sing, "O, Love that will not let me go."

Prayer—Our Father, we have been stricken as others are, and we may be stricken again. O God, help us to surrender to Thee our whole lives, body, soul and spirit. Make us see the wisdom of thy way, and willing to suffer, if need be, to learn the higher meanings of life. *Amen.*

THURSDAY.

"THE ART OF MALIGNING."

"Whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, *raca*, shall be in danger of the council; but whosoever shall say, *thou fool*, shall be in danger of hell fire."—Matt. 5:22.

In other words, whosoever maligns his brother, reaps God's condemning judgment.

"Without cause," means very much what the words imply—"flagrant offence."

"Raca," we are told, means "empty head," or "scamp," and "fool" is said to refer to "stubborn and rebellious," which in the divine mind involves malevolent intentions of the heart.

There is a subtle art in maligning, and what depths do men go to practice it! It is called a branch of murder. It murders reputation and influence, both of which are sacred and inseparable parts of personality. We can malign by insinuations in which no guilt can be established. This is done by the lift of the brow, or a half sneer. But the most deadly maligning is done by misstatement.

There is an old adage which comes to us from our youth. "Be careful of whom you speak, to whom you speak, how, when and where." And always remember that the mere glance of the eye or shrug of the shoulder may be eloquent with speech.

Prayer—Our Father, have mercy upon us and forgive us of everything we have done amiss. Help us to keep Christ, Our Lord, in view, and to strive to be like Him. *Amen.*

FRIDAY.

CANAANS STILL.

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee." Read Genesis 12:1-9.

Ex-Mayor Morris, of Bermondsey, London, urges the millions of willing workers, men and women, who can not find work to do in Great Britain, to go out to North Australia. There they may gain a good livelihood in a vast, fertile and almost unoccupied territory.

Wherever our remaining in any place or condition does not remedy matters but rather makes them worse, God calls us to move on. The world has many Canaans still: where are the Abrahams to occupy them and use them for God? Fie upon those that stay at home, complaining, grieving, and accepting doles, while the world holds out the invitation of North Australia.

Christianity means progress. It is easier to stay in one place and live on the past, but all heroic souls have pushed out from their Harans and found their Canaans.

Prayer—"Bid us go forward, God of all advancement! March at the head of the line, Christ of the coming years! While Thy world moves, grant that we may move with it. *Amen.*

—Amos R. Wells.

SATURDAY.

YELLOW.

"If any man serve me, him will the Father honor." Read John 12:23-32.

Many young people of today—and not a few of their elders—have strange notions of honor. They accept these ideas from their friends and acquaintances rather than from their own consciences and the Word of God.

For instance, the newspapers are telling about a young woman twenty-two years old who calls herself a "bandit queen," and says that she had carried out a hundred small holdups. She built up her gang, she said, by "vamping" the boys,

and, if they refused to join it and commit crimes, she simply called them "yellow," and that usually brought them to terms.

Can we not surround the youths, and even the "bandit queens," with a more sensible atmosphere? Can we not make them see in what real dishonor consists, and real honor? The home, the school, and the church must all work together, but it can be done.

Prayer—Honor is from Thee alone, O Thou that sittest in the heavens! Let us seek only what Thou dost praise and shun only what Thou dost blame. *Amen.*

—Amos R. Wells.

SUNDAY.

CONSIDERING THE HEAVENS.

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou has ordained; what is man, that Thou art mindful of him?"—Read Psalm 8:1-9.

David spent years of nights under the open sky, considering God's heavens. He considered to some purpose, probably to better purpose than any star-gazer the world has known, though he was ignorant of the motion of the earth, and the sizes and distance of the planets and stars.

How David would exult in modern astronomy! And especially in such an aid to understanding it as the Adler Planetarium just opened in Chicago. Sitting awed and quiet in an immense room, the spectator is beneath a vast dome, apparently the mighty sky.

It is good to know astronomy, even such a rapid outline of it as a planetarium will give. As we begin to realize the majestic power of our God, we enter into the fear of Him which is the beginning of wisdom; and the beginning of wisdom leads to the beginning of love.

Prayer—For Thy power, O Creator, is one with Thy kindness and Thy mercy. Not without thought of the least of Thy creatures dost Thou uphold in their revolutions these stupendous spheres. We shall praise Thee forever and ever. *Amen.*

—Amos R. Wells.

"A PINT OF LIMA BEANS."

Mr. M— has been unemployed for more than a year. He has been in bed with a serious illness for six months. The prospects for early recovery or for employment are not encouraging.

Mr. M— has been a loyal worker in the Sunday school of an Eastern city for many years. He has been especially interested in foreign missions and in missionary education in his Sunday school.

A few days ago the members of the Sunday-school staff, in appreciation of his years of service, presented a testimonial gift of \$150 to Mr. M—. A little while after the presentation committee left his home, Mr. M— turned to his wife:

"My dear," he said, "please deposit this money in the morning. Send \$20 to the church treasurer, \$20 to the League missionary fund, \$20 to the Board of Foreign Missions to help avoid a cut in missionary money, and use the rest for taxes."

"But what about something for yourself?" asked his wife.

"Well, if you are down the street and see some nice lima beans, and they are not too high, you might buy a pint. I've been wanting some for several days."—*Christian Advocate.*

I find it easier and easier to find contentment in the riches of the mind. Take from me all the so-called riches of the world and leave me imagination and I shall still be rich; but give me all the wealth of the world and take from me my imagination and you will plunge me deep into the pit of indescribable misery.—*Unknown.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

THE PERFECTION OF BEAUTY.

"Is this the city that men call the Perfection of Beauty, the joy of all the earth."—Lam. 2:15.

I. *Beautiful*—Many of us would like to think that ours is a land of Perfection of Beauty, for it is beautiful. I have not seen a great deal of this country of ours, but I have seen the sunset on the Pennsylvania mountains and its lavish gold on the Delaware; I have felt a summer's rain on Carolina farms and known the perfume of flowers of wild grapes in the Piedmont hills; I have stood above the clouds on the peaks of Mt. Mitchell and watched the storm pour its torrent over cataracts and leaping falls in racing streams far below; I have seen the moon rise over Virginian hills, and smelled the fragrance of pine trees; I have seen ripening grain in the great mid-west, and have rested on the banks of the Ohio; I have stood above towering buildings of New York City, and observed some of the magnificence of the mighty works of Creator and creature as they are there so rarely blended together; I have seen the ocean at Virginia Beach beneath the rising sun in resplendent beauty; I know the call of many birds and I have seen the forest in autumn in many States. Ours is a beautiful country. Where is it not beautiful? *"Is this the city that men call the Perfection of Beauty, the joy of all the earth?"*

What a country it is. A land of gold, and growing grain; a land of honey, and numberless herds of the best bred cattle; rich it is in every mineral product, and rare in its harbors, and streams, and open with a complete network of wired and wireless communication; glorious in heroism, rich in history, and famous for its progress and inventions. *"Is the city that men call the Perfection of Beauty, the joy of all the earth?"*

II. *Beautiful?*—Is it? With ten thousand murders in a single year; and thousands of men, and women, and boys, and girls behind bars in a single State? Think of the heartache of a single murder, and multiply that by ten thousand, and then multiply that again by every year that trips across our national calendar! What State but has its thousands of prisoners behind the bars requiring a heavy burden of expense laid upon its citizens? And into what city, or hamlet, or countryside may not creeping, slinking thugs come and bear away a heavenly burden of a little innocent babe and batter its little life out in the nearby dark! *"Is this the city that men call the Perfection of Beauty, the joy of all the earth?"*

Is it? When men and women of mature years and in their right minds sneer at the constitutional law of the land, and laugh it into derision before their growing sons and daughters; when thousands think it brave to defy the law, and to speak wantonly of its worthiness; when there is a tremendous sale for the lurid and licentious magazines; and millions see unspeakable pictures thrown on the screen week after week?

Is it? When we still spend more than sixty-five per cent of the billions which we tax from the people on the works of war; and continue to call the profit motive the heart of business; when millions are unemployed, and still lesser millions are pushed out into the heart-rending avenues that hunger provides; and when hate still runs high between races and classes, and privilege is still selfishly sought at unfair prices? *"Is this the city that men call the Perfection of Beauty, the joy of all the earth?"*

III. *Beautiful!*—The text I have been repeating comes from the lips of a young man weeping over his own country many long years ago. And he in turn is quoting from the songs of his people sung many centuries before. This fifteenth verse from the second chapter of Lamentations is a quotation from the fiftieth Psalm, which reads: "Out of Zion, the Perfection of Beauty, hath God shined." There is a secret which our land dare not overlook, namely, that real beauty, or the perfection of beauty, is inseparably linked with goodness. "Beauty is as beauty does," is a bedrock philosophy of the race. It is inescapable.

I wish to mention three things that are beautiful. A life that is really, dependably Christian is beautiful. When God finished all the beauty of a beautiful creation he topped his work with man made in his own image. Most beautiful thing, after all, is man, or woman; boy, or girl, good like God! *"Be ye perfect, even as your Father in heaven is perfect,"* is a crowning dream of a Christian conscience! What the story of that beautiful Babe in Bethlehem has done for this old world can never be measured. What the story of that rightly reared, religiously minded, Spirit led boy of twelve in the Jerusalem temple has done for this old world can never be measured. What the story of a Young Man who, rising up from the Jordan banks, followed a passionate love for his fellowmen, and an unswerving devotion to purity and duty, has done for this old world can never be measured. But more still, Jesus Christ's devotion to duty, his love of fellowmen, and his denial of self led him into hardest possible places, but even unto the cross he remained true. Beautiful! And it makes every life that learns that story and loves it, blossom like a rose from the hovels of the slums of India to the selfish hearted masters of the mansions of Madison Avenue!

Our new sophistication, and our new psychology have over-worked our new pedagogical phrase, "self-expression," to the detriment of a very old, but time-honored word, "obedience." "Self-expression" carries us back, far back to the age of the fishes. The mother fish had no control over her offspring! They had self-expression! Self-expression running wild has crowded our juvenile prisons far beyond their normal capacity. I heard Judge Mason Douglas say this past week that the Boys' Reformatory at Mansfield, Ohio, was crowded to more than three hundred per cent of its capacity!

That brings me to the second thing that I wish to mention as beautiful—a Christian home. There is heaven's first, and only real ally on earth. Mark that. The home is God's hope for society and civilization! Many parents feel the urge to have their children to obey them at home, and in some of our new-fangled schools, and Sunday School classes, they are taught "self-expression"—in all too many instances—to the direct opposition to the home. And on the other hand, all too many so-called homes have refused to bear that portion of early teaching which can never be borne by outsiders. God forbid that I should be classed as a reactionary, but unless there is a return to the home to teach obedience, reverence, politeness, love of honor and duty and truth, the beauty of our country is sure to fade. Paradise on earth is a home with a Christian gentleman as a loving father, and Christian woman as a mother, and they twain in perfect

love and devotion to each other, teaching their children both by precept and example, the principles of kindness, politeness, honor, and truth; and holding ever before them ideals of challenging service to others. Find that sort of place—make (Continued on page 14.)

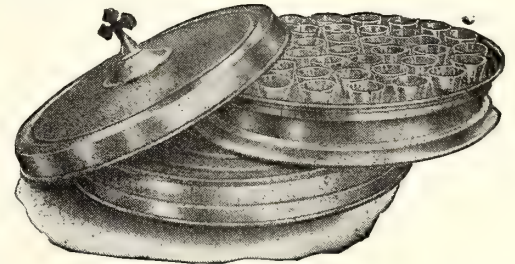
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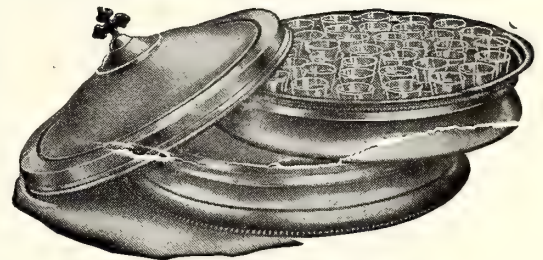


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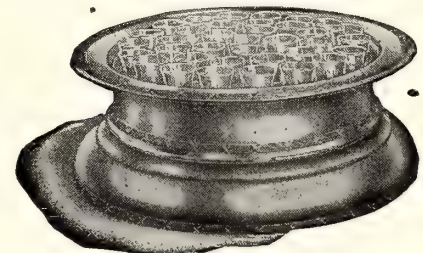
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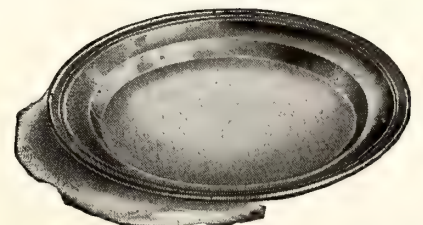
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

If the Christian Orphanage ever needed your prayers, your sympathy, and your help it is now. The children are here. They eat. They wear clothes. They have to have training. They are dependent on the Christian Church for these things. The Sunday School is one source from which we expect much of our support, yet we have quite a number of Sunday Schools that don't seem to realize that the support of more than one hundred children in the Christian Orphanage is any part of theirs. Oh, if every Sunday School in the Southern Convention would join in and give a monthly offering each month, how much it would help us in our work of love here in this institution. We have more than one hundred little children with bright faces, happy hearts, and intelligent minds, looking up into our faces asking us to give them a chance. They are asking you for bread—will you give them a stone instead? God has been kind to you and blessed you more bountifully than they. We sometimes wonder if he does not suffer little children to be left homeless and helpless to touch and tender our hearts and give us an opportunity to reach out and touch the little fellows by helping them and thereby bring us into closer fellowship with him. Eighteen years ago a little baby boy two years old came to this institution to live. He had the misfortune to lose father, mother and home and was left helpless. You gave him a home, care and a chance by your gifts to support this institution. He grew to young manhood—a fine young fellow. He graduated Valedictorian of his class in High School. He wanted to take a course in electrical engineering. We secured for him a scholarship in the State College of North Carolina. The first week in June this fine young boy will graduate, with great ambitions and high ideals. Don't you feel happy that you had a part in giving him this opportunity in life?

When I was a little boy and commenced to go to church, and heard long sermons, long prayers and a few songs, I thought that was all there was to religion; but when I was older and could read the teachings of our Saviour and his ministry to mankind, I learned that these things were not all there was to religion, but service to others was also a big part.

You are not giving your money away when you send a contribution to the Christian Orphanage. You are making an investment in young children left helpless in life. If they grow into fine young men and women to be a blessing to society, what better investment can you make?

CHAS. D. JOHNSTON, Supt.

REPORT FOR MAY 26, 1932.

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Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

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Special Offerings.

Alamance County, balance due on
budget \$225.00
Junior Philathea Class, Suffolk
Church, support of girl 2.50
227.50

Endowments.

L. S. Holt Endowment Fund 150.00
Total for week \$ 485.15
Grand total \$ 7,620.77

THE SUN'S PULPIT.

(Continued from page 13.)

that sort of a place—and live! That is beautiful!

And the third beautiful thing I want to mention is a nation made up of such homes as the first units of organizations. Young Jeremiah's nation was getting further and further away from that as he cries: "Is this the city that men call the Perfection of Beauty, the joy of all the earth?" As

I have already said, he was quoting from a verse that runs: "Out of Zion, the perfection of beauty, hath God shined." Zion represents the church. If we are to have Christian individuals, let us hark back to God's altar of prayer, to God's house of praise; if we are to have Christian homes, let them draw their inspiration from the church, and retain their closest contact with God's house; if we are to have a beautiful nation, "the joy of the earth," let our people return to their places of worship, and their houses of praise! "Out of Zion . . . hath God shined!" Zion is the "perfection of beauty," and outside of Zion all the beauty there is is but passing—not permanent, not satisfying, not eternally beautiful; for "Out of Zion, the perfection of beauty, hath God shined."

Dead is the religion which does not aim at these two things: personal purity and active charity.—Thomas Guthrie.

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ST. MATTHEW 2	<i>The three wise men</i>
carrying away into Babylon—fourteen generations; and from the carrying away into Babylon—unto Christ are fourteen	ing interpreted is, God with us. 24 Then Je'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.
THEN spake Je'sus to the multitude, and to his disciples,

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RELIGIOUS BOOKS

W. A. HARPER, *Editor*.

(Any book reviewed in this Department may be had of THE CHRISTIAN SUN at the publisher's price.)

PARAGUAY, by A. E. Elliott. Teachers College. 210 pp. \$2.50

Paraguay is studied culturally, socially, educationally and religiously. Statesmen, educators, social workers, and missionaries will find the book of especial value. The development of Christian character is shown to be the ultimate of missions and of education. Specific suggestions for achieving it are given. This dissertation is far more serviceable to the average reader than the ordinary thesis submitted for a doctor's degree.

WINNING WAYS FOR WORKING CHURCHES, by Roy L. Smith. Abingdon Press. 240 pp. \$2.00.

The breeziness of the title is incarnated in the treatment of the seventeen chapters of the book. The author is the go-getter type, typically American. He knows what he wants, where it is, and has many practical ways of getting it. There are enough plans in this volume to last a century. It is therefore a good investment for the resource looker.

PILOTING MODERN YOUTH, by William S. Sadler, M. D. Funk & Wagnals Co. 370 pp. \$3.50.

Parental authority must be maintained, but psychology points the way. Here is a practical procedure for helping willful girls and wild boys meet the hazards of this new day. Case studies illuminate the discussion of such problems as shall Johnny have the family car to take his girl to ride? Shall Mary have a chaperone when Johnny takes her automobiling? Parents are plainly told wherein they will defeat their own high purposes unless they know how to employ psychological procedures in dealing with their children, particularly those of adolescent age. A scholarly physician, and his wife, also a physician, have tested the theories of this book on their own son, just emerging from the adolescent experience. It is an invaluable book for parents of adolescent children and for workers with them.

FACTORS RELATED TO SUNDAY SCHOOL GROWTH AND DECLINE IN THE EASTERN SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES, by Nevin C. Harner. Bureau of Publications. Teachers College, Columbia University. 101 pp. \$1.50.

Thirty such factors are scientifically differentiated by this painstaking doctor's dissertation. Among them are these: small schools grow faster than large ones, gain in enrollment of 12 was greater than under 12 (contrary to the current idea), teacher training promotes growth, rural schools outdistance urban schools in growth, long pastorates conduce to growth as to division of schools into departments, orchestras greatly contribute and so do closely graded lessons, generous giving had no appreciable effect, competitive activities may accompany growth, liberal attitude toward the Sabbath does not retard growth, etc. It is a revealing book and worthy of reading.

THE SUNDAY SCHOOL AND THE CHURCH BUDGET, by Arthur Flake. Fleming H. Revell Co. 194 pp. \$1.25.

The six-point plan of the Southern Baptist Convention is set forth in this book, whereby the Sunday School organization is made the basic agency in cooperation with the church finance

committee in subscribing and collecting a unified budget. The claim is made "that those denominations which are putting into one budget all the causes and going to the churches with a united appeal are succeeding in getting their members to give better than the denominations which are making separate appeals for separate causes," and yet later it is urged "that it is not only permissible, but highly desirable and advisable for a church working under the Unified Budget Plan to put on an occasional extra-budget offering" for

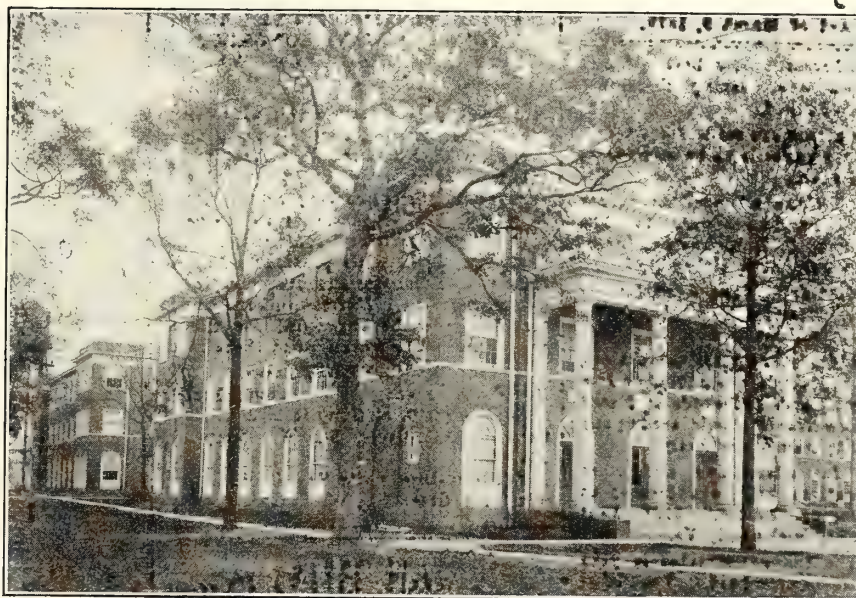
special evangelistic meetings, special Thanksgiving offering, special Christmas offering, special missionary offerings (two a year). Emergency offerings are also "highly desirable and advisable." It is a new use for the Sunday School. Those who object to it, says the author, are unacquainted with the plan. To use it will convince anyone. So buy the book, order the forms to set the plan going if you are convinced after reading the book, and perhaps you will solve your local church and denominational deficit.

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Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

OBITUARIES.

EDWARDS.

Mrs. Martha Powell Edwards was born June 22, 1855, and died April 17, 1932, age 76 years, 9 months and 17 days.

She leaves a husband, Mr. Cicero Edwards, one son and 9 grandchildren.

She was a charter member of Fuller's Chapel Christian Church, but for some years has been confined to her room and could not attend.

Services were conducted by the writer, assisted by Rev. C. E. Newman, a former pastor. She lived a beautiful consecrated Christian life, and was loved by all who knew her.

Interment was in Fuller's Chapel Cemetery. May the Lord bless the bereaved.

H. E. CRUTCHFIELD.

HERNDON.

Mr. William Marchial Herndon was born June 13, 1852, and died at his home in Caswell County, N. C., April 23, 1932, lacking 20 days of being 80 years old.

He was married June 29, 1892, to Miss

Bettie Powell. To this marriage four children were born, all of whom, with his wife survive him. They are: Mrs. A. Y. Allred, High Point, N. C.; Mrs. G. E. Simpson, Miss Lillie Herndon and Mr. T. G. Herndon, all of Altamahaw, N. C.

Mr. Herndon was a very active and industrious farmer, a good neighbor and honest man. He will be missed in his community.

Some years before his death he had expressed a hope in Christ as his Saviour, which gives comfort to those left behind.

Funeral services were conducted by the writer, assisted by Elder Carrie King, Primitive Baptist minister, at Concord Church, on the fourth Sunday afternoon in April. A large and sympathetic congregation was in attendance.

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until they rest in Thee." Deep down in our nature we desire to be at peace with the Eternal. And the condition is that we seek God sincerely and with all our heart believe the Gospel—not believe about it but believe it. Then will Christ's word be fulfilled in experience. "If the Son . . . make you free, ye shall be free indeed."—"Frederic S. Syrr."

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, JUNE 2, 1932. *Copy*

NUMBER 22.

.. THE SUN'S OBSERVATORY ..

Central England Swept by Floods.—

Hundreds of square miles of country in Central England were under water recently, following a series of cloudbursts and consequent overflow of rivers. Scores of towns and villages in nine counties were swept by floods, said to be the worst in 50 years. Farmers throughout the wide area were in a desperate plight.

Medical College Offered Gift.—

A gift of \$10,000 toward the maintenance of the new library building of the Medical College of Virginia, was announced during the closing exercises last Tuesday. This gift came from the Carnegie Corporation, and was received at a most appropriate time, since the school will need assistance in maintaining the new building. Besides this gift, there were others amounting to around \$40,000. In spite of the depression the school has quite a large graduating class.

Summer School of Leadership Training.—

The Elon Summer School of Leadership Training will be held at Elon College, June 20th to 26th. A wide-awake program has been prepared by Rev. F. C. Lester, who is Dean of the school, and a faculty consisting of the strongest leaders in this work among the Congregational and Christian Churches, will present the different phases of the work. Every Sunday School and Christian Endeavor Society in the Carolinas and Virginia should have at least one representative present. Both individuals and organizations will be well repaid for the expense involved.

White Assassins.—

The assassination of two of the administrative officers of the five leading nations of the world within a period of ten days is something unique in history. Perhaps still more striking is the fact that both the president of France and prime minister of Japan were slain not by anarchists or radicals or communists, but by representatives of the opposite groups. Facists and militarists of the white, rather than the red persuasion, are responsible for these tragedies. This is an entire reversal of previous history, and is only another indication of how topsy-turvy is the whole structure of civilization at the present time.

O. D. Poythress, Evangelist.—

For the past several weeks, Rev. O. D. Poythress, pastor of the Christian Church at South Norfolk, Va., has been holding a most successful evangelistic meeting in Durham, N. C. Rev. Poythress was in Durham earlier in the year, assisting Rev. Stanley C. Harrell, pastor of the Durham Christian Church, and so well liked was he,

that a return engagement was given him of an interdenominational character. This meeting was under the auspices of Durham men who have at heart the evangelization of their city, and their zeal has been well repaid by the results that have been accomplished. Other cities might well copy their example. This is a time when evangelistic work is needed and is well worth while.

Presbyterians Continue Study of Church Unity.

The meeting of the seventy-fourth general assembly of the United Presbyterian Church of North America closed on May 31st. The committee on union which had been appointed to consider merger with the Presbyterian Church of the United States, was continued for another year. Thus the business of the Church Union goes merrily on. Both inter-denominational and intra-denominational mergers seem to be the style of the day. There is one essential necessary to ultimate church union. That is the elimination of non-essentials. When Christ is fully accepted as the head of the Church, then will all be one.

Army Construction Bill Approved.—

An item from the Associated Press of May 31st, says: "The James bill for a \$22,500,000 army construction program was approved by the House military committee and will be offered as an amendment to the Garner relief bill." We are wondering just what phase of army construction work this bill will provide for. We believe that the Government should keep its police force up to a standard of efficiency, and yet we wonder whether this amount might not be considerably reduced without letting down to any marked degree that efficiency. There are many other things calling for Government expenditures. Those things that are of a permanent character should be given precedence over others. Capital expenditures of the right kind today, will give employment to the unemployed and thus tend to improve conditions, but the Government should be unusually wary in the expenditure of money for transient expenses.

How the Beer Parade Turned Out in St. Louis.—

The Christian-Evangelist, which is published in St. Louis, Mo., says: "It turned out there was no parade in St. Louis. All the papers discouraged it; the mayor was cold toward it; the Christian Ministers' Conference laughed it out of countenance with a very witty set of resolutions; the leading liquor men said it would not be dignified; the board of aldermen had voted \$10,000 to support it, but backed down when several big contributors to the Community Chest said they would cancel their subscriptions if the City Council could devote that much to a beer parade; some said any kind of a big demonstration could easily breed disorder, considering the state of the popular mind, and so the parade did not get a chance

to 'turn out.' And that is beer-loving St. Louis! Well, prohibition has made great gains here in latter years. The number of drys has greatly increased and is increasing daily in my opinion. The days of beer and beer parades are numbered."

The Automobile and the Death Toll.—

It seems that an ever increasing number are being sacrificed to the automobile demon of speed and recklessness. Richmond, Virginia, has suffered a loss of life of twenty-seven from motor accidents in the first five months of 1932. This is more than a ten per cent increase over last year. During the week-end, sixteen were injured to a greater or less degree. The Memorial Day holiday was accountable for this large number, but even it is no excuse for the crippling and maiming and killing that is going on today because of the disregard of the rights of others by the drivers and pedestrians as well. More rigid enforcement of driving laws will assist greatly in reducing accidents all over the country, but the one thing that will do more than all others is the recognition of the rights of others. One's rights stop when one infringes upon the rights of another, and that other one has a right to demand safety from the "road hogs" and "dare-devils" that exist today.

Our Eyes.—

"It is estimated that in American industry more than 2,000 workmen lose one or both eyes, 300,000 minor eye injuries are received, and approximately \$50,000,000 is wasted in time lost, compensation and medical bills, each year. The report made public by the National Society for the Prevention of Blindness, states that probably industrial accidents are responsible for more blindness than any other cause, but it also indicts severely those who allow children to go without the proper attention to their eyes. The report says: "The sooner defective vision can be discovered and eye diseases recognized, the greater the chance of overcoming the handicap of poor vision and of effecting a cure." We further learn from the report of the society that it is continuing its activities in "cooperation with the National Safety Council and the American Society of Safety Engineers, and preparations have been made for a more extended safety campaign in 1932. During 1931, the Society gave 103 demonstrations of vision testing in 42 cities in nine States, before 6,789 school and public health nurses, teachers, doctors and social workers, many of whom are now carrying on this work in their respective communities. In one State alone more than 8,000 pre-school children had their vision tested in accordance with the methods advocated by the Society, and the results proved conclusively the importance of early eye examinations."

NOTES-PERSONALS

The final victory of good is the one great certainty of the believing heart; and our natural feelings lead us to expect that this victory will be gradual and progressive.—*Dora Greenwell.*

Rev. E. M. Carter, Youngsville, N. C., always alive to every interest of his church, was an attendant at the recent Elon College Commencement and enjoyed its exercises. His many friends were glad to greet him on his visit to Alma Mater.

All who attended Greater Elon Day at Elon College Commencement, May 24th, want the Richmond, Va., Orchestra to come again and do it all over in their whole-hearted, skillful manner. Their music was surely a great contribution to the day's festivities.

Among the list of graduates from Elon the past week were two Christian ministers—Rev. Roy D. Coulter, who is pastor of our Lynchburg Church, and Licentiate Raymond Thomas Grissom, Henderson, N. C., who with his wife, goes to take charge of our work in Carroll County, Va. No year passes without the College sending into some pastorate one or more ministers with four years of training and instruction in Elon College.

Our office the past week was gladdened by the presence and visits of many familiar and beloved friends, both of THE SUN family, the Elon College family, and the Christian-Congregational family. We cannot give the names of all, but it was good to greet these dear friends again and to hear expressions of grace and gratitude for Elon College, for its great life and the wonderful contribution it is making to the church and the kingdom.

Sunday, June 5th, is the Memorial Day at Pleasant Grove Church, Halifax County, Va. THE SUN's editor, who was some years pastor of this church, is to be with the present pastor, Dr. W. C. Wicker, for the memorial services, at which every year large numbers gather. Pleasant Grove is one of our grand, good, old country churches, which, like others of its kind, is making a real contribution to the religious life and Christian activities of the world.

From the Suffolk, Va., *News-Herald*, May 10: "Dr. William A. Harper, former president of Elon College and now a professor in the School of Religion at Vanderbilt University, has been named one of the 100 'Leaders in Religious Education,' chosen by the International Council of Religious Education, it was announced recently. Dr. Harper is one of three chosen from the South. Sixty Protestants, thirty Catholics and ten Jews were named among the 100 national leaders."

A teacher may be regarded (if he be honestly a teacher and not a burlesque) as an agent of God; for it is his function in life to deal with the most delicate and most perfect material, as far as we know, that God ever created. To work directly for and with people for their mental and spiritual advantage is probably the most fascinating task in all the world; and even if its material rewards were small, its privileges would remain inestimable.—*Dr. Archibald Rutledge.*

One of the regular attendants and well-known figures at Elon Commencement was Bro. J. A. Kimball, Manson, N. C. He no doubt comes on general principles, since where there are gath-

erings of his church, he is sure to be there, but his peculiar interest is the fact that at each Commencement he has a son or daughter either finishing school or headed in that direction, and next to his own home with its family circle, he has peculiar joy and delight in the whole Elon College family. It is always a joy to shake his hand at Elon Commencement, because he brings to the occasion the faith and the loyalty of a great and good life.

Dr. N. G. Newman and Dr. W. M. Jay, Holland, Va.; Rev. H. S. Hardcastle, Suffolk, Va.; Rev. O. D. Poythress, South Norfolk, Va.; Rev. J. E. McCauley, Richmond, Va.; Dr. W. W. Staley, Suffolk, Va.; Rev. A. W. Andes, Harrisonburg, Va.; Rev. C. E. Newman, Virgilina, Va.; Dr. C. H. Rowland, Greensboro, Va.; Rev. Dale O. Sander, Reidsville, N. C.; Drs. G. O. Lankford and P. H. Fleming, Burlington, N. C.; Rev. G. C. Crutchfield, Kernersville, N. C.; Rev. B. J. Howard, Chapel Hill, N. C.; Rev. Stanley C. Harrell, Durham, N. C.; Rev. W. T. Scott, Winston-Salem, N. C.; Rev. H. Lee Scott, Waynesboro, Va., and possibly others, whose names do not come to us now, were among the busy pastors who came back to Alma Mater and enjoyed the Elon Commencement the past week.

The free barbecue dinner on "Greater Elon Day," May 24th, went off to a glad success. We have heard nothing but words of praise and commendation on every side. President Smith feels that we should repeat it on the opening day of the College in September, substituting a fish fry for "roast pig," he and his friends to catch the fish at Ocean View and other fertile fishing places—Dr. Staley, and Dr. I. W. Johnson, and other noted fishermen to join in supplying "the necessities" in which their skill and practice would greatly aid. At any rate, the long tables on the campus, the happy gathering of Alumni and friends, twelve hundred of them, eating together, renewing acquaintances, making new acquaintances, expressing their joy and delight, made an occasion that is worthwhile. There was plenty and to spare, from the barbecue dinner of twenty-one pigs, and the boys and girls and the visitors at the dormitory continued to feast at the evening meal from abundance of fragments brought over in which they took further delight. It was, indeed, a fine conception successfully carried out. The Greater Elon Day was a really great and good day for Dear Old Elon.

Agitation for a referendum on the Eighteenth Amendment has led a number of prominent dries to give their consent to a constitutionally conducted resubmission of this law to the vote of the people. The sole motive of the dries is to secure better enforcement of prohibition. If a referendum is held according to constitutional methods, the dries do not believe they have anything to fear. A popular vote might clarify the present situation and go far toward refuting wet propaganda. A referendum would also call for a realignment among the wets, many of whom profess to want something better than the present prohibition law. The dries also want to find the best method. If there is anything better than the Eighteenth Amendment, let us have a look at it. But the dries are not to be deceived by any brewers' schemes or outmoded plans of control by the States. In its hundred years of struggle against the drink evil the temperance crusade has gone forward from good to better. But already the wets are beginning to suspect a trap in the referendum acceptance and are retreating from their former position. Of one thing the wets are sure: if the referendum is acceptable to the dries, it is not what the wets want.—*Nashville Christian Advocate.*

IS CHRIST A SAVIOUR OR THE SAVIOUR?

There are voices abroad that provoke this question. It is being said that the different countries of the world with their varying civilizations should be respected and that to attempt to obtrude upon them alien ideas is an impertinence. Particularly is this stressed as to the matter of religion. We are being told that the religion of each country is sacred to those people and likely to be the best suited to them. At any rate they are entitled to it without being disturbed. Propaganda, it is suggested, tends to strife and savors of the pride of a superiority complex which is not becoming. The assumption underlying this attitude, is not only that one civilization is as good as another, but also that the matter of religion is not vital, that one religion may be best adapted to some people and another to others. In other words the religion and message of Christ is just one of the religions of the world—if it suits some people, the Western mind, for instance, why all right, but Buddhism and Mohammedanism may be just as acceptable for others.

What is the answer to this? Well, two things may be said. First, some facts as to conditions. The great countries of the Orient, India, China, Japan, today are in a state of great unrest. For centuries these peoples plodded along in a circle of activities getting them nowhere practically in the path of progress and betterment. Today they are stirred and seething with new strivings and ambitions. Until contact came with the nations of the West they seemed content with their monotonous, wearisome doings and experiences. Centuries of existence scarcely saw any change in their conditions. Today they are thrilled with new ideas and aspirations.

Has the East affected the West in any such manner? What have we as a people adopted from China or Japan that has affected our civilization?

Even Turkey and Persia are patterning after the West. Some would say that this is explained by the superiority of the white race. But as Christians we see the explanation in the Gospel of him whom we call Lord, in the heroic service of men and women who believing in Jesus as the Christ of God have gone to "all nations" witnessing to the fullness and adequacy of his saving power. So, secondly, according to the Bible, Christ is not merely one of the Saviours, but *the* Saviour, the Supreme Messenger of the Eternal God, that there is no other Name given among men whereby they must be saved. Are we to abandon this understanding and this faith and loyalty?

Was it only to a particular portion of the world that his message was to be carried? Have our missionaries been a mistake, an affront to the people to whom they have gone? How far is this attitude of tolerance and "broadmindedness" to go? If the Christ of the Bible is not the Lord of all, then he is no Lord at all? It is well to be alert and observing as to where this tendency is drifting. Some of the leaders in church life in their teachings seem scarcely aware of the logic of some of their ideas.

We are being challenged today to a loyalty to Christ as the Son of God, the Saviour of the World.
G. A. CONIBEAR.

NOTICE.

The first Sunday in June is Memorial and Home-Coming Day at Berea Christian Church, Alamance County, N. C. All former members and former pastors are urged to be present. We are expecting and planning items of interest and a program of good music. All are cordially invited.
G. C. CRUTCHFIELD, Pastor.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

DR. LUMAN H. ROYCE is welcome as a visitor to the Southeast. He spent Sunday, May 14th, with a Congregational Community Church at Birmingham, Ala.

MRS. A. CALVIN NELSON, wife of the pastor of the Clanton, Ala., East View Congregational Church, has just undergone a major surgical operation and is recuperating nicely.

REV. CHARLES W. SMITH, in the campaign to build churches in Southeast Alabama, has met the church leaders of several Congregational Churches and has organized the building campaigns.

THE CHURCH AT KEY WEST has been improving and redecorating the church auditorium. They have spent several hundred dollars in the process and the improvement is marked. New lighting fixtures are among the improvements. Rev. and Mrs. E. Richard Evans are most efficient leaders in the church work.

THE PREACHER of the Baccalaureate Sermon in the great auditorium at Vanderbilt University on Sunday, June 5th, is Dr. McIllyar H. Lichliter, of the First Congregational Church of Columbus, Ohio. Dr. Lichliter is one of the Directors of the Atlanta Theological Seminary Foundation in the School of Religion at Vanderbilt.

CONGREGATIONAL CONFERENCE dues for 1932, which are not paid, are due. In some States more are overdue than are paid. Conferences expecting to send representatives to the General Council at Cleveland, Ohio, next year, will have to have their General Council dues in by early June, 1933; it is, therefore, important to have their 1932 Conference dues paid by June, 1932, if possible.

IN THE SUMMER OF 1930, Rev. A. William Loos did summer work at Evarts and Corbin, Ky. Returning to the same responsibility this year, Mr. Loos decides that he will spend his efforts in building up the religious lives of the people. While the gospel is social as well as individual in its application, it seems to be more appropriate when people are beset with difficulties and agitations on every side, to have them fortified by personal faith, and Mr. Loos is looking forward to a summer of fruitful service.

THE SCHOOL OF RELIGION at Vanderbilt University graduates twenty-four this year. Six who are to receive the degree of Bachelor of Divinity are from one United Fellowship. They are: Sidney H. Davies, Atlanta Theological Seminary and Oglethorpe University, Durham, England; David Winfield Shepherd, B. A., Elon College, Elon College, N. C.; Arnold Slater, B. D., Atlanta Theological Seminary, Durham, England; Dwight Spence, B. A., Elon College, Lillington, N. C.; Arthur G. Swartz, Atlanta Theological Seminary, Plymouth, Pa.; Don L. West, B. A., Lincoln Memorial University, Hindman, Ky.

EIGHT HUNDRED PEOPLE is something of a crowd, but that many members and friends of Duncan's Creek, Ga., Church crowded the auditorium, hung onto the windows and stood around the church doors on Sunday, May 22nd. It was the occasion of their annual Memorial Service. Miss Annie Campbell, Extension Worker for Georgia, was present and reports a

wonderful day. Had it not rained that day, making the dirt roads hard to negotiate, there was expected fully 1,500 people. Not so bad! And what a fine thing it would be if such services could be held more often. Why not shorten the year to six months, and give us two such services in twelve months of time?

ROLLINS COLLEGE graduates seventy-five students at the Commencement June 4th. This is a large class and it is interesting that forty-four of them come from outside of Florida. Rollins is coming to be one of the most cosmopolitan colleges in the South. The Commencement exercises will be held in the beautiful new Knowles Memorial Chapel. Dean Charles A. Campbell will preach the Baccalaureate Sermon. President Hamilton Holt is to head a delegation of American college students which will visit the Soviet Union this summer under the auspices of the National Student Federation of America at the special invitation of the students of Moscow University. They will spend three weeks in Russia, sailing on June 25th, and returning in August.

THE TABLE OF APPORTIONMENT receipts by States for the period from January 10th to April 30th, as issued by Dr. Charles C. Merrill, indicates that the churches of the Southeast made a 44 per cent increase in their contributions over the corresponding period of 1931. Florida's record was one of the best in the country, having increased contributions 122 per cent. This is a result of an effort toward earlier remittance of apportionment contributions. The record for the country, including not only contributions to the American Board and the Home Board, but also to the several independent States, indicated a loss of 10.3 per cent over the corresponding period of last year. May we not make special efforts that our satisfactory record be continued in the months that are ahead?

THE PASTOR-AT-LARGE has been visiting the churches of Georgia, beginning May 6th. When he returned home May 31st, he had visited seventeen churches, preached twelve sermons, given four other addresses, held nineteen conferences with churches, besides innumerable individual interviews with pastors and church officers; and attended one ordination service. On the whole he thinks the churches are hopeful and facing their problems with a splendid faith. Many are looking forward with expectancy to the coming of the S. S. S. workers in July and August. Interest in the general work of the denomination was manifest everywhere. The "Dollar Plan" is claiming interested attention. Some are already up-to-date in paying their apportionment for 1932. Others promise to be by July 1st. Pastors are happy in their work and all are working hard. The fine fellowship shown everywhere was abundantly worth-while.

REV. ZENAS BEAN, Route 1, Wedowee, Ala., son of Rev. Joseph P. Bean, pastor of the Alabama Congregational and Christian Churches, is out to win the first place in the Better World Campaign for subscriptions for *The Christian Endeavor World*. He has worked up to seventh place in the field of 51 in the Alabama contest. If he wins a prize, he expects to be able to go forward with his ministerial studies next year. *The Christian Endeavor World* is the official world paper, and well-nigh indispensable to Christian Endeavor Societies and to Christian

Endeavorers. A year's subscription is \$2.00 when sent to an individual, or \$1.25 when sent to a Christian Endeavor Society. The contest closes soon. Subscriptions from any address can be counted. Friends of this fine young man are requesting Christian Endeavorers, who should take *The Christian Endeavor World*, to help him win this contest in Alabama.

PIEDMONT YOUNG PEOPLE'S CONFERENCE is something new this year for our churches. It is open from August 11th to August 18th, and young people from Christian as well as Congregational Churches are urged to be represented by as many as can come. Remember, it is to be held at Piedmont College, Demorest, Ga.,—a beautiful site—in every way an ideal place for such a Conference. College dormitories and dining room, as well as the campus and surrounding mountains, will be used. Careful supervision with enjoyable freedom consistent with the best there is in life will make everybody happy. And the cost is so low! Only a dollar a day for three good meals and a comfortable bed for the night. Study, fun, and fellowship with games of all sorts, including horse shoes, tennis, baseball, hiking, etc., will help everybody to know he has been somewhere. Send applications with registration fee of only \$1.50 to Miss Annie Campbell, 607 Hicks St., Waycross, Ga. Do it now!

TRAINING CLASS AT PLEASANT HILL, TENNESSEE.

On the day of the graduation exercises at Pleasant Hill Academy, the training school for the Vacation Church School and community workers of the summer opened. There were about forty-two enrolled—from the Academy, from outlying districts on the plateau and from two churches near Chattanooga. Thus this school touched a wide area. The young people came together for four full days of hard work. Every minute was full and one of them said: "If my head was as full as my note-book, I surely would know a lot." The days opened with devotional services conducted by Rev. C. L. Venable, of Dayton, Ohio. A period of concentrated study of Primary or Junior Methods followed. Miss Clare White taught Primary Methods, and Miss Edith Harbough, of Knoxville, the Junior Methods. The third hour was an inspiring presentation of Personal Religion by Mr. Venable. A Story Telling Hour, taught by Miss Harbough, closed the morning schedule. After lunch, which was served at the Pleasant Hill Academy Dormitory, the group met in the community house for hand work. An hour of practice in Informal Dramatics, led by Miss Marguerite Davison, followed. The Vesper Service was held on the lawn in front of the Girls' Dormitory immediately after supper. Rev. E. E. White conducted these helpful out-door services. The evening programs were open to the public and consisted of a music hour, led by Miss White, and a recreation hour, led by Miss Davison. The young people who attended this training school gained a great deal from it and felt that they could go back to their home communities to do more efficient work during the summer months. An extensive summer program is being planned by Mr. White and his helpers.

Resolved, to live with all my might while I live. Resolved, never to lose one moment of time, to improve it in the most profitable way I possibly can. Resolved, never to do anything which I should despise or think meanly of in another. Resolved, never to do anything cut of revenge. Resolved, never to do anything which I should be afraid to do if it were the last hour of my life.—*Jonathan Edwards*.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ELON COMMENCEMENT.

The Elon College Commencement was great; great in attendance; great in good fellowship; great in public addresses; the greatest in all of its forty-two years in the number of graduates receiving diplomas—fifty-eight A. B. degrees, besides certificates and diplomas in special departments.

The real beginning was Sunday, May 22nd, when the large class, with those who were to participate in the service, capped and gowned, in academic procession, filed into Whitley Memorial Auditorium for the annual sermon. Dr. William Moseley Brown, Atlantic University, Virginia Beach, was the preacher for the occasion. His subject was "The Measure of a Man." His text was II. Timothy 2:3: "Endure hardness, my son, as a good soldier of Jesus Christ." The thought uppermost in the preacher's mind, as he revealed it to the congregation, was that a man is measured by his ability to endure. Soldiers may have brilliant fighting qualities, and may flare forth in captivating glamour and array, but that which enables them to win out in the end is their ability to endure hardness. Christ subjected himself to that test, as did Paul. Paul looms very large in the measure of human character, because he stood the test, learned how to endure, had the strength to fight under handicaps and difficulties, and thus to win out in the race, because his was an endurance contest. The times in which we live are trying men's souls, and those will win out who learn to endure hardness as good soldiers of Jesus Christ, who are willing to go, if need be, to the cross with him and share the cruelty of his crucifixion, and thus have the promise of sharing the

joy of his resurrection. The measure of every man and woman is the ability to endure hardness as good soldiers. It was a noble utterance, conceived by a great mind and delivered with forceful eloquence.

At 4:00 o'clock in the afternoon, Miss Margaret Shaw, of the Music Department, in a vesper service, gave selections on the great pipe organ of the College, which was enjoyed by those who were fortunate enough to attend.

At 8:00 P. M., the Class, with their friends and a large audience, again gathered in the Whitley Memorial to hear the final message of the College, through its President, Dr. L. E. Smith. It was a sermon that the Class will not forget. It was a heart-to-heart appeal to the members of the Class to "know themselves," to learn their own limitations, to take stock of their equipment and then employ that equipment to meet the conditions and issues of life. Dr. Smith spoke not only with his accustomed eloquence, but with emotional appeal. He plead with the first Class going out under his administration to lead lives worthy of the institution, whose sacrifice had made this hour possible in their lives, and whose aim it was to reflect the spirit of Jesus Christ in unselfish service to mankind. Our institution certainly in its aims, aspirations and deals, is Christian, and the only hope of realizing those ideals is through those who come here to learn and go out to teach, to preach, to labor and to live. The institution lives in vain, save as its aspirations and ideals are realized in the lives of those who claim the institution as their Alma Mater. It was a message worthy of the man, of the institution and of the Class.

Monday was Class Day. At 10:30 A. M. the graduates had their exercise of prophecy, history and farewells. At 2:30 P. M., the Junior Class put out its representatives and held their good exercise. At 3:30 P. M., there were class reunions, and good fellowship prevailed. At 5:00 P. M. a Community Tea was served in the reception room of the Y. W. C. A., and the day culminated with a general vocal recital at 8:00 P. M., which was enjoyed by a large audience.

The great day of "the feast" this year was "Greater Elon Day," Tuesday, May 24th. The exercises began in the Chapel, where a large audience assembled to hear Rev. H. S. Hardcastle, of Suffolk, Va., and Rev. C. Rexford Raymond, of Chattanooga, Tenn., as they brought home to their audience the needs, the problems, the trials as well as the triumphs, victories and achievements of Elon College. The Richmond Orchestra, thirty strong, with their various musical instruments, were enabled, through the generosity of friends, to come to the College from Richmond the night before and spend Tuesday at the College, and certainly added much to that occasion. It was at this exercise that the President of the College told of the launching of the "Dollar-a-Month Club," and of the moratorium of two years granted by the principal creditors of the institution if the smaller creditors would join them. An appeal was made for membership in the "Dollar-a-Month Club," and during the day about one hundred and seventy-five names were secured as members of the Club, each one agreeing to pay to the Treasurer of the College a dollar a month until notice was given to the contrary, and the College is relieved of its financial strain.

Following the exercise in the Chapel, a great barbecue dinner was spread on the grounds and twelve hundred people were fed in picnic fashion. The weather was perfect, the dinner was all that appetite could wish, and the long, well-loaded tables afforded all that the assembled guests could desire in the way of food. Twenty-one pigs had been roasted the night before. These pigs, with pickles, and cabbage for slaw, bread and other necessities for the dinner, were, for the most part,

supplied through the generosity of churches and good friends. Dr. W. M. Jay, pastor of Holland Church, said that his people were a little too far removed to send a pig, or other "preliminaries" for the dinner, and in lieu thereof had sent \$100.00 in cash as a donation to the College on "Greater Elon Day." At 2:30 P. M. the Richmond Orchestra gave a real concert to the delight of the great audience and made all of us present wish that this same orchestra might gladden all our succeeding Commencements and do it as well as they did on this occasion. The general Alumni meeting was held at 3:00 P. M., lasting for almost two hours; the Alumni entering most heartily into a discussion of ways and means of showing their loyalty and devotion to the College and of making plans to help relieve the institution of its present embarrassing financial stringency.

At 5:00 P. M., the "May Day Festival" was beautiful, many of those present declaring it the most delightful ever witnessed here. It was certainly a festive occasion, and the great array of young women in their beautiful costumes taking part made it seem as if all were May Queens, in addition to the one who had been chosen for that honor.

The Alumni Dinner was at 6:00 P. M., and was largely attended. At 9:00 P. M., Rev. H. Lee Scott, of the Class of '23, Waynesboro, Va., delivered the Alumni Address. Certainly no more appropriate, eloquent and thrilling address has been delivered by any alumnus than this by Mr. Scott. His subject was "The Discontented Optimist," and with keen discernment of the many forces that work today in human society, Mr. Scott laid bare the impotency and inadequacy of these forces as now directed, and if our civilization is to survive and achieve, we will have to have more than a mere optimism. We will have to re-discover that stalwart faith and motive on which our civilization was established and our own country had its origin. His was not a plea that we go back to God, but that we go forward under the leadership of the Nazarene, who is marching on, and is ever revealing himself to us through new duties, new situations and larger visions.

Wednesday, the 25th, was the day of climax in the Commencement activities, and a great day it was, indeed. Fifty-eight graduates received their diplomas from the hand of President Smith, who realized with the rest of us that if the high standard set by this number is to be maintained, strenuous efforts will have to be put forth to increase the attendance of the College.

On opening the graduating exercises, Dr. W. W. Staley, a former president, led in prayer. President Smith introduced as the speaker of the day, Dr. William Louis Poteat, President Emeritus of Wake Forest College, who, in his address, plead for a truer, higher, broader conception of scholarship in our institutions of learning. In the words of Mathew Arnold, he defined culture as "the fruit of acquainting ourselves with the best that has been known and said in the world. Our guides to culture are men and books, which is to say men; for Milton taught us that a good book is the precious life-blood of a master-spirit embalmed and treasured up on purpose to a life beyond life."

The speaker continued, addressing himself to the graduating class: "You have here the high privilege of fellowship with men of culture. They have walked with you through the literatures of the world and the laboratories of science. They have themselves followed the history of the human spirit and marked its triumphs. And you—you were shy and awkward, gaining by degrees confidence and ease of manner. The subtle sculptor, Intelligence, has rechiseled your countenance, your vagrant interests have settled into a consistent

purpose; your ideals have organized themselves in character; your attitude has softened into catholicity; in short, boys and girls have grown into men and women, alert and thoughtful, self-controlled, and at home in the world of men and of things."

Dr. Poteat concluded his very illuminating address with the plea for humanizing knowledge. "Culture is not ornament but equipment. A barren intellectualism wants justification. As Brown- ing said:

"Know, not for knowing's sake,
But to become a star to men forever."

After the address, Dr. N. G. Newman, pastor of Holy Neck Church, and former pastor of Elon College, in most fitting and appropriate words, presented the Bibles to the members of the graduating class, and Dr. G. O. Lankford, pastor of the Burlington Church, pronounced the benediction.

Thus passed into history the 42nd Commencement of Elon College. Surely, the spirit of optimism, faith in the College, its power to endure, its vital necessity to the church, were never more in evidence than at present, and the great and happy host that gathered for this Commencement were an evidence, and an earnest, that the future holds for Elon achievement that we of the past little dreamed of, and contributions to the world that only a great Christian institution can give. Elon College is making, and has made, a contribution not to the Christian Church only, but to the Kingdom of God, that more than justifies every dollar and effort put into the making of the institution.

Through the day, Wednesday, except during the graduating exercises, the Trustees were in session, and late into the night, endeavoring to plan for the future and grappling, as best they could, with the problems and prospects of the College at present. J. O. A.

UNCLE WELLON'S MONUMENT COMPLETED.

The Trustees were not too busy to adjourn for half an hour in the afternoon of May 25th, and invite friends who were present at the Elon Commencement to journey with them to the grave of the late, lamented "Uncle Wellons," that we might stand together there in recognition of the service that this man of God had rendered the College and his day in the past. Dr. Staley, at the head of the grave, led the company in prayer. The occasion that brought the assembly together was the completion of the beautiful marble memorial erected by the friends of Uncle Wellons. The cost of the memorial was \$450.00, and all pronounced it quite fitting and very appropriate. It was announced that there was yet due on the work \$33.00, and if any friend, anywhere, would send Mrs. L. E. Carlton, Paces, Va., any of this amount, it would be appreciated. Now that the beautiful marble is placed and completed, it is the desire of the committee to finish paying for it at the earliest date possible, and any friend who feels disposed and wishes to have a part in this good work, will please send their contribution at once. J. O. A.

I TEACH A HICK IN COLLEGE.

By MARGARET ESTHER WHITNEY.

Full of whimsical charm is this really unusual article by Wendell Brooks Phillips in the March number of the *Atlantic Monthly*, about the little college among the mountains of northeastern Georgia which he serves devotedly as Professor of English—the story of its founding by a Southern Methodist minister "in the hopeful nineties, when all things were possible," of its continual struggles, of its undeniable failures and limita-

tions and of its equally undeniable and unique success. No one can appreciate such a college quite like one of its own professors, one who has seen student generations come and go, who can say with Professor Phillips, "Like Falstaff, I have drunk medicines; the place has cast its spell over me." And then in seemingly casual, even colloquial, but charmingly written sentences, he proceeds to weave the same spell over the reader, until, before a third through the article, in spite of never having been there, one feels almost a nostalgia for this "presposterous but enchanting place."

"Most colleges think they are poor," conversationally writes Professor Phillips, "but have you ever heard of a college without a single college building? . . . I buy milk from a neighboring farmer, but I wouldn't think of paying him money for it. Each month I write him an order for thirty quarts worth of tuition, with which the farmer's son pays his bills at the college treasury. So we have to scheme, and patch our clothes, and when tempted to have an appendicitis operation simply subdue the impulse."

With Professor Phillips and three college boys, the captivated reader climbs into a rickety Ford on a holiday, and with joyous abandon, "drives too fast along the narrow winding roads—sings and shouts aloud and becomes intoxicated without resort to alcohol," . . . stops at an old-fashioned mill to invest a quarter in golden corn meal in anticipation of corn pone for supper "baked Georgia style before the fire place," and finally reaches the Professor's mountain cabin—later before the flickering fire listens to him wax eloquent on the subject of Walt Whitman, and feels like chiming in with the boys when they say, "Seems as if you teach better up here in the cabin, Professor, than you do down yonder in the classroom."

Many teachers in just such small colleges will nod understandingly over Professor Phillips' frank recognition of the restricted view of life given the students, the confused sense of values, the rather narrow and negative standard of morals, over his picture of the ideal student in the eyes of the administration, "docile, conforming, who makes fairly good grades, but has no original ideas, nor any questioning fire in him," but after all this is a side of the picture which is disappearing, and they heartily share the feeling with which the writer adds, "but even as I cast these reproaches, I am repentant. The last few paragraphs would be terribly false if they stood alone. If we are petty in small points of student conduct, we are not petty in larger concerns. The place has a soul, a unified and definite soul to which many brave lives have contributed." A college with a soul—certainly that rings familiarly.

It would seem that wherever read, this little article should be followed by a rising tide of renewed appreciation of the small church college, on the part of educators, of parents, and of the church people who sponsor and support these unique institutions with their strange power of gripping peoples' souls.

Yes, we can understand the ill success of Professor Phillips' Harvard room-mate in trying to wean him away from this "land of the hicks." "He is now resigned," writes Professor Phillips. "It is no use, he says, because I am only a sort of super hick myself. Well, why not? Being a super hick is something new in the way of a career, and it suits me exactly."

Who knows, perhaps there will be those of Wendell Phillips' brother professors in similar institutions who will lay his article aside, heartened as well as entertained, and reflect, "Teaching in a small church college, . . . really to make a career of it. . . Well, why not?"—*In Methodist Protestant-Recorder.*

CHRISTIAN INTEREST IN CENTENNIAL OF THE TELEGRAPH.

By SAMUEL MCCREA CALVERT.

The centennial anniversary of the invention of the electric telegraph by Samuel F. B. Morse, which is being observed this month, has a special interest for the churches because of the deep religious character of its inventor. Every school-boy knows that the first message sent by the telegraph was, "What God hath wrought." It is too little known that the message is a fitting summary of the inventor's own philosophy of life.

The Christian experience of Samuel F. B. Morse was no accident. It had its antecedents in his ancestry. Born in Charlestown, Mass., April 27, 1791, he was the son of a distinguished Congregational minister, Rev. Jedediah Morse, and received an early Christian nurture that enriched his whole life. The contribution of the Morse family to Christian history has continued to our day, a nephew of Samuel F. B., Richard C. Morse, having been for many years the general secretary of the International Committee of the Young Men's Christian Association and having only recently passed to his reward, rich in his record of service and in the affection of the entire brotherhood of the Y. M. C. A.

That Samuel F. B. Morse was an artist of distinction as well as an inventor is a fact with which most of our generation are not familiar. As a matter of fact, his life was divided into two productive periods, the first as a painter, the second as a scientific inventor. While still in Yale he began to paint portraits—at the rate of one dollar for a profile and five dollars for a full face—to help defray the expenses of his education. After a brief and unsatisfying apprenticeship to a bookseller, he found happiness in studying painting in London under Benjamin West. His best known accomplishment in the artistic field was his painting of Lafayette's portrait, which he was commissioned to do by the City of New York.

An achievement of a different kind in the field of art was his work in establishing our National Academy of Design on a firm footing. He became the first president of the Academy. On March 24th, last, there was an exhibit of Morse's paintings at the Metropolitan Museum of Art in New York and a medal of honor was conferred upon his son in recognition of the father's work.

While in Paris in 1831-1832, Morse first became alertly interested in the possibilities of telegraphy. In the spring of 1832, the first inspiration for the use of the electric spark and code to transmit messages through space came to him. Henceforth, in the face of obstacles that would have daunted a spirit less courageous, his field was to be science instead of art. For eight years he tried to raise adequate funds for experimentation. Finally Congress appropriated \$30,000 for the building of a telegraph line between Washington and Baltimore. It was over this line that, in 1844, Morse sent his historic message, "What hath God wrought!"

"The Letters and Journals of Samuel F. B. Morse," edited by his son, make it clear that one of the creative and sustaining influences in his life was his Christian faith. An almost child-like confidence in God, an implicit trust in the teaching of the Bible, and a grateful sense of a salvation that was his through Christ, are disclosed in many of his letters and diaries. Especially noteworthy is the evidence in his letters of an unshaken conviction that in God's Providence he was destined to accomplish some great good for his fellowmen. That he did accomplish it is indisputable. How much of the reason lay in his faith that God had a real mission for him to fulfill none but his Master can know.

CONTRIBUTIONS

SUFFOLK LETTER.

The forty-second annual Commencement exercises of Elon College, North Carolina, were held on May 21-25, 1932. The graduating class numbered 60—34 males and 26 females. There is a gradual increase in the higher education of women that, no doubt, accounts for the increase of the influence of women in all the walks and professions of life. The only way to keep people down is to keep them illiterate; and the only way of progress is by education; and the best means of progress is through Christian education, and Elon College stands for that—first and always.

In addition to A. B. degrees, diplomas were given in Fine Arts and Voice; and certificates were given in Piano and Public School Music.

On Sunday, May 22nd, the Baccalaureate Sermon was delivered by Dr. William Mosely Brown of Atlantic University, to a large and appreciative congregation. The Vesper Organ Recital followed at 4:00 P. M., and the Baccalaureate Address at 8:00 P. M., by President L. E. Smith.

Monday was filled up with class exercises, Junior representatives, class reunions, community tea, and fellowship hour, and a general vocal recital.

Tuesday, Greater Elon College program, Richmond Christian Church Orchestra concert, which aroused complimentary praise, the general Alumni meeting, May Day Festival, Alumni dinner and Alumni address, by Rev. H. Lee Scott, of the Class of '23.

The Literary Address before the graduating class, and a great audience, was delivered on Wednesday at 10:30, by Dr. William Louis Potat, of Wake Forest College. The address maintained the Potat reputation for scholarship and delivery, and was greatly enjoyed by the graduating class and the audience. His keen historic and literary insight and artistic composition suggested diligent study as a lesson for all and ample reward for such study.

The diplomas were presented by Dr. L. E. Smith, the President of Elon College, and the Bibles by Dr. N. G. Newman, of Holland, Va.; and the benediction was pronounced by Dr. G. O. Lankford, of Burlington, N. C. Through all the five days the exercises were good, the attendance was large, the spirit was fine, and the graduating class the largest in the forty-two years of Elon's history.

Now that Commencement is over, it is an opportunity and an obligation for members of the Christian Church to send their sons and daughters to Elon College for the next year. The College needs money, but students play a large part in the building of a college. Give of your money and send students to Elon for next session and you will be rewarded for your liberality and your loyalty.

Two facts loom in the public mind of thinking people who are interested in the education of young people and the welfare of society. 1. The struggles of small colleges in their financial operation in competition with tax supported and heavily endowed institutions. Elon is among that class of small colleges. 2. The consensus of opinion in the mind of thoughtful observers is that the best education is produced by small colleges. The personal contacts of teachers and students, and of students with one another, in small colleges is democratic and religious in the best sense, and such human contact and personal acquaintance and friendship is of great value in

education. Men and women have to live together and they should be educated together. That is the chief reason for co-education and woman suffrage.

W. W. STALEY.

HE GIVETH MORE.

It was an old hand-bag, such as women carried under their arm a few years back. Battered and worn without any beauty on the outside, and the inside looked even worse. Upon the flap the owner had pasted a scripture text "sticker" with the words: "The Son of God loved me and gave himself for me," a part of one of her favorite Bible verses.

The old hand-bag had held much money in its time, at least it seemed so to its owner; enough to meet the needs of the family after the tithe had been taken out. As Time passed a hole was discovered in the lining at one corner and it was found that coins slipped through, but with patience they could be restored to their proper place.

Finally the lining was torn out as the holes kept increasing. Then the pasteboard began to break and the owner emptying all the money out, as she supposed, took the pasteboard out. From some unseen place two dimes dropped to the bottom of the bag. How good they looked to the owner, for money was not so plentiful as it had been, and every penny was needed. More time passed and the bag held less and less, yet there was enough for the actual needs, after the tithe had been given to the Lord.

But one day the owner made out the list of the needs for the day and counted the money—there was a lack. The list must be revised, yet what could be omitted. Looking into the empty bag for—inspiration, perhaps—a hole was discovered in the outer covering.

With a sigh, the owner realized that the bag must be discarded as it would be no longer safe to use, and began removing the receipts and tracts which the pockets contained. Reaching her fingers in to see if there was anything left she touched another dime. Oh, joy, it made her money more than enough for what was needed. The Lord had given more than was needed.

Yes, the Lord supplies our temporal needs. But they are of minor importance when we consider the needs of the spiritual life; the soul which lives after the bodily needs are no longer to be considered.

God, in his justice, spoke through his prophet, Ezekiel, saying: "The soul that sinneth, it shall die." His apostle Paul said: "All have sinned." Oh, the darkness of despair in the souls who know not the grace of God. "But where sin abounded, grace did much more abound."

Jesus Christ, through his death upon the cross, opened up to us the great store-house of grace so that we, when we realize our sinful condition, could reach into the riches of grace, marvelous grace that exceeds our sin and our guilt, and receive pardon and new life—freedom from the guilt of sin. But, oh, how weak we are and how the enemy of our souls would bring us into captivity to the law of sin, yet we still have access to the riches of his grace.

The words of encouragement to Paul are for us also: "My grace is sufficient for thee: for my strength is made perfect in weakness." So his grace gives victory over the power of sin and we can go singing on our way. Sometimes it may be a minor strain when the circumstances of life would defeat us, but, "He giveth more grace," he supplies every need of our spiritual life.

Yes, there is grace for the bright days and for hindrances; grace to supply all our needs; grace to live a victorious life and to open the portals of heaven. Oh, may we tear out the lining of despair and the pasteboard of unbelief and may we reach into the secret place of the most high and ever receive of the grace that conquers doubts and fears.

"Through many dangers, toils and snares,
I have already come:

'Tis grace hath brought me safe thus far,
And grace will lead me home."

W.

DOES THE ATHEIST NEED A SAVIOUR?

He says he does not; he has nothing to be saved from. Then he hastens down town to his best lawyer to begin proceedings against the man who has swindled him out of his property, or who has set fire to his house, or has broken faith with his daughter, or has kidnapped his son for ransom; or because of a thousand sins or crimes to which the flesh is subservient. Surely he needs a saviour every day of his life from some or other form of ill treatment or injustice. He seeks his salvation in the courts of man's ingenuity; but smart lawyers contend with smarter lawyers and justice is perverted. He then seeks salvation in his trusty six-shooter, only to find that someone else needs salvation and protection, and he becomes amenable to the very saving power which had proven false to him. He is a criminal, he is a sinner, and needs to be saved from the result of his own misdeeds as well as from the misdeeds of others.

Leaving out all thought of God, does he not need a Saviour, some means to free him from the bonds of injustice and relieve him from the sinfulness and devilry of his fellow man? Or, perhaps his father sinned in dissipation and debauchery and bequeathed him a diseased body; or such a condition to some other member of his family; perhaps a drunken youth has mangled his child by reckless driving, or some unscrupulous sinner has spread contagion in his neighborhood, or some vengeful butler has poisoned his cup; he rushes to the best physicians because he needs to be saved—he needs a saviour. The people of the world have been in such plights as this throughout their existence and have ever manifested their need of a Saviour by supporting skillful men in different professions. The best skill obtainable may fail, and he sees his loved ones closing weary eyes in death, or he feels his own poisoned or diseased body failing him. Does he need a Saviour—some one to snatch him or his out of the bony hand of death? In that hour he would give his all for a Saviour.

Without thought of God or of a future existence after death, does not every man need a Saviour? The atheist, as well as all others, sees the results of his own and others' sins, crime, evil, call it what you will, and earnestly desires to be freed from such results. Sickness and pain of body are the result of somebody's sin. Murder, theft, lying, incendiarism, swindling—all of these contribute to the suffering, disappointment, failures, bereavement, sorrow, poverty, etc., that encompass the human race from generation to generation. Man seeks by his own legislation, experiment, researches, inventions, to save himself from them. He strives to lift himself out of the mire by tugging at his own boot straps, all to no avail. Great men have arisen as political, social, financial, mechanical wizards who would surely save the race, but within the stretch of recorded history humanity has not profited by such means. In spite of modern improvements, humanity is just as dissatisfied and restless as it ever was, or perhaps more so.

Nature provides no Saviour, only a promise (vague at that) of a gradual improvement. Fu-

ture generations a million years hence may be perfected, if evolutionists are to be credited. But does that promise any salvation to the man today who suffers blindness, or deafness, or is a cripple, or tubercular; or whose child is dying, whose own life is broken by the result of that same exercise of natural passions, or whose honors or wealth have vanished, or who suffers any of the multitude of ills and disasters that strike daily at the souls of men in this twentieth century? If they need a Saviour, they need him now—not a million years hence. A few years more (without God) and they will have closed their hopeless, unprofitable existence, and will be plunged into eternal oblivion without having attained to any great degree of happiness or success. No wonder the wise man saw but vanity and vexation of spirit when viewing life from a purely material standpoint. Without God's influence, directly or indirectly, life would be unendurable.

If man is so in need of being saved from the consequences of the evils of men, as all must admit, or if man simply needs to be saved from his present status of evolution, which is ludicrous, where will he find a Saviour? According to the atheist, a million years has failed to produce one. Millions more of godless years will not find one. *There is no salvation for this generation from its present unsatisfactory condition.* The few who are wealthy, healthy and well favored may contend that life is all right as it is, but sooner or later the pall will hover over their lives and the soul will cry out for some one to save, to bring back bygone pleasures and lost opportunities. But no power can stay the encroachment of age or the chilly hand of death. Suppose the next thousand years may produce an elixir of life whereby one may live many years longer, what advantage is that hope to the man who lives today without that elixir?

There is a God. He sent a Saviour who can save the man of today from many of the results of sin while he lives in this world, and promises a "new earth" as a landing place after death, where sins, crime, evil, injustice, with all their miserable consequences, cannot come; where life will be wholly satisfactory and no one will hurt or destroy or misuse or intimidate—a realization to the man of today of what the evolutionist hopes (?) for his posterity a million generations removed. But there is a hitch in it; there is a catch to it somewhere. The great God, through this Saviour, requires that he who would aspire to this enviable culmination of life must "deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world." There's the rub. Men do not want to repent and do righteousness; so they choose to go on and suffer hopelessly for a season, then pass over and continue to suffer eternally to satiate the Devil, whom they have served.—*J. T. Amis in Gospel Advocate.*

THE TRULY GREAT.

Who are the great? At this challenge Fame recounts in our hearing the names of warriors, orators, poets, and philosophers, whose deeds have secured them a distinguished place in her crowded temple, and by the light of history they are made to pass in review. First, the warrior at the head of his armed legions, whose measured tread shakes the earth, passes before us. It is true that desolation marks his track, that burning cities light his midnight marches, that the earth is stained by the blood of his victims, and the air rent by the cries of the widows and orphans he has made; but the multitude add their acclamations to the trumpet tongue of Fame, and with one voice call him great.

The orator sways at will all the passions of the soul; every feeling is aroused. At his voice vindictive hate or tender pity reigns; at his will

shouts of vengeance or tears of compassion prevail. He well knows the secret cords of the human heart, and, like a skillful player, he draws forth varied notes from that wonderful instrument: the rapt throngs, unconscious of the power by which they are moved, gaze on him as one of a superior nature, and with one consent they call him great.

The poet by the magic power of his verse enthrones himself in the hearts of thousands. The age in which he lives bears the impress of his genius. He changes the current of popular feeling by the sorcery of his song; the strain he sings is more potent for good or ill than the sword of the warrior or the tongue of the orator, and when he dies his tomb is wreathed with flowers and those who survive him tell their children and children's children of the greatness of him whom the cold marble covers.

The philosopher gives himself up to the luxury of thoughts and observations, and, intoxicated by his discoveries, almost imagines himself the maker of the worlds which have first appeared to his watchful eye, or the author of the laws of matter or mind which have flashed upon his inner vision; and the awe-struck multitude, won-

dering at the marvels he has made known, deem him worthier than all his fellows of the title "great."

Far different will be the judgment of the great Judge of all, for he looks not as man looks, on the appearance, but on the heart. Many who have won the title "great" from their fellowmen in the judgment will be shown to have been the scourges of their kind, and many who have been honored here shall there be condemned to eternal infamy; the man who has dried the widow's and orphan's tear shall shine brighter than earth's noblest hero, and he who has led an erring soul to God be more honored than he who, directing his gaze into the blue expanse, caught the first glance of a new planet, and called it by his own name; the man of a meek and humble heart, who was here the object of the cold world's scorn, shall there appear in his true character, and be approved before a gazing universe; the man of faith who fearlessly stemmed the torrent of a corrupt age, the martyr of God who loved the truth more than life, the devoted missionary, and all the benefactors of the souls and the bodies of men, the Pauls, the Judsons, the Howards, shall in that day be called the truly great.—*William Baxter.*

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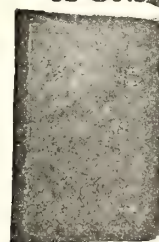
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8 T "Jē-hōi'-ā-chin was 8 years old when he began t

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

Lord, thine arm is not shortened, nor dost thou disregard the believer's faith. The smallness of our faith prevents thy power and souls are slipping anchor. God forgive and reclaim. Corruption assails every phase of the common law. Perchance only by a chastisement yet unfelt can righteousness be made to prevail. Send, O God, such chastisement as thou must, upon whom thou wilt, that our nation, the nations, may yield to thy reign. For the glory of Jesus' name. *Amen.*

L.

THE BREAD OF LIFE.

There never was greater need for seeking spiritual strength, and relying upon spiritual activities, than today. While men and women are hungering for material bread to feed their physical bodies, they hunger also for the bread of life to sustain and increase their spiritual strength. In our missionary giving, we break the bread of life to a world burdened with sin and to souls hungering and thirsting after righteousness. Through benevolence and charity, we help care for the needy ones about us; through Missions, we help extend the Kingdom of our Lord, by making him known to those who need him, and who are dying without him.

Our Christian Churches are only asked to make an offering once a year for Missions, and that is on a Sunday between March 1st and July 1st. It is now June 1st and quite a few of the churches if they have taken the offering, have not sent it in. We cannot believe that in this time of spiritual need and spiritual longing, the church, which is the body of Christ, will deny its Lord in doing the one thing for which the church itself was founded. The church alone, of all the institutions and movements among men, does missionary work, sends out missionaries, builds churches, preaches and supports the gospel. Unless the church does this, no other organization will do it. Every missionary and every church in the homeland and in the foreign field are products of church and missionary activity. When an individual member of the church repudiates Missions, and fails to support Missions, he repudiates, and fails to support the one movement for which the church is responsible, and in which the church alone is engaged.

There are some in every church who will give something to Missions, if given a chance, for there are those in every church who long not only to share the physical but the spiritual blessings with others and who are anxious to share the benefits of the gospel with others. Through Missions alone can this be done. It seems a tragedy, indeed, for any church to go through the year without giving its members an opportunity of breaking to other souls the bread of life that sustains them. Let every church, by all means, take a missionary offering and thus share with others that bread of life without which the soul must perish.

J. O. ATKINSON, *Mission Sec'y.*

MEN'S MISSIONARY SOCIETY.

(Editor's Note.—The following is of deep interest and significance. Knowing the great work the women are doing through their missionary societies, and the great benefits accruing to them through this work, we have wondered why the men did not enlist in the cause of the supreme task, the vital task of the church. It is, indeed, heartening that one organization has been formed

and is functioning, for this no doubt means that others will follow. Or is this a dream too fond to indulge? The letter, which was entirely personal, is, without permission, re-printed *verbatim*. —J. O. A.):

"Dear Dr. Atkinson:

"I am enclosing \$5.00 as a contribution to Missions by the Men's Missionary Society of Rosemont Christian Church of Norfolk County. Our society has been organized only a comparatively short time; and this is our first contribution, but we hope to increase our membership and be able to help more in the cause after a while.

"I suppose that a Missionary Society for men is something new; so far as I know ours is the only one in the Conference at the present time. It is our purpose to get all the men over eighteen years of age in our community interested in missions, and we believe that if we can arouse interest among the men they will be faithful to the cause as well as the women.

"We began about the first of the year, with Mr. W. H. Farrow as our president and leader. We had a membership at first of fourteen, and have added three members since. We hold our meetings on the second Monday evening of each month. Rev. J. F. Morgan, our pastor, usually teaches a chapter from a missionary text that we can use. No monthly assessment is placed on a member, but a free-will offering is taken at each meeting. So far our average attendance has been only about ten or twelve, but this should increase a little during the summer months.

"With kindest personal regards and best wishes, I am,

"Very truly yours,

WM. M. SPARKMAN, *Sec'y-Treas.*"Men's Missionary Society,
"Rosemont Church."

MISSIONARY OFFERINGS.

Week Ending May 28, 1932.

Sunday Schools.

Previously acknowledged	\$ 2,600.16
Mt. Carmel, Carrsville, Va.	1.65
Howard's Chapel, Wentworth, N. C.	1.00
Mt. Olivet (G), Dyke, Va.	3.04
New Lebanon, Summerfield, N. C.	4.45
Mebane, N. C.	4.10
Dry Run, Seven Fountains, Va.	1.53
Lebanon, Semora, N. C.	.63
Pleasant Ridge, Ramseur, N. C.	3.74
Timber Ridge, High View, W. Va.	3.93
Piney Plains, Cary, N. C.	2.00
Antioch (R), Bennett, N. C.	.45
Randleman, N. C.	2.00
Wakefield, Va.	1.85
First Christian, Greensboro, N. C.	17.98
Total	\$ 2,648.51

Individual and Church Offerings.

Previously acknowledged	\$ 2,384.46
Ebenezer, Raleigh, N. C.	5.60
New Hope, Louisburg, N. C.	1.45
Rev. J. Ray Dickens, Elon College, N. C.	.55
Antioch, Elams, N. C.	2.00
Lebanon, Semora, N. C.	9.55
Waverly Va.	30.00
Ingram, Va.	21.46
Timber Ridge, Harrisonburg, Va.	7.45
Bethel, Harrisonburg, Va.	8.25
Total	\$ 2,470.77

Dollar-a-Month Club.

Previously acknowledged	\$ 159.50
Mrs. Drusilla D. Voorhees, Williamston, N. C. (Bethel Church)	2.00
Mr. and Mrs. Floyd H. Dunn, Lynchburg, Va.	2.50
C. W. Louderback, Stanley, Va. (Newport Church)	2.00
Miss Hontas Rawles, Suffolk, Va.	1.00
Total	\$ 167.00

Specials.

Previously acknowledged	\$ 1,398.16
Men's Missionary Society, Rosemont Ch., Buell, Va.	5.00
Total	\$ 1,403.16

Coin Card Offering.

Miss V. V. Ellis, Suffolk, Va.	\$ 1.00
Class No. 2, Mt. Auburn Sunday School, Manson, N. C.	1.00
Mt. Zion Mebane, N. C.	3.00
Ingram, Va.	5.00
Total	\$ 10.00

Summary.

Previously acknowledged	\$15,706.81
Sunday Schools, Regular, May 28, 1932 ..	48.35
Individual and Church Offerings, May 28, 1932	86.31
Dollar-a-Month Club May 28, 1932	7.50
Specials, May 28, 1932	5.00
Coin Card Offering, May 28, 1932	10.00
Total to date	\$15,863.97

J. O. ATKINSON, *Sec'y.*

WHITER THAN SNOW.

Dr. F. B. Meyers tells of a visit he made to a washer lady in the winter time. While he was making the visit, the snow fell and all her wash was on the line. As he left the house, having finished his visit, he remarked to her that there was a great contrast between the whiteness of the clothes she had washed and the whiteness of the snow. "Yes," she said, "the clothes on the line are clean, but there is nothing in the world so white as God Almighty's white."

David was a great sinner, thief (he stole another man's wife), adulterer, murderer, but he repented, and in the agony of his prayer for forgiveness in Psalm 51:7, says: "Wash me and I shall be whiter than snow." When the world ridicules David, this is the part which they forget, the cleanness, the purity, the holiness which God puts on sin-purged souls. "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

Oh, the wonder of it; oh, the joy of it!

Fifty years ago such inventions as the phonograph, the telephone, the wireless and the flying machine would have been considered dreams of madmen. But because we are familiar with them, largely we cease to wonder. For the same reason, too, God's marvelous work of grace in the heart seems commonplace. Astronomers go thousands of miles at great expense to see an eclipse, but who troubles himself to see the beauty of the sunrise? Do we lose the keen edge of our feelings and our vision when we consider the common glories with which God has surrounded us?

Have we been guilty of great sins? According to the Book, the disobedience of eating a forbidden apple was the primary cause of all our woe. "But all we, like sheep, have gone astray." D. L. Moody says, "We should not make provision for sin, but God has done it." In consequence, no matter how far into the depths we

may have fallen, God holds to each one of his children the blessed fact that in his sight they have been washed in the blood and have been made whiter than snow, so that in each one of us is an example of a marvelous work of grace.

A. D. WOODWORTH.

Tokio, Japan.

JULY FIRST.

The emphasis which has been placed upon "The Dollar Plan" through the coin card, during recent weeks ought not to diminish among our people a sense of the importance of regular contributions. Indeed, it is these regular contributions, diminished as little as possible over preceding years, which are our chief dependence. In each church the effort ought plainly to be made to secure the regular offerings and to see to it that at least as much is sent in by July 1, 1932, as was sent in during the first half of 1931.

The readers of this paper doubtless constitute our most interested and our most devoted constituency in their respective churches. Not only do we ask for your contributions, but we ask you to do what you can in behalf of the contributions of others.

Lest the word may escape the eye of the church treasurer, or teacher, or Sunday School superintendent, will you use your influence to have every dollar that has been contributed to Missions sent in on or before July 1st? The interest on borrowed money is just so much taken from the work in the field. We do not want appalling debts to face after the depression lets up.

The tragedy of reduced receipts for our missionary work at this time is that such reduction diminishes the effectiveness of what after all is our essential hope for the future of the world. Without more religion and better religion in the days to come, there is nothing but catastrophe ahead. The sacrificial, thorough-going gathering in of contributions from individuals and their churches by July 1st will help to avoid this catastrophe. If any church has failed to take the annual missionary offering, it certainly should arrange to take the offering and send it in before July 1st.

MISSIONARY PROGRAMS FOR JUNE.

By MRS. W. M. JAY.

WOMAN'S SOCIETIES.

I am wondering how you are enjoying the study of India by this time. Hope the poster meeting in May proved to be successful and helpful, too. This month we have a Question Box meeting, and this ought to be just as helpful and interesting if worked up well. The general plan is as follows: Three young people dressed to typify History, Facts and Christian Opinion, will answer the questions. History might be enfolded in cardboard cut as a book cover with "History" lettered in the center.

Facts might be draped severely in black and white and the word, "Facts," worn on a strip of paper across the front.

Christian Opinion in drapery of blue or white cheesecloth (perhaps with a gold cross in hand).

Distribute the twenty-four questions among the audience, who will ask them in turn. If this plan is too elaborate, the questions may be distributed and asked in turn, one of three assigned leaders giving the answer *without reading*, if possible. If the audience could be induced to discussion, it would greatly add.

Program.

"India in Transition."

Hymn—"Where Cross the Crowded Ways of Life."

Leader's introduction.

Question Box.

Special Solo—Gandhi's favorite Christian Hymn, "When I Survey the Wondrous Cross."

Scripture—Portions of the Sermon on the Mount, in which Gandhi and many of India's leaders find inspiration for service.

Prayer for India's Leaders—For the Indian Church; for the Indian Missionary Society; for the pastors; for the social workers; for ourselves that we may be conscious of fellowship with these others of the great household of God.

Plenty of good material for an Indian program may be found in our public and school libraries. Avail yourself of the opportunity and see how much it will help your program.

WILLING WORKERS OR JUNIORS.

Children's Program.

Have this a public program and take a special offering for Missions.

YOUNG PEOPLES' SOCIETIES.

Topic—"God and the Census."

Theme—"Living the Truth."

I. Business Period.

II. Study Period—Chapter IX—The Church—and Bread and Butter.

1. Water is Life in Arizona, pp. 106-110, a member.
2. What is the business of a home Missionary enterprise in a community? Answered by a member, pp. 113-114.
3. New Conditions in Porto Rico, pp. 114-117, a member.
4. Leader may bring out strong points in chapter emphasizing fact that we must get God counted in the market place.

III. Worship Period.

1. Hymn—Prayer.
2. Leader's Talk—"Great Lives of Service Have Been Great Souls at Prayer."
3. Prayer Hymn—"Holy Spirit, Truth Divine."
4. Offertory.
5. Hymn—"Gracious Spirit, Dwell With Me." (1st verse.)
6. Benediction.

PROGRAM FOR CRADLE ROLL RALLY.

Song—"Jesus Loves Me."

Recitation—"My Speech of Welcome," by a wee boy:

"A welcome speech they want from me,
And though I'm little, they shall see
I'll speak it out so loud and clear
That everyone can surely hear.

"I welcome you with sweet delight—
It seems to me that sounds all right;
Now smile, and I will give you this—
Just catch my great big Welcome Kiss."

Superintendent's Welcome to All (closing with "God Bless the Babies"):

"God bless these babies dear,
All who are gathered here—
Our Cradle Roll.
Jesus, in thy dear arms,
Keep safe from all that harms,
And guard from all alarms,
Our Cradle Roll."

Solo—"Jesus Bids Us Shine."

Exercise by four children:

"Such little hands! What can they do
To make somebody glad?
The bright sweet flowers they can bring
To cheer the sick and sad.

"Such little feet! Where can they go

The gifts of God to bear?

To run his errands to and fro,

They're needed everywhere.

"Bright little eyes can always find

A Bible verse or hymn,

To give sweet peace to heart and mind,

Of one whose sight is dim.

"One little tongue can always say

Kind words of truth and love;

And to the gentle Saviour pray,

Who listens from above."

Song—(Some favorite that the children know.)

Offering—"Give Freely."

(A boy): "Our baskets are empty, we are sorry to say.

But hope you will fill them this Cradle Roll Day."

(A girl): "Oh, not for ourselves will your fine offering go,

But for other children whom Christ does not know."

(A boy): "Give freely, give freely, for those still outside,

For each little one has the dear Saviour died." Pastor's Remarks, closing with prayer.

Note to Cradle Roll Superintendents—There is a leaflet entitled, "Let the Little Ones Come Unto Him," for the Cradle Roll mothers. If you will write to the American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston, Mass., and state the number you need, they will be sent to you free.

MRS. W. M. JAY,

MRS. I. W. JOHNSON,

Committee.

BE A MISSIONARY.

You can be a real missionary by getting someone else to attend a Summer Training School. It will be a real service to them. Perhaps some young person in your church, or one that you know some place else, does not know about these schools with their inspiration and training. A word from you may be all that is needed to get a friend of yours to attend. Do that friend a favor by getting him or her signed up for the camp or school.

There should be at least one choice young person from each church. But there is no limit to the number that may attend. If you know about the school, and you know someone who could or should attend, then this is your call to service. That is being a missionary. And you can never tell how much good may come from this little service. A life might be dedicated to the Christian service because you helped to get that individual to go to Imokalee, Elon, Wadley, Piedmont, or Blue Ridge.

FARM PRODUCTS FOR TUITION.

Owing to the present shortage of money among country boys and girls, chickens, vegetables, meat, molasses, and other farm products will be accepted on tuition at the Textile Industrial Institute, Spartanburg, S. C., during the coming school year.

This new project for helping students to obtain an education is creating much enthusiasm among the young people of agricultural districts in the section of the Textile Institute. President R. B. Burgess reports that many ambitious country boys and girls, who were forced because of lack of funds to remain out of school this year are already making plans for "raising" their own tuition during the coming spring and summer.—Ex.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, Waverly, Va.

WHY A YOUNG PERSON SHOULD READ OUR CHURCH PAPER.

Many questions are being asked by the young people of today concerning the purposes, spirit, and ideals which we find embodied in the Universal Religion. And their many questions show that they are hungry for something that will give them ease of soul, rest to the weary mind, something refreshing, recreating, and restoring. Because of this fact, groups of older men and women who have experienced the values of the panacea for hungry youth have given their life, time, and substance to the publication of our church papers and other material which they have found helpful in this new day and age.

There are many things about our church and its work that we like to know. Then, cultivate a habit and desire to read our church paper. It contains valuable helps pertaining to any form of church work; especially Christian Endeavor, Young People's work, and mid-week prayer service. And, too, we are kept well informed regarding the activities of the various churches throughout the Convention. Many things may be suggested to the mind of an inquisitive reader of the activities of other churches.

Several young people in the Congregational-Christian Churches are asking what is the value of Christian literature? Very few seem to know its value. To me this is a pertinent question. Again, it seems those who have become interested enough to ask questions of this nature are willing to investigate further by reading the church papers for information. Today our country is being swamped with "Yellow Journalism" *i. e.* thrilling murder stories, criminal acts of all kinds, kidnappings, etc., which is poisoning the very soul of the youth of today. It is like pouring water around the roots of a thirsty tree during a dry summer—everything is picked up by the mind of the growing youth, and once it has been absorbed it is difficult to remove. The church papers include nothing of this nature; it is all clean, wholesome, and usable for the advancement of the Kingdom of God. Every young person who desires to become a leader of Christian work should read the church paper seeking these things.

CARL R. KEY.

YOUTH FELLOWSHIP IN WESTERN NORTH CAROLINA.

The young people of the Western North Carolina Conference were organized during the last meeting of the Conference in November, 1931. Then, all the officers of the Conference attended the Elon Holiday Conference in order to make plans and accumulate ideas that would help them in approaching the task in the proper way.

Since the Elon Holiday Conference the officers have secured representatives, better known as key-workers, in eleven of the thirty-six churches in their Conference. With a little more cooperation they feel that they can get things going in a better way than in the past; and they are asking the cooperation of all the pastors in their Conference. They wish to thank the pastors who have cooperated so nicely so far; and with their prayers and advice we are expecting a great success for Youth Fellowship of our Conference.

And the key-workers we have thus far should have received a letter and folder regarding the Elon Summer School of Leadership Training. It is vitally important that young people who are

leaders in their churches should get the training that is being offered; so we again urge you to go to Elon. Our goal is twenty students and your presence will mean one more deducted from that number.

CARL R. KEY, *Pres.*

MEET THE FACULTY.

ELON SUMMER SCHOOL

Rev. Alfred W. Hurst, pastor of the Elon College Church, and professor of Bible and Religious Education, is a new-comer to our Conference, a very welcome addition to our summer conference faculty. He is a graduate of Defiance College and holds his M. A. and B. D. degrees from the University of Chicago. His two years as president of Palmer College and three as college pastor at Elon, together with ten years of preaching, give him a splendid background for the course he is to teach, that of Appreciation of the Bible. This is a new course at Elon, but one that we feel will appeal especially to the younger group of students and is very essential for any intelligent use of the Bible.

Pattie Lee Coghill needs no introduction to the young people of the Southeast. We all know and love her and welcome her again to the Elon Conference in which she has always had such a large share. Miss Coghill is a graduate of Elon College, and has studied at Boston University. Her years as Field Secretary with the Board of Christian Education and as extension worker for Florida, have given her a wealth of experience that makes her a most effective leader and teacher.

Prof. Simon A. Bennett, of Elon College, is well-known to young people of the Congregational and Christian Churches. He is a graduate of Union Christian College and the University of Illinois and received both his M. A. and D. D. degrees at the University of Chicago. During the period of 1911 to 1922 he held pastorates in Illinois, Ohio, Colorado, and served as a field worker for the Christian Church Forward Movement. He has served as Professor of Religious Education and Bible at Elon College for the last eight years. He is an experienced teacher at Summer Conferences, having taught at Craigsville for three summers and Elon College for four. This summer he will teach a course on the New Testament.

We are unusually privileged to have as a member of our faculty this summer, Mrs. Edward Parsons of Tunghsien, China. Mrs. Parsons is a graduate of Mount Holyoke College, and received her R. N. from the University of Michigan. In 1925, she went with her husband, a doctor, to China. Dr. Parsons built up at Tunghsien a perfectly wonderful small hospital. It had been started before, but he increased its extension work into the country districts, not developing the institution itself, but enormously broadening its influence. He started one of the first tuberculosis experiment centers in all North China, turning a series of chicken coops into tuberculosis wards for sun cure. Dr. Parsons died just before leaving for his furlough. He was in a terrible state of fatigue due to famine relief work, and fell prey to pneumonia. Mrs. Parsons has returned to Washington, D. C., with their three children. Mrs. Parsons will teach the course on World Missions intended especially for older leaders. We welcome her most heartily to the Southeast and to our Elon College Conference.

Prof. A. R. Van Cleave, a native of Indiana, is a graduate of Indiana University, with an M. A. from the University of Chicago. He has had wide experience as a teacher in both elementary and high schools. He spent two years as a professor at Union Christian College and the past five years as professor of Philosophy and Sociology at Elon College. He will teach the course on "The Pupil." His wide experience as a teacher and his sympathy and understanding make him a teacher of rare ability.

Miss Ruth Johnson, who is to teach Young People's Methods, is a teacher in the Fuquay, N. C., High School. She received her academic training at Elon and Columbia and for two years had charge of Young People's work in the Riverdale Christian Church, Dayton, Ohio.

CHRISTIAN ENDEAVOR TOPICS FOR JUNE.

(Note.—Christian Endeavor leaders should preserve this information, as it will not be repeated. Other information will be given later.):

5—How Should We Pray? (Matthew 6:9-15.)

Pray in Faith. (Mark 11:20-24.)
Pray in Kindly Spirit (Mark 11:25, 25.)
Pray Humbly. (Luke 18:9-14.)
Pray Persistently. (Luke 18:1-8.)
Pray Earnestly. (James 5:13-20.)
Pray for Definite Things. (Acts 12:5.)

12—Getting the Most Out of Our Leisure Time. (John 9:4.)

Redeem the Time. (Eph. 5:15-17.)
Necessary Rest. (Mark 6:31.)
Time for Reading. (I. Tim. 4:13-16.)
Time for Prayer. (Matt. 14:22, 23.)
Time for Good Turns. (Mark 2:1-5.)
Pleasure in Music. (I. Sam. 16:14-23.)

15—How Honest Are We as Individuals and as Groups? (Acts 4:32; 5:1-6.)

Determined Honesty. (Job 27:1-6.)
The Man God Loves. (Psalm 15:1-5.)
Too Honest to Need Bolstering (Matt. 5:33-37.)
Practical Honesty. (Luke 3:12-14.)
An Honest Official. (I. Sam. 12:1-5.)
A Graft. (II. Kings 5:20-27.)

26—How Does Christ Meet the Needs of the World? (Acts 1:12.)

A Lost World. (I. John 5:19.)
Salvation for the World. (John 3:16.)
Need for Teaching. (Matt. 5:1-12.)
Need for Guidance. (Acts 8:26-31.)
Need for Healing. (Acts 3:1-11.)
Need for Peace. (Romans 5:1-6.)

NOTICE.

As the appointment now stands, our Summer School of Christian Education will convene at Southern Union College, Wadley, Ala., Thursday night before the 5th Sunday in July, and will continue one week. My purpose in giving this notice is to ask all pastors and churches to plan their revivals so as not to interfere with the attendance of our young people upon this school of methods.

I do hope that every pastor may plan to attend, and that every church shall not only require their pastor to attend, but to aid him in every possible way to attend.

It will be great if all our preachers can have the opportunity to spend a week together and have the fellowship of our Congregational brethren in that meeting. Everybody pray and plan to be there.

Sincerely,

G. D. HUNT.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

JUDAH THE TRUE BROTHER.

LESSON XI—JUNE 12, 1932.

LESSON TEXT: Gen. 44:18-34.

GOLDEN TEXT: "Behold how good and how pleasant it is for brothers to dwell together in unity."—Psa. 133:1.

TIME: B. C. 1715.

PLACE: Joseph's palace at Zoan.

The seven years of plenty had passed in Egypt, and the seven years of famine were upon her. Yet there was food and to spare. Meantime the famine had spread beyond the bounds of Egypt even unto Canaan, where dwelt Joseph's father and his brothers.

As the need for food increased, Jacob called upon his sons that they go to Egypt to purchase food that they perish not. The ten sons of Leah he sent, but not Benjamin, the (as he supposed) only surviving son of his beloved Rachel.

In due time they reached Egypt and appeared before Joseph. Immediately he recognized them, though they knew him not. Imagine their surprise and indignation when, instead of selling the food they so greatly desired, he accused them of being spies, sent to spy out the land. Finally, learning from them the things he desired to know, as they talked freely before him, not knowing that he understood their language, and having questioned them severely as to their former lives, he agreed to let them have food for their father. But, still concealing his identity, he demanded that Simeon be left behind as an hostage till they should return with their younger brother, thus proving the story which they had told him.

Returning home, the brothers tell their story to Jacob, who refuses to allow them to carry Benjamin to Egypt. But the pressure of hunger was felt again, and at last, when Judah promised to be surety for his brother, Jacob agreed, and they again set out for Egypt.

Upon their arrival, they were invited—Joseph's invitation was a command—to dine with the prime minister. We can imagine that this invitation filled them with awe if not with terror. They feared that they would be seized, when once in the palace, and sold into slavery along with their younger brother, Benjamin. How heavily did the fate they had so lightly placed upon Joseph rest upon them. Yet, they must accept.

Joseph's steward brought them into the reception room, and when Joseph entered they arose and bowed before him, fulfilling his dream of years before. They gave him presents reminding him of his boyhood home. Eagerly did he enquire: "Is your father well, the old man of whom we spake?" And joyously did he receive their answer. They were banqueted in regal style, and were further astonished by being seated exactly in accordance with their ages, and by Benjamin being sent an unusually large supply of food.

Then came Joseph's final test of his brethren. He caused each man's money to be packed in his sack, and in Benjamin's sack he caused to be placed also his silver goblet. And the brothers departed on their way unknowingly. Immediately they were followed by Joseph's steward, their belongings searched and the goblet found.

Here the text of today's lesson begins. Brought back to Joseph's palace, the brothers again supplicate themselves before him. Judah pleads for Benjamin in one of the noblest speeches of all literature. Judah was the brother who had suggested the selling of Joseph into captivity. Now

(Continued on page 14.)

RELIGIOUS BOOKS

W. A. HARPER, *Editor.*

(Any book reviewed in this Department may be had of THE CHRISTIAN SUN at the publisher's price.)

AN ANALYSIS OF THE SUPERVISORY ACTIVITIES AND TECHNIQUES OF THE ELEMENTARY SCHOOL TRAINING SUPERVISOR, by Harry N. Fitch. Teachers College. 130 pp. \$1.50.

More than 400 supervisory activities are presented and analyzed and nearly 100 techniques are given. The religious supervisor will find this book exceedingly helpful.

A TEACHERS COLLEGE FOLLOW-UP SERVICE, by Effie C. Bathurst. Teachers College. 89 pp. \$1.50.

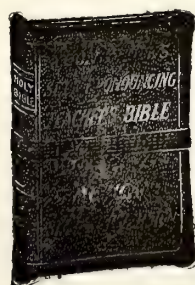
The Teachers College graduates studied were of Eastern South Dakota State Teachers College. The questions discussed have a very practical value and tend to show the mutual helpfulness of such follow-up service for graduates engaged in local teaching work and for the improvement of teaching in the college itself. It is a good supervision project.

CHARACTER EDUCATION, by A. L. Threlkeld, Chairman. The 10th Year Book, 1932. Department of Superintendence, the National Education Association. 535 pp. \$2.00.

No subject is claiming more attention today than character education. This is a very incisive study from the public school viewpoint. Character education is conceived as the integration of values, doing the best thing in each situation. The place of the superintendent, the principal, the teacher, the counselor, are presented in illuminating and satisfactory way. Every experience is declared to have character building significance, as indeed it does. Concrete suggestions are made with reference to building character through the school plant and its equipment, the playground and other activities, and in cooperation with other agencies such as the home and the Boy Scouts and Camp Fire Girls. There is no need of the church—at least no mention is made of it in the book—nor of God, who is likewise ignored in the discussion. Neither is there recognition of any obligation to a moral order that exists in its own right. In addition, we cannot admit, as the report assumes, that religion is properly conceived as mere conduct. Nevertheless, the Christian builder of character will profit greatly by this sensible and dispassionate discussion of one of the burning issues of our day. The book is worthy of a most careful study and will handsomely repay it.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



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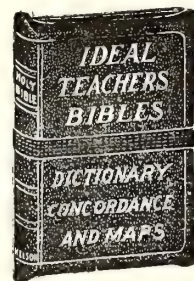
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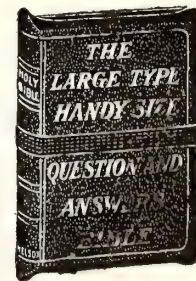
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THE CHRISTIAN SUN

1536 East Broad Street,

Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MONDAY.

GOOD CHEER.

"Thou wilt keep him in perfect peace whose mind is stayed on thee."—Isa. 26:3.

What a promise! And yet, where is there one, who has tried this out, who has not found it true? From the beginning to the end of Christ's life, this is his gift to man. It is one of the characteristics, named by Paul, of a true Christian. It is through this characteristic that God's satisfying ministries surpass all understanding and supercede all outward circumstances.

Christ said, "Peace I leave with you, my peace I give unto you." This, with our text, is one of forty-five references to Peace in the Bible. Jesus defines it as the peace which he himself enjoyed, as much as to say, "That which has protected me in a thousand fights I make over to you."

When Jesus makes his will and leaves peace with us, it means he has endowed us with the chiefest good, and has given what, beyond all men who ever lived, he himself enjoyed. We challenge one and all to read his life as recorded in the Gospels and see with what peace he met every moment of his life.

Prayer.—Our Lord and our God, make thine own this hour. Give us thy peace. Make us not only the possessors but the spreaders of thy peace everywhere. *Amen*.

TUESDAY.

REGENERATION AND RENEWAL.

"Jesus said unto him, he that is bathed needeth not, save to wash his feet, but is clean every whit."—Jno. 13:10.

Regeneration is not necessary every time we fall—not any more than one who, having bathed in the morning, need repeat his total ablution at dinner time, but is content with washing his face and hands to remove such defilement as may have been contracted during the day.

We believe that Peter was clean because he sincerely believed in the Lord Jesus Christ, and Jesus was not trying to regenerate him, but he undertook to remove from him the particular defilement of his desire for earthly power and greatness. Though Peter fell into a greater crime after this, his faith held true and he came out of it an endowed Apostle.

It has been said that many gifts of the Holy Spirit do come to some unregenerated men, but they come and go like the waves of the sea on a receding tide; they break away and leave the shore bare. Not so with a regenerated man: with him they come and go on an advancing tide, and every coming is a progression of fullness Godward.

Prayer.—Dear Lord and Master, we are thine and we want to be thine that our hearts may consciously progress daily toward thy glorious fullness. *Amen*.

WEDNESDAY.

GOD'S WORKMANSHIP.

"For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them."—Eph. 2:10.

This is a good answer to the oft-recurring ques-

tion, "What are we intended for anyway?" "What is God's purpose for us?" How beautifully God's word answers our questions! How slow we are to search his word for the answer to our questions!

If we are elevated or refined, it is because we (or others who have contributed to our well-being) have taken advantage of God's care for us.

The teaching of God's word is that men and women are not the sole architects of their own character—the Supreme Architect is God. We are what we are by a continuous series of Divine interpositions, heavenly compulsions and impulses, ceaseless energies that complete Divine symmetry and heavenly designs.

The success of a ship is dependent not only upon perfect worthy construction, but also upon every man of the crew doing his duty, and every part from engine to pilot house functioning perfectly.

No ship moves toward its destination until it has received within its furnace the fires that produce the power, and no man moves heavenward until he receives in his heart the Holy Spirit, and every part of his being functions toward that end. This was the reason Paul asked, "Have ye received the Holy Ghost since ye believed?"

Prayer.—Our Father, make us earnest over religion as we are over worldly affairs. *Amen*.

THURSDAY.

LIFE LIKE A POEM.

"Thine hands have made me and fashioned me."—Jno. 10:8.

We are told that "Workmanship" signifies "a poem," the idea being that as a poem owes its conception to the singer's intellect and fancy, so a believer in Christ owes his character and standing to God. As a poem means beauty, harmony and truth in rhythmical form, so to be God's true child, among other things, means beauty of character, peaceful, and truthful, all woven together in the rhythm of life. It was this that inspired the poet, C. Jerdan, who wrote:

"Come unto me, O ye children!

And whisper in my ear,

What the birds and winds are singing,

In your sunny atmosphere.

"For what are all our contrivings,

And the wisdom of your books,

When compared with your caresses,

And the goodness of your looks?"

"Ye are better than all the ballads,

That were ever sung or said;

For ye are living poems,

And all the rest are dead."

Prayer.—Our Father, tune our souls to heavenly harmonies so that others who know us may detect thy melodies and heavenly harmonies, amid the clash of those things that conceal it. *Amen*.

FRIDAY.

"CREATED . . . FOR GOOD WORKS."

"Let your light so shine before men that they may see your good works, and glorify your Father, which is in heaven."—Matt. 5:16.

If we are to believe God's word, good works cannot be our salvation, but it must be the issue of good works—which is the fruit of the consequences of our salvation. We are said to be created for good works just as a tree is created and exists for its fruit. Hence, when good works are undertaken as a means of grace, the true relation is reversed and distorted.

As the roots and the vital sap is to a tree, so is fellowship with our Lord fundamental in our thoughts, words and deeds. To be so rooted and

grounded in the Lord brings an ever-increasing power of discernment in Christ and his works, and a super faith by which we apprehend him. Thus, the true Christian appropriates in his actions, little by little, what has been done by the Holy Spirit in him, and gladly recognizes the work which God has called upon him to do. His character is a reflection of the Lord Jesus (though imperfect), which he has gained in the common business of life as he walks in his presence.

Prayer.—O Lord, send thy Spirit beating thy will in our very hearts. May those who know us hear thy truths, see thy ideals of thy kingdom. *Amen*.

SATURDAY.

LOOK OUT!

"Watch therefore, for ye know not the day nor the hour."—Matt. 25:1-13.

Fire is proverbially the treacherous element. It creeps along hidden ways, it gives no warning, and when it has come to its strength and is ready to declare itself, it has grown to a destructive and conquering power.

For example, a woman sat in her back yard the other day calmly feeding her pet ducks. Behind her, in the kitchen of her new house, the kitchen stove was setting fire to a wood-box filled with paper. Gradually the blaze increased, and swept from room to room. At last a passing motorist saw the fire, and the arrival of the fire apparatus was the woman's first intimation of the conflagration. Her loss was \$4,500.

How often Christ bade his followers keep on guard! And how few even of his followers lead sufficiently watchful lives. On guard against temper. On guard against worry. On guard against mean suspicions. On guard against jealousy. On guard against secret sin. There are tongues of fire in our lives, here, there, in many places, ready to spread as fanned by the breath of Satan. If we turn our backs, the flames will run, faster and faster, till all the house of our life is ablaze.

Prayer.—Lord Jesus, keep us awake, may we be ever on guard. Lord Jesus, warn us by thy Holy Spirit, that our lives may continue in safety and may never suffer the eternal loss. In thy name. *Amen*.

AMOS R. WELLS.

SUNDAY.

DEATH VALLEY ALIVE.

"The wilderness and the dry land shall be glad, and the desert shall rejoice, and blossom as the rose."—Isa. 35:1-10.

An Associated Press report tells of the wonderful and unexampled transformation of Death Valley. That fearfully torrid zone in Nevada, one hundred and fifty miles long and ten to thirty-five miles wide, is so far below the sea that no one can live there in the summer, even the lizards and horned toads disappearing, while the parched ground is bare of vegetation.

But this year showers fell on Death Valley for nineteen consecutive days in May, and seeds that had been hidden there for years came suddenly to life, so that the whole valley burst into a riot of gorgeous colors.

This marvel may never happen again in Death Valley, but in the world of spirit it happens constantly. It is always foolish to give up any life as barren and dead, however forbidding it may appear. Let the showers of divine grace fall on it, as in some blessed revival, and seeds of beauty and of goodness planted no one knows how long ago will suddenly spring into loveliness,

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

WHAT WE DO WHEN WE WORSHIP.

By REV. G. N. EDWARDS,
Circular Church, Charleston, S. C.

"God is Spirit; they that worship him
worship him in spirit and truth."—John..
4:24.

Read Psalm 42; Matt. 6; I. Peter 2:1-10.

It is quite plain as we read some parts of the gospels that Jesus intended to teach a religion that should be in sharp contrast to much that passed for religion among his own people and among other nations. They had been taught to revere the law: He taught them to live in a new spirit toward their fellowmen; they had been taught to worship God by offering sacrifices at Jerusalem; he taught them to worship in the privacy of their own hearts; they had looked upon worship as a performance carried on for them by a priest: He taught them to offer the spiritual sacrifice of a willing and humble heart. Devotees of the older religions thought to win favor with God for their long prayers and with conspicuous gifts. Jesus taught a prayer of the briefest words and praised the smallest gift in the temple above those that were given lavishly from the superfluity of the kivers or with a selfish purpose.

Jesus honored the law and worshipped in the temple himself, but he set little value on external obedience to an external law, and he looked forward to the abolition of the temple and its worship without and loss to real religion. Since God is Spirit, worship must be spiritual. "All that was symbolic was to be left behind." The essential thing is not the right place but the right spirit and that spirit must be a genuine sense of God if it is to be no more than the Publican's penitent cry: "God be merciful to me a sinner." Jesus did not absent himself from the synagogue nor despise its ministrations but he lived in the constant presence of God that made worship possible everywhere. So we find him teaching the profoundest truths of religion by a well-side at noonday to a strange woman of alien faith. We also find him spending the night in communion with God alone on the mountain side. The essential thing in worship is to realize the presence of God.

We must also consider worship as contrasted with work. There is a Latin sentence loved by Thomas Carlyle that says, "To labor is to pray." Jesus said, "Let your light so shine that men may see your good works and glorify your Father." He also took pains to say that "not everyone that said to him 'Lord, Lord' should enter the kingdom of heaven, but he that did the will of God." Good works are indeed a true testimony of the genuineness of our religion but when we work we think primarily of our work and when we worship we think of God. The worship may well inspire our work. It is a kind of conference with the chief workman to learn his plans. Worship is more than that; it expresses our admiration, our reverence, and gratitude toward the Chief. Worship humbles the soul before the holiness of God and fills the empty heart with new love and power. Work exercises the soul as it meets the difficulties of living. It is our contribution to the kingdom. Work and worship go side by side. Neither can take the place of the other.

Worship and meditation lie close together but worship is something more. Meditation is communion with oneself, worship is communion

with God. Meditation may be thought about divinity, but the worshiper meets the divine One, speaks in the second person and expects an answer. Meditation is the mood of the hymn beginning.

"Prayer is the soul's sincere desire
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast."

Worship is the voice of the hymn beginning.

"My faith looks up to thee,
Thou Lamb of Calvary, Saviour divine;
Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly thine."

Meditation speaks in the words of the First Psalm: "Blessed is the man that walketh not in in the counsel of the ungodly." Worship bursts forth in the eager words of the 42nd Psalm: "As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God . . . O my God, my soul is cast down within me; therefore, do I remember thee." One runs into the other and back again as the 23rd Psalm begins meditatively: "The Lord is my shepherd, he restoreth my soul, he maketh me to walk in paths of righteousness . . . then in the "Valley of the shadow of death," the thinker becomes worshipper and cries out, "thou art with me, thy rod and thy staff, they comfort me."

The worshipper is expectant, confident. The thinker is reminiscent, didactic. He deals with memories, ideas, and arguments. The worshipper waits upon God. He brings a confession and seeks ablution. He comes in the dark seeking light. He comes with heart full of gratitude and seeks to give expression of his feelings to his Lord.

We may as well ask ourselves, do we really worship? Is it possible to worship in a congregation or must we go apart by ourselves?

There must be a great deal of false or pretended worship not merely false in the sense of being directed to false or nonexistent gods, but false in the sense that it is done with a view chiefly to people about us who see us worship. Like the ancient Pharisees who prayed in the synagogues to be seen of men, it is false worship when we pretend to pray, using words with no attention to their meaning, thinking not of God but of how it sounds to our neighbor, thinking of what kind of an impression we make. Jesus said to that Samaritan woman that she worshipped she knew not what. Can it be said of us? Worship is not physical performance for magical benefits. True worshippers worship the *Father* in spirit and in truth.

How can we be genuine when we worship? There are a few simple rules.

First, we must withdraw our attention from external sounds, sights and distracting thoughts. A church is constructed so as to suggest worship. Architecturally it should be both restful and uplifting. If it has symbolism it should be the symbolism of faith. It is quite possible, however, that decorations, pictures and various features become so complicated and so challenging to the eye that they divert the worship to art. But the main external hindrance comes from the people themselves. A church filled with the

buzz of conversation is no place to worship God. Those who come to church to see who else has come or to see who has a new hat or gown and how it is made will scarcely think of the church as a holy place. If there has been steady talk
(Continued on page 15.)

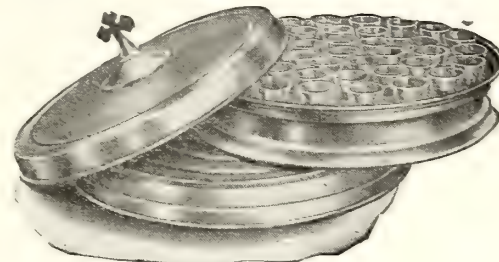
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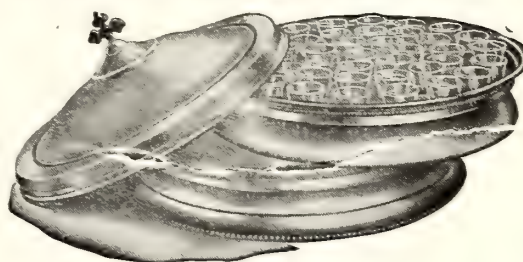


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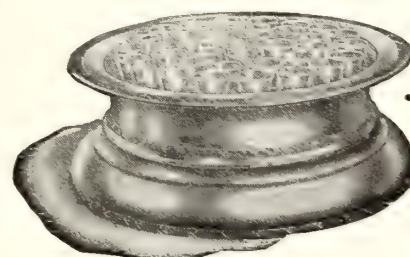
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

The Octagon Soap people mailed us a check for \$165.00 for the soap coupons we had already mailed in to make the first payment on our refrigerating plant for our dairy. The company we bought it from has agreed to put the plant in and let the little children have the benefit of its use during the hot summer months, and let us pay for it as we collect soap wrappers. We appreciate this kind offer. We have faith in our people, and as this is such a unique plan to supply this real need without it costing any one a penny we feel sure our people will rally to our request. We are depending on our good women to put this across for us.

We have tested all kinds of soap in our institution, and have found Octagon Soap to be as economical as any to be had.

We have received up to date 43,000 soap wrappers. We had hoped to reach 50,000 by June 1st, but did not quite reach it. Now let us put forth a big effort during the month of June and see if we cannot reach the 75,000 mark by July 1st.

I feel sure if everyone will put forth a little effort, it can be done. Every little boy and girl can have a part in collecting Octagon soap wrappers to help the little orphan children in the Christian Orphanage.

Ask your neighbor for some—tell them you wish to send them to the Orphanage. Let everybody get busy—now!

CHAS. D. JOHNSTON, Supt.

REPORT FOR JUNE 2, 1932.

Sunday School Monthly Offerings.

Brought forward	\$ 7,620.77
North Carolina and Virginia Conference:	
Salem Chapel	\$ 1.00
Pleasant Ridge	.75
Greensboro, First	11.70

13.45

Eastern North Carolina Conference:

Pleasant Hill, J.	\$ 1.55
Henderson	3.57
Morrisville	2.00
Mebane	4.00
Liberty Vance	3.19

14.31

Western North Carolina Conference:

Seagrove	2.00
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Eastern Virginia Conference:

Mt. Carmel	4.38
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Valley Virginia Central Conference:

Leaksville	.65
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Special Offerings.

Mr. and Mrs. M. E. Godwin, Stuart, Iowa	\$ 30.00
Sale of potatoes	.50
Mt. Olivet G., Valley of Va. Conf.	10.00
T. B. Roberts, support of children	20.00
W. Blizzard, support of children	10.00
Sallie B. Wilson, Lynchburg, Va., help buy Frigidaire	1.00
Missionary Soc., Henderson Christian Church, Henderson, N. C.	10.00

81.50

Total for the week

\$ 116.29

Grand Total

\$ 7,737.06

You can tell a senior by his dignity, a junior by his aspirations, a freshman by his greenness, but you can't tell a sophomore anything.—Exchange.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

what a change, when nothing else avails, he offers himself as a bondsman that Benjamin may go free, for Judah declared that if he should return to his father without the boy, "when he seeth not that the lad is with us, then will he die: and thy servant will bring down the gray hairs of thy servant our father with sorrow to the grave."

Up to this time Joseph had dealt with his brothers as utter strangers and foreigners, speaking to them through interpreters. But no longer could he control himself, so clearing the room of his attendants, he broke down and wept. Then he uttered the startling words: "I am Joseph, your brother." Wonder and amazement held them speechless, and terror again gripped their hearts. What penalty would he demand for their treatment of him. Soon, however, they were set at ease. They had been tried and had stood Joseph's test. Joseph was ready to forgive, and he said unto them, "Come near to me, I pray you." God tries us, but when the trying is past, we can hear his voice saying, "Come unto me and I will give you rest."

THE GUIDING HAND.

When Stanley was about to cross Africa for the first time, many of the strong men of his party burst into tears as they set out. They were not cowardly, but they were overcome by the thought of the terrific hardships which they knew lay before them.

Every human life is a journey as difficult and perilous; and we might well shrink from it, had we no Guide. What absolute madness it is to set out alone!

I have read the story of a conceited young captain who would not wait off the shore for a pilot to come on board, to take him through the narrows of the harbor. "I am my own pilot," was the proud reply to all remonstrances, and he promised to be in the harbor by daybreak. He was cast ashore, dead, amid the fragments of his wrecked vessel. Such has been the fate of many a man who would be his own pilot amid the rocks and shoals of life.

When travelers climb dangerous places in the Alps, they are fastened to their guide. They have become a part of him. They may slip and fall, but he will not. So may we be bound to our omnipotent Guide; and, thus united with wisdom and security, we may travel through life without a tremor of fear.—Amos R. Wells.

Have the courage to keep on keeping while others are quitting. They leave more opportunities for you.—Van Amburgh.

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Specimen of Type

ST. MATTHEW 2 The three wise men

carrying away into Babylon fourteen generations; and from the carrying away into Babylon unto Christ are fourteen

ing interpreted is, God with us.
24 Then Jesus being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

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THE SUN'S PULPIT.

(Continued from page 13.)

in an undertone about the week's events up to the time the minister offers the invocation there is a serious barrier in the mind to any spiritual impressions. One should compose one's mind to worship before the actual service begins. There may be other things to see and hear but one can withdraw his attention to his own thoughts.

Especially does one need to control his own thoughts. Worship means severe concentration. To fix one's mind on the invisible means to close one's eyes to the visible and hold one's thought to the suggestions of the word of God, the hymn of the prayer and the music so far as these stir the feelings of love, adoration and holy awe.

There is a kind of mental work about worship. It is not merely waiting in idleness for impressions. Listlessness passes over very easily into inattention. "People forget that the worship of the church is not made *for* the congregation, but *by* it." The atmosphere of worship is a joint creation of the congregation, the choir and the minister. We speak of a "waiting congregation." Waiting for what? For the minister to begin, for the choir to sing? Not at all. Waiting for the Spirit of God to move the silent hearts of the people. We read of Jesus that he could not do many mighty works in Nazareth because of their unbelief. Neither can the Spirit of God move mightily upon a congregation that does not believe in him, which has not so much as heard that there is any Holy Spirit.

When we worship there is doubtless nothing quite so important as that we should be silent. We need to hear reverberating through our souls the ancient command, "Be still and know that I am God." The first step is the initial silence. "In quietness and confidence shall be my strength." Pray quietly by yourself in your seat. Pray for the stranger who may come this day into the sanctuary. Pray for those you know. Use the prayers you may find in the seat. Affirm your faith in God. There should also be places for silence in the program of worship. We have become obsessed with the idea that there must be "something doing," that is, something being said or sung every instant of the service. We can well learn of our Quaker brethren to keep still, and let the Spirit move us. In a seldom used hymn of Charles Wesley, are these words:

"From the world of sin, and noise,
And hurr, I withdraw,
For the small and inward voice
I wait with humble awe;
Silent am I now and still
Dare not in thy presence move;
To my waiting soul reveal
The secret of thy love."

So we may well provide places for silence as the service moves on. Part of the pastoral prayer might be silent prayer and at the close of the service there may well be a pause when the Spirit may speak to us instead of the preacher.

In the very heart of the Sermon on the Mount, Jesus embodied his instructions on worship dealing briefly with almsgiving, prayer and fasting. He said that each of these should be done without ostentation. And each time he adds "Your Father who seeth in secret shall reward you." If you look for popular approbation you can get it, but that is all you will get. God cannot be deceived. He *must* be worshipped in spirit and truth.

Such worshippers he is seeking. There is a reciprocity about worship which sometimes we seem to be unaware of. We act and feel as if it were a mere performance of ours to be gone through with as is customary and proper. We

might as well be still worshipping we know not what on Mt. Gerizim with the Samaritans.

To worship is to be clasped to the heart of God, to feel that "eternal God is thy refuge, and that underneath are the everlasting arms." For us to worship is to seek, to find, to know, and to love the Infinite Companion. If for us the "Great Companion" is dead, we cannot worship. Faith is the bond between our spirit and God. Worship is using that bond to commune with him.

FAMILY ALTAR.

(Continued from page 12.)

and the entire life will be gloriously transformed. Nor we need fear, as in the geographical Death Valley, that the transformation will be less than permanent.

Prayer—Holy Spirit of all vitality and of all happy blossoming, enter our lives, we pray thee, and cause our wilderness to be glad and our desert to blossom as the rose. *Amen.*

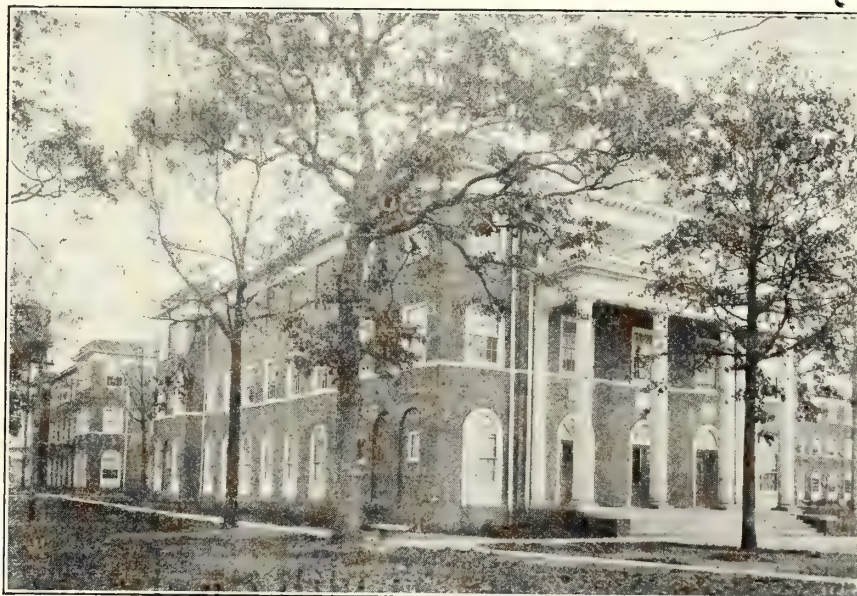
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OBITUARIES.

MATTHEWS.

In the death of Sam W. Matthews, Jr., on March 29, 1932, from blood poisoning, the entire Shallow Well community suffered a shock and great loss.

Sam was a manly little fellow, 5 years of age and apparently in perfect health, until three days before his death.

He was loved by all who knew him as was evidenced by the throng that attended his funeral.

He is survived by his father and mother, Mr. and Mrs. S. W. Matthews, one sister, three half-sisters and two half-brothers.

Services were conducted from Shallow Well by the writer.

May God comfort the bereaved.

T. F. WRIGHT.

DR. POLING ON THE DIGEST POLL.

The following review of the balloting conducted by the "Literary Digest" (also known as "The Liquor Digest") is a copy of a postal telegram sent by Dr. Poling to the "New York Times." It is reported from the "Allied News":

"The real significance of the recently closed Literary Digest poll lies in the fact that when compared with the poll immediately preceding it shows little change in sentiment. The final vote is 3,431,877 for repeal as against 1,236,066 for continuance. Combining the 1930 poll for modification and repeal, which must be done for comparison purposes, since modification did not figure in the latest poll, the vote against the Eighteenth Amendment was 3,342,366, and the vote for enforcement 1,464,098. In the poll just closed the wets registered a gain of only 89,511, and the drys a loss of 227,438. But there is a loss in the total number of votes cast this year of 137,927. Manifestly the dry loss was not a wet gain. Equally significant is the fact that three out of four receiving ballots did not return them. Equally important it is that deductions made

from this poll should consider the approximately 75 per cent not voting as well as the 25 per cent voting. Certainly, comparisons already made indicate a distinct trend among drys not to vote. It was generally conceded that the wets had made gains since the last Literary Digest poll. It is little short of amazing that the present poll does not show

this fact. Has wet sentiment been over-emphasized? If the Literary Digest poll is a correct gauge then the wets have made negligible progress and the dry defense has tightened. Unmistakably the dry defense has tightened. "Literary Digest" is to be commended for the manner in which the poll has been conducted."

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THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, JUNE 9, 1932.

NUMBER 23.

.. THE SUN'S OBSERVATORY ..

Mission Rooms
c/o J. O. Atkinson

Dr. Booker Against Sunday Movie Idea.—

A suggestion that local theater owners set aside one day or one night a week and give their proceeds to aid the needy unemployed was made by Dr. George E. Booker, pastor of Centenary M. E. Church, Richmond, Va., in a recent sermon, in which he expressed emphatic opposition to Sunday movies to raise funds for the unemployed.

The Soldiers' Bonus.—

There are two sides to every question, and we believe that those who are advocating the payment of the balance of the bonus at the present time are honest in their conviction. Many ex-soldiers have marched upon Washington in an effort to impress Congress with their desires, and now they are practically without food. The situation is one fraught with distress. Yet would the country at large be able to stand the shock which would be caused by the payment of this large sum from our already depleted treasury? It is certain that the result would be to retard business recovery at least for a time. If Congress is in session on the 15th of this month, the question is to be put to a vote, and we do not envy our Congressmen, no matter on which side they may stand.

United States of Soviet Russia or?—

"Napoleon is said to have predicted," says Count Alexander Hoyos in *The Contemporary Review*, "that Europe would either be Russian or American before a hundred years were over. He did not realize what Soviet Russia would be. Had he done so the new impression would probably have confirmed this view, but would also have shown him that the difference between Russia and America is slowly losing its deeper shades. Much can be classed under the same heading in the two countries."—*The Christian World*, London. The deeper import of this question is whether America is to be Russianized or Russia to be Americanized. A snap of the finger is no answer. America does not want to impose its life or culture on anybody else, but America must remain America or it will be night in the world. There is a way to do this, and it is by the practice of the principles that made the nation in the first place.—*Exchange*.

Congressman French and War.—

In a speech delivered in the House of Representatives, Honorable Burton L. French, of Idaho, said some very sensible things. Among the rest he declared: "As we look to the Orient and again to Geneva there are forced upon our minds the lessons of the World War and what that cataclysm meant. We may now take stock. The treaties that concluded the war were drafted upon the basis that certain nations were victors and certain other nations were vanquished. As a matter of fact, no nations were victors. No princi-

ple of righteousness was established that ought to have been established by the intelligent populations of the several nations speaking through their chosen public officials about the conference table. The World War took its toll in death upon the battlefield and in hospitals by approximately 11,000,000 human lives. God alone can tell the loss of life and misery and sacrifice and want borne by those who were left at home." These are truthful words and are all the more timely because of the difficult situation which the Japanese militarists are now creating for the rest of the world. We must not allow the war lords in any one country to stampede us into a repetition of the folly of 1914.—*Christian-Evangelist*.

Carolina Goes Wet?—

The following from an editorial in the *Richmond Times Dispatch*: "In what Woodrow Wilson was wont to describe as a 'solemn referendum,' prohibition, as a national policy, collapsed in North Carolina before the candidacy of Robert R. Reynolds, a rather showy young man who entered the lists for the Democratic nomination to the United States Senate. His principal opponent was Cameron Morrison, now serving the unexpired term of the late Lee Overman. Morrison, formerly governor of North Carolina, is a staunch dry. The most comprehensive speech he has made in the Senate dealt with the question of prohibition," being an onslaught against the Raskob Liquor Control (?) Plan. THE SUN realizes the fact that there were other considerations entering into the race, and it also realizes that if Reynolds is nominated for the long term by a majority of 11,000 as present figures seem to indicate, then Morrison will be returned for the short term by a majority of 5,000 or more. Yet, we raise the question, whether or not the dries of North Carolina and other States as well are not growing careless as time passes. The question of prohibition is a question of education. It is hard for the younger generation to visualize conditions as they were before the country went dry.

Biggest Peace-Time Tax Bill Becomes Law.—

After months of vacillation and delay, the most drastic tax bill that this country has ever known in peace times, became law when President Hoover signed the bill at 5:00 P. M., on Tuesday of this week. After the compromise bill had been passed by the House, it was finally adopted by the Senate by a vote of 46 to 35. Eleven Republicans and twenty-four Democrats voted against the measure, which will reach into the pockets of every person in the entire country in an effort to balance the National Government's budget for the coming year. Even with the great increase in taxes this budget balancing will only be possible by the greatest economy on the part of the Government. Indeed, the tax law carries with it

several conditions governing reductions in government expenditures. Well might our country take a page from the story in Genesis, where Pharaoh was enabled by the quality of leadership which Joseph displayed, to prepare for the lean years while the fat ones were upon him. How vastly easier it would have been for our country to have raised taxes when times were good. It might even be enabled to assist in the recovery of business by lowering them. The Bible has many lessons that might well be learned by business of today if it will but take the time to consider them.

The Kung Li Hui Would Eradicate War.—

The Kung Li Hui, or National Christian Church of North China, voted at its annual meeting in April, which was held at Techow, Shantung, to give their utmost support to the eradication of war and the establishment of world peace. The action taken at Techow, as reported in English, was: "We firmly believe that war is sin; that it is wholly un-Christian. But at the present time many people feel that patriotism can create prosperity and strength in a nation, and hence, in the name of self-defense, are increasing their armaments, ignoring the fact that this method is not only impotent to assure prosperity and strength for their own country, but is the source of jealousy, fear and hatred, and the cause of present international difficulties. We followers of Christ are deeply convinced that force cannot overcome justice. International strife cannot be settled by force but must be settled by understanding, cooperation, righteousness, justice and peaceful methods. We Chinese Christians, in the past have not exerted to the full our united efforts in behalf of internal harmony and international friendship. We regretfully acknowledge this fact. But we are now convinced of the truth of your statement that 'the union of Christian people in the movement for peace will result in the abolition of war.' As sister churches of Jesus Christ, we have already found deep joy in that fellowship. We desire now to unite with you in opposition to war and in eradicating all that leads to strife. In the future may we as children of one Father work together in promoting Christ's kingdom of love." The foregoing from the Kung Li Hui was signed by Li Ju-Sung and Hugh W. Hubbard, co-chairman of its council. Churches of the Kung Li Hui were founded by the American Board of Commissioners for Foreign Missions, which sent its first workers to North China in 1860, following the Tientsin treaties of 1858. Institutions affiliated with the Kung Li Hui include Yenching University, at Peiping, which reports 809 students of college rank, and is the largest university in China. The New York Congregational and Christian Ministers' Federation has a membership of 540.

NOTES-PERSONALS

The Valley Virginia Sunday School and Christian Endeavor Convention meets with Timber Ridge Church, Rev. A. W. Andes, pastor, Thursday and Friday, June 16th and 17th. A large delegation and attendance are expected.

The Sunday School and Christian Endeavor Convention of the Western North Carolina Conference meets with Biscoe Church, Tuesday after the first Sunday in July. Bro. George T. Gunter, Route No. 1, Ramseur, N. C., is president and is anxious that the schools and societies all elect delegates and attend the Convention, which promises to be a good one. The program is in preparation.

Our sympathy is extended to Dr. W. C. Wicker, Elon College, N. C., whose sister, Mrs. N. A. Dowdy, was claimed by death at her home in Durham, May 30th. The deceased was a member of the Durham Christian Church, and the pastor, Rev. Stanley C. Harrell, conducted the funeral on Tuesday, May 31st. The deceased was sixty-seven years old, and besides Dr. Wicker, leaves a husband and children to lament her decease.

Rev. A. R. Flowers is to be the speaker at the State League Convention of the Young People's work of the Freewill Baptist Church, at Shady Grove, near Dunn, N. C., July 3rd and 4th. Bro. Flowers writes: "These young people would be glad to have the presence and the cooperation of the young people of Christian Churches who are within reach. True, this Convention is under the auspices of the Freewill Baptist Church, but the work is interdenominational."

We express our sympathy to our neighbors, Rev. and Mrs. J. F. Apple, Elon College, in the loss by death of Mrs. Apple's father, Brother C. G. Jeffreys, at his home in the Long's Chapel neighborhood, Alamance County, N. C., May 30. The funeral was conducted from Long's Chapel by Revs. J. S. Jones and the pastor, Dr. P. H. Fleming, the interment being in Long's Chapel Cemetery. Brother Jeffreys was a good citizen and a Christian father, whose going away at the age of fifty-seven is lamented.

Mr. W. B. Truitt, Greensboro, N. C., president, is anxious that all Sunday Schools and Christian Endeavor Societies of the North Carolina and Virginia Conference take note of the annual session of the Convention, which is to be held this year with Union Church, Union Ridge, N. C., Thursday and Friday, June 23rd and 24th, and that all schools and societies elect delegates who will attend. Bro. Truitt hopes and is working for the best Convention yet, and this means much, for the one a year ago seemed to reach the high-water mark in attendance and enthusiasm.

Rev. T. E. White, a former member of the faculty of Elon College and resident of the college community, moved with his family to Sanford, N. C., last week. Bro. White, before coming to Elon, resided at Sanford and was engaged in the pastorate, to which we understand it is his purpose to return when there are churches needing and requesting his services as preacher and pastor. Bro. White was beloved in the pastorate and has served his calling well, both in the pulpit and as teacher at Elon. Any church may consider itself fortunate that secures Rev. T. E. White as pastor and leader.

Rev. Carl E. Gerringer, pastor, Wakefield, Va., preached the Baccalaureate Sermon before the high school of Wakefield on May 22nd, and on June 5th, gave a Memorial address at Millfield Baptist Church. The parsonage at Wakefield has recently been re-painted and \$60.00 worth of shrubbery has been planted about the parsonage, \$80.00 worth about the Wakefield Church, and \$40.00 worth about the Ivor Church. It is a sign of interest as well as a symbol of care for a church that the church grounds in many sections are being beautified with shrubbery. Bro. Gerringer hopes to attend the Pastor's Institute at Chicago Theological Seminary August 1st to 7th.

An interested alumnus, and one of our faithful pastors, who attended the recent Commencement, writing personally, expresses a sentiment in which we feel that hundreds of others share: "It has been a long time since I enjoyed a Commencement at Elon as I did the last one. I have longed to see some way out of the present condition of the college, and when I saw and felt the spirit manifested in the Greater Elon Program, there seemed to come a guarantee that the institution is to be rescued. Certainly the loyalty to the college will not fail and the institution that has done so much for the church and its constituency will be made safe in this time of distress."

Here is a fact worth passing on to SUN readers. It comes by way of a recent Commencement speaker, Dr. B. C. Clausen, at Meredith College, Raleigh, in his plea that we Americans, even now, "quit crying out loud," and instead employ a little courage in facing our situation, which situation must look glorious to the world outside of America. To quote: "Do you realize that at the present depth of our depression the people of America are at a higher level of material comfort than any other nation of the world has ever been at the height of its prosperity?" he asked. "Do you realize that at the very depth of our depression, the average per capita buying power of the American citizen is six times that of the average citizen of Russia? We must stop crying out loud."

Dr. W. Knighton Bloom, Washington, D. C., president of the Blue Ridge Missionary Education Conference, calls attention to the Conference at Blue Ridge, meeting June 28th to July 6th, inclusive. The stated purpose of the Conference is "Christian Character Through Christian Leadership." Dr. Bloom feels that a good program has been arranged and the expense of the meeting is moderate. The registration fee is \$5.00, and if one wishes reservation, one should send this fee to Dr. W. Knighton Bloom, No. 933 Woodward Building, Washington, D. C. Board and lodging, nine-day basis, two in a room, each \$25.00. Room with private bath, two in a room, each \$35.75. It would be difficult to find in all the South a more beautiful spot than Blue Ridge out from the railway station, Black Mountain, N. C.

A special emergency campaign committee of the Southern Baptist Convention meeting in Atlanta, Ga., recently adopted "plans for raising \$300,000.00 for Home and Foreign Mission funds in the Convention." The fund to be raised is to be divided on the basis of 36-3|5 per cent for Home Missions, the remainder for Foreign Missions. June 29th was fixed as the date for this offering which the Baptists hope and plan to raise in one day. The emergency campaign was necessary to prevent serious cuts in the work of Home and Foreign Missions. All churches in fact are find-

ing it necessary to make special efforts to prevent tragic results in carrying on the work of the kingdom. Our Lord saw fit to finance his kingdom through self-denial, and surely we may practice self-denial now, that in our economic distress we may have spiritual enrichment and progress.

The following from the *Greensboro Daily News* of June 1st, is exceedingly gratifying to his many friends of Elon College and community. Prof. McAdams is a son of our townsman, Deacon J. C. McAdams, and is one of Elon's good graduates, who, as will be seen, like many others of her graduates, is reflecting honor and credit upon Alma Mater: "J. Mark McAdams, principal and athletic coach of the North Wilkesboro High School for the past two years, has resigned his position here to become principal of Mountain Park Institute, an endowment high school located near Elkin. Before coming to North Wilkesboro, Professor McAdams was principal of Reidsville High School. Since coming to this city he has made an enviable record as a school official and athletic coach and has taken an active part in civic life. Among his accomplishments here was his help in organizing the Boy Scouts, serving as Scout Commissioner and a member of the Scout Central Committee. He has been a valued member of the North Wilkesboro Kiwanis Club.

The Chattanooga Times, Chattanooga, Tenn., Monday, May 30th, carries a cut of Dr. C. Rexford Raymond with a liberal print of his annual Memorial Day sermon Sunday morning, May 29th. The opening paragraphs of it reveal the soul and spirit of the very timely sermon: "Let this be our word of Scripture this Memorial Day: 'Apart from us, these heroes of our American history, may not be made perfect.' These heroic dead will have died in vain, if we fail to carry on in our day. The Jew who wrote that epistle was inspired and, therefore, he could see God in Hebrew history. The inspired American can see God in American history. Our heroic dead throw to us the torch of their flaming patriotism. Let us not spoil their Memorial Day. It may be easy to spoil the day. We may spoil it by making it an occasion to keep old hates alive. Some of us are the sons and daughters of the American Revolution. Shall we honor our ancestors by hating England? The veterans of the sixties would be the first to declare that they are not honored by hatred for North or South."

Mrs. C. H. Rowland, Greensboro; Mrs. W. R. Sellars, Burlington, and Mission Secretary, J. O. Atkinson, committee of the board on our work in Carroll County, attended the services at Elk Spur, at 11:00 A. M., and at Rocky Ford, 2:30 P. M., Sunday, May 29th, to introduce and help install Rev. and Mrs. R. T. Grissom, who now reside in our parsonage at Elk Spur, and who are in charge of the work. The audiences at both churches were large, well behaved and attentive, and all seemed very happy, indeed, that a preacher and his wife had come to live in their midst. Brother and Sister Grissom feel that they have taken up residence with their neighbors, are there to serve and to help the community in any way that wisdom may direct and opportunity may suggest. The people of Elk Spur and Rocky Ford are feeling more and more that they are one with us, sharing our common tasks and having a part in our united fellowship and activities. Mr. and Mrs. Grissom were as happy in the services Sunday, with the people of the community, as the people were to have them. We predict that they will be co-workers together in community betterment and building up the kingdom of righteousness.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

REV. CHARLES W. SMITH, the new pastor, found that there were not seats enough in the Garden City, Ala., Church to hold the audience at his last service there.

MRS. A. C. NELSON, efficient co-worker of Rev. A. C. Nelson in the larger parish near Clanton, Ala., is much improved and is at home again after undergoing a serious surgical operation in Montgomery.

REV. CHARLES DeW. BROWER, A. M., pastor of the Congregational Church at Interlachen, Fla., preached the Baccalaureate Sermon at Fessenden Academy on Sunday, May 29th. Montgomery.

MRS. E. W. BUTLER accompanied Miss Marguerite Davison on her trip to Pleasant Hill, Tenn., and was able to get an impression of Pleasant Hill, Grandview, Soddy, Daisy and Chattanooga on this excursion. Mrs. Butler always brings friendliness and good cheer.

MANY CONGREGATIONAL CHURCHES are incorporated to meet the requirements of the Congregational Church Building Society. In Alabama the churches can be incorporated by the Judges of the Probate Counties, and do not need to consult the Secretary of State, as in other states. The last Alabama church to become incorporated is Rock Springs Church, near Haleyville.

THE WOMANS' GUILD of the Congregational Community Church of Birmingham has been most active in its Monday noon meetings. At the last one about fifty ladies spent an hour under the leadership of a Bible teacher, then had their business meeting and luncheon. The Guild has collected 150 books to take to Thorsby Institute as an addition to its library, with more yet to come.

THE CONGREGATIONAL COMMUNITY CHURCH of Birmingham, Ala., continues to attract large crowds. About half of the gatherings morning and night are members and the balance visitors. Members are steadily coming into the new church. The church is preparing for the lean financial days of vacation. One of the devices is the distribution of 400 glass penny barrels.

DAVID WINFIELD SHEPHERD ORDAINED.

David Winfield Shepherd was ordained to the ministry of the gospel of Christ at Columbus, Ga., in the United Christian-Congregational Church, on Thursday, May 19, 1932.

The Moderator of the Ordaining Council presided at the ordination service. Invocation was made by Bro. A. W. Stone, pastor of the Oak Hill Congregational Church, Millersville, Ala. The scripture was read by Bro. J. R. Prince, who has been assisting Mr. Shepherd in his double parish. Dr. W. J. Campbell, president of the Congregational Foundation in the School of Religion of Vanderbilt University, Nashville, Tenn., preached the sermon. It was timely, thoughtful, personal and earnest—a fine message for the church and ministry. Rev. J. D. Dollar, pastor of the Lanett, Ala., Christian Church, and president of the Georgia and Alabama Christian Conference, made the ordaining prayer. Alongside the Christian and Congregational ministers whose hands were placed on the head of the candidate,

was Rev. L. A. Henderson, pastor of the Rose Hill Baptist Church of Columbus, Ga., and president of the Ministerial Association. The right hand of fellowship was given to the newly ordained minister for the Christian Church by Rev. H. M. Gray, pastor of the Langdale, Ala., Christian Church, Richland, Ga., Christian Church, and Mt. Olive, Ala., Congregational Church, and for the Congregationalists by Rev. C. W. Smith, pastor of the Garden City and Mountain Grove Congregational Churches.

Rev. Lawrence L. Stanley, of the Barnesville larger parish of Congregational Churches, gave a fine charge to the pastor. The charges to the congregations were given by Conference Superintendent M. J. Sweet and Conference Superintendent F. P. Ensminger. The exercises were well attended.

In the business meeting of the Council, which was held in the afternoon in the Phenix City Church, ten of the fourteen churches which had been called to the Council and three of the seven individuals were on hand. The churches asking the ordination were strong in the recommendation of their pastor. He presented an excellent paper and it was unanimously voted to ordain him. The candidate gave this as "My Purpose":

"I expect to devote my time and life to the promotion of good will among men; to the building up of Christ's Kingdom in the hearts of men; to magnify principles of Christianity in United Christian-Congregational Churches."

He further said:

"Knowing that I have a divine commission behind me, being sent of God, a divine summons before me, being the call of God; and a divine conviction within, which is wrought of God, it is my purpose to give my best in the furtherance of the gospel of Jesus Christ. I trust that I may be used in some to better the lives of people and help them to inculcate the principles of Jesus in their lives. Whatever groups there shall be under my care, I hope to bring to them the brotherhood of man—which means unity in service, and the Fatherhood of God—which makes for consecration.

"Having accepted Jesus Christ and his teachings, I hope to enable others to follow him. Believing in the Holy Scriptures, I shall endeavor to preach it in its fullest and most unadulterated form, as I conceive it. Realizing that the church is founded upon Christian principles, I shall attempt to strengthen those with whom I work."

"RELIGION AND LIFE TODAY."

The above is the title of a little booklet of sermons published by Dr. J. Delman Kuykendall, pastor of Plymouth Church, Coconut Grove, Fla. As the author says in the Foreword, "It is an attempt to interpret some of the teachings of Jesus and the Decalogue in the light of modern knowledge and common sense, in the hope that it may be helpful to some in living a truly religious life in the present perplexing period."

Dr. Kuykendall is a thorough student of the modern philosophy and thought and comes to his task equipped not only with a studious mind but also with broad human sympathies, rich insights and a fine literary style. The following titles give something of the scope and character of the book: "The Modern Mind and Mood," "The

Function of Religion." ("Religion does not demand either asceticism or a rigid Puritanism. It does demand that all of life's activities shall be put upon the scales of life's highest and best purposes. It does demand that life shall be evaluated in accordance with its total purposes, and not in accordance with monetary desire.") "A New Decalogue," a striking interpretation of the Ten Commandments. "The Impossible Gospel," an equally striking interpretation of the Sermon on the Mount. "The Luminous Personality," "The Larger Gospel." ("Abundant life lies out beyond the margin of the elemental needs.") "Treasure Trove." ("Lay not up for yourself treasure on earth.") "The Basis of Judgment," "The Shining Narrow Way." ("Religion is nothing other than that which turns the faces of men toward God and good, and which sets guideposts along the path upon which men must go. Religion is essential to life today, if life is to be a shining way.")

Dr. Kuykendall learned the printing trade as a youth and now it is his avocation. Tucked away in one of the rooms of the cloister of this beautiful church is a printing press, from which comes many things under the imprint of "The Cloister Press." This little book was printed by the pastor himself and is beautifully done. They sell for 50c a copy, and can be had by addressing the Cloister Press, Coconut Grove, Fla.

THORSBY COMMENCEMENT.

Thorsby Institute celebrated Sunday, May 22, as Baccalaureate Sunday, the sermon being delivered by Rev. J. W. Jones, pastor of the Baptist Church. On Thursday, May 26th, Commencement Day, the Ladies' Guild, which is composed of the women of the town irrespective of denomination, furnished the dinner which followed the Commencement exercises. The Institute has had the largest attendance in its history this year. The graduating class was also the largest, consisting of fourteen young women and seven young men. Two of the latter, Donald Long and Gerald Smith, are ministers' sons. The latter is preparing for the ministry and expecting to enter Piedmont College next year.

The two ranking students in the class were granted tuition scholarships in Piedmont College. They had the honor of reading essays at the Commencement exercises. The music furnished by the Girls' Glee Club and Chorus was especially good. Twenty-two prizes were awarded to students who had records of perfect attendance and unvarying punctuality at classes through the year.

The Commencement address was delivered by Dr. Trevor Mordecai, pastor of the Congregational Community Church of Birmingham. This church and the Institute have formed a fine incooperative friendship.

A DIAMOND ANNIVERSARY.

The Nebraska Congregational Conference observed its diamond anniversary, April 28th to May 1st, in Fremont, which was considered quite fitting, since in that place was held their first annual meeting in the state, and where eight notable conferences had gathered in the succeeding years. Also since 1932 is the seventy-fifth anniversary of the Fremont Congregational Church, the oldest in the city, the choice of the place is the more appropriate. "Nothing but the soil in Fremont," says Rev. C. R. Lichte, "is older than the Congregational Church." Its origin was in the days of the sod house and the lurking Indians. Rev. C. S. Patton, moderator of the General Council of Congregational and Christian Churches, and President Lucius Porter of Yen-ching University, Peiping, China, were guests.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CHRISTIAN COLLEGE.

Those who say that the church school is no longer needed, reckon little with actual facts. In the first place, the church colleges enroll, and carry to graduation, over half the number of students entering college. That is to say, if church colleges were to close their doors, taxes for higher education would have to be more than doubled in order to accommodate the present college population, to say nothing of the increasing population and of the vast appropriations that would have to be made to enlarge the equipment of the state-owned institutions for more than twice the number of students they would have. There are those who claim that taxes for higher education and for state institutions are already too heavy. What if the whole burden of higher education were dumped upon the state by the churches? Every dollar we give to our church schools to keep their doors open helps by that much, and more, to keep down tax rates, since the church college operates on a less expensive basis than the state-owned college.

But there is a far larger consideration in the matter of taxes. President Hoover declared, and with good knowledge of his facts, that the small Christian college is "the seed bed of our leadership."

Freedom, real freedom, is born of truth. "Ye shall know the truth, and the truth shall make you free." In the small Christian college men and women are brought face to face with truth, which is the source of democracy, of liberty, of true freedom. Here are a few of the contributions that our Christian colleges have made to our democracy, and examples can be named almost indefinitely.

Eight of the Chief Justices of the Supreme Court were college graduates, seven of the eight being graduates from Christian schools. Eighteen of our Presidents have been college graduates, sixteen of the eighteen being graduates of Christian colleges. Two-thirds of the members of our National Congress who have attained national distinction have been graduates of Christian colleges. Of the twenty-five masters of American letters, eighteen were college men, seventeen of the eighteen were graduates of Christian colleges.

This only speaks briefly of contributions that the Christian college has made to the nation's political leadership, and says nothing of that vast host from Christian colleges who have filled our pulpits, occupied places of moral and spiritual leadership, without which our nation would be poor, indeed. The leadership of the church is almost without exception the product of the Christian college.

And now while our country is bankrupt economically, we are driven back by necessity to moral and spiritual resources for recovery. No nation is strong economically that is weak morally. No people are safe financially who are unsafe spiritually. All our economic enterprises and institutions are in sore straits and on the verge of collapse. Along with all these, the Christian college is having a struggle for existence. The one hope of recovery, and the one road to safety, is through the recovery of our faith in God and our reliance upon him. And there is no institution that can help to re-discover and recover this faith as the church, and the church is dependent for its leadership, intellectually, morally, spiritually, upon the church school, the Christian college.

All of which means, that even though self-denial to the limit must be practiced, it is necessary to save and to carry on our church college. Economic failure spells bankruptcy. Moral and spiritual failure means chaos, ruin, death. There is no need in the present economic depression comparable to that need which the Christian college can supply, and so, at all hazards, "this seed bed of our leadership" must be kept inviolate and made safe for the sake of our civilization as well as for the sake of our homes, our state and our church.

J. O. A.

COLLAPSE OF CIVILIZATION.

During the present economic, social and moral stringency, we not infrequently hear it said that civilization is on the verge of collapse. This has led to the inquiry, "What is civilization?" It seems to be a psychological term not easily defined. Recently a writer and statistician has sought to measure civilization and make an index by which the measure of it may be taken and understood. According to this statistician, the first index by which the measure of it may be taken and understood is "per capita wealth of those included in the circle or group of the civilized." Second index, amount of iron and coal consumed per capita. Third index, the number of divorces applied for and secured. Fourth index, the number of violations of law and arrests made per thousand of population. This writer claimed that as we become more highly civilized, there is a necessity for more laws, hence increased number of violations and arrests resulting therefrom. If the above truly tabulate and reveal the standards and measurements of civilization, our country at least seems to be very highly civilized and possibly the sooner the collapse comes the better.

We cannot believe a proper index has been given in the above. Wealth, per capita consumption, law and the violation of law, are not enough. The foundation as well as the superstructure of any true civilization is moral and not economic,

spiritual and not material. Unless there is a high sense of morality and a deep sense and realization of things spiritual, divine and eternal, there is not much civilization, neither, indeed, should there be. Material gain, economic practices and pursuits are essential when kept in proper place and subordinated to the higher things of life. The Apostle Paul was telling the world not only of the foundations of a safe civilization, but of its superstructure as well, when he said, "Trust in the living God, who giveth us richly all things to enjoy." And he told us moreover how we might become rich in a true sense that makes a person or a civilization secure and great. "Ye know the grace of our Lord Jesus Christ how though he was rich yet for our sakes he became poor that we through his poverty might become rich." But one wiser than Paul gave the foundation of an abiding civilization when he said: "Seek first the Kingdom of God and his righteousness and all these things shall be added unto you."

If our civilization is material, physical, economical only, the sooner it collapses the better for us and for the world. "For other foundations can no man lay than that is laid which is Jesus the Christ."

When our state, or society, abolishes or disregards the Ten Commandments, destroys our reverence for the Sabbath, the church and God, overthrows our moral standards, then our state, our social order have lost the right to the claims and definitions of "civilization." J. O. A.

APPLAUDING CRIME.

Is there any wonder that crime is on the increase when the public looks upon criminals approvingly, sometimes with applause? Mayor Walker of New York recently, under investigation by state committee, admitted that he received gifts, very large gifts, from persons who made great gain through franchises granted by the city and its mayor. It was brought out and not refuted that the mayor made (?) profits amounting to hundreds of thousands where he had not invested a penny, and where others gave advice by which he acted, "the others" being those who themselves had profited by the mayor's friendly and favorable attitude. And yet while the mayor was on the witness stand giving this testimony of his own conduct, his only refutation was wisecracks at the attorneys who questioned him, and from time to time during his testimony, damaging as it was, he was liberally applauded by the members of Tammany Hall, in which the mayor is a conspicuous figure and leader. This is no detached example of disregard for the proprieties of the law or of the office with which high officials have been honored. It is rather a revelation of a fact prevalent in our political and national life today. Recently, there was a "beer parade" in New York in which the mayor played no inconspicuous part, cheering and applauding those who were seeking to destroy and make of none effect not only the statute but the constitutional law of the land. What we need is respect for law, reverence for law, since the law has been correctly defined as "the organized virtue of the community state and nation." As long as we make heroes of our law-breakers and express by suffrage confidence in people who unblushingly violate the moral code of their offices, we may expect crime, lawlessness and all the ills that assail society.

Rev. Harry Emerson Fosdick, pastor, Riverside Church, New York, in his sermon of Sunday, June 5th, according to press reports, said: "If the people of this community, knowing what Judge Seabury has plainly shown about our government, are content to let a man like Mr. Walker remain mayor, we have sunk to the depths that take us from the right to call ourselves citizens any more."

J. O. A.

DR. POLING ANNOUNCES RESULTS OF THE NATIONAL CAMPAIGN.

Speaking of the campaign of the Allied Forces for Prohibition, which in the past nine months has reached more than six hundred cities, Dr. Poling said: "Every goal has been reached and the results secured surpass anything that could be foreseen." More than one and one-half millions of men and women have been enrolled by personal signature and more than one thousand local units of voters and Allied Youth have been organized. Millions of pages of free literature have been distributed.

The effect of this campaign has been shown in the primary elections. In the Fort Wayne district where Congressman Hogg was opposed by every newspaper in the city and by the personal campaigning of Col. Stayton, he was renominated by a vote of two to one. The same result was secured for Congressman Cooper in Youngstown. South Dakota, wringing wet in the Digest Poll, nominates its dry ticket with a four-to-one vote. Congressional districts in Pennsylvania, where desperate efforts were made to defeat dry representatives, gave the same returns; and Ohio, widely accepted as a complete prohibition reversal, gave one hundred thousand more votes for the two dry candidates for governor than were cast for the one wet candidate. Ohio is a glaring example of the failure of dry strategy. If we had run-off primaries in the north, Ohio would be another story. Oregon, wet in the recent poll, is just about bone-dry in the recent primaries. The recent three-to-one vote against beer in the U. S. Senate reflects the true feeling of the country.

"Great confusion exists in public thinking because resubmission and referendum are used as synonymous terms or in such a way as to confuse the American voter. Drys are accused of being unwilling to allow the opposition to express itself.

"We are opposed to the so-called national referendum. We are opposed to such a referendum because under the Constitution it is now impossible and because such a referendum is repugnant to the spirit of the Constitution. Only by amendment of Article V of the Constitution could such a referendum be made legally binding. We are opposed to the amendment of Article V on any other basis than for general application to the whole Constitution and to all matters that may arise under it. We are opposed to special privilege for liquor. This referendum question should be settled with a clear understanding that once the principle is established it will apply equally to all personal and property rights now guaranteed by the Constitution. The principle once established would substitute immediate mass action for representative government. The issue is not prohibition, but representative government.

"Resubmission, or rather submission of a repeal resolution is another matter. Whatever the opposition may think of the Eighteenth Amendment, the opposition has no case for repeal unless and until the opposition presents its alternative or alternatives. Negation is not enough. But we grant the right of our opponents to present their substitute to the States and to the people—just as the drys presented the Eighteenth Amendment—under the Constitution and within the law. We shall meet their plan, not by suppression, but on merit in the open. I believe that the country is approaching a recording of sentiment along these general lines. This is our challenge to the opposition: 'You are against the Eighteenth Amendment; what do you want? State your alternative! We shall lay no obstacle in your way to bring it constitutionally to the people. If you have the votes to win, you can win—win as we won!'

"In spite of the depression, the loyalty of the friends of the Eighteenth Amendment has made possible the balancing of our budget. There is

no deficit. Our complete final report will be filed with the Clerk of the House of Representatives.

"It is our hope that eventually the unity of the dry forces may be so vitalized that the National Conference or the National Board of Strategy may become our residuary legatee. I shall always work toward this end. In the mean time, continuing leadership will be provided for these local units and for these hundreds of thousands of new recruits.

"Politically, we are non-partisan; but in our constituency we represent all parties and all shades of political opinion. We shall be heard at both national conventions. Our unity is the simple declaration—'We stand for the Eighteenth Amendment and for Liberty with Law.' The spirit in which we have gone forward to complete this intensive campaign of education, enlistment and organization was stated in our first press releases when we said, 'We want to be better Americans than prohibitionists. We believe in the Eighteenth Amendment because we believe in America on the march. Prohibition is not the only issue. On the Eighteenth Amendment we recognize a deep-seated, honest difference of opinion. To the leadership of the opposition we grant the same moral integrity that we claim for ourselves.'

"On this platform a new fighting morale has been developed; prohibition defense has tightened. The wet trend has been stopped and we are on the march!"

WASHINGTON AND TEMPERANCE.

George Washington was an advanced temperance advocate for his day; his name was given to one of the great temperance movements when the Washingtonian Society of total abstinents was formed. From Dr. Benjamin Rush, Washington's medical aide in the Continental Army, came the first scientific ideas resulting in the modern view of alcohol as a narcotic poison.

In Washington's time people drank more whiskey, rum and wine than water, largely because water supplies were lacking. But Washington deplored the result, and one of his letters speaks of liquor as "the source of all evil and the ruin of half the workmen in the country."

Washington was an abstemious man in a day of universal heavy drinking. His views on the liquor question were well known and are clear. He believed firmly that once the drink habit had a man in its grasp the only remedy and the only safety was to take a solemn pledge to abstain from intoxicating drinks of every kind. So well known was Washington's idea of pledge signing, that in Baltimore, Md., in 1840, six men, realizing they were drinking too much, signed a pledge in a barroom, and called themselves "Washingtonians." The movement spread until a half million men signed this Washingtonian pledge.

After Washington was made commander-in-chief of the Revolutionary Forces, he issued as his first general order, July 4, 1775, exactly one year before the Declaration of Independence was signed, "the General most earnestly requires and expects a due observance of those articles of war established for the government of the army which forbid profane cursing, swearing and drinking."

Washington always stood against the sale of liquor to soldiers. Twenty years before, as a commander but 23 years of age, he had had soldiers who were guilty of thieving and drunkenness publicly flogged and he had complained officially of "the great nuisance the number of tippling houses are to the soldiers." He revoked licenses of several liquor dealers and thus incurred the anger of one Lindsay, the liquor and

political boss from Washington's own part of Virginia.

In the revolutionary war sales of illicit liquor to soldiers continued to trouble him. After the battle of the Brandywine in spite of Washington's utmost efforts to check it, bootlegging of liquor became such an open scandal that in one county in Maryland, the November court of 1778, fined 30 persons for selling to soldiers without license.

In all of the distress at Valley Forge, with the bootless feet of the soldiers marking the snow with blood, liquor dealers had to be driven away again and again. May 26, 1778, Washington issued an order directing that "a corporal and eight men, with the commissary of each brigade, should be detailed to confiscate the liquors found in the tippling houses in the vicinity of his camp, and also notify the inhabitants or persons living in vicinity of his camp that an unconditional seizure will be made of all liquors they shall presume to sell in the future."

Congress, in 1791, put an excise tax on distilled spirits. The whiskey men of Western Pennsylvania refused to pay it. There was much talk and bravado and many acts of lawlessness. With great patience Washington tried every measure of appeal. But in 1791, when 16,000 persons rebelled, refused to pay the tax, bullied the agents of the government and when the governor of Pennsylvania refused to do his duty, President Washington used what Roosevelt was wont to call "the big stick." If the laws are to be disobeyed with impunity . . . there is an end put at one stroke to republican government. If a minority is suffered to dictate to a majority, there can be no security for life, liberty or property. There was never a single law made that suited every man. If this be a reason for opposition, no law can be executed without force." Surely, Washington's record was clear and forceful—especially for his day. He stood for the enforcement of law.—*Mrs. G. B. for W. C. T. U.*

PHARAOH'S QUESTION.

There are no other people in the world like Christians. There is no room for any human pride in this statement, for Christians are the workmanship of God, not of man. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10.) Almost four thousand years ago a great earthly king, Pharaoh of Egypt, asked a searching question. He needed a man to save his empire and the surrounding countries from death by famine; he had come to know Joseph, and he said to his servants, "Can we find such a one as this is, a man in whom the Spirit of God is?" (Gen. 41:38.) There is only one answer to that question, and because Pharaoh knew the answer he appointed Joseph. The wisest, most highly educated, most perfectly trained and equipped man on earth today, if the Holy Spirit is not in him, is not to be compared with any child of God on earth—for the Spirit of God is in every believer. Though Joseph lived long before the incarnation, crucifixion, and the resurrection of the Lord Jesus Christ, and the names Christ and Christian were not then known, yet Joseph as a true child of Abraham was trusting Christ; "Abraham," said the Lord, "rejoiced to see my day: he saw it, and was glad" (John 8:56). The weakest, most foolish human being who has received Christ as Saviour and therefore is indwelt by the Holy Spirit is stronger and wiser than the mightiest of men without God. For "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty" (I Cor. 1:27).

CONTRIBUTIONS

SUFFOLK LETTER.

All-day Memorial services were held at Spring Hill Christian Church, Sussex County, Va., on Sunday, May 29, 1932. Chaplain H. E. Rountree delivered the message in the forenoon and Rev. E. W. Jones, pastor of Franklin Christian Church, delivered the afternoon address. In addition to the local choir, the male quartette of Waverly, rendered effective music. The attendance was large, the cemetery was in fine condition, and flowers on every grave; and Miss Evelyn Richardson, just graduated from Elon College, read a history of Spring Hill Christian Church. Miss Richardson kindly let me have her copy, and with that, and "The Life of Rev. James O'Kelly," by W. E. MacClenny, I am giving a brief history of the historic Spring Hill Church. The importance of this history justifies me in making this letter longer than usual.

SPRING HILL CHRISTIAN CHURCH.

The exact date of the organization is not known, but it was "in the early days of the nineteenth century, organized by Rev. Burwell Barrett, an associate of Rev. James O'Kelly. After Burwell Barrett's death, the church weakened until only one member remained, Francis Clary. From that time the building was used by the Methodist Protestants, numerous in that section. This continued until 1849, when the desire for a Christian Church was aroused by Rev. M. B. Barrett, a grandson of Rev. Burwell Barrett, and he found in the records of Sussex County that the church and lot was the property of the Christian Church.

In June, 1850, Rev. M. B. Barrett and Rev. J. I. Hobby reorganized the church with fifteen charter members: John T. Harris, Benj. T. Harris, Henry T. West, Richard C. West, Benjamin Barrett, Stephen Chapel, James G. Harris, Lucy Barrett, L. A. V. Barrett, Hester J. West, Angelina Harris, Patsy West, and Francis Clary, the only member who was a member of the first organization. Rev. M. B. Barrett became pastor and was succeeded by Revs. R. H. Holland, W. H. Boykin, and Thomas Barham. Rev. W. B. Wellons preached for them part of the time during the Civil War. In 1865 Rev. M. B. Barrett became pastor again and remained until 1871. Since 1869 the following have been pastors: Revs. J. T. Whitley, J. P. Barrett, C. A. Apple, J. U. Newman, M. B. Barrett, R. E. Barrett, H. H. Butler, Roger Charnock, J. W. Harrell, R. H. Peel, H. E. Rountree, J. L. Foster, H. E. Truitt, W. C. Hook, and the present pastor, Rev. F. C. Lester.

This church has maintained a Sunday School since 1869, and the first effort to raise Home Mission money in the Eastern Virginia Conference was in the Quarterly Conference of this church. It was the first Sunday School to run all the year; the first to use maps and charts; and the first to furnish conveyance to and from Sunday School to those who had none. Its Sunday School in 1870 averaged 90 per cent through the winter. The real missionary spirit in the South was born in Spring Hill Church, February 13, 1876, when a resolution was passed memorializing the Executive Committee of Eastern Virginia Conference to request the General Convention to launch some plan by which the Church South might bestow a "Thank offering to God for his help during the past century." Herein was born our present missionary movement, the Christian Missionary Association and its auxiliaries. Rev. J. P. Barrett, who was then pastor, preached on and offered the above resolution.

In the seventies a Sunday School was organized by Deacon John T. Harris at Sunny Side, a mile from Waverly, near Coppahunk Spring. A little house was built by the community which was sold to the School Board of Waverly and moved to Waverly. The money was donated to Spring Hill Church May 8, 1880. The Sunny Side Sunday School continued in the same building till 1883, when the Waverly Christian Church was organized with more than 13 members, that number being transferred from Spring Hill October 27, 1883. Others were transferred from Spring Hill to Waverly later. Spring Hill has contributed members to other churches: Union, Burton's Grove, Dendron, and Wakefield. Spring Hill has sent out some of the most important Sunday School workers into other churches. Spring Hill has sent out a member of the Supreme Court of Virginia, Judge Jesse F. West; a Lieutenant-Governor, Junius E. West, and many other useful men and women who were among the faithful in Spring Hill.

The following have served as Secretaries: H. I. West, 1869-1870; C. C. Richardson, 1870-1873; O. H. Baird, 1873-1878; R. I. West, 1878-1895; D. D. Parsons, 1895-1896; C. C. Richardson, 1876-1931; Mrs. E. B. Richardson, present secretary. "The record of Spring Hill is a beautiful history, but between every line is an unwritten story fraught with the power of human experience and glowing with the splendor of hard fought battles and transcendent victories. Her struggles have been hard; her defeats have not been unfelt; her victories have been cumulative, encouraging and inspiring; but in all she has been more than conqueror through our Lord Jesus Christ, who loved us and gave himself for us. The first Memorial service at this church was May 28, 1895.

Pastor F. C. Lester must be proud of his historic charge. W. W. STALEY.

WINDSOR VIRGINIA.

We are traveling down the Twentieth Century Trail at a terrific pace. Today many people live high and fast, without the fear of Almighty God, and are selling Christ, as it were, for monetary pleasures and for seeming riches that pass away as bubbles. My conviction is that our civilization is in danger from devotion to wealth, fame, unwholesome pleasure, and ostentation—from its lack of reverence and its want of righteousness. There is not a nation on earth that spends so much on luxuries, on mere adornment and display as we. The trouble is, we spend dollars for self and pennies for God. No wonder the church, as well as the nation, faces a crisis. In fact, civilization itself is at the crossroads. The time has come for us to first cut down some of our luxuries and self-indulgences, before we talk of limiting our contributions to the support of the church.

In these days of selfishness, self-interest, worldly ambition, religious compromise and independence of God, we seem to forget that Israel lost her glory and greatness by forsaking the old-fashioned things of the Lord. The God of the Hebrews is the same Lord over all, and his eternal Word declares: "But as for them whose heart walketh after their detestable things and their abominations, I will recompense their ways upon their own heads, said the Lord God." (Ezekiel 11:21.) God has not changed, and his methods of dealing with sinful nations have not changed. Not only the sacred Scriptures speak plainly, but the voice of history speaks positively in harmony

with the Bible. Sin is a great evil. It is a great demoralizer. It blights, robs, destroys and ruins. The transgression of God's holy laws causes iniquity to be visited on generations of those who forget God, and the mightiest empires fall and the strongest nations disappear when the favor of God, the mighty Creator, Ruler and Lawgiver is withheld. That's why the mighty dynasties of Pharaoh and Nebuchadnezzar, of Cyrus and of Alexander the Great, of Caesar and Charlemagne have long ago crumbled to atoms. They refused to follow the lofty principles enunciated by the Psalmist and the Prophet. Like stricken hulks, they are strewn upon the shores of Time. Their voices and the Book of Divine Wisdom have said: "Righteousness exalteth a nation; but sin is a reproach to any people." "Blessed is the nation whose God is the Lord," stands for just as much today as it did in the days of our illustrious progenitors. The time has come for us to realize that the strength of a nation lies in its spiritual forces, and that our greatness came from the reverence paid to the inspired Scriptures, the observance of the Sabbath Day, family religion and respect for law and order. The foundations of the American Republic were laid in the principles of the Christian faith. It is impossible to substitute other foundations without imperiling the nation. The God of materialism means death—not only from a material standpoint, but that of transcendent importance—the spiritual.

We live in a day when men of boastful learning are denying the supernatural and the miraculous in the sacred Scriptures and in Christianity. There is a growing tendency to make little of the fundamental doctrines of the Lord; to smooth stern denunciations against sin; to give more thought and time to material things, forgetting the more necessary, the spiritual factors, in life. There seems to be abounding righteousness and a great deal of talk about righteousness, but too much of it is Crossless, Bloodless and Christless. It seems to me that the question is: Shall we submit to the idea of a "social gospel" taking the place of the glorious gospel of true repentance, pardon and righteousness? The world never will be saved by legislation. We need to lay the main stress on regeneration in working to save the world. I believe that all true covering of sin is by the atonement made by Christ, the Lamb of God, the Ransomer and Redeemer. The moral pollution of sin can only be removed by the cleansing blood of the Son of God (Rev. 1:5). The blood must be applied, it must be appropriated by faith. Brethren, while the destructive critic, the modernist gives up the true Deliverer, denies him in his redemption work, we must cling closer to him. Let us remember that the cross on which the King of Glory died, is the heart of Christianity. Cut out this heart and Christianity is dead.

Today, as never before, especially when depression reigns on all sides, and the world is trembling and facing a crisis it has not faced before, men and women should renounce all sin and seek God and be saved. Only Jesus can save and satisfy the immortal soul. Loyalty to, and fellowship with Jesus Christ—God-Man—is the hope of the world of our day—of the world of any day. The blessed Holy Son of God, the Founder of Christianity, is the solution of all our political problems, the deliverer from all our social wrongs, humanity's only hope for the international disorders of today, the Saviour from all our sins and sorrows. What we need today is to realize that our risen, glorified Redeemer is not some impersonal figure, but a divine, everlasting friend—our Elder Brother.

Jesus, beloved, walks the streets of your town just as he did those of Jerusalem. "I need men and women like you," says the Man of Galilee.

There are places for men and women today, just as there were in that dim long ago. I want you business men to put me in your business, says the Lord of Glory. I want you men and women to put me in your social life, says the friend of Mary and Martha. Yes, brethren, he is calling you to give yourself to him, with all your sorrows, and with all your misgivings, to be what he wants you to be, and to use your influence for Christianity. More money and more missionaries, that is our greatest need. Remember, nothing is eternal but that which is done for God and others.

It is true that dark days are upon us, but all of this confusion and perplexity in which we find ourselves is entirely of man's doing. We have no right to blame it on our heavenly Father. The trouble is we have forgotten God, and have been following our own ways, rather than his ways. Sin reaps its harvest of sorrow and wickedness, and brings disaster in its train. We must be very careful lest the day come when the same sun that shone so brilliantly upon our rise shall cast its declining rays upon the crumbling monuments of our greatness.

The only hope of improving general conditions today is a "mighty spiritual awakening"; a worldwide revival of Bible religion. The only thing that can give you, dear friends, the peace, the joy and the power that you need is conformity to the beautiful life of our blessed Redeemer. "Acquaint now thyself with him, and be at peace: thereby good shall come to thee." Trust God, imitate the example of his Son, cultivate his sweet, gentle, sympathetic spirit. Win souls to this friend of sinners, and the present shall be full of comfort, the future bright with hope, and the glory of earth's true Ruler—Jesus Christ—shall be yours.

E. B. WHITE.

ROANOKE, ALABAMA.

Dear Brother Editor:

This being the fifth Sunday, I have attended Commencement exercises at Southern Union College, at 11:00 A. M. Dr. Frank E. Jenkins preached the sermon, and delivered a masterly address. Dr. Mohr read the scripture lesson, and Dr. Sperow led the prayer. A good congregation assembled, and gave good heed to the program.

The month of May has been a very conspicuous one with most of our churches, as we have held Memorial services at many of them. On the first Sunday, we held a fine service at Pleasant Grove Church. The graves were nicely decorated and an impressive program was rendered, Mrs. C. M. Reeves was the leader.

On the second Saturday in this month, Memorial services were held with Antioch Church, at 11:00 A. M. The Memorial sermon was preached by this writer. At 12 noon, lunch was spread, and everybody enjoyed the refreshments, which were bountiful. Then followed the program, which was rendered in a very impressive manner under the leadership of Bro. W. K. Hood.

The fourth Sunday, a similar service was held at New Hope Church. This was, perhaps, the greatest service of its kind ever held with this old church.

A large crowd gathered, and a fine program was rendered, directed by Miss Mary Will Elder. At noon a sumptuous dinner was spread, and the great host of people was well provided for, and in the afternoon Rev. Owens, of the Baptist Church, delivered quite an interesting address. Everybody seemed to enjoy all these services. It was a great occasion. Old friendships were renewed and new ones formed, and all rejoiced together.

Since then, however, we were called back to the old church to bury two of our best citizens, Bro. Amos Liles and Bro. C. H. Grose, whose bodies were interred with a double funeral last Thurs-

day. May peace be to their souls, and comfort to their families.

This is the second time I have attended double funerals recently—quite a rare occurrence.

There will be arrangements made for our young people who desire to attend our Summer School of Methods, to furnish vegetables and food of all kinds from their own homes, in order to aid in the matter of expense for entertainment during the session. We do earnestly desire that many of our young people, pastors and Sunday School leaders will avail themselves of this fine opportunity. It will begin on Thursday night before the fifth Sunday in July. Let's arrange our revival meetings so as not to interfere with the attendance at the Summer School.

We hope to see the pastors and some representatives from every church in our two "United Conferences," Georgia and Alabama. We trust our Congregational pastors will take notice of this announcement, and share with us this great fellowship.

This would be one of the strongest ties with which we could be bound in mutual effort. I am in favor of the Summer School for our church folks. Let us get ready for it.

G. D. HUNT.

THE GREATEST ENEMY.

It is Gibbon, the historian, who tells what the effect upon Clovis, the invincible King of the Franks, was, when first he heard the story of the sufferings and death of the Lord Jesus. He was deeply moved, and, fierce soldier though he was, he could not restrain his tears. Suddenly he grasped his sword and exclaimed, "Ah, had I but been there with my Franks."

They were generous and ingenious words, the words of a soldier and a man of violent deeds, and he had not yet learned the spirit of the Lord, whose Name he afterwards confessed, yet they were beautiful words, in spite of their ignorance. They remind us of the way that Simon Peter acted in the garden. But both Clovis and Simon were wrong; the true and intelligent followers of the rejected Saviour do not smite his foes with the sword; they pray for them and pity them as he did, yet they may use the sword, but it must be upon an often unsuspected and more subtle enemy, and that enemy is self.

It is self that often stands between us and the glory of our God; it is self that often obtrudes when none but Christ should be seen. Self is the enemy, the great rival of Christ, and we may rightly use the sword upon self.—*Scripture Truth.*

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10 For a day in thy courts is better
Gen. 15. 1
Ex. 16. 1
17. 1
2 or, all

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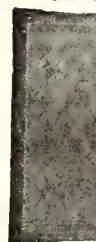
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

Lord, thine arm is not shortened, nor dost thou disregard the believer's faith. The smallness of our faith prevents thy power and souls are slipping anchor. God forgive and reclaim. Corruption assails every phase of the common law. Perchance only by a chastisement yet unfelt can righteousness be made to prevail. Send, O God, such chastisement as thou must, upon whom thou wilt, that our nation, the nations, may yield to thy reign. For the glory of Jesus' name. *Amen.*

L.

USING THE COIN CARD.

Many of our churches and Sunday Schools are using the Coin Cards, and hundreds of others should be using them. It is a convenient card with ten pockets, each pocket made to hold a dime until the ten dimes are collected in ten weeks, thus making it available and convenient for all who care enough for missions to contribute a dime a week. Our Commission on Missions sent out 300,000 of these cards, and we have sent out from our office, Elon College, N. C., nearly 4,000. If all of these are filled with dimes till the dollar is there, it will very greatly help the cause for which the church was established, and will prevent serious, if not tragic retrenchment, from our missionary program already too small.

It is, as *The Congregationalist and Herald of Gospel Liberty* states: "The affair of pastors, church officers, Sunday School superintendents and other leaders to give every individual in our fellowship the opportunity of the coin collector. What the individual does after he has been given a coin collector is his affair." There are very many individuals who will gladly deny themselves a dime a week, placing the dime in a pocket of the card for each of the ten weeks until the collector is full, provided some one who is interested will give out the card and urge its use. Surely, here is an opportunity for all who care to have some part in the worthy work of missions at this time.

J. O. ATKINSON, *Mission Sec'y.*

MISSIONARY MESSAGE OF THE CROSS.

The word "cross" in the Scriptures never occurs in the plural. To Christ the cross meant one thing, and nothing less: His sacrifice of himself to save others. That is what it must mean to every disciple—self-abnegation. To take up the cross and bear it after Christ is to undertake, like the Master, a life of self-crucifixion for the saving of others. It is to lose the self-life for his sake. It is to be willing to die, if need be, that others may live. When our Lord hung upon the cross his enemies tauntingly said: "He saved others: himself he cannot save." No sneer ever hid a truth so sublime. In the Christian life, saving self and saving others are utterly incompatible; and the one great difficulty with the whole body of professed disciples is that most of them are trying to save themselves, and yet be saved. And so it comes to pass that while thousands go to church, come to the Lord's Table, utter prayers and bear the name of Christ, they live a life essentially worldly, and are engaged in no truly soul-saving work. They spend many times as much on self-indulgence as they give to feed the hungry, clothe the naked, or even give the Living Bread to dying souls.

Consider what would be the result if every professed child of God could burn with Paul's pas-

sion for souls, could know the continual heart burden for the unsaved, that made it possible for him to wish himself accursed that they might be saved.

That was cross-bearing. The Apostle Paul died daily; he was "crucified with Christ," he bore branded in his body the very marks of the Lord Jesus. Could ten thousand of the millions of professed believers burn with such a Christ-like passion for souls, for one year, the Gospel would be carried round the globe within that year. Arguments and appeals are vain while you argue and appeal to the spiritual dead. Before the church can "convert the world," the members of the church must be converted. The real difficulty is not in unsanctified purses or unsanctified cradles, it is deeper—in sanctified hearts. "By their fruits ye shall know them." If you bear no witness for Christ, have you anything to witness?

A light that does not shine, a spring which does not bear witness to Christ. If there be a spring within, there will flow a stream without. If there be no stream, is there any spring? If there is no ray, is there any light? If there is no witness, is there any experience? "He that believeth on me," as the Scripture hath said, "out of his innermost being shall flow rivers of living water." He who has no passion to convert, needs conversion. The saved man is not content to have unsaved men go unwarned, or the saving power of God to go unwitnessed.

It may well be doubted whether one who bears no part in testimony to Christ has any part in his salvation. Would that every one might feel the full force of this paradox of missions:

"Christ alone can save the world,
But Christ cannot save this world alone."

Arthur T. Pierson, Missionary Review.

MISSIONARY OFFERING.

Week Ending June 4, 1932.

Sunday Schools.

Previously acknowledged	\$ 2,648.51
Antioch, Gasburg, Va.	1.59
Ramseur, N. C.	2.87
Bethlehem, Timberville, Va.	2.80
Long's Chapel, Mebane, N. C.	.90
Oakland, Suffolk, Va.	3.00
First Christian, Richmond, Va.	5.62
Antioch, Harrisonburg, Va.	2.14
Antioch, Harrisonburg, Va.	1.00
Henderson, N. C.	3.39
Providence-Memorial, Graham, N. C.	2.23
Palm St., Greensboro, N. C.	5.70
Bethlehem, Suffolk, Va.	5.00
Turner's Chapel, Sanford, N. C.	1.40
Noon Day, Wedowee, Ala.	1.19

Total \$ 2,687.34

Individual and Church Offerings.

Previously acknowledged	\$ 2,470.77
W. O. Farmer, News Ferry, Va. (Pleasant Grove Church)	1.00
H. V. Farmer, South Boston Va. (Pleasant Grove Church)	1.00
Belew Creek, N. C.	4.66
Pope's Chapel, Youngsville, N. C.	4.70
Mt. Carmel, Youngsville, N. C.	2.00
Eure, N. C.	3.00
Noon Day, Wedowee, Ala.	3.90

Total \$ 2,491.03

Dollar-a-Month Club.

Previously acknowledged	\$ 167.00
B. F. Branch, Raleigh, N. C. (Catawba Springs Church)	1.00
Total	\$ 168.00

Specials.

Previously acknowledged	\$ 1,403.16
Lowell Christian Church Endeavor Society, Roanoke, Ala.	.70
Noon Day C. E. Society, Wedowee, Ala.	.25
The National Bank, Burlington, N. C.	22.49

Total \$ 1,426.60

Coin Card Offering.

Previously acknowledged	\$ 10.00
Mrs. Alice Corboy, Elon College, N. C.	1.00
Elon College, N. C.	1.50

Total \$ 12.50

Summary.

Previously acknowledged	\$15,863.97
Sunday Schools, regular, June 4, 1932.	38.83
Individual and Church Offerings, June 4, 1932	20.26
Dollar-a-Month Club, June 4, 1932	1.00
Specials, June 4, 1932.	23.44
Coin Card Offering, June 4, 1932.	2.50

Total to date \$15,950.00

J. O. ATKINSON, *Sec'y.*

GETTING AND GIVING.

John, at eighteen, expected, and got in rapid succession from his fond parents, fur coats, a high-powered car and a speed boat. The world was his to do with as he chose. Turned loose, without a sense of responsibility for wise control of high-powered machinery, he was only checked in his wild career when the father of the girl who had refused his invitations told him frankly why she had refused. It was the first time in his life that he had to stop and think.

Mary, also in her late teens, buys what clothes she wants, regardless of her allowance. Father will pay the bill, or mother, or brother. They may remonstrate, but she knows from past experience that down in their hearts they sympathize because "she's a dear and entitled to what she wants."

Are these children to blame for their casual, selfish, greedy attitude, or are the parents at fault who allowed them to grow up from babyhood with no true sense of give and take? The father and mother who wish to do everything possible for their children surely need to remember that one of the greatest things they can do is to teach the growing boy or girl that everything in life has its price, that every gift brings responsibility. In a constant hurry, as most of us are, we have dropped into the habit of looking only at immediate results. When, however, we consider things in the long run, we have to admit the fallacy of the belief that more can be got out of life than we put into it. Parents, therefore, and those organized groups which are interested in building a better and more healthful community spirit, will themselves acquire, and then spread among young people, the conviction that we pay for what we get. Not today, perhaps, but surely some day, it is true that "With what measure ye mete, it shall be measured to you again."—*From an article prepared by the American Child Health Association.*

A ray of sunshine sifts through the financial gloom in the receipt of a \$10,000 legacy from the estate of the late William E. Murdock, a member of the firm of Sampson & Murdock, directory publishers. This was released by the recent death of Mrs. Murdock.

NEWSPAPER EVANGELIZATION IN JAPAN.

By MISS MARTHA R. STACY,
Missionary of Burlington, N. C. Sunday School.

Rev. William Q. McKnight spends two or three hours each forenoon several days a week at the Sendai Shineseikwan (New Life Hall), the office of Northeastern Newspaper Evangelism Branch. The time is spent in correspondence, in preparation of printed material to send to inquirers, and in planning field trips with the very efficient Japanese secretary, Mr. Tsukada.

Many lonely fishing hamlets, reached only by boat or by long tedious miles of walking around the inlets of Matsushima Bay, have living in them young men who are interested in what they have seen in some newspaper article about the teachings of Jesus, and are glad of the chance to write in to the office and learn more through the printed material sent out to them. After a while some of them learn to trust the "New Life" leaders so much that they write them of their deep personal problems, asking and receiving advice for Christian solutions of them. When several inquirers in a district are in need of a visit, usually at some festival time when large crowds will be gathered in that region, Mr. McKnight and Mr. Tsukada take a trip out into the country, arranging with the nearest church for some of their converts to receive baptism; sometimes themselves going to a lonely place where there is no church to baptize one who was too ill with the dreaded tuberculosis to go to church; preaching at the festival places to all who will gather to hear, usually with some previous inquirer as guide and helper; forming new contacts with people and gaining new members for the New Life Society which in return for a small fee sends literature as needed and the *Kingdom of God Weekly*.

Two members of our Ishinomaki Church were former members of the New Life Society, and two other young men who are secret Christians because of parental severity came first to the church through contacts with the New Life literature. Since the provincial newspaper is used, all our churches in that province are affected by this work; and it is the policy of the New Life Hall to turn over any inquiries near enough to any church to attend, to be led into Christian living by the pastor of that church. The local churches also are asked to cooperate with the workers from Sendai in any special field work at festival times.

The work of the New Life Society is essentially a seed-sowing work, whatever harvest there is being reaped through the churches. Yet in one town where there was no church, where the son of one of our pastors was a teacher in the grade school, a group of seven young men used to meet weekly to read and study together the material sent from the New Life Society, and several of them later joined a church, being visited once a month by a pastor from a distance.

In another town where there was no settled Christian worker, a group of girls who had at various times come under Christian influences in Sendai while at work or at school there asked help from the New Life Society in planning for weekly meetings. At first one of the girl leaders had them meeting in her home, but now they have helped in building a tiny church, with a settled Bible woman and kindergartner in the town.

Mr. was a sixteen-year-old boy, son of a man whose only ideas about Christianity went back to feudal times when to be Christian was identified with disloyalty to the nation and the emperor. He wanted to learn about the New Life, but he had to ask that material be mailed to him folded with the Christian name inside, or his father would destroy the papers and beat him. For three years or more he has studied the material, coming at long intervals to our church to ask questions and meet other Christians, but never

able to come at church times for service. He is a sincere believer, but as yet not a professing Christian.

TO THE NEW MEMBERS OF THE WOMAN'S MISSIONARY SOCIETY.

My Dear Friend:

How happy I was made by your letter telling me that you had decided to become a member of the Woman's Missionary Society! Now, you ask me, "What will my duties be? What does it mean to be a member?"

First of all, don't ever allow yourself to think that the chief work of missionary women is to raise money for missions, because that will lead you inevitably to the idea that you can sit back and do nothing, or even stay away, and it will be all the same if you pay your "dues." I would rather work with a woman who hadn't a cent to give, but would come and take an interest and do her part in the meetings, than with a dozen or a hundred who thought they could buy themselves off from service!

Take every opportunity that your time allows to learn more of the work. Subscribe for and read *The Missionary Herald*, join a mission study class, if your society has one, or get the book and read it at home if you cannot belong to a class. The more you learn of the work, the more your interest and efficiency will grow.

Try to tell somebody else the things you read or hear in the meetings. You will never know a thing yourself so fully as when you try to tell it. I don't mean you should go around preaching to people about their duty toward missions; they will probably avoid you if you do. But tell them interesting bits you have picked up about customs in various countries, or anecdotes told by missionaries. There are hundreds of stories just waiting to be told. Maybe you will provoke enough curiosity to get somebody else to come and see what it is all about!

All this time I haven't said a word about money! But when your mind is full of missionary information and interest, nobody will have to ask you to give money—you will have to give because you can't help it! Still, we ought to know how and when to give, so let's talk about that a little.

Perhaps you don't like the word "dues." Poor abused word! It simply means the sum which should be the minimum average giving of our women's groups. This suggested amount of 25 cents per month is so wholly inadequate to carry on the work and to represent the giving power of our women that all are expected to give regularly and systematically according to their ability. Above and beyond the question of dues lies the great opportunity of making gifts of love to the Master for his work—gifts proportionate to individual resources; gifts of self-denial and sacrifice; gifts to special needs as they arise.

Make the most of every opportunity to cultivate missionary friendships and broaden your contacts. If you are able to attend a conference or convention, make every effort to go. I hope you may soon have such a privilege. It will repay you in inspiration many times over for the time and effort you spend.

The greatest friendship to be cultivated, the greatest duty to be performed, and the greatest opportunity for service, I have not mentioned yet, and they are all summed up in one word—prayer! To talk with the Lord about his work—to come daily into closer harmony with his great purposes—to become an intercessor with him for the people of all the world and for the missionaries who are laboring for them—this is the climax of all! And it is within reach of every one. You may not become a great leader, a great

speaker or a great giver for missions; you can become a great intercessor.

I could almost envy you the new joys ahead of you, yet I would not miss one day of all I have had in my own life. God bless you and make you a fruitful member of our society!

Lovingly yours,

MRS. ACTIVE MEMBER.

Adapted from World Call.

FROM OVERSEAS.

"IF . . . IT FAILS THEM."

Out of the group of students in Foochow College, China, who decided definitely to become Christians during the recent visit of Sherwood Eddy, 33 have been received into church membership and 25 have expressed a desire for further training. Christian schools in China, believes Rev. Ralph R. Shrader, have ceased to be "the" Christian schools and are becoming "our" Christian schools. Many of the students who were drawn away from the church by Communism, or who were repelled by what seemed to them "ultra-conservatism," are now giving that institution another trial. "We have led these young people out of their old ways of thinking; they can never go back. We must see them through," says Mr. Shrader, who believes that if the Christian church fails to win the allegiance of these young people, through misunderstanding or lack of vision, many of the best and most idealistic will turn to Communism.

"TEACH THE YOUNG PEOPLE TO SING."

A young Japanese woman, a leader in the little Christian Church at Seoul, Korea, was obliged to enter the hospital for an operation. She had waited too long in her eagerness to save money for the church—and she died. She had rallied the young mothers of the church, she had taught child care, nutrition and health. She was the heart of the work. But a few days before she went to the hospital she said to Mrs. William P. Woodard: "I was fortunate in learning about Christ when I was young. It has made my life so happy, so free from fears and superstitions that I want everyone to have the chance to know 'the way, the truth and the light.' Teach the young people to sing. You have no idea what hymns mean to us." At her own request her hymn-book was cremated with her. "Whatever else we do," she would say, "do let us sing."

MARS (INCOGNITO) IN CHINA.

Under this topic Dr. Wynn C. Fairfield, Secretary for China, has been in great demand as a speaker on the Sino-Japanese "war" and its background. But it is impossible at present to summarize this situation or to give any very reliable news as to our workers. Will Rogers, in one of his daily messages, shortly after spending a few days in China, said he had already been in China too long to really understand the situation. The American Board has but one family in Shanghai, namely, Dr. Frank J. Rawlinson, editor of the *Chinese Recorder*, with his three children, and at the American School there the sons and daughters of the Beaches, Gillettes, Newells and McClures, all of Foochow. There are no workers in Nanking.

WHAT DOES IT MEAN TO GIVE.

Hindu scrubwomen in the hospital at Wai, India, have, out of their \$5.00 a month, contributed toward the American Board Loyalty Fund. The Indian Church has taken the matter up and contributions amounting to 600 rupees were made in Wai alone. Other mission areas have done equally well. The missionaries made no suggestions in this matter—it came voluntarily from the Indian Church.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

GREETINGS TO IMMOKALEENS.

May a stranger come into your beautiful camp and say a word of greeting? Thanks very much for the courtesy. I do not know your names, and you do not know me, but what matters names if we understand the heart? You and I are interested in the same things.

Here in Old Virginia the day before you leave home for Immokalee the sun is shining softly and breezes are refreshing, like they are down in beautiful Florida. A stranger to you is thinking of how the bright shining sun, the refreshing breezes, the "blue crystal lake," blooming flowers, chattering comrades, and Christian leaders all combine to bring to you the richness of experience and happiness of heart for these ten days of opportunity which are yours. And the stranger is hoping that you will find more than you sought at Immokalee.

Your quest is the same as that of thousands of others scattered over our beautiful land—the best. Nothing less than the best can satisfy a good heart and a heroic soul. You are fortunate in being able to attend a Camp like Immokalee with choice young people as your friends and outstanding Christians as your guides. The stranger feels sure that gratitude will make you do your best, and having done your best, happiness will abide in your heart.

By the time you reach home, other choice young people will be starting to their Summer School at Elon College (June 20-26). A little later Blue Ridge will add a mountain-top blessing to still other lives. And a little later still, Southern Union and Piedmont will open college doors for a week of inspiration and Christian training to those young people in their territory who are so fortunate and eager as to be there. In dozens of other places in America others of Congregational and Christian Churches, as well as other denominations, will be meeting in beautiful places to find the way of beautiful living. This is a wonderful fellowship of youth. The world needs your best.

I was wondering if at the twilight time you would sing some of the songs that will be sung in other camps this summer. Virginia young people delight in singing, "Carry Me Back to Old Virginny." Pattie Lee can tell you of the songs of Elon and Carolina. You may know many of other States, camps and colleges. You have a beautiful camp song which I am sure others will want to sing, and for that reason I am printing it here.

Thanks for the visit. Now go ahead with your good times, knowing that out beyond your vision there is "a great cloud of witnesses," who watch your progress and wish you well.

SONG OF IMMOKALEE.

"Immokalee" means place of joy and health.

(Zuni Indian Melody—Words by Martha Race.)

Blue crystal lake, green forest nigh,
Rainbow set in evening sky,

Immokalee—Immokalee.

Rising smoke and glowing flame,
All voice the meaning of thy name,
Immokalee—Immokalee.

For here is joy in work and play,
Here is strength renewed each day,
Immokalee—Immokalee.

Here our spirits reach and find
The heart of the Great Spirit kind,
Immokalee—Immokalee.

Oh, place of joy, more joyous grow.

Place of health, more life bestow.

Immokalee—Immokalee.

We, thy children, set this aim;

To add new fuel to thy flame,

Immokalee—Immokalee.

THINGS OF FIRST IMPORTANCE.

It must be a hard job to live things "out" that we haven't within, and this is the fallacy, as well as the arrogance, in the intellectual world as well as in the religious world. Too many of our young people have come to think that education is something to put on instead of something to put in, and as something more fashionable than serviceable. Somebody has failed to teach them that it is the internal and not the external qualification of a person that, in the most part, recommends him to a place of trust in the world. This all-important matter has certainly received too little attention and has been too little emphasized by many parents and teachers, and it is pathetic that the intellectual, moral and spiritual development of children should be left to such unsound leadership. The laws that govern the mental, moral, and spiritual world are just as definitely fixed as those that govern the material world, and he who would be assured of a good harvest, in the world, of human righteousness, must obey these laws. Dr. Rufus Jones says, "We are forever ourselves plus, and the plus is the main fact." The "plus" is just the inner man of the heart, and without this inner man of the heart we are failures, notwithstanding all our intellectual attainments. In fact, it is only when we are prepared to appreciate and love the biggest and the purest motives that we are educated. When we can find the real secret of human happiness and the joy in a life of usefulness. No doubt, some of us would be surprised and even humiliated in our own minds if we would break away from our empty, aimless, fitful living long enough to examine our motives. Too many of us have just been urged on by unsound objectives and many of our young people have caught the same spirit. Too many of us worry day after day because we haven't the social prestige of our neighbors. Perhaps it's the best we know. Heaven help us to learn better. Too many of us scorn our daily tasks because their toil has not brought in satisfactory returns. We have lost our faith in Jehovah and our love for his cause; and regardless of who may be president, we will never be a prosperous, happy people until we renew our allegiance to God and bring up our children in the nurture and admonition of the Lord.

A. R. FLOWERS.

SOUTHERN UNION SUMMER SCHOOL.

Young people, pastors, and superintendents in Alabama are thinking and planning so they can be at Southern Union College, Wadley, Alabama, from July 28th to August 4th. It is sincerely hoped that revivals and other special meetings will be so arranged that there will be no conflict.

Miss Marguerite Davison is planning the program and will soon have it ready for printing and distribution. The schedule for each day will include a Bible Study or Chapel Period, classes for credit in Children's Work, Young People's Methods, and Missions with Miss Annie Campbell, Miss Dorothy French, and Dr. F. P. Ensinger as teachers. It may be possible for those

who wish credit on the Life of Christ under the direction of Rev. F. C. Lester, to get it. Other work for the day will include discussion groups on "Worship," led by Miss French; on "Pastor's Problems," led by Dr. Ensinger; on "Young People's Work," led by Miss Lillian McKee, and "Recreation," led by Miss Davison.

The program looks fine, but it will have value only as people attend the school. It is none too early to be planning to attend. The cost is only \$5.00 for board and room and \$1.00 for registration. \$6.00 cannot be invested to better advantage by young people, pastors, or churches.

Alabamans, get ready for the Summer School, and let's make Southern Union College a happy and helpful place while we study, play and pray together there.

CHRISTIAN ENDEAVOR NOTES.

TOPIC FOR JUNE 12—"Getting the Most Out of Our Leisure Time."

As the old saying goes most young people "have more time than anything else." In this so-called period of depression the youth who possesses the energy of mind and body is seeking some channel as an outlet, and we can use our leisure time in Christian Endeavor work, or other branches of Christian service for our churches, for we must "work while it is day."

No doubt, you will ask what are some of the things we can do in our leisure time? The summer months are here and now is the time to begin. Begin by using the following suggestions:

First, use a part of your leisure time in reading good books and magazines to keep your minds active and thoughtful. Read your Bible and the church papers, which will suggest things that should be discussed in Christian Endeavor. You can cultivate a clean healthy mind by reading the best literature and thereby keep a clean heart.

Second, urge all the members of your local Christian Endeavor, who can, to attend one of the Summer Schools of Leadership Training. Here you can get valuable information as to how you can best improve your own Society, along with a wider fellowship and inspiration.

Third, now is the time for the youth in the church to lend a helping hand in Christian service. Scores of people here and there are suffering for one thing or another, and you, in your community, are better acquainted with those problems than others—"work while it is day." Perhaps a good turn done now will mean a new member for your Christian Endeavor.

Fourth, your leisure time may be spent formulating and executing some kind of project in the community or church which will afford an outlet for that "excess energy," and probably bring in badly needed funds for the C. E. Treasury. Here are some suggested projects: Improving the church lawn; plant a small garden and sell the produce; sell flowers or some other appropriate article on national holidays; put on some kind of an exercise or play that would not be out of place in the church, charging a very small admission fee, and perhaps you can have a rummage sale.

Fifth, we can help in another way to bring these things about—that is, by faithful, humble, persistent, and earnest prayer, praying for something definite in a kindly spirit. Of course, this is repeating the suggestions of last Sunday, but we should keep them foremost in our minds as true Christian Endeavorers.

CARL KEY.

REAL OPTIMISM.

(The following was furnished by Miss Pattie Lee Coghill, and is approved by the editor.):

"The feller that's given to worryin' is to be congratulated on th' present unusually fine selection o' things to worry about."—Abe Martin.

RELIGIOUS BOOKS

W. A. HARPER, Editor.

(Any book reviewed in this Department may be had of THE CHRISTIAN SUN at the publisher's price.)

RELIGIOUS EDUCATION IN THE RURAL CHURCH, by Henry W. McLaughlin. Revell. 220 pp. \$1.50.

There is no question that such a book is needed and Dr. McLaughlin's long experience in the rural pastorate and as director of Country Church work for the Southern Presbyterian Church certainly qualifies him to write it. His intimate association with the Institute of Public Affairs of the University of Virginia, too, has given him an insight into the problems discussed as viewed by many of our present-day leaders. In fact this book grows out of the 1930 and 1931 sessions of the Institute, manuscripts of which are freely quoted in the text.

The work is well done and the book will exert a wide influence, as it ought. It is too bad, however, that the author misunderstood a statement quoted from Dr. Paul H. Veith defining the curriculum as "experience under guidance." Dr. McLaughlin understands this to mean apprenticeship of ministers and teachers, comparable to internship in medicine, what is known in education as teaching under supervision. Now all admit that we need this as foundational in preparing our leaders so that we will not send them out "without any 'experience under guidance' to take charge of churches" and other positions of leadership in our church schools. But Dr. Veith means something very different from this. He means that the curriculum of our church schools is to be the actual experiences the pupils are having in their daily lives enriched and interpreted by sympathetic leaders, and not any prepared course of study designed to meet the supposed needs and interests of these growing persons. Teachers who are skilled in handling actual life situations of their pupils will have no difficulty building a curriculum of religious education for the country or anywhere else.

Dr. McLaughlin lays us all under lasting obligation by his pioneering treatment of this vital theme.

NEW TENDENCIES IN TEACHING RELIGION, by H. J. Sheridan. Abingdon Press. 112 pp. \$1.25.

One is reminded of Pope's famous counsel about using the new and laying the old aside as one reads this book. Professor Sheridan discusses six of the newer trends in religious education—the life-situation approach, the place of activity in learning, the emphasis on interest as basic in the curriculum, creative education, group education versus opportunistic teaching. The reader is convinced of two things—that the author wants to be fair and judicial in his appraisals and that he does not always exhibit complete understanding of what he describes. For example, it is not a contrast between group and individual education. Both approaches are necessary in religious education. And again, his characterization of teaching as systematic and opportunistic is unscientific. What he means is this—Should the curriculum be "handed down" or indigenously developed? It is hard for one who has enjoyed such signal success as a Herbertian teacher as Dr. Sheridan has to shift his procedure to the creative approach. In this book, the author's misgivings and rationalizations in adjustment are faithfully set forth and the reader is not surprised when he concludes with, "It be-

(Continued on page 14.)

Sunday School Lesson

JACOB, THE AGED FATHER.

LESSON XII—JUNE 19, 1932.

GOLDEN TEXT: "Honor thy father and thy mother."—Ex. 20:21.

LESSON TEXT: Gen. 46:1-7; 28-30; 47:7.

TIME: B. C. 1715.

PLACE: Bersheba. Land of Goshen in Egypt.

After Joseph had made himself known to his brethren, he presented them to Pharaoh, and so high did Joseph stand with the king, that he was ordered to send for his father, that he might come to Egypt and, with his sons, Joseph's brethren, dwell there. Thus it was that the eleven returned in due time to their father and broke the astounding news that Joseph was still alive, and the even greater news that he was ruler of all Egypt. When the news was brought to Jacob he fainted, and when he recovered at first refused to believe. But when he saw the vast caravan that had been sent to bring him to Egypt, he exclaimed: "It is enough; Joseph, my son, is yet alive; I will go and see him before I die."

"And Israel took his journey with all that he had, and came to Bersheba, and offered sacrifices unto the God of his father, Isaac." As he journeyed on his way, Jacob carried his worship with him, for he sacrificed to the Lord at Bersheba. And then "they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him."

Now, when they came near unto Egypt, Jacob sent Judah in advance to admonish Joseph of his coming. "And Joseph made ready his chariot, and went out to meet Israel his father, to Goshen; . . . and he wept on his neck" for joy.

And Joseph hastened to bring his father to Pharaoh. What a meeting this must have been; how nobly did Jacob bear himself. For we are told that "Jacob blessed Pharaoh," and the mightiest monarch of his time gladly received his blessing.

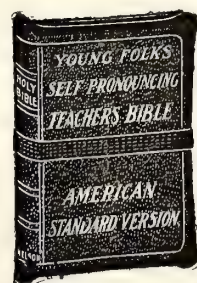
If we will read further in the chapters that follow, we will find that Jacob lived for many years in Egypt, and that his family thrived and multiplied as long as they continued to serve the true and living God.

Joseph also continued in favor with both God and men and lived to a ripe old age.

A lie is a very short wick in a very small lamp. The oil of reputation is very soon sucked up and gone. And just as soon as a man is known to lie, he is like a two-foot pump in a hundred-foot well. He cannot touch bottom at all. *Henry Ward Beecher.*

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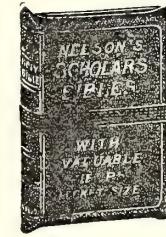
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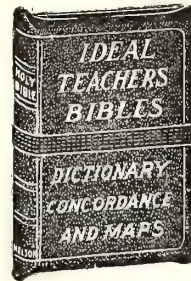
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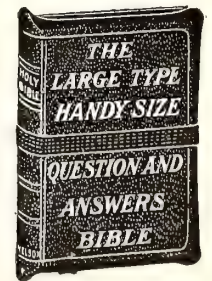
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FAMILY ALTAR

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One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

SOME NEEDS OF THE WORLD TODAY.

MONDAY.

"Ye shall do no unrighteousness . . . in measures of length, of weight, or quantity."—Lev. 19:35.

"Study to work with your hands, that ye may walk becomingly (honestly) toward them that are without, and may have need of nothing."—Thess. 4:11, 12.

"Whatsoever things are honest . . . think on these things."—Phil. 4:8.

Somebody said at the Convention in Burlington the other day, to effect: "The world needs today a Christian character so irreproachable and so potent that others will ask, 'What have you got that I have not?'"

All of us have heard that story of Diogenes who went about looking for a Christian. Are Christians so scarce?

Pope is quoted as saying, "An honest man is the noblest work of God."

Honesty does not apply to thieves, burglars and crooks alone. It applies to cheating in all forms, the cheating of the company out of street car fares, giving false measures, gambling, forgers of checks, incurring debts without ability to pay, all these are as guilty as thieves; all of these take what does not belong to them.

Do you consider yourself honest? Lay bare your heart; see what you have done dishonest. It may be that none of us are as honest as we think. We all need to repent of something, I fear. We all need to thank God that he has not dealt with us after our sins nor rewarded us according to our dishonesty. (Psa. 103:10.)

Prayer—Our Father, we look to thee. O God, we pray thee, have mercy upon us more and forgive our dishonesty. In Jesus make us honest, let come what will upon us. *Amen.*

TUESDAY.

UNIMPEACHABLE HONESTY.

"Providing things honest in the sight of all men."—Rom. 12:17.

Revised Version: "Keep in harmony with one another; instead of being ambitious, associate with humble folks; never be self-conceited. Never pay back evil for evil to anyone; aim to be above reproach in the eyes of all."—Verses 16 and 17.

"Providing for honest things, not only in the sight of the Lord, but also in the sight of men."—II. Cor. 8:21.

Moffatt Version: "I want to take precaution against any risk of suspicion . . . I aim at being above reproach not only from God but also from men."—Verses 20 and 21.

Nowhere does the Bible bring so clearly to us the glory of honesty as it does here.

We are told of an old soldier who was drawing a pension for a disability from which he had recovered. Because the reason for his pension no longer existed, he requested the Department to remove his name from the pension list. The Department, so amazed at this unusual honesty,

sent representative to ascertain if the man was insane.

We are told that General Meigs, Quartermaster General during the Civil War, once sent a letter to General Sheridan. Sheridan could not read it. But we are told, he endorsed it as follows: "I heartily concur in the recommendations of the Quartermaster General." Sheridan could not read the letter, but he knew General Meigs, and he knew that he could be trusted. Thus his endorsement.

We are told of a motorist who was disabled on the road. By a passing motorist he sent a message to a city seven miles away requesting aid. In the meantime he got started and proceeded. He subsequently wrote the Chief of Police, requesting search for the name of the "troubleman" who came to assist him. The man was found and a check was sent to compensate him for the trouble caused by the message. "You are one honest man," was included in the note of thanks.

It ought to be true that one who has taken upon himself the name of a Christian can be known and trusted any where—can you?

Prayer—Our Father, author of all good, all righteousness and all honesty, enable us to surrender to thee in a way that they who see us may know that we are Christians, honest anywhere. *Amen.*

WEDNESDAY.

FAITH TO STAND AGAINST THE CROWD.

"Put on the whole armor of God that ye may be able to stand against the wiles of the devil."

" . . . and having done all to stand."

"Stand therefore having your loins girt about with truth, and having on the breast plate of righteousness. . . ."

"Above all, taking the shield of faith . . ."—Eph. 6:10-16.

Moffatt Version: ". . . Put on God's armour that ye may be able to stand against the strategem of the devil."

" . . . and hold your ground by overcoming all the foe."

"Hold your ground, tighten the belt of truth about your loins, wear integrity as your coat of mail. . . ."

"Above all taking faith as your shield . . ."

The story of Daniel is of a young man who did all this. The mandates of his king were in contradiction to the law of God, and to (what we would say today) his Christianity. He owed God his first allegiance. To him salvation was of the Lord even if he had to give his life.

Do we not need such faith today? How much is politics today interfering with men taking an honest stand in the administration of righteousness? We have prayers in our legislative halls as well as in churches, but how close to God and right do these prayers seem to bring the legislators? Our country is in a bad fix, to what extent is God brought in to bring to us salvation? "Salvation is of the Lord."

Prayer—O Lord, our God, forbid that we shall look at others and criticize them. Oh thou Almighty, turn our attention upon ourselves and make our hearts right with thee. *Amen.*

THURSDAY.

AN UNSHAKEN FAITH.

"Salvation belongeth to the Lord."—Psa. 3:8.

"Vain is the salvation of man."—Psa. 6:11.

"His salvation is nigh them that fear him."—Psa. 85:9.

"We look for salvation, but it is far from us."—Isa. 59:11.

"How shall we escape if we neglect so great salvation?"—Heb. 2:3.

Read the story of Jonah. Unlike Daniel, Jonah was a man who refused to do the will of God. He must have had a lot of pleasure in doing his own will. But, like the prodigal son, Jonah finally came to his extremity. In the belly of the whale he could go no further with his will. It was in this extremity, we are told, he prayed. In this extremity and in his prayers to God, he realized that salvation was of God, and he became willing to follow the Lord and do his bidding. He was delivered, and being delivered, he went forth in the discharge of the duty which God had called upon him to do, and was blessed.

It is of but little moment whether you believe the story of Jonah or not. The great theme of that story is that salvation is of the Lord. The history of Israel heads up in that great fact: "Salvation is of the Lord." The history of the world teaches us that fact. The writer is "not a prophet or the son of a prophet," but the extremities of humanity these days may bring mankind to a greater consciousness of that reality. "Salvation is of the Lord," and there is no doubt that the sooner we turn to God to save the world from the evils of the day, the sooner will the salvation we seek come to us.

Prayer—Our Father, in thee we live and move and have our being. May we not simply repeat this but sincerely acknowledge it before thee and turn to thee every day. O God, raise up apostles everywhere to lead the world to thee, and to depend upon thy salvation. Help us to do so every day here in our homes and in our lives. *Amen.*

FRIDAY.

ANOTHER COMPARISON.

"What lack I yet?"—Matt. 19:20.

Our text refers us to the story of the rich young ruler who came to Christ and asked, "What must I do to inherit eternal life?" We might say, "What shall I do to be saved?" Jesus replied by telling him to "Keep the Commandments." The young man again said, "Which?" Jesus named them. Then the young man, justifying himself, said, "All these things have I kept from my youth up. What lack I yet?"

Jesus loving him, and seeing clear through him, saw that he had a reservation in his life. He loved his wealth and all the pomp that went with it. Thus, he said to him, "Go sell all that thou hast and give to the poor, and come and follow me." The young man turned away sorrowfully, unwilling to lay himself wholly on such an uncertainty (as it seemed to him) which must come in following Jesus. Jesus had no where to lay his head. Well, what would you have done in that instance?

Now set over against this the widow who went to church and put every cent she had in the church treasury. When Jesus saw this, he said she had given more than all of them. Her consecration was without reservation. Her gift, though small, was complete. In her the Kingdom of God was fulfilled, and Jesus set her up as an example.

We make certain dedications to the Lord. Is that dedication complete? Does it go all the way? Are our professions of faith and our prayers, "Thy will be done on earth (in us) as it is in heaven," offered without reservation? Answer to God.

Prayer—Our Lord and our God, to follow thee is so far, and yet how near. We cannot do it
(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

WAITING ON THE LORD.

"They that wait on the Lord shall renew their strength."—Isa. 40:31.

Recent years have witnessed some great losses. Great losses in the stock markets, and greater losses in lesser life-savings all across the country. Gathering the losses together into a single stream would make a fanciful one larger than the overflowing Mississippi. But there is a difference. The Mississippi flows to the ocean, but what becomes of this outflowing stream of losses? We cannot answer this question without looking beyond bank vaults, and market records. We shall have to search to the bottom of the meaning of life, and find our answer after all in God.

Recently, such words as "Recoup," "rebuild," "regain," and "recover" have been brought to the front for a new emphasis. This is not the first "depression," for several centuries B. C. a great prophet said to his constituency, "They that wait on the Lord shall renew their strength." Modernizing a bit: "Shall balance their budget," "shall find a way out," "shall end the depression." Let us analyze this text a bit: according to the text (1) there were losses, (2) there was yet some strength, and (3) a remedy for renewal is suggested.

I. There Have Been Losses.

In the quiet of this holy place, may we not take a sort of brief inventory of our losses. We are not used to knowing much about our universe, and a recent renaissance of scientific knowledge gave us an intellectual "big head," and a fabulous building up of money and luxury by a practical application of our new scientific learning. We began to feel that we were independent; that we were lords of all we surveyed; and our social structure was beginning to be builded on rocks of earth rather than the Spiritual Rock of Ages! And we began to sustain losses. First of all we lost the devil, then hell, and although we could not get rid of sin we gave it pretty names, and tried to hide it behind soft-sounding phrases. Although we put the devil right out we are beginning to learn that his works remain, and we are beginning to look at some of our works, and some of the sayings of Jesus and rub our eyes as though we might likely arrive at a new understanding of their meaning, for instance, "And he said unto them, go ye, and tell that fox, Behold, I cast out devils"; or what he meant when he said, "In hell he lifted up his eyes, being in torment." But after all it was not so bad to lose hell, worse than that we have lost heaven. In all seriousness, that is a real loss.

Rufus M. Jones, in his recent book, "A Preface to Christian Faith in a New Age," reaches the conclusion that eternity has lost its hold on the present generation, and he deplores the fact that "this blight of temporality" has so greatly affected the life of this generation. We used to sing of a "land that is fairer than day," and "Oh, they tell me of a land where no storm clouds rise," was a hope that led adventurous pilgrims forth to undertake and to achieve mighty things for their day and generation. But no longer does a "heavenly home, so bright and fair," occupy a large place in the thinking of many who profess to be leaders in the so-called Christian thinking of our day.

This loss of a clear vision of heaven has shortened life from eternal to a brief, human span. The Epicurean philosophy of enjoying this present life to the fullest of its earthly possibilities

predominates in many minds, and man has lost his eternal glory—the likeness, an image of God. Society has not had to watch its step, and has lost its depths while it has gayly gone after material instead of spiritual values.

With all this, for many, has gone our personal God, and our belief and practice of prayer. We may as well face the facts squarely and confess our faults one to another. We have lisped the name of Jesus, and forgotten God, laid aside his customs, and ignored his explicit commands. Our losses have been tremendous. And we shall never "pass around the corner" until we recognize the fact that our material losses are the least of them all. Many suffer today for want of material blessings, it is true, and unjustly, but we are all so bound together, that large portions of society cannot forget God without others feeling the curse of it.

II. Still Possess Something.

It would be impossible to renew our strength unless there were some strength left. We still have much in hand. We still have the church, and much could be said about it just here. We still have the Book; we still have the man Jesus; and we still have God, even though to many he may be an unknown God. Taking our country at large, we may be following the Church, the Book, the Christ, and Jehovah of Hosts at a fainting, falling, weary gait, but nevertheless we do have some strength. We have not hauled down our banners, and millions have not ceased to look to heaven for help. Here is this fine congregation of devoted home-builders and home-makers who still come to this holy hill with expectancy in their eyes, and hope in their hearts. Let me say parenthetically, that you and the like of you, are contributing more by your presence in a place of worship on a Sunday morning to the solution of the present problems of our country than any of us realize. You are making a real contribution. But as I was saying, we may be following faintly as a whole, and yet a large reading of our text says: "*He giveth power to the faint; and to them that hath no might He increaseth strength.*" Let those who still love the church and her holy altars of prayer, hold on to God. They are the leaven that shall leaven the whole lump.

III. A Remedy is Suggested.

And this "waiting on the Lord" is the remedy that Isaiah suggests: "*But they that wait on the Lord, shall renew their strength.*" Hear the whole text: "*Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint.*" A remedy is suggested, indeed! Not billions, but a better understanding among peoples and nations; not more brotherhood talk, but more practice of real brotherliness; and not younger people, but deeper consecration!

Lack of years is not a solvent for the world's sorrow, but love of real heroism on the part of the rising generation is a mighty hope! Without God even the youths shall faint and grow weary, and young men shall utterly fall; but with God, thank God, they and their elders may mount up

with wings like eagles! Let our homes keep our youths in our churches! Like the Boy Jesus, they may question our old, pet shibboleths; they may, with their innocent, discerning eyes, even observe at times a difference in what we are doing and "their Father's business"; but above all, let us keep them in the church. For sooner, or later, our economical and social problems will be solved in the light of those who love "my Father's house," and learn in it to "wait on the Lord."

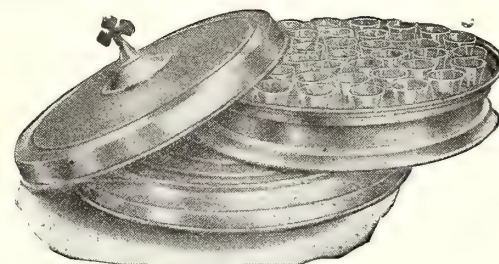
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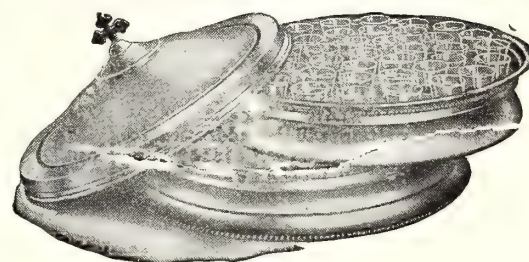


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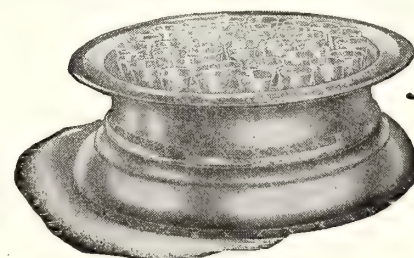
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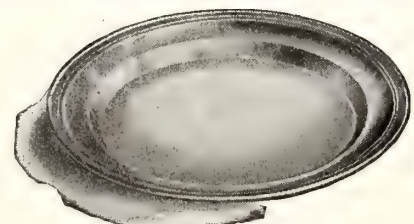
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FAMILY ALTAR.

(Continued from page 12.)

of ourselves. All of it is possible in thee. Show us how, and inspire us to follow thee as thou wouldst have us do. *Amen.*

SATURDAY.

MONEY TO BED.

"I have remembered thy name, O Lord, in the night."—Psa. 119:49-56.

The newspapers have been telling about a woman who, on dying, left to her nephew a strange legacy consisting of her nightgown, which was lined with bank notes, cut up into small strips and pieced together like patchwork.

We know nothing about the lady whose freak is thus reported, but her action is a symbol of what many of us do when we take our money troubles and our financial ambitions to bed with us, recur to them whenever we wake up in the night, and are so involved with them that they are the subject of our dreams. The psalmist took quite another course. He remembered God's name in the night. His nights were filled with thanksgiving. And in the morning, when he awoke, he was still with God.

Prayer—May that be our blessed experience O our God. Set our affections on things above, where thou art, and where we hope to be through the endless ages. *Amen.*

AMOS R. WELLS.

SUNDAY.

PROFESSIONAL ARSON.

"How much wood is kindled by how small a fire! And the tongue is a fire."—James 3:1-12.

Setting fire to buildings—usually that insurance may be collected on them—has become a business. In a recent trial a professional incendiary made a confession. For \$3,000 he guaranteed the complete destruction of a store or

shop. He had numerous "clients," and the total amount of insurance involved in his operations was estimated at half a million dollars.

There are also incendiaries in the spiritual world who would make it their business to start conflagrations of the soul that may be more destructive than any burnings of buildings. James tells about one of them when he says, "the tongue is a fire." It is worse to burn a life than a shop. Temporary damage is done in one case but eternal damage in the other.

Let us set a watch against the fires of the soul. What a fire is jealousy! What a fire is sensual passion! What an eating fire is doubt! And if we do not start these fires in other lives, many of us are fearfully expert in starting them in our own hearts.

Prayer—Dear Lord, put out the fires! Thou art cooling peace. Thou hast protective grace. Thou dost exercise preservative wisdom. May thy warnings police our souls. *Amen.*

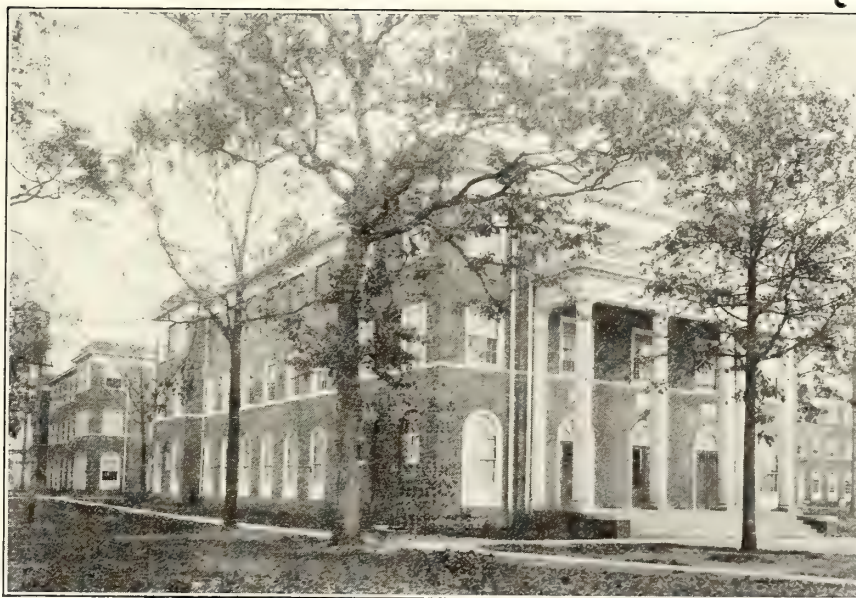
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OBITUARIES.

FARMER.

Mrs. Eliza Scott Farmer was born near Pleasant Grove Church, Halifax County, Virginia, July 8, 1861, and passed to her reward from her home in South Boston, Virginia, on May 24, 1932. She was the daughter of the late, lamented Obadiah and Emma Farmer. She was happily united in marriage to Riley G. Farmer on November 29, 1880, who preceded her to the spirit world on January 11, 1914. There were three children: Pearl, Otto and John. The first and last named, with one granddaughter, Natalie, the daughter of Otto and wife, deceased, survive her. Also one sister, Mrs. Al. Farmer, and two brothers, W. O. Farmer and Sam Farmer. Early in life, at the age of about twelve, the deceased made a profession of faith in Christ and united with Pleasant Grove Christian Church and remained a most faithful, loyal and devoted member of this church until her decease. The joy of her latter years was in the worship of God at Pleasant Grove, surrounded by her friends, neighbors and loved ones, with whom she held sweet fellowship and enjoyed the loving esteem of all.

In the absence of her pastor, Dr. W. C. Wicker, who was unable to be present, the writer conducted the funeral at 11:00

A. M., May 26th, and interment was in the Pleasant Grove Cemetery. A very large concourse of friends was present, the songs were appropriate and comforting, the flowers abundant and beautiful.

This good woman inspired others with her unshaken faith in God, and has bequeathed to her family and friends a rich legacy through a life that was hid with Christ in God.

J. O. ATKINSON.

FOLLOW CHRIST.

Critics have much to say against Christ in such matters as his supernatural birth, his miracles, his atoning death and bodily resurrection and his promised return, but no one seriously attacks his holy life. He lived his religion, and his religion is the kind that makes men holy.

Ethics is defined as "the science of

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moral duty." Holiness when it is of the real kind is strong in its ethics, which is to say that it enables men and women to do their duty in the bright light of an awakened conscience and with God's revealed will as the guide. "And please, your majesty, they converted my wife," said an Englishman back in the days of the Wesleys, when serving as a witness in a magistrate's court that was acting on the arrest of a Methodist preacher for his labors in the ministry. It was well known that this particular man's wife needed a mighty transformation of morals, and the magistrate dismissed the case with the statement that it would be well to get every old scold saved in his district.

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VOLUME LXXXIV.

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NUMBER 24.

.. THE SUN'S OBSERVATORY ..

Roman Catholic Population.—

The official Roman Catholic Directory has but recently been issued. It shows a Catholic population in the United States, including Hawaii, of 20,236,391, which is an increase of 21,293 over 1931, and a gain of over two million in ten years. The number of priests is now 28,297, an increase of 433. There are 12,484 parishes with 18,152 churches. The number of converts for the year is given as 40,269, an increase of 741. The hierarchy of the United States now numbers 105 bishops, 17 archbishops and 4 cardinals.

Helps the Other Fellow.—

Arthur Brisbane is the authority for the statement that on one day last week this country lost about \$20,000,000 more of its gold, and that since the first of May Europe has taken from us \$385,000,000 in gold. We are left to get what comfort we can from the statement of the Federal Reserve Board, that our exports "have eased conditions in the international money markets, and increased the volume of loanable funds in foreign countries." "Isn't it nice?" says Mr. Brisbane. "How delightful to know that, thanks to our gold, foreign borrowers can get money easily. Perhaps the Federal Reserve will arrange somehow to make borrowing a little easier for business men here." We agree with him that "that, also, would be nice."

Convicts Win Wet and Dry Debate.—

"Resolved, That the Eighteenth Amendment Should be Repealed." Three members of the Michigan State Prison, led by Harold Lewis, Wexford County liquor law violator, upheld the negative, and marshalled their arguments for prohibition so skillfully that they won over the three General Motors representatives. Raskob and the Duponts, heavy contributors to the Association Against the Prohibition Amendment, are officials of the General Motors. Lewis declared that prohibition enforcement is improving. "Who says the law doesn't work?" he asked, pointing to himself, and the audience roared. Lewis showed that only 300 of the 5,700 inmates had been sentenced for dry law offences, which proved that prohibition had not filled the prisons. He declared that all the evils attributed to prohibition had at least been equally evident under the old system. Three members of the University of Michigan faculty were the judges.

England Has a Gambling Craze.—

The Home Secretary of Great Britain has made the announcement of the coming appointment of a Royal Commission on the law regarding sweepstakes and other forms of gambling. The evil of gambling has reached gigantic proportions in Great Britain owing to the popularity of the Irish Sweepstakes. Canon Peter Green of Manchester

Cathedral points out that whereas the publication of the names of the winners in a recent Dublin sweepstake filled a whole page in a London newspaper on two consecutive days, "the same space in every issue extending over four and a half years would be needed to publish the names of those who won nothing." This gives some idea of the mania for gambling, but does not tell the whole story. It does not tell of the demoralization of the people, of the participation of churchmen and those set to be "not a terror to good work, but to the evil." The news from London informs the world that here "is another matter which will engage the attention of the churches." Perhaps that will provoke many wry smiles.—*Christian-Evangelist*.

Flag Day Observed.—

Tuesday of this week was observed throughout the nation as Flag Day, the custom having become widespread since the late President Woodrow Wilson called for a national observance of the day in 1916. Flag Day is said to have received formal recognition first in the year 1877, the hundredth anniversary of our national emblem, when Rutherford B. Hayes, who was then President, ordered that all public buildings in Washington display the flag. Since that time the observance of Flag Day has continued to spread throughout the country, reaching its climax in 1916, when President Wilson issued his call for a national observance of the day. Tuesday was the 155th anniversary of the acceptance of the flag. Since that date, over a century and a half ago, the flag has changed somewhat in appearance. In each instance this was done by authorization of Congress. As each new State has been accepted into the constellation of the Union, a new star has been added. At first, a new bar was also added, but after reaching the number of fifteen, it was decided that the bars should be reduced again to thirteen, the number of original States, and that only a star should be added as each State was admitted.

Patriotic Demagogues.—

A distinguished American citizen has been accused of demagoguery because he ventured to say that the cure for the depression should begin at the bottom and not at the top. Not many people would accuse Professor John Dewey of an inherent sympathy with the crowd, and yet he said recently that "an increase in the purchasing power of the masses is indispensable to recovery. We have held from the start that the policies of the Administration were an attempt to solve the depression from the top by assisting a small class of investors instead of helping the large class of wage earners and salaried persons." Even *The New York Times* has turned at least halfway demagogue when it says "the railroads, banks

and large enterprises have been assisted directly in the hope that they may extend the benefit to all the lesser fry. This plan has failed before, as in the tariff and the country may be nearing a point, in the opinion of some observers, where the all-essential buying power of the rank and file will have to be improved in some manner." Unless relief can be extended to the farmers and laborers by some definite program such as the McAdoo plan, we can see no hope of any radical cure for the present depression. If this is demagoguery, what the United States needs more than anything else just now is a few first-class demagogues.—*Exchange*.

"Within Her Income."—

Under the above caption the Richmond *Times-Dispatch* has the following to say as to Virginia's Governor's action in ordering a ten per cent cut in expenditures by the various departments of the State. The governor, "acting with the authority of the 1932 General Assembly, has served notice on the heads of State departments and agencies that they must begin work during the first year of the biennium with all general fund appropriations as approved by the Legislature cut an additional 10 per cent. And the terse, though complete explanation, as the Governor phrased it, is that Virginia must live 'within her income.'

"Wisely enough, the Governor has left to departmental heads the task of saying where the reduction shall be placed. If certain activities are to be curtailed, these executives should know it. If salary cuts are the only way, then they will be able to protect those whose compensation has already been reduced to a minimum. And if courage is not lacking, here is the opportunity, political pressure notwithstanding, for some of the sinecures to be abolished outright.

"A more significant fact in the reduction is that Governor Pollard is determined Virginia's financial standing shall remain on its high plane. The Legislature, at his advice, reduced total appropriations by nearly 10 per cent as compared with those of the present biennium; it accepted his suggestion of a 10 per cent salary cut for all State employees; and it gave him an unprecedented power further to reduce State appropriations.

"In the world at large we have seen severe retrenchment measures and there is no reason why governments should not also cut their suits to fit the cloth.

"Here in Virginia is an example for the Federal Government. Rather than raise taxes or incur a deficit, we are going to cut governmental expenses. But the Federal Government, for less efficiently managed than Virginia, has turned to the tax collector for help rather than to the blue pencil in the chief executive's hand—and more's the pity."

NOTES-PERSONALS

Rev. Dr. W. J. Lahmon: "In the old days of the saloon there were three bootleggers to one licensed saloon-keeper. Nothing could be more fallacious, or even more silly than the arguments of the wets. Such as they are, they have been answered a thousand times, but they are put over by a subsidized press on to a suffering and distracted people."

Rev. H. C. Caviness, Portsmouth, Va., goes to Wadley, Ala., for union evangelistic meetings beginning July 11th. Bro. Caviness is a zealous and consecrated evangelist and feels the weight of responsibility resting upon him for this great undertaking. He craves an interest in the prayers of friends and CHRISTIAN SUN readers that the meetings may result in building up the churches of Wadley, and of enlisting many souls in the active work of the Kingdom of the Lord.

Mr. George T. Gunter, president, Western North Carolina Sunday School and Christian Endeavor Convention, Route No. 1, Ramseur, N. C., calls attention to the announcement of the Convention this year, meeting with the Christian Church at Biscoe, will be a one-day session, Tuesday, July 5th, beginning at 10:00 A. M. It will be a full day, and the Sunday Schools and Endeavor Societies are urged to have delegates present for the day. The program is promised for publication in next week's SUN.

Rev. and Mrs. R. T. Grissom, writing from Fancy Gap, June 9th, give this information and send this appeal, to which we are sure many CHRISTIAN SUN readers will give heed: "We began our revival at Rocky Ford last Sunday night. We need the prayers of God's people very much. Last evening more than two hundred people stood and said they were unsaved. Can you get a vision of the great responsibility we feel in leading these souls that are groping in darkness to see the light? There were more than five hundred people packed in our little church last evening, hungering for the gospel. Our seats are being carried from Elk Spur to Rocky Ford so as to give more people a place to hear God's word. God is saving souls here. We feel weak, but we are seeking his divine guidance as best we know, and again we ask special prayers from you."

The twenty-third annual meeting of the Conference of the Congregational Churches of the Carolinas was in session in Raleigh Tuesday and Wednesday, June 7th and 8th, at the United Church (Congregational-Christian), Raleigh, N. C. Meeting with the Conference were representatives of the three Christian Conferences of North Carolina. A constitution was adopted for the united body, which, it has been proposed, shall meet in the spring for educational and inspirational purposes. Dr. C. H. Rowland, Greensboro, was elected president of the united body; Dr. J. Edward Kirby, Raleigh, vice-president; Miss Ruth Sargent, Southern Pines, secretary. The executive officers were charged with the responsibility of drafting the Constitution and By-Laws to be presented at the next meeting. The Association of Congregational Churches of the merged body named the Rev. W. T. Scott, Winston-Salem, moderator, and the Rev. Milo J. Sweet, Salisbury, registrar and superintendent. There were many interesting and informational addresses delivered in addition to the routine work, mapping out plans and future programs of other united bodies.

Rev. A. D. Woodworth, writing from Tokio, Japan, May 14th, says out there: "The hard times seem to become more deeply felt. The war has cost about two hundred million yen (\$100,000,000.00) and in Shanghai alone the property loss is estimated at four hundred and twenty-five million yen (\$212,500,000.00). The excess of imports over exports in the first four months of the year is said to be one hundred and sixty million yen (\$80,000,000.00). This shows how the money of the country is being drained away. I think there has not been a year since we came to Japan when the imports have not been more than a hundred million yen (\$50,000,000.00) above the value of the exports. One of the bright lights of the present time is the fact that all the Japanese churches are planning to begin what to them is foreign mission work in Manchuria. They expect to work first among their own people who are there and then gradually branch out and include the Chinese. This shows that there is a much greater willingness among the denominations to cooperate in Japan than there is in America. What a fine thing it would be if all the denominational fences were to fall down and all the Christian forces could work together with a united front against the foes of evil."

From Greensboro *Daily News* of June 11th: "Joint sessions of the Afro-Christian convention and the Woman's National Home and Foreign Missionary convention of the United States and South America, to be held at St. Stephen's Christian Church, 505 High Street, for five days, beginning June 19th, are expected to bring to Greensboro about 200 negro church and missionary workers. Mergers of the Afro-Christian and Congregational Churches is one of the important matters to receive the attention of the convention. The meetings mark the 33rd biennial session of the organizations. Dr. C. H. Rowland, pastor of the First Christian Church, Greensboro, who was elected president of the Congregational Churches of the Carolinas when a merger of the two was effected this week, will be among the prominent white ministers to be heard, as will Dr. W. H. Denison, of Dayton, O., assistant secretary of the General Council of Congregational-Christian Churches of the world. Dr. Denison will speak Tuesday morning, June 22nd, on "What Does the Union of the Christian and Congregational Churches Mean?" He is to be Dr. Rowland's guest. Dr. J. O. Atkinson, of Elon College, secretary of missions of the Southern Christian Convention, will be another speaker."

In the Sunday School and Christian Endeavor Convention to meet with Union Church, Union Ridge, N. C., June 23rd and 24th, Bro. W. B. Truitt, president, calls attention to the fact that the Young People's Fellowship will have charge of the evening session Thursday, June 23rd. The president of the Fellowship, Miss Birdie Rowland, will put on and have charge of the program. Another feature of the Convention will be the visit on the afternoon of Friday, June 24th, of the entire summer school at Elon College, and in connection with the final session Friday, June 24th, the president of Elon College, Dr. L. E. Smith, will make an address. All pastors in the bounds of the Convention have been requested to see that delegates are chosen and sent from all the Sunday Schools and Endeavor Societies of the Convention. Dr. C. H. Rowland, writing as the president of the Conference, to the pastors, says: "President W. B. Truitt is putting forth every effort to have every pastor and representatives from every Sunday School and Endeavor Society present. There are few busy laymen who feel such a keen interest in the young people as the president of this Convention does. It will be a calamity for us pastors to neglect this work, and

allow our young people to miss this opportunity. The young people are willing to undertake great things if we give them a chance. I am writing this personal note asking you to do all you can to have your Sunday School and Christian Endeavor represented and be present yourself."

MEMORIAL DAY.

This is an annual event at Concord with a growing interest for several years. A very large audience was in attendance this year. It is a day many look forward to for meeting old acquaintances and having a friendly talk. The pastor preached the annual Memorial sermon at the 11:00 o'clock hour.

There was an abundance of flowers to decorate the mounds in the cemetery.

An enjoyable feature of the program was the splendid music rendered by the Forbes Sisters Quartette from Hine's Chapel Christian Church. These ladies have dedicated their talents to singing church music, which appeals to the Christian soul.

Bros. A. O. Powell and C. B. Page made interesting addresses in the afternoon. Fellowship and communion of our Lord's Supper with special music by the Forbes Sisters, brought the program to a close.

The day was enjoyed by all who expressed their experience.

L. L. WYRICK.

Pastor.

MEETING AT LAGRANGE, GA.

We have just closed what, in many ways, was a great meeting. On account of the shortage of money, I undertook to do the preaching. We ran for two weeks. The major part of our effort was within the church. We have about twenty people who are members of the church who have taken no interest in the work. We hoped that a meeting would revive them and give us renewed courage for our growing challenge. We succeeded in some degree, and all who attended the services were helped. During the first week some organization of the church each night conducted a devotional service under the general theme: "What It Means to be a Christian." Following that service I spoke briefly on some topic. The second week we carried on somewhat differently with hymns, prayers and testimonies up to the preaching hour. Brother J. D. was with us and preached once.

The fellowship was fine and the spirit throughout the meeting was warm and encouraging. The congregations increased in spite of the fact that the schools in the city were having their final week of examinations and Commencements. On the closing night of the meeting we had by far the largest attendance we have ever had. We received 23 members during the meeting, which brings our total since November to 52. We have been busy building an organization since we have been here and have not wanted many additions at any one time, as we are hoping to put the folks to work as they come in, since it has been a process of welding the membership of what was formerly two congregations into one. We were gratified upon investigation before the meeting began, to find that we had gone through the stage of acclimating and organizing with not the least feeling on the part of any member of the church which would hinder. We feel that we are really a family, and we are endeavoring to give every member of the family a suitable task. We rejoice that a willingness to accept responsibility and pull together has been evidenced from the very first service. Our prayer is that such a spirit may prevail and that we may please him whom we seek to serve in all we do.

J. H. DOLLAR.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

ROCK SPRING CHURCH, of Alabama, near Haleyville, is being entirely built by local labor under the direction of the pastor, Rev. M. R. Hargraves. It is shingled with hand-riven boards, and will be in use soon after this note appears.

REV. JAMES M. GRAHAM, Presbyterian minister of Prattville, Ala., was formerly associated with the Congregational Churches, and has done some special favors for the East View, Ala., Congregational Church, which has recently built a parsonage.

ON THE PLATEAU, near Chandler's Mountain, Steele, Ala., the young people of the Congregational Church have recently organized a Christian Endeavor Society. Rev. Annie C. Moat is the president, and Miss Sharpton of Route 3, Steele, Ala., is secretary.

THE RECENT CYCLONE devastation in Alabama was more general than was reported. Near the home of Rev. Joseph P. Bean, a Congregational minister living near Wedowee, Ala., nine families lost their homes in the storm and the Methodist Episcopal Church was wrecked.

REV. DAVID W. SHEPHERD and his assistant, Rev. J. R. Prince, have largely increased the congregations of their two parishes in Phenix City, Ala., and Columbus, Ga. They have a prayer meeting in the church and in one of the homes of the parish each week, and a flourishing Christian Endeavor Society in each church.

MISS AGNES AVERYT, who has been teaching school in Florida, has returned for the summer to Shelby, Ala., where she will do community work through the Church of the Covenant (Congregational), which has a large two-story brick church house. Rev. and Mrs. M. D. Morgan, Rev. and Mrs. Joseph E. Each and Rev. and Mrs. Gerald Smith are interested in the work at Shelby.

A RURAL CONGREGATIONAL PASTOR in North Alabama has a boy and a girl in high school. Both Julius and Lorene are accustomed to getting "A" grades in their studies. Not long ago, Lorene came home in great grief. Everything was wrong and dark hung all about. She had received a "B" in her studies. These two minister's children were ranked among the first four in a class of 20.

ONE OF THE most encouraging signs of the advance of the Kingdom is the giving and receiving of favors across denominational lines. The Society of Friends, or Quakers, furnished several workers in the large Extension Work carried out by the Pleasant Hill, Tenn., Community Congregational Church in 1931, under the direction of Rev. E. E. White. They expect to do the same thing this year. The young people give their service and are effective workers.

UNION CONGREGATIONAL CHURCH of Jacksonville, Fla., Rev. H. Samuel Fritsch, pastor. Following the custom of former years, during the summer, union Sunday evening services will be held. The churches cooperating will be Christian, First Methodist, First Presbyterian, Snyder Memorial and Union Congregational. This summer the services will be held in Hemming Park, using loud speakers. Individual services will be resumed in our own church on Sunday night, September 11th. Recently, part of one of Dr. Fritsch's Sunday evening lectures

was featured by the N. E. A. Service and appeared in daily newspapers throughout the country, among them being the *Boston Globe*, which paper also featured it in its news broadcast.

GEORGIA AND ALABAMA CONFERENCE.

An occurrence of general interest which took place recently in the bounds of the Georgia and Alabama Christian Conference is the ordination of Mr. David W. Shepherd, who was reared within four miles of Elon and has grown up in the Bethlehem Christian Church, of which he is a member. While at Elon College he was an associate member of the Elon College Church, and while at Nashville, of the Collegieside Congregational Church. He had been licensed by the Tennessee Conference of Congregational Churches and by the North Carolina and Virginia Christian Conference, under whose care he had been a student. Being requested by Rev. Messrs. S. C. Harrell, C. H. Rowland and A. W. Hurst, the Executive Committee of the above Conference, Rev. J. D. Dollar and Rev. H. M. Gray of the Executive Committee of the Georgia and Alabama Christian Conference represented the North Carolina and Virginia Conference at the ordination as well as their own churches, which had been called into a joint ecclesiastical ordaining council with an equal number of Congregational Churches and a few individuals.

From the Christian Church point of view the ordination went off well. Brother Gray was made Scribe of the Council. At the ordination service there were ten parts, four of them were Christian, five Congregational, and one by the Baptist pastor of Columbus, who was president of the Ministerial Union, and who gave Brother Shepherd a fine welcome to the community and said that in this, as well as in most textile communities, about one person out of four was tied up to a church. Christian pastors read the Scripture, made the Ordaining Prayer, and gave a charge to the people of both of the churches which Brother Shepherd is now serving, with Brother J. R. Prince, a licentiate of our Conference, as his helper.

Since Brother Shepherd is serving both the United Congregational Church of Phenix City and the United Christian-Congregational Church of Columbus, this method of ordination by a joint council was about the only method that could be used at the present time to have him unitedly ordained. The finest kind of spirit prevailed both at the council organization and examination at Phenix City in the afternoon, and at the ordination service at the United Christian-Congregational Church (commonly known as Rose Hill Church) at night. The Congregational brethren had brought a contribution to this stage of the uniting of the churches in this fine old method of calling churches into a council to do a bit of necessary business. The council can do nothing more than its call, or "Letter Missive," calls for, and is forever over and unconvenable again, after it has adjourned. We are glad to have this first joint ordination since the Burlington meeting, in the Georgia and Alabama Christian Conference.

J. D. DOLLAR, *President*.

P. S.—We took the offering for missions at Noonday Church last Sunday, and will take it at Lanett right soon. Our offerings will not be as large as we wished they would, but conditions here are such that our people have just not got the money. Several of our men have families,

but no jobs, and they continue to lay men off and cut wages. Hope things get settled down soon, so our folks can make a living. We are getting along very well in our work here and at Noonday. Pray for us. J. D. D.

UNION CHURCH AT THE CROSSROADS.

A multitude of churches claim the title, "The Church at the Crossroads," but only a few are justified in affixing the further phrase, "of the World." Yet the Union Church in the Canal Zone can properly describe itself in these words. During 1929 there passed by the doors of its churches 6,432 ships flying the flags of twenty-one nations. These vessels came from all seas and were bound for all lands. They carried people of every race and cargoes from every clime. The tolls which they paid proved that the United States made a good investment when it dug the great "ditch."

The men who severed two continents with their steam shovels, building the great locks by which ships are lifted up to the greatest artificial lake in the world and then set down again in another ocean, had their own ideas about the church. These American engineers and workmen were accompanied by their families. They desired for themselves the privilege of worship, and for their children the opportunities of the Sunday School. They cared more for the church than they did for churches. If one canal could serve ships of all nations, why could not one church serve for all denominations? Out of this spirit was the Union Church born. Most of the denominational leaders in the United States agreed with this reasoning and refrained from the establishment of competing churches in the Canal Zone.—*The Congregationalist*.

THEOLOGY.

Why should Christians ever "back off" from theology? The meaning of the word is simple enough, coming from two Greek words, *theos* "God," and *legien* "to speak." Theology tells us of God, is a speaking of or about God, "the science of God." The Bible, of course, is filled with theology, and gives us the only true science of God. People who know nothing of theology know nothing of God—yet even Christian people sometimes say, "I have no use for theology." A little child who knows and rejoices that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and who has received Christ as Saviour, knows a great deal about theology. Paul by inspiration was the master theologian of the ages; and no one knows Christ and the Father as they long to have us know them until the riches of Paul's theology have been read and received. A Christian business man writes in a personal letter to the Editor that he and his family have been obliged to leave their local church (of an evangelical denomination) because of its Laodicean state and the Christless preaching of the minister. The letter says, in part: "In front of the church are signs which any Jew, Christian Scientist, or Romanist could just as well put out, absolutely Christless. One day the preacher said in beginning his sermon, 'I know nothing about theology, and furthermore I don't want to know anything about it.' Our eleven-year-old daughter then innocently asked if the preacher had not gone to Princeton Seminary for three years." Many a graduate of Princeton Seminary, unlike this minister, is rejoicing in the theology he learned there—the theology of Paul, and of John, and of Christ, who was "made . . . to be sin for us . . . that we might be made the righteousness of God in him."—*S. S. Times*.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

"IN HIS NAME."

Paul gave a command and a warning that we of our day do well to hear and heed: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

It seems so easy in our time to leave out the Lord Jesus. Individuals about us crowd him out. He seems superfluous. The Name, which is above every name, is so little thought of, so infrequently mentioned.

Two great writers in the Bible used this word, "whatsoever." The first was Solomon in Ecclesiastes: "Whatsoever the hand findeth to do, do it with thy might." Many in our day have not gone any further than that, some not that far. Paul took it and went much further: "Whatsoever ye do, do all for the glory of God." Solomon was writing and thinking of this life only of what we can get out of it here and now. Paul was thinking of a life here enriched by linking itself up now with God, so that in the fullness of a larger life one might live forever in and to the glory of God. It is a good thing to be kind to your neighbor, to help the helpless, to care for the poor and needy, and it may be done just for their sakes. But that is not enough. It is too meagre. It is too restricted. It all ends too quickly.

To help your neighbor, to care for the needy, to give bread to the hungry, to relieve the oppressed, in "the name of the Lord," for the sake of him who made them and us, that, and that alone, is a sufficient dynamic. Our sacred Scripture no where teaches that "whosoever shall give a cup of water to drink shall have his reward." One may give a cup of water to drink to a thirsty individual this moment, and in the next hour kick that individual and leave him more thirsty

than before. There is no Scriptural teaching about giving a reward in exchange for a cup of cold water to an individual. If we go that far and no further, we tear the very heart out of our Scripture, and leave it a poor, human document, indeed. This, however, is Scripture, with the heart and soul of him in it, Who is its inspiration. "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you he shall not lose his reward." Christ identified himself with the little ones, and declared, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." When we leave Christ out and think of the little one only, we haven't gone far enough.

The human dynamic is not sufficient. There must be the driving, sustaining, directing power of God and the Son of God. We may give a cup of cold water or do the generous deed to the little one for our glory or for the glory of the little one, but that is not enough. In order that that glory may be sufficient, and have its fruit in the deed and the doer of the deed, it must be done, as Paul urges that all things be done by deed and word, "in the name of the Lord Jesus."

J. O. A.

HIS BROKEN BODY.

Dr. W. Knighton Bloom relates an incident that makes a historical event very personal and quite immediate. After a certain battle, a survivor was walking across the field and saw the partially covered face of a prostrate form that seemed to be familiar. Bending over and pulling back the cover from the face, the survivor discovered that the soldier was dead and, placing the cover back over the soldier's face, said: "His body was broken for me." It was. It had been bruised with a bullet, pierced with a sword, and the man had given his life for others. One turns to the 11th chapter of Hebrews for further confirmation. "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; they wandered in deserts, and in mountains, and in dens and caves of the earth." Their bodies were broken for us. Through them the cause of righteousness was championed, and in holding to their faith, a firm, fixed faith in God that they would not let go, their bodies were broken. Through such broken bodies, the church has been established, is carried on and maintained. In the church, through the church, for the church, laying down their lives that the church might live, that the gospel may be preached, that the Lord Jesus may be proclaimed, men and women have given their bodies to be bruised and broken. They have gone hungry, thirsty, destitute, needy, but they have pressed on, and they are doing it yet. If you wish to find the heroes of the world, the truly bold and courageous, you must search the church records. From Stephen to John Wesley and James O'Kelly, and from their day to ours, you will find supporting, sustaining, battling in the church and for the church, those whose bodies were bruised and broken. That is why the church leads the state in building and sustaining institutions of learning, places of refuge, and of charity, and also blazes the way ahead of trade and commerce through the light of the gospel of the Son of God. The body of David Livingstone was bruised, emaciated, broken, not merely for the Africans, but for all who love the Lord and the church that the most needy might have succor and the most helpless might have help, that the most helpless might have hope and the most godless might have God. Their bodies were broken for us. Great thinking, great scholarship, as well as great lives, great living, are engendered and developed by and through the

church, because in it and constituting a large part of it, are those whose bodies are bruised and broken for us.

The boldest, most courageous, the most daring, alert and adventurous body or institution of our day, and coming down through the ages, is the church of the living God.

J. O. A.

CATHOLIC AND PROTESTANT CHURCH PAPERS.

Rev. James E. Clary, editor of *The Presbyterian Advance*, has made an investigation as to the circulation of church papers in Protestant and also in Catholic churches. Making a report to the Editorial Council of the religious press, April 29th, Dr. Clark reveals some facts that Protestants could well profit by, and, certainly, our Christian ministers could, with profit to themselves and all concerned, take to heart.

"As you know, there has been a steady decline in the circulation of Protestant religious periodicals during the past fifteen years. I undertook this spring an investigation of the situation in the Catholic Church and I discover that in the 10-year period from 1920 to 1930, Catholic newspapers as a whole practically doubled their circulation. They have sustained a loss during the last year or two, but not nearly so serious a loss as in the case of Protestant papers, which indicates that there is more general interest in church periodicals among Catholics than among Protestants."

This is surprising, and when these facts were found out, Dr. Clark went to work to learn the reason, which he gives in the following statement:

"It is unquestionably due to a church-wide determination on the part of Catholic leaders to create, from the church point of view, a more intelligent and better-informed constituency. I requested specific information on this point from Mr. Humphrey E. Desmond, who has succeeded his father as editor of the *Catholic Citizen* in Milwaukee, and he confirms my conclusion, stating that the circulation gains have been 'largely due to an intensive promotional campaign for the Catholic press during this period'—the past fifteen years.

"As you probably know, the elder Desmond, long editor of the *Catholic Citizen*, died this last spring, and it was he who was largely responsible for the movement in the Catholic Church. His son, and successor, writes:

"About 1911, my father suggested a Catholic Press Sunday with the idea that that particular Sunday in the year would be used for sermons on the Catholic press in all Catholic Churches. From this beginning has come the present Catholic Press Month and in February of each year many sermons are delivered on the subject of the support of the Catholic Press and many programs are arranged for Catholic parochial schools, academies and colleges. This has been very successful propaganda."

"It seems to me that the contrast between the situation in the Protestant churches and that of the Catholic church is a matter of intense interest. It is a rare exception that a Protestant minister or Protestant church official makes any effort to push the circulation of church papers. Indeed, it is a very common thing in our church for pastors and sessions to refuse to permit their congregations to be canvassed for any church periodicals. But our Catholic brethren give a whole month to arousing interest in their church periodicals. The priests preach on the subject and their young people are faithfully taught the value of a church paper. That is a tremendously significant fact."

We agree with Dr. Clark that this is a tremendously significant fact. THE SUN's editor has time and again requested, and the Conferences have voted, that pastors tell their congregations

about the value of reading their church paper, and yet there are numbers of pastors who go through the year without giving any outward evidence whatever that they have any concern in their church paper. We wonder how this situation may be improved for THE CHRISTIAN SUN.

POLITICS AND RELIGION.

Many people think that religion is losing ground and that politics is controlling the country. Proof of the fallacy of that conclusion is seen in politics as well as in religion. District, State and National Conventions now occupying the public mind, reveal to thinking men that the supreme question, even in political conventions, is a moral question. Prohibition crops out in every convention. Leaders in the field of politics are presenting their views and their wishes in the matter of referendum or resubmission of the question of prohibition. That question is a religious question. The question of temperance lies at the heart of religion. The church set up its claim for prohibition, carried the question into the schools, the religious press, and finally into politics. More emphasis is laid upon that question now in politics than any other question.

When it comes to a candidate for President, the politicians want to know whether he is wet or dry. Political leaders, many of them, would be glad to see that question eliminated from politics; but the greater their effort to remove it, the more it appears in the conventions. Religion and its agencies rise up everywhere and demand respect for the law of man and the law of God. The Bible teaches that, "every man that striveth for mastery is temperate in all things." (1. Cor. 9:25.) And, "the powers that are ordained of God." (Rom. 13:1.)

The biggest question in the political world today, in this country, is the liquor question, the prohibition question, the religious question. Scientists had as well try to blot out the sun as the politicians to put out the question of alcohol as a beverage. If religion is such a small question, why don't politicians drop it from their conventions? It is here to stay and to win. It would be as easy to get slavery back as to get the saloon back. W. W. S.

A DECLARATION OF PRINCIPLES.

By the National Prohibition Board of Strategy.

The Eighteenth Amendment is the culmination in government action of three hundred years of American experiment in an effort to solve the beverage alcohol problem. It marks a new milestone on the road of constitutional government, pioneering a new realm which has peculiarly to do with the modern social order and with the rights of society in a free government to be protected from anti-social institutions. It has established a principle of human liberty and real freedom which belongs in the class with slave emancipation and popular government. It has taken from a nefarious traffic the sanction of government and the protection of law. It has torn the mask of respectability from the vintner, the brewer, the distiller, the retailer and wholesaler of beverage intoxicants and has placed them in the criminal class. It has made liquor, once arrogant, a furtive thing. It has erected a standard of social welfare which has attracted the attention and interest of mankind throughout the civilized world.

Appeal to Political Parties.

Recognizing the outstanding importance of this human welfare achievement in the new age of high power, high speed, high tension, interdependence and advancing social mindedness; and mindful of the vital relationship of this fundamental policy of government to modern civilization, we most respectfully and earnestly appeal

to each of the major national political parties to include in its platform a plank pledging the party to the observance and to vigorous enforcement of the Eighteenth Amendment to the Constitution and the laws enacted pursuant thereto and also calling upon the public officials, state and national, effectively to enforce the laws intended to make the Amendment fully operative.

We also call upon each of the parties, in national conventions assembled, to nominate for the offices of President and Vice-President only candidates who from their past records, thier present attitude and their public utterances are able to demonstrate their ability to qualify under the constitutionally prescribed presidential oath to "preserve, protect and defend the Constitution of the United States."

Prohibition Constitutionally Adopted.

The National Prohibition Amendment to the Constitution was inaugurated, proposed by Congress and ratified by the States in the strictest accordance with Constitutional requirements, having due consideration for all the exacting demands of the processes by which our fundamental charter is changed. We insist that that Amendment shall now have the full benefit of the safeguards and limitations which belong to every other provision of the basic law.

The Constitutional Method.

The only method by which the opponents of prohibition can hope to secure either repeal or modification of the Eighteenth Amendment is the constitutional method which involves the election and action of Senators and Representatives in Congress, State legislatures or members of state and national conventions.

If and when the opponents of prohibition register sufficient popular strength of their own to invoke the established provisions of the Constitution and thus challenge the Eighteenth Amendment, we will, to the limit of our ability, help to preserve and defend that amendment, but we will not join its enemies in any effort to invoke the amending clause for that purpose.

Prohibition the Best Policy.

We believe in prohibition as the best policy of government thus far devised or proposed for the purpose of mitigating the evils of the beverage alcohol traffic.

We are confident that in spite of all the evils which emanate from the lawless liquor traffic today and in spite of difficulties of administration and enforcement, any other system suggested would inevitably foster greater evils and create more formidable difficulties.

So believing, we will not make even so much as a gesture toward the promotion of any project which is intended either directly or indirectly to bring back the old liquor traffic or to establish another system of any kind which involves the legal manufacture, sale, transportation, importation, exportation or use of beverage alcohol.

Why Favor a Repeal Amendment?

Why should friends of prohibition favor any kind of a so-called "referendum" or "resubmission" of the Eighteenth Amendment? This question does not involve the attitude which one might hold toward any direct legislative provision of any state or municipal charter or toward the amending clause of the Federal Constitution. The fact that one believes in a particular method of amending the fundamental law does not carry with it even an implied commitment to invoke or assist in the effort to invoke that method whenever any group, large or small, may seek to use such method to place in the Constitution a provision to which he is opposed, or to take out of the Constitution a provision which he favors.

The Spirit of the Amending Clause.

The amending clause of the Federal Constitution has been established and maintained by the

people for the express purpose of providing a method for changing the fundamental law, whenever public sentiment in favor of a specific change has been created to a sufficient degree. No such amending clause has ever been established in free constitutional government, with the idea that such a clause would be invoked by those who do not favor the change proposed.

It naturally follows, therefore, that whenever a sufficient number of the representatives of the people join together to invoke an amending provision to secure any specific modification, such representatives are of necessity placed in the position of desiring such a change. Hence, whenever any group, not favorable to such a change, joins with the solid bloc of those who favor it, in order to invoke such an amending method, not only is the public deceived, misled and wrongly influenced thereby, but the very safeguards and limitations which attach to such amending process are set aside and the fundamental reasons for maintaining such a thing as a Constitution, are violated.

Other Constitutional Amendments.

If the opponents of the Fifteenth Amendment were to muster sufficient strength to invoke the amending clause in that connection, the friends of that amendment would undoubtedly marshal their forces and fight to the last ditch to hold the amendment in the Constitution; but there is no likelihood of their joining with the enemies of that amendment in order to amass sufficient strength to invoke the constitutional test.

The same rule holds true in regard to the Sixteenth, Seventeenth and Nineteenth Amendments. If the amending clause of the Constitution should ever be invoked to modify or repeal any one of these amendments, it will as a matter of course be invoked not by its friends but by its opponents.

Not a Party Issue.

Prohibition of the beverage alcohol traffic has never been a national major party issue. It has so cut across party lines that up to the present time there has not been a sufficiently convincing reason for making it a partisan question.

During all the years when the movement for national prohibition was gaining strength, neither political party felt called upon to make this question a partisan issue. Even after two-thirds of all the states had shown the attitude of the people of those states by adopting state-wide prohibition laws or constitutional amendments, and even after more than three-fourths of the states had officially ratified the Eighteenth Amendment, neither of the national political parties considered it expedient to make prohibition a national party issue.

A majority of the members of the House of Representatives and more than two-thirds of the members of the United States Senate stand for the maintenance of the Eighteenth Amendment and the national prohibition law. More than three-fourths of the states today are maintaining against all opposition, their state prohibition codes, insisting upon upholding the Eighteenth Amendment. Why, in the face of such facts, should either political party now make the repeal or a new test of the amendment a major party issue?

More Reason for Prohibition than Repeal.

The official record of the last twenty years and the present official status of prohibition in the statutes and the constitutions of the several states and of the nation would seem to suggest a course of approval of prohibition by any political party rather than a course of disapproval. How does it come, therefore, that there is such a persistent demand by certain groups within the ranks of each major political party organization to make this question a partisan football or to give support to the effort now being put forth for the re-

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

On Monday, June 6, 1932, a few miles from Suffolk, on the Hosier Road, occurred a tragic and pathetic event that carries with it a lesson for thoughtful persons interested in human life, childhood, and home. It happened during a severe thunderstorm and rain. It was in the home of Mr. and Mrs. Preston Harrell with a family of four children: Alma, Helen, Dorothy Inez, and Brinkley Harrell. The cloud arose, the rain began to fall. Dorothy seized an umbrella and a small tub and ran out of the back porch, and placed the tub near the eaves and said she was going to fill the tub with rain-water. Mrs. Harrell held the wire door, and the other three children, and a pet dog were on the porch. A flash of lightning seemed to the mother to envelop a sycamore tree in the yard, and ten-year-old Dorothy on the steps, with white fire. Mrs. Harrell, holding the wire door, saw the electric fire as it played about the child, who fell on the steps. Mother seized the sweet girl and tried to give her help in breathing.

Dr. O. R. Yates was called and rushed to the home; but too late to save Dorothy. The stroke was fatal to the dear child and she had been taken up to heaven. As Mrs. Harrell took the child into house, she looked out into the yard and saw a negro man, who worked on the place, lying on the ground. He had been stunned by the bolt which killed the little girl. Later he regained consciousness and dragged himself to the house to try to give aid to the mother and child; but it was too late; Dorothy had received the fatal stroke. It was the saddest experience in the Harrell home, and the memory of it will never pass from that family and neighbors and relatives.

The funeral services were held in Eure Christian Church, Gates County, N. C., June 7th, at 4:30 P. M., with this writer and Rev. J. M. Roberts, once pastor of that church. The church was crowded with sympathetic relatives and friends. The grounds were full of quiet automobiles. A quartet from Suffolk, composed of Mrs. H. L. Jacobs, Mrs. Rosa Brinkley, Mr. W. W. Ballard and Mr. Robert Harrell, accompanied by Mrs. Ruth Harrell, rendered "Jesus Loves Me," "Safe In the Arms of Jesus," and "God Will Take Care of You." "Jesus Loves Me," was sung by request, because Dorothy loved to sing it, and sang it often.

The flowers, which were many and beautiful, were carried by twenty-five little girls, classmates, who looked so sweet as the casket, covered with flowers, was carried through the throng of sweet little girls by eight little boys from the church to the grave in the cemetery close to the house of God. No more touching service was ever held in that church, and no more lasting impression was ever made upon that congregation. The atmosphere made one feel as if the church was bathed in tears.

One spiritually minded man, who visited the home before the dear child was carried out, told me he had never seen such resignation in parents in the loss of a child. It was a sad home, but a home resigned to the will of God. They had the spirit of David, who, when his child died, said: "Can I bring him back again? I shall go to him, but he shall not return to me." (II. Samuel 12:23.) That is the true spirit for parents when they lose a child. In this case it was sad for the dear little girl to be stricken by lightning, in the midst of the family. But what would heaven be without children? If all lived to be old, heaven would be a home for the aged rather

than a family home. God is our Father and his family will be composed of infants, children, young people, mature souls and old men and women. The Preston Harrell family will think more of heaven since 10-year-old Dorothy is there.

W. W. STALEY.

JESUS AS CHRIST.

Jesus of Nazareth was a puzzle and a perplexity to the people among whom he moved while on earth; he was extraordinary; they scarcely knew where to place him. Even those who knew him best, seemed slow in rightly appraising him.

It was a great moment to them when it dawned upon them that he was the Christ. They thought of him as a teacher, they felt that he was a prophet, they recognized him as a leader, but these features were all transcended when they saw him as Christ. In addition to the conviction expressed by Peter, that he was the Christ, running all through the writings of the Apostles, and their preaching, this fact concerning him was the dominant, crowning note. The glory of his personality, his work, and his mission, was that he was Christ.

It is well to give particular recognition to this fact in days like these. Jesus, now as then, is much in the thought of the people. He cannot well be hid, be obscured. Yet, in spite of the insistent emphasis in the New Testament, as to this thought of Jesus being Christ, many seem obtuse to the vital significance of this.

Much is being spoken of him as the humanitarian, the great social reformer, the champion of the poor, the masterful teacher, the superb idealist. Yes, the early disciples saw something of all this, but these features do not constitute the crowning glory of his personality.

Men are seeing now, as these first friends of Jesus saw, the dynamic effect of his personality on human relations, but as the Christ, they recognized and stressed the God relation. It was the death of Christ rather than the life of Jesus that impressed them. It was the Cross of Calvary, not the applause of the multitude that remained significant. It was the risen Christ in which they rested their hope, instead of the Jesus who fed the hungry. It was Jesus made Christ, anointed, approved by God, that created and sustained their matchless enthusiasm. It is the Christ dynamic for humanity that is to function for salvation, rather than a system of ethics, a philosophic formula of social contacts, a scheme worked out by human legislation, a force from above rather than developed from below.

To think of Jesus only as a teacher, a social reformer, a religious leader, even, is to miss the essential significance of his power. There have been and are many religious leaders, but only one Christ as appointed by God. It is as Christ that Jesus becomes Lord—the same yesterday, today and forever.

G. A. CONIBEAR.

THE CHURCH.

However much the church may need a revival, there is no other institution that has been nearly so conducive to human happiness and righteousness, and has played such a significant part in bringing out and developing the best there is in men and women as has the church. The historian, Leckey, said, years ago: "The church is the one indispensable institution," and despite its enemies, it has gone on through the years reveal-

ing new truth and establishing greater things in the realm of Christian righteousness on earth. I think it was Stafford Brooke who said: "If we destroy a thousand old superstitious beliefs in our search for the truth, we must search on." This has been the one supreme mission of the church and no institution, in all the ages, has had such remarkable results in its achievements. There is nothing more pathetic to me than the person who is so stupid as to discount the church and its enterprises because of groundless modern attacks on the Bible and Christian philosophy, the revelation of new and greater truth.

It was my privilege, about two years ago, while spending a few days in St. Augustine, Fla., to spend much of the time with a retired physician who had spent forty years in the service of the United States Government, combating disease in many countries of the globe. This distinguished practitioner, in all his findings, has found nothing that so much interests him as the truth of the Bible and the revelation of faith through the church of Jesus Christ. It is the supreme conviction in his life.

It may be, as some say, that the church has failed, in a measure, to gain the allegiance of the unchurched masses because it has failed to adopt a firmer attitude in its opposition to many social customs, current business ideas and political irregularities; or it may be that we have been serving too much in the oldness of the letter and too little in the newness of the Spirit. We may have cared too much for forms and ceremonies, but as Rev. David Warner said some time ago, "We should have seen that a creed-hobbled religion is not saving a sin-scourged world." Heaven give us a true orthodoxy. We can see that the notion of a remote God with an imputed salvation is breaking down. Give us Jesus at the center of our Christian motives and activities, and God will help us on.

A. R. FLOWERS.

Clayton, N. C.

GOD'S LOVE IN FOUR DIMENSIONS.

A prayer of Paul for the Ephesian saints was "to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God." (Eph. 3:17-19.) Here divine love is spoken of as having breadth, length, depth and height. These four dimensions are also incorporated in the famous Golden Text of the Bible: "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3:16.) "God so loved the world." Here is the breadth. His love was broad enough to cover the whole world, all of lost humanity. "That he gave his only begotten Son." Here is length. This shows how far his love would go. It exceeded the limits of all human love. In making the comparison, Paul says: "Peradventure for the good man some one even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:6, 7.) And why did God give his only begotten Son? "That whosoever believeth on him should not perish." Here is depth. His love reached down to rescue man from a plane where he was fitted to destruction, where without divine intervention he would perish. In the next line is suggested the height. "But have eternal life." This is the sublime height to which God's love is destined to lift those who believe on his Son. "The free gift of God is eternal life in Christ Jesus our Lord." (Romans 6:23.)—C. A. Buchanan in the Gospel Advocate.

LICENSE THE KIDNAPPERS.

By H. BEAUCHAMP.

One of the big wet papers that habitually caters to the underworld recently said editorially, "Even the prohibitionists must become convinced at length . . . that national prohibition is a failure." That may be so, but I would add, there is another law that is just as signal a failure as the prohibition law, and that is the law against kidnapping, the violations of which have recently scandalized the whole country and occupied more front-page space in the papers for the last month than any liquor scandal ever did. And the anti-kidnapping law is a State law, too, which fully recognizes the beloved doctrine of "States rights." But it is a failure—a complete failure. It seems that it just simply can't be enforced, and that's all there is to it. And just think what the efforts to enforce it cost the country. Who can estimate the enormous economic waste involved in the vast sums of money and labor that have been expended in recent weeks to enforce this law, and all to no purpose. That money would have fed our army of unemployed to their fill. It's a burning shame to have a dead-letter law like that on our statute books, which the combined efforts of the entire police and detective force of the whole nation, assisted by Europe, have been unable to enforce.

The law against kidnapping ought to be repealed—of course it ought. To let these violations go on breaks down respect for all law, and makes hypocrites and liars of a lot of people. It's a shame, and the law is the cause of it all. We can't have a "national referendum on the subject and refer it back to the States" on the good old-fashioned Jeffersonian doctrine of local self-government, for that is where it is now. There is but one wise, patriotic, broad-minded thing to do, and that is to repeal this impracticable law. Then we should license the kidnappers and compel them to carry on their work under State, or Government, supervision, so that men, who do not like to have their liberties curtailed, may kidnap and be law-abiding citizens at the same time. The main thing is to have law enforcement. The wet statesmen (?) tell us that when an evil can't be prohibited, the wise thing to do is to regulate it by law.

Of course, it would be a little hard, temporarily, on the kidnapped babies and rich men, and bring sorrow and distress to their families, but just think of what a revenue the Government could derive from it, for kidnappers usually deal in huge sums. The Government must have money in these times of economic depression, and we must take from the shoulders of our big business men and corporations all the tax-burden that we possibly can. The kidnappers will gladly divide with the Government if they are given protection and their business accorded the respectability which would go with Government license.

"But," the reader says, "that doesn't make sense." It makes just as much sense, and the same sort of sense, as the arguments used by the wets for the repeal of our prohibition laws. It is exactly the line of reasoning (?) that they employ. There isn't an argument (?) they make for licensing liquor that cannot be made, word for word, and just as logically, for licensing kidnappers. But, of course, we can't expect a man with a rum-soaked brain to see it, nor a wet politician whose palm has been tickled by, or itches for, a share of the big liquor slush-fund contributed by brewers, distillers and the foreign liquor dealers and wine growers, and distributed by prominent wet politicians.

The fact is that licensing the kidnappers would not do one hundredth part of harm that would result from the legalized liquor traffic. True, the kidnappers would possibly hold as prisoners

a few dozen babies, or rich men; but under a good, wisely enforced kidnapping license law, that would be only temporary; but to license the liquor traffic means to sell to the brewers and distillers the right to go into a wholesale debauchery of our American manhood, womanhood and childhood, making criminals, paupers, lunatics and diseased bodies of hundreds of thousands, if not millions, of our American people. No, to go back to the legalized liquor traffic would not only be a surrender to the underworld, and our people are not cowardly enough to make such a surrender, but it would place the very sanity of the American people under a grave suspicion.—*In Biblical Recorder (Baptist).*

PATIENT TOILERS.

The longer we live and the more we learn about humanity the more we appreciate patient people. Let no one despair of becoming more Christ-like in this beautiful grace, even though his inheritance or habits may have taken him far from the divine pattern. Steel will take on both polish and a keen edge if enough work is put on it.

Thomas Carlyle, the English essayist and historian, had labored for months gathering material for his great history of the French Revolution. His manuscripts were written in long-hand, the mere writing of which represented no small amount of labor. He loaned them to a friend, and a careless servant used them to kindle a fire.

Carlyle was in despair. He flung his pen aside and moped about, unable to overcome his discouragement. But one day as he looked out of his window in London, he saw a bricklayer at work. The man was enjoying his work as with speed and skill he laid into the wall a brick at a time, giving each a tap and stroke of his trowel.

At first Thomas Carlyle scorned the thought of the humble laborer who would build a great wall by plodding along brick by brick. Then a better spirit prevailed and he was inspired to undertake his work again. His "History of the French Revolution" ranks as a masterpiece in its kind of literature.

May we not believe that many a day-by-day toiler on life's walls has unconsciously been a help to some discouraged person? The old clock tolls off many years, even centuries, but it does it by seconds.—*Wesleyan Methodist.*

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

Lord, thine arm is not shortened, nor dost thou disregard the believer's faith. The smallness of our faith prevents thy power and souls are slipping anchor. God forgive and reclaim. Corruption assails every phase of the common law. Perchance only by a chastisement yet unfelt can righteousness be made to prevail. Send, O God, such chastisement as thou must, upon whom thou wilt, that our nation, the nations, may yield to thy reign. For the glory of Jesus' name. *Amen.*
L.

HE IS TURNING THE WORLD RIGHT SIDE UP!

Through the unending succession of the ministry which he founded in the Upper Room, and by his abiding presence with those who believe on him through their word, Christ is turning the world right side up. The results are as radical as the effect of a tornado, but the process includes the methods of living growth and of human trial and error. These methods are necessarily slow. "God is eternal and patient."

At heavy cost we are learning now that the rules of the jungle: "Charge all the traffic will bear"; "Get while the getting's good"; "Whatever we can get away with is right"; and, "The people be damned!" are rotten foundations for national and international structures of credit and confidence. We had abolished the Ten Commandments in order to win the war, then we set aside the Beatitudes in order to glut ourselves with the fruits of victory and the bounties of the new age.

Any one can see now that the collapse of prices and of trade was inevitable. Essential commodities went down with "securities" falsely so called. The bursting of the bubble was punctuated by bank failures and suicides, corporation bankruptcies and penitentiary sentences. The blame fell most heavily upon a few; the material losses, like the moral responsibility, must be distributed to all of us.

We have been looking everywhere and every day for signs of recovery. They are now manifest in exactly the right place, the Church of Christ. Typical of the return of moral and spiritual concern, Easter Sunday witnessed throughout the country the largest attendance ever recorded in Sunday Schools and churches and the deepest interest ever manifested.

People are turning to Christ and his ministers for the supreme and eternal values without which all lesser and temporary values fail or pall. As the prodigals return they find the bread of life still being dispensed in their Father's house; as the children grow up in Christian homes and Sunday Schools they enter, more nearly than ever before, "a new earth wherein dwelleth righteousness."—*World-Call.*

BE YE WITNESSES.

Before leaving for a year of rest and study in Europe, the beloved teacher, Dr. William Lyon Phelps of Yale, told the students that "the men and women who do the most for religion are not its advocates, but its witnesses, for religion is best expressed in lives." Then he added a statement which should be seriously considered by us all: "The most fatal result from any line of action is no result. That is what is wrong with the church today. It ought to cost more to get into it, more to stay in it, and there ought to be more difference between church members and others.

Every member, for example, should give more money to his church (where there are no dues) than he gives for membership in all his clubs put together."

There is a conflict going on between Christianity and nationalism, but the outcome is not in doubt, as Dr. Phelps sees it. He says: "Many enemies of Christianity have declared that the World War destroyed the Christian religion. The Christian prestige was certainly injured by it, as it ought to have been. Many lost their faith. Faith is always dimmed by anything that works against the conception of triumphant goodness. But so far from the Christian religion having been destroyed by the late war, I believe it the other way around. In the long run, it is war and not Christianity which will get the worst of it. Long after war has ceased to be, men will continue to build churches, to read the gospels, to say their prayers. The personality of Jesus will dominate mankind in the distant future more powerfully than at any period in the past."—*The Southern Churchman.*

MISSIONARY OFFERINGS.

Week Ending June 11, 1932.

Sunday Schools.

Previously acknowledged	\$ 2,687.34
Mt. Bethel, Summerfield, N. C.	.46
Lanett, Ala.	4.55
Third Avenue, Danville, Va.	5.50
Franklin, Va.	6.30
Holy Neck, Holland, Va.	8.00
Glendon, Goldston, N. C.	3.75
Zion, Sanford, N. C.	1.16
Wakefield, Va.	1.79
Newport, Stanley, Va.	1.41
Wake Chapel, Fuquay Springs, N. C.	5.00
Linville, Va.	5.05
Graham, N. C.	5.05
Winchester, Va.	4.66
Liberty (Vance), Henderson, N. C.	2.54
Total	\$ 2,742.56

Individual and Church Offerings.

Previously acknowledged	\$ 2,491.03
Big Oak, Eagle Springs, N. C.	4.00
Total	\$ 2,495.03

Specials.

Previously acknowledged	\$ 1,426.60
First Christian Sunday School, Portsmouth	20.20
First Christian Church, Portsmouth.....	60.00
Total	\$ 1,506.80

Coin Card Offering.

Previously acknowledged	\$ 12.50
Pleasant Grove, News Ferry, Va.	3.00
Class No. 4, Winchester Sunday School,	
Winchester, Va.	1.00
Junior C. E. Society, Winchester Church,	
Winchester, Va.	1.00
Total	\$ 17.50

Summary.

Previously acknowledged	\$15,950.00
Sunday Schools, Regular, June 11, 1932..	55.22
Individual and Church Offerings, June 11,	
1932	4.00
Specials, June 11, 1932	80.20
Coin Card Offering, June 11, 1932.....	5.00
Total	\$16,094.42

J. O. ATKINSON, *Sec'y.*

THE PROGRAM AND PROCESS OF UNION.

THE SUN's editor was requested by the program committee to speak at the twenty-third annual meeting of the Conference of Congregational Churches of the Carolinas, convening jointly with the Christian Conferences of the Carolinas at Raleigh, June 8th. He delivered the following address, and a vote was passed requesting it be published in THE SUN. Yielding to that request, the address is given herewith.—J. O. A.:

From the beginning it was ordained that man should not live alone; that is, he should not be an individual separate from, and not related to, other individuals. In fact, the divinity of man is revealed in man's ability to live with, plan and provide for others. It was because of this divinity in man that it was so ordained from the beginning that he should not live unto himself, separate and apart from others. In the creation of man, there was coordination, cooperation, and union of purpose and plan. "Let us make man in our image, after our likeness, and let them have dominion." This ancient history reveals man as coming out of united counsel somewhere created by, as well as for, united effort, by as well as for united supremacy and control, and thus is his divinity, his close kinship to the divine, revealed. One may go even further and say not only is man's divinity revealed in his ability to live with others, provide for others, but the degree of his divinity, the nearness and sacredness of his approach to his Creator are marked and measured by the extent to which he develops this inherent endowment and native instinct.

Our Lord Jesus Christ prayed "that they all may be one in us: that the world may believe that thou hast sent me." Herein was our Lord making intercession for the high achievement of man, diverse as the interests of man are, that there might be a union, a fellowship, in divine love such as obtains between father and son. To this end marriage was ordained, the home instituted, the state created. This is true: *Individuality* separates, *institutions* unite. God created institutions that through them he might reveal his nature, mutual diversity with unity, and similarity in differences. The same God that created the oceans and spread out the plains made also the mountains and piled up the hills. The same God that planted the Garden of Eden and makes the grass grow, planted also the sun and the moon and the stars to shine in the heavens above us. He is one and the same, eternal, everlasting, and yet here is diversity. Man with diverse tastes, inclinations, interests, is one in the image of his Father, one in the creative act and the process thereof, and he can only reveal his inclination to unite, his disposition to oneness, through institutions. The institution of marriage brought the home with its problems, its trials, its hardships, as well as its victories and joys. God created the home as an institution, a foundation in society in which there might be a beginning of oneness—father, mother and children. These share a common love, rejoice in a common blessing, and bear a common burden. The fundamental unifying institution on earth is the home. It is an institution revealing the divine nature of man, the ability to live in relationship to others. To this end the state was instituted. Men have in the process of development found it convenient and safe to forego certain personal conveniences that they might unitedly have advantages. Maybe the disposition to war was an immediate predecessor to the state. Whatever forces were at work in society to produce the state, this we know, that as an institution, it develops patriotism, unites citizens in a common pride and a common task.

To this end came the church, inherent in and springing out of the mind and nature, the attitude and activities of the Son of God. The church was founded as an institution to unite men and women in their efforts to make vocal the revelation of Peter, the Apostle, and to send it

out through all the earth and down through all time, "Thou art the Christ, the Son of the living God." I do not find much creed attached to that. There is no ritual there. A revelation comes to the mind of this man, impetuous, reckless and riotous as he sometimes was. "Thou are the Christ, the Son of the living God. The only way to get that fact proclaimed in the world was by union of effort, concentration of power, coming together of many diverse forces, activities and personalities.

We come to share the joy and the glory of union in Christ, of oneness in the Father, only as we come to share the burdens, undertake the tasks, endure the toil, carry on the work in his name. The church as an institution, was created to direct the attention of the world to the unifying power and forces of the Cross, the crucifixion, the death, which was the central and principal event in the life of our Lord. Let it be borne in mind that our Lord Christ did not voluntarily defer his crucifixion and death, which he might have done, but made the Cross the central event of his life, and thus submitted to it without laying it aside, or deferring it. So, today, while we proclaim the lives of others by what they have wrought, we acclaim the Lord Christ by the central event of his life, which was none other than the Cross. Here then is the world's unifying power: That of bearing a common burden, enduring a common task. *There can be no union where there is no burden.* There can be no triumph where there has been no trial. There is no victory where there is no vanquished. There is no crown where there has been no cross. We Christians and Congregationalists will not become one—I say this by all the history and tradition of the past—until we become one in burden-bearing. We shall share each other's tasks, take upon ourselves our common burdens and efforts and endure with each other the toil and the heat of the day, and then we may rejoice in the achievements of each and all in the cool of the evening. I cannot be united with you of this Raleigh Church until I know and help share your burdens. I rejoice in our united fellowship, because it increases the opportunity for me of larger and heavier burden-bearing. Since we are united, our missionary task has not been made lighter, but heavier. The burden has not been made easier, but more binding. I never will know you and never feel at home with you, and never will be united with you, until I have known and shared your burden, your effort, your task, in the divine process and program of making this world one in Christ Jesus. The world will believe that God sent His Son our Lord into the world when Christians of every name and tongue, who confess him, shall be willing to unite in bearing the burdens that broke his heart, in sharing the Cross that crushed him, in tasting the agony that made him cry out in heart hunger for God.

I rejoice in our union, in our united fellowship, because it increases the burdens of our intellectual efforts. We haven't one college, but several colleges, to save now; not a few, but many to be educated in Christian institutions of larger fellowship and liberal thinking. I rejoice in the union of Congregationalists and Christians, because not one hundred or two hundred, but several hundred struggling churches are now asking us to share their struggles with them, help bear their burdens, pay off their indebtedness, know something of their trials. Institutions were created of Almighty God to bring together men and women, young and old, that through sharing a common task, we might reveal the one common Father of us all. Institutions unite us because they enable us to bear and to share a common and united burden. The world is not brought together, made one in heart and soul, save by and through the bearing of one another's burdens.

A DECLARATION OF PRINCIPLES.

(Continued from page 5.)

peal of the Eighteenth Amendment by having the party recommend and promise its strength to have the Eighteenth Amendment put to a new test? Is it not because those certain groups know that such a test cannot be had without in some way coercing by national party machinery Senators and Congressmen? However cleverly worded such platform clause might be, it could properly be incorporated only as an attempt upon the part of the party involved to pledge that party to the present program of the organized wets and against the desires and efforts of those millions of American citizens who believe in and are determined to fight for the preservation of the national prohibition law.

Any action such as the commitment of any party to a so-called resubmission of the Eighteenth Amendment, means the taking of that party as such out of the neutral class on the prohibition question and placing that party squarely back of those who are seeking to destroy that amendment.

Representative Government Involved.

Each Representative in Congress is elected by the people of his district because he is believed by his constituents to represent the attitude and sovereign will of the people of that district. The same is true of members of the United States Senate and members of State Legislatures. Therein is to be found the essence of representative popular government.

By what right or on what theory should a national political convention attempt to dictate the policy and vote of members of Congress and State Legislatures on such a question as prohibition in its present stage, when it must be recognized in advance that such a commitment would unquestionably run counter to the attitude of the people in a majority of States and in a majority of congressional and legislative districts throughout the nation? Such action by a national political party convention would tend to destroy representative government on such an issue.

In view of recent prohibition history and in the light of the significant fact that even within recent weeks a strong majority of the people's representatives in both houses of Congress representing about equally the members of both major political parties has repeatedly voted against the proposed repeal and modification resolutions, does it not inevitably follow that any repeal or resubmission plank in either major party platform would, upon its face, bear unmistakable evidence to the effect that such a plank had been inserted at the behest and dictation of some power other than the demand of the people themselves through their official representatives in Congress?

What Would be the Result?

Much of the suggestion for a referendum of some kind or for submission of a repeal amendment, is founded upon the idea that by such a procedure, the prohibition question would thus be settled and thereby eliminated from politics.

The tens of thousands of local option, county option, and statewide prohibition voting contests during the last fifty years disprove any such contention. In no such case can it be said that the issue was permanently settled.

Whatever might be the result of the submission of a repeal amendment neither the wets nor the dries would be willing to give up the fight. The issue would not be settled and the whole question would become even more involved in politics and more complicated than it is today.

How Would the Result Affect Parties?

What would be the effect on political parties and party government by the injection of the prohibition issue into national party politics?

If one of the major national parties were to make a partisan issue of the question and the

other party were to leave it alone, would not the party responsible for the injection of the issue be held to account to the positive disadvantage of that party for a generation, thus involving the subject as a major partisan issue in state and national political campaigns?

Moreover, if both major parties were to inject this issue into their platforms, would not such action tend to destroy the two party system in government by reason of the fact that thereafter in a majority of congressional districts and states, candidates for the United States Senate, House of Representatives and State Legislatures representing both parties would each be placed in the position constantly of being disloyal to their party or to their constituents

Implications of Party Declarations.

The declaration by any political party for a referendum on prohibition or the submission of a repeal amendment is nothing more nor less than a declaration adopted for the specific purpose of attracting to its banners the opponents of prohibition. Such action, cleverly veiled, though it might be by any party in the hope of being able to hold its dry supporters while attempting to undermine national prohibition, in suggesting a scp for wet support, would be far more insidious and would far more greatly deceive the public than if such party were to come out squarely against the amendment and demand its repeal.

Both major political parties should regard this question as a non-partisan social problem to be determined by the processes involved in constitutional methods. Each party should declare unequivocally for the observance and enforcement of the prohibition law and each party should select its standard bearers accordingly. In determining and shaping any deliverance that they may make concerning the Eighteenth Amendment political parties cannot afford to overlook nor ignore the fact that it embodies a great moral principle and expresses the attitude of the Government on the question of dealing with a recognized evil. A political party can no more afford to take the wrong side of a moral question than can an individual and cannot any more easily or readily justify itself in taking such position. No political party can continue and hold the respect and support of a majority of the American people if it surrenders principle on a moral issue to expediency, even if surrender of principle were to appear expedient. The majority of the American electorate will not be patient with or give support to any party that has no deep and abiding conviction on moral issues or that having such conviction is willing to barter such conviction for a mess of political pottage.

Time for Action.

This is no time for the friends of prohibition to take counsel of their fears. This is no time to parley with the enemy. This is no time for a truce or an armistice. This is no time to fraternize over the trenches with the foes of that for which the moral forces of the nation have fought for long, weary years of toil and sacrifice. This is no time to give quarter to those whose cunningly devised schemes would tend to divert the attention of the people from the real issue.

This is the time for the friends of the Eighteenth Amendment throughout the nation to serve notice on every political party and every candidate for political office that those who in public life seek by any means to weaken this national law and those who by subterfuge betray the confidence which the friends of prohibition have reposed in them, may expect nothing more nor less than organized, aggressive, relentless opposition from the defenders of national prohibition. This is the time to reform and reorganize the lines of the prohibition hosts. This is the time to present a solid front of the moral forces of the nation. This is the time to fight.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

OFF TO ELON FOR SUMMER SCHOOL.

Next Monday at noon many young people and leaders of youth will gather at Elon College, N. C., to begin the Leadership Training School. Luncheon will be served at 12:30, and classes will meet for assignments, etc., during the afternoon.

More than a week ago, Misses Evelyn Edom and Mary Jane Prillaman, of Southern Pines, N. C., had enrolled. This writer happens to know that Miss Rosemond Knoeller and Miss Theresa Maul, of Waverly, Va., and Miss Irene Cotten, of Dendron, Va., expect to be there. News comes from many directions of those who are planning to be there for the opening.

It will just be fine for YOU to be there with the others who, for a week, will live at Elon and seek to find the high-road to Christian living and leadership.

We're off to Elon Monday morning!

YOUTH FELLOWSHIP IN WESTERN NORTH CAROLINA.

Following up the article which appeared in the first issue of THE SUN for the month of June, we wish to say quite a bit more concerning our work in Western North Carolina. And we are asking all, particularly the key-workers in the local churches of our conference, to keep in touch with us through this paper, for there is much to be said and done in the near future.

Some may think we are just "kidding" when we say we are going to do "thus and so." But to show you that we are really wide-awake and working, we are happy to say that two new key-workers have been added to the list in the past two weeks. Perhaps several more will be added presently if our pastors act in accordance with a letter which they should have received by now. The new key-workers are: Mr. A. D. Brewer, Browns' Chapel, Spies, N. C., and Miss Lois Freeman, Big Oak, Eagle Springs, N. C.

And all the key-workers of our conference recently received a copy of the Young People's Bulletin. We might spend our lives writing articles and sending you material and we would never accomplish anything for our conference, unless you use the material which we send you in your Sunday Schools, Christian Endeavors, and other Youth organizations. Let's put our conference on the map! You, as key-workers, and leaders in your churches can do much for the Master, your church, and your community if you use the topics in the Bulletin for discussion, and follow the suggestions adapting them to the needs of your group.

The Youth of Western North Carolina love their pastors dearly, and because of their love and faith in them, their desire for help and guidance they are constantly calling on their pastors for aid. They, the pastors, received a letter recently, asking those who have and those who have not selected key-workers to do so at once, and to put forth every effort to have their churches represented at the Elon Summer School of Leadership Training.

The Constitution of Youth Fellowship of the Convention states that there shall be semi-annual rallies in each conference to acquaint our key-workers with the organization—by way of a constitution for the conference which will be read and ready for adoption at the first rally to be held, the purpose, and work of this wider Fel-

lowship. The work that a church does speaks well for its pastor. Our pastors can help us and help themselves to make their churches grow by supporting us in these rallies and other undertakings.

You young people are asking yourselves and each other what this is all about, anyway. You desire some kind of information, an explanation, along with inspiration. Your president, without the consent of the executive committee, takes this opportunity to inform you that we will have a rally August 28th, for your benefit and ours. Watch THE SUN for further plans, program, and other details relative to this meeting. Make your plans now to be there. You will have a good time while you receive necessary information, inspiration, etc.

CARL R. KEY, Pres.

THEY ARE ENLISTING.

Some time ago I offered to aid in finding tasks for those who wanted to work during the summer—not to find salaried positions, but to find Christian service that is rich in the rewards of the heart. Since then Rev. Carl Key, who will be a senior at Elon College next year, has come to Virginia for the summer. Miss Virginia Dare Black is teaching in a Daily Vacation Bible School, and Miss Evelyn Richardson is planning to teach in such a school.

The offer still stands. I can't imagine a fine Christian young person being willing to loaf three months of life in these great days of human need. It seems to me that the urge in the heart would push everyone out to serve regardless of pay. And many of our best young people are offering themselves to their own churches, Sunday Schools, C. E. Societies, Community Leagues, and other organizations for service. Why not get busy and do some of the dozens of things that need to be done? You will like it, and it may be that in after years some will come to thank you for making them better boys and girls.

WHY THIS?

Last Sunday the undertaker in our town buried a nineteen-year-old girl. The Sunday before he buried a twenty-four-year-old man. Some twenty miles away another young woman killed herself during the same week.

Will some of you young people tell me why this sort of thing happens? What is wrong with a community in which young people despair of life? Do you think the church, including the young people, has failed to bring a Christian message? Is it possible for the church to build up such a fellowship that no one will despair of living? Write me your opinion.

CHRISTIAN ENDEAVOR NOTES.

"How Honest Are We as Individuals and as Groups?"

Each Christian Endeavor leader may select songs from their church hymnal which will fit in with the topic for discussion.

Everyone has formed in his or her mind some idea of what honesty really is. To get at the heart of the thing, let us use Webster's definition of honesty, as follows: "The quality or state of being honest; probity; fairness and straightforwardness of conduct, speech; integrity, sincerity; truthfulness; freedom from fraud or guile." For some this definition may be too binding, but for

the Christian boy or girl who is "after God's own heart," it will be an excellent one. And it will help us to live according to I. Timothy 2:2: "That we may lead a quiet and peaceable life in all goodness and honesty." Also, it would help us to strive to be as the following from a poem: "Be what you are."

From the definition of honesty and the entire paragraph above, several topics and ideas may be selected for discussion by the leader.

Are we honest with ourselves? We must safeguard our health, form habits, purposes, attitudes, and ideals that give us a commendable character and a charming personality, all of which will lead others to Christ. This may be done by the right kind of recreation, selecting our associates, and keeping abreast the times by reading Christian and other good literature.

Are we honest with our fellowmen? Do we, as true Christian Endeavorers, treat our neighbors as we would like to be treated? "Do unto others as you would wish to be done by."

Group honesty. Here the figure changes somewhat. We might ask ourselves if we like for anyone to say to his or her companions false things about us. Does "slang" sound good in company or elsewhere? Are we fair and straightforward on the athletic field, in the church, and in the community? Are we sincere and truthful? These are questions from which a great deal may be derived in any discussion group, and they are things which face every man and woman today.

CARL R. KEY.

TENTATIVE PROGRAM.

The following program has been outlined for the North Carolina and Virginia Sunday School and Christian Endeavor Convention to be held June 23rd and 24th, at Union Ridge Christian Church. The theme is: "Building for Others":

THURSDAY, JUNE 23.

Morning Session—10:00 O'Clock.

Call to OrderBy the president
Devotional ServiceRev. Dale Sanders
GreetingsDr. P. H. Fleming
ResponseRev. H. E. Crutchfield
Roll Call of Churches.
Song.
Presidents AddressW. B. Truitt
Business Session.
Announcements.

AddressBy Rev. W. T. Scott

Afternoon Session—1:30 O'Clock.

Devotional ServiceRev. Dale Sanders
Report of Children's Division...Miss Essie Mae Truitt
Report of Young People's Division,

Miss Frankye Marshall
Report of Christian Endeavor.....Rev. J. F. Apple
Report of Adult Division.....S. D. Scott
General Discussion.

AddressMiss Pattie Lee Coghill

Evening Session.

To be in charge of Youth Fellowship Group, Miss Birdie Rowland Rowland, president.

FRIDAY, JUNE 24.

Morning Session—9:30 O'Clock.

Devotional ServiceRev. Dale Sanders
Report of Missionary Secretary...Mr. C. H. Rowland
AddressMrs. Marion Parsons
Report of Administrative Secretary....W. T. Scott
Report of Orphanage Secretary....Miss Lillie Horne
Report of Finance Committee.

Afternoon Session—1:30 O'Clock.

(Elon Summer School Group Present.)
Devotional ServiceRev. Dale Sanders
Business Session.
Report on Elon Summer School...Miss Priscilla Chase
Report on Colleges.....Dean A. L. Hook
AddressDr. L. E. Smith

Sunday School Lesson

WHAT WE HAVE LEARNED FROM GENESIS.

LESSON XIII—JUNE 26, 1932.

(Review.)

GOLDEN TEXT: "We know that to them that love God all things work together for good, even to them that are called according to his purpose."
—Romans 8:28.

LESSON TEXT: The entire Book of Genesis.

TIME: From "the beginning" to a period approximately sixteen centuries before Christ.

The name, "Genesis," means in the original, the "birth" or "beginning." The book that we have just been studying, though much shorter than the average novel of today, covers in that small space a vastly greater period of time than has elapsed since it was written. Within these few pages we find condensed the history of the beginning of life itself.

1. *The Beginning.*—In that beginning, man knows not how long ago, God created the heavens and the earth, and all things that they contain. Above all of these, he placed man himself, that he might rule, a creature little lower than the angels. Time has not evolved a more dramatic story than this one of Genesis, and science has at last come to accept it as its own.

2. *Sin Enters In* too soon to mar the peace and harmony that then existed. It is another "beginning," the beginning of the conflict between life and death.

3. The third, or racial beginning, starts with "The Call of Abraham." The story begins here to narrow itself down. From mankind it turns to one man and his family. We find God calling him out from his people, that he may save the world through his seed.

4. With Abraham, there goes his nephew, Lott. Even Abraham must have his trouble-maker with him, and Lott proves a source of worry for his over-indulgent uncle.

5. Following in the footsteps of his father, Abraham, we find the gentle Isaac. Many are the virtues which he possessed that this trouble-torn world might well emulate. If we learned nothing else from him but to love the peace of God above principle, our time would be well spent. "It's the principle of the thing," has led to many a strife, when really there was no real principle involved. The man who is right seldom needs to "Fight for his rights."

6. *Esau Sells His Birthright*, and in so doing gives us a valuable lesson. Many are the times we are tempted to sacrifice our other life for the material. Esau gives us a warning we should heed.

7. *Jacob at Bethel.* Jacob pays at Bethel. All of us who wander from the paths that God lays out for us must pay. Yet, if we will pay in God's way, he will receive and bless us as he did Jacob.

8. *Jacob and Esau Reconciled.* One of the first fruits of forgiveness is reconciliation. This is true between man and God as well as between man and man. When Jacob made up his mind to recompense his brother the wrong he had done him, the reconciliation was already begun.

9. *Joseph the Dreamer.* The visionary nearly always pays the price of his visions. The dreamer has always been in the vanguard of the civilization of the world, but he has had to pay the price.

10. *Joseph the Worker*, paid a double price for his dreaming—first that of suffering, and later

RELIGIOUS BOOKS

W. A. HARPER, Editor.

(Any book reviewed in this Department may be had of THE CHRISTIAN SUN at the publisher's price.)

NEW LIFE THROUGH GOD, by Toyohiko Kagawa. Revell. 210 pp. \$1.50.

Kagawa's life philosophy—"Love, the Law of Life"—is again expounded in this book. The volume exhibits all the charm of the author's terse, epigrammatic style, and its disconnectedness. Yet the atmosphere of the book grips and the soul is refreshed that reads.

AIDS TO CHRISTIAN BELIEF, by Bishop F. J. McConnell. Abingdon. 178 pp. \$1.00.

This book will inspire many a hesitant follower of Jesus to feel more assured of his faith and to become more resolute in his programs of living. Every Christian may become a religious expert and help clarify the faith of others, Bishop McConnell insists. It will not require more than two hours to read this sane volume, but life will never be the same after its reading.

IS GOD A PERSON, by E. S. Brightman. Association Press. 87 pp. \$1.00.

Dr Brightman conceives of God as a limited divine person, progressing with his universe. To him the greatest, the essential part of existence or being is person. The ultimate, the supreme in personality is God, and Jesus is the best revelation of that person we have. So Jesus is the world's finest hope of salvation. The lectures, three in number, were given at the Y. M. C. A. Graduate School, Nashville, Tenn., before the faculties and students of that institution. Scarritt College, and the Vanderbilt School of Religion.

that of work. The dreamer who does not back up his dreams with his labor soon passes from the picture of life. The dreamer who works receives his reward.

11. *Judah, the True Brother*, offers a wonderful contrast to the Judah who betrayed his brother, Joseph, in the years gone by. Where he had sold Joseph into bondage then, now he offers himself instead of his brother, Benjamin. Judah the arrogant becomes Judah the self-sacrificing.

12. *Jacob, the Aged Father.* Judah's sacrifice was not in vain. He sees his father and the beloved Joseph reunited, and himself receives the reward of forgiveness. If we seek first the Kingdom of Heaven, we find all other things added unto us.

Genesis is indeed the Book of "Beginnings"—the beginning of life, of death, of sin and of redemption.

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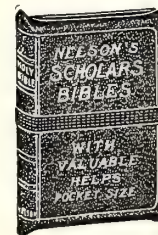
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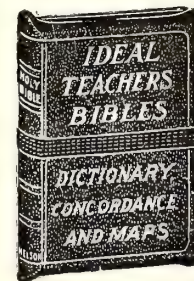
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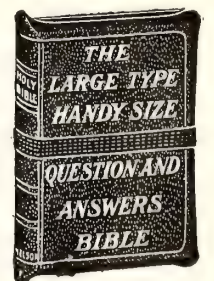
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THE CHRISTIAN SUN

1536 East Broad Street,

Richmond, Virginia



FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MONDAY.

SPLITTING THE ROCKS.

"Take heed that ye do not your alms before men to be seen of them."—Matt. 6:1.

Once upon a time an insignificant acorn dropped into a crevice of a rock. Dust, decaying leaves and twigs were blown into that crevice until the acorn was covered. Through the act of sunshine and moisture the acorn germinated, little rootlets started and then the sprout and an oak tree was on its way to a career. Every year wind and rain brought in fresh supplies of material. The size of the tree increased until it filled the cavity completely. The new cells in the young tree continued to double, and in time the force of nature cracked the great rock.

This is like achieving greatness or accomplishing something impossible. From infancy to manhood one may keep a certain achievement before him ever seeking accomplishment with increasing effort until the goal is reached. All of this may be done without braggadocio. Nature does its work in the rock without boasting of it. In fact, no one is aware of what is going on within that rock. But the work goes on quickly but surely to certain destiny.

Achieving the great things of life is not unlike this. A life—a destiny—living to that end—accomplishment must come.

Prayer—Dear Father, we are reminded that Paul said, "Whether all live, we live unto the Lord; or whether we die, we die unto the Lord," and that we must "Press on unto the mark of the high calling." God help us to make the most of life for thee. *Amen.*

TUESDAY.

CAN A RICH MAN BE SAVED?

"How hardly shall they that have riches enter into the Kingdom of God."—Luke 18:24.

Ever since Christ uttered these words there has been a question: "Can a rich man be saved?" But few ever doubt that a rich man can be saved, but our Saviour's statement is so positive the question continues to present itself for answer.

It is abundantly clear that it is not the possession of wealth that is bad, but the wrong estimate and use of it. We do not understand that Jesus wanted the rich man to get rid of his wealth but he wanted him to change his attitude toward it. Many purely Christian acts can be done only through sharing our possessions with those who need.

In addition to this, Christ taught that a Christian mind is a mind committed to Christianity without reservation. No doubt he wanted the rich man to be able to say, "Not my will but thine be done." Humanity prays, "Thy will be done in earth as it is in heaven," but it is a long way from meaning it without reservation.

Our possessions, our desires for things delightful are not harmful, and salvation does not depend upon the want of them. A rich man may be good and a poor man may be bad. Goodness lies in our attitude. As Dr. McGiffert says, "Freedom from desire for things, not the things themselves."

Our Christian state lies in our possession and not in goods. The rich and the poor alike are saved by the love, the grace and the power of God in the soul.

Prayer—O Lord, our Maker and our Redeemer, come into our hearts not only today, but each day of our lives and make us thine own through and through. *Amen.*

WEDNESDAY.

MY CHURCH.

"Being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone; in whom each several building, fitly framed together for a habitation of God in the Spirit."—Eph. 2:20-22.

It is probable that every person who reads this is a member of a church. That church may be in the wildwood, or in a village, or it may be a temple in the heart of the city. Whatever or wherever it may be, each one can say, "That is my church."

Well, what does your church mean to you? The reply among so many readers would make an interesting testimony for Jesus and his kingdom. Pause and repeat to yourself just the outstanding meanings your church has for you.

Then, let us add our testimony: My church is a divine institution, originating from God above, and its aim is quadruple: first, to furnish a place of worship of God with all the saints who go there; second, it is an institution through which God is revealed to the people; third, its aim is to serve the world and share its life; and fourth, it aims to train his children for that service and the world to come.

Let us cast in our lot to help it fulfill its mission.

Prayer—Our Father, increase thy church in my heart and in the hearts of thy people. May none fall short of doing his best for the glory of thyself in thy church. *Amen.*

THURSDAY.

A BEAUTIFUL MAN.

"Ye also are become dead to the law of Christ."—Rom. 5:4.

"Christ is the end of the law for righteousness."—Rom. 10:4.

"He that loveth another fulfilleth the law."—Romans 13:8.

"The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—Gal. 5:22, 23.

We are not attracted to the sentiment that a man is beautiful. It hardly seems correct to express it that way. But there is a way to express a man's character so that the word "beautiful" is acceptable.

We are told that the historic Clement, of Alexandria, in the second century, wrote, "Love is a beauty of man." In this he is interpreted to mean that man is in the likeness of God; a true Christian is a lover of God, and such an one expresses that love in honoring him, in obedience to his law, in prayer or communion with him, and in a constant effort to grow more like him every day.

Thus, he who loves his neighbor as himself, who manifests that love in his attitude and helpfulness toward his neighbor, he who goes about doing good, or tries to do good as his Master did good while on earth, he is a beautiful man—at least such a life is beautiful.

Such a life is not motivated by the fear of punishment or the hope of reward; his love goes

beyond the righteousness of the law, the law does not apply to him; the law of love applies, and that is superior. This law so motivates him that he not only is a law-abiding citizen naturally but he goes the second mile and does more than the law requires, that he may do good.

Godness is not legal goodness; it is a spontaneous expression of the soul. A Christian so desires and so strives for righteousness that he does not need the restraint of law. The result is, fruit in Godlike living.

Prayer—Our Father, we believe that we all are creatures of thy love. Help us to be true children expressing that love in friendship, hospitality, aid to the poor and suffering, and helpfulness to all with whom we come in contact. *Amen.*

FRIDAY.

LIFE'S FESTIVAL.

"Rejoice evermore."—I. Thess. 5:16.

"Rejoice in the Lord always, and again I say unto you rejoice."—Phil. 4:4.

There is much in the books of Thessalonians and Phillipians enjoining happiness. These books give reasons whereby a child of God may find happiness notwithstanding reverse conditions.

Happiness in the Lord is not confined to set times, places and conditions, but it is dependent upon one's close relation to and understanding of God.

To be persuaded that God is everywhere present induces a festal spirit. To walk in that consciousness while we farm; to hymn while we sail; to conduct ourselves with a clear conscience without blame; to know that God doeth all things well to them that love him; means to be grave, of course, because the mind is set on the divine, but at the same time cheerful in all things because it reflects upon the human benefits which God bestows upon us. The Christian lives this way his whole life long, ready rather to strive thus and fail, than to succeed without God.

Man was created that he might attain this end, and to choose to live unto this end means to choose to thus know God rather than to save himself.

Prayer—Our Father, who art our all in all, baptize our lives in thee that we may have the consciousness of thy satisfying goodness in spite of all that depresses us. We commit ourselves to thee. *Amen.*

SATURDAY.

THE TRULY PIOUS.

"Ye call me Master and Lord; and ye say well, for so I am.

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet."

"If ye know these things, happy are ye if ye do them."—John 13:13, 14, 17.

Again referring to Clement, he says: "Only that one is really pious and devout who is genuinely in accord with the rule of the church." One might demur to this, for it might be understood that "the church" refers to the visible militant organization. Being a human organization circumscribed by human limitations, the rule of that organization might not be in accord with the law of God.

But Clement's statement is defended further by the explanation that he is talking about that Christian whose love of and accord with God extends from his Christian heart-life to the church. Not only in his individual life, but also in his work for the promulgation of the Kingdom

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

PREPARING TO GIVE AN ACCOUNT OF OUR POSSESSIONS.

(Delivered before the Ohio State Convention.)

"Give an account of thy stewardship.—

Luke 16:2.

How shall we give account of our possessions? Or perhaps we have listened to the song of the hour until we have decided that we have no possessions. We have come up together to a holy place, and here we feel strong in the strength of the sanctuary, and the combined fellowship of our brethren; but perhaps we are sort of sure that ere long we shall go down, and back to our parishes and our people and fear that we shall be possessionless. We may feel that here it is easy to talk about giving account of our possessions, but out there the search is for the possessions.

I. *We do have possessions.* In the outset then, we shall see from this vantage point that we do have possessions. A few days ago I heard ex-governor J. M. Cox say in an address to fellow Daytonians that there were in that small city frozen assets amounting to the astounding figures of \$180,000,000.00, or nearly a thousand dollars for every man, woman and child within the corporation limits! But I wish that we, from this vantage point, might observe that the frozen human asset are far more than the frozen material assets. Real friendship is still at par. Friendship that offers bread and faith, butter and courage, milk and a devoted and undaunted manhood made in the image of God. Wherever you have had the privilege of offering that sort of friendship you have found it received at enhanced values. It is running liquid and lively at that!

Standing one day in the harbor at Norfolk, Va., I saw many ships with flags hanging drab, and damp upon their staves—no one could tell by the flags from what countries they came. But suddenly a storm swept out of the northeast, and it snatched the mast poles of those ships to attention, and every flag floated bravely and vigorously the colors of their countries. Italy, France, England and the U. S. A. could be easily seen through the stress and strain of that mighty gale. You could tell by the colors for what country the flag floated, and whose cargoes they bore. Faith and friendship; family and home; honor and virtue; courage and conviction are possessions just as precious today as in any day; they are possessions stored either actively or inactive in the holds of our ship, and every Christian wants to learn to endure hardness as a good soldier, and say for a time like this "they shall not pass away."

We cannot gainsay the fact that there is as much wealth today in America as ever, nor can be so blind as not to recognize that a large portion of it lies in the power of the members of the church. Besides wealth, we find ourselves possessed of childhood and youth—across our land millions of children and millions of young men and women of high school and college age. Through what have they come thus far? Why, through the post-war period of loose talk, and high and fast living of their elders, and now by the depressed and defeatist talk of their fathers and mothers. Under such circumstances how shall we hand them on to their lives, and their day? Shall they find the faith of their young fathers and mothers once considered so strong now but a rope of sand? Shall they find the church failing and falling back—being the first

to be forgotten, and the first to be cut in a crisis? We are possessed of wealth and of youth—what shall we do with it? Shall we stake the standard of God upon it, and say to the enemies thereof: "They shall not pass?"

The church is the promoter of faith. From the day Jesus looked on eleven and commissioned them to canvass land and sea for the souls of men, and the sake of humanity, it has had to have faith. It has had faith. Faith has been its first and foremost possession. What shall it do with it? Shall the very leaders thereof themselves lose their faith, and lower their standards; shall we quit our posts, or shall we rather "quit ourselves like men?" The tenets of that faith we still have, even burnished and brighter for the day than ever before. We are possessed of it, shall we not possess it, and count it a high privilege in a hazardous period to faithfully present it? We may have to go back to our closets, and to our Upper Room councils to find our courage, and to fix our faith but let us be sure that heaven is aware of the fact that we have possessions. Possessions of wealth, childhood and youth, and a needy and up, and out, coming age and day. The birth pangs of a new day are felt across the continents of the earth, and they will not be opiated with anything less than the real sufferings of a positive and daring leadership.

II. *Accounting is imperative.* I have tried to say that we have possessions, now let me say that accounting is imperative. Napoleon, standing under the pyramids of Egypt, said to the Frenchmen that followed him there: "Gentlemen, forty centuries are looking down upon you." Fully as many as that are looking down upon us today! And they are demanding of, and will demand of us, "Give an account of your stewardship." The day once was when the church held more arbitrarily the whole field, and by either the cross or the cannon, and all too often both, it rendered an account of its stewardship. The needs are greater than ever today, and yet the church does not hold the same fullness of the field as formerly. Science, and State; the dollar, and the doctrinaire have demanded quarter; but the church still holds enough of the eternal verities of life to enlist each of these as allies instead of enemies, if it but brings itself to be willing to pay the price of really accounting for its possessions. And let us be sure that God is going to bring us to account.

Yes, we are called upon to give account. The unemployed millions across beautiful America, and the unfed millions across the continents, are asking us to give account. The founders of this country prayed for peace and prosperity; for the waving fields, and humming cities; for schools and churches, and wisdom to found a great Republic, and to provide the necessities of life. Beyond all dreams their prayers have been answered. God has given a double portion. As we look at the breadlines in every profession, and in every city, Malachi's ringing question should begin to reach our ears: "Will a man rob God?" While America, in the last 30 years has lavished her wealth selfishly on her own desires, and great unreached quarters of every section of the earth, and every sector of life, has still eked out its tragically shorn and shortened existence, we can but recall the prayers and promises of other days. Still unsolved are the economic problems of society, still unsolved are the problems of war, still unsolved are the problems of race hatred, still unsolved are the problems of class prejudice; and the world trembles in the presence of communism,

and a disarmament conference is forced to its knees in the presence of probable clash of arms, and the rise of color still disturbs the vanity of the Caucasian.

We honor the conscientious objector to the tithe, who, through a long and fine fellowship with Jesus Christ, has learned to give far more than the tithe; but the tithe is a very fine starting

(Continued on page 14.)

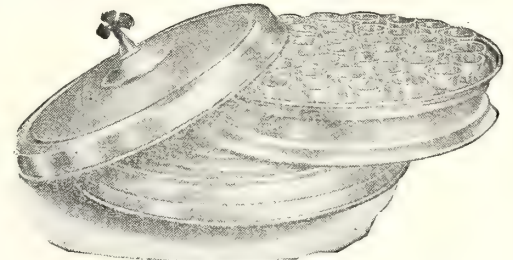
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Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

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Aluminum is light in weight, durable, and does not tarnish.

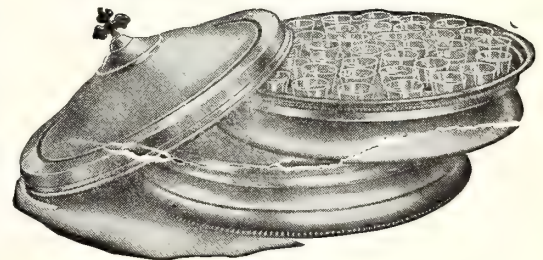


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	\$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

SILVER-PLATED.

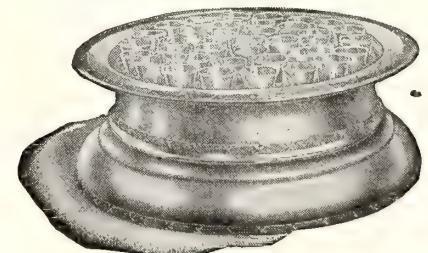
The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.



Style No. 85.

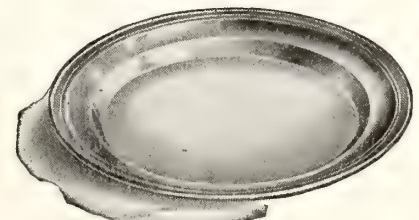
Tray No. 85—Interlocking only, with 36 glasses	\$22.00
Base No. 1—Silver-plated; fits Silver Tray 85.	11.00
Cover No. 5—Silver-plated; fits Tray No. 85..	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).	\$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



Bread Plate No. 3—Narrow Rim.....	\$ 9.00
Bread Plate No. 4—Broad Rim.....	9.00
Filler—Silver Lined.....	6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

We have had extremely dry weather all through the month of May. We had the finest prospects for an abundant Irish potato crop we have ever had and the largest crop planted; but the extreme dry weather turned the vines yellow and many of them fell over. Our garden vegetables had suffered very much too. Our snap beans were just coming in and needed rain very badly. The weather kept cool and clear, except for a few real hot days.

But on Saturday morning, June 11th, the clouds began to thicken in the early morning, and before noon the rain began to fall and for the rest of the day it fell thick and fast, and the thirsty ground had a refreshing season. The vegetables took on new life; our potatoes even look better. Our hearts are happy because vegetables of all kinds and potatoes cut down our expenses and saves our little bank account.

We do our best to produce all we can on our farm to help support our large family of more than one hundred children. Our dairy furnishes us with milk and butter and every child can have his required quart of milk each day if he wants it. We are very proud of our nice herd of cows that give us such nice milk.

We have reached 53,000 soap wrappers and want to get up to 75,000 by July 1st. Will you help us? Buy a cake of Octagon Soap and mail the coupons to the Christian Orphanage. You will help the little children there.

CHAS. D. JOHNSTON, Supt.

Report for June 16, 1932.

Brought forward \$ 7,873.40

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:
Berea\$ 5.00
Union, N. C. 2.43
Long's Chapel 1.53
Lebanon 1.19
Mt. Bethel 1.00
Happy Home 1.75
Third Avenue, Danville..... 5.83
18.73

Eastern North Carolina Conference:
Youngsville\$ 1.00
Catawba Springs 8.56
Pleasant Union 1.65
Wake Chapel 5.00
16.21

Western North Carolina Conference:
Liberty\$ 2.63
Bennett 2.70
Pleasant Hill 5.16
Hank's Chapel 2.57
Biscoe 2.05
Pleasant Cross 1.45
Burlington 37.51
54.07

Eastern Virginia Conference:
Dendron\$ 4.00
Franklin 10.13
Holy Neck 10.00
Liberty Spring, Sunday School and
Classes 8.00
First, Richmond 5.14
Cypress Chapel 9.09
Rosemont 14.94
South Norfolk 11.31
72.61

Valley Virginia Central Conference:
Mt. Olivet, G.\$ 2.75
Dry Run 4.80
Mt. Lebanon95
8.50

Alabama Conference:	
Roanoke	\$ 1.10
Pisgah	1.00
Noon Day	.55
Corinth	.99
	3.64
Special Offerings.	
Prof. J. A. Clarke, Elon College, N. C.	\$ 1.00
Mr. and Mrs. Floyd H. Duan, Lynchburg, Va.	2.50
	3.50
Total for the week	\$ 177.26
Grand total	\$ 8,050.66

THE SUN'S PULPIT. (Continued from page 13.)

place. The Old Testament laws were never given to be kept without the spirit. Their spirit was from the beginning far greater than their letter. And the New Testament is not the first to announce the keeping of the spirit of the law. In Deuteronomy is a law impossible to be kept without the spirit: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." That is an Old Testament law. Wherein in the New Testament is it abrogated? Here is another law in the Old Testament that reaches far above the letter, and requires the spirit, found in Leviticus 18:18: "Thou shalt love thy neighbor as thyself." It is impossible to many folks to convince the world that they do either of these without giving some definite, separated portion to the church of Jesus Christ, if they are members thereof, and have therefore taken its obligations upon themselves. "Offerings" is one of the greatest words of the

Old Testament. It is the very glory of the New Testament. We can never be the same after really looking at that marvelous, lone Leader of His age, and every age, in that Upper Room, girded with a linen towel demonstrating this fact that he came not to be served, but to serve, and to offer himself a ransom for many. We can never be the same, if in love, awe, and adoration we look at Him hanging on the Cross of Calvary offering himself for the sins of the world. Interpret that as you may. It challenges the true Christian so greatly that the tithe becomes only a stepping stone to giving such as will honor Him, and really help redeem our world! In the light of that offering close followers of Him sensed the fact that being a true follower of Jesus Christ meant giving all, and consequently they formed a fellowship which pooled all they possessed. That experiment did not live across the ages, but the giving of a definite portion, growing ever larger, according as the Lord has prospered, has met with approval in every age from the days before Abraham until the present.

There is one definite experience in the life of Christ connected with the church and its money gathering that has been recorded. Jesus had been busy teaching in the Temple all day. Ere long He would be called upon to pay the supreme sacrifice. What meaning, what passion, He must have put in His messages. Something in His thinking, and something in His teaching must have given Him an interest in the treasury of that Temple just at that time. He had had much to discourage Him. Now in the last hours of that day He slips into the treasury room, and takes a seat to await the putting into the treasury as the people went away for the day. What would they do? Those who throughout that day had come under His pleas, His preaching, and His rebukes? I see Him now as He rested there.

ALL SELF-PRONOUNCING

Holman Testaments

Holman Vest-Pocket Testament
Size, 2½x4½ inches

Specimen of Type.
AND the third day there was a marriage in CANA of GALILEE; and the mother of JESUS was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles. **\$.50**

2103K. Morocco Grained Binding, flexible limp, gold edges and titles. **.60**

2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges. **.85**

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges. **.70**

2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. **.90**

2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. **1.10**

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.

13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges. **.90**

15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included. **1.35**

Holman Jewel Testament
INDIA PAPER ONLY—Size 2½x4½ inches x½ inch

The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4½ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 *The three wise men*

carrying away into BABYLON—fourteen generations; and from the carrying away into BABYLON—fourteen generations—unto Christ are fourteen

ing interpreted is, God with us. 24 Then JESUS being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges. **\$1.00**

5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included. **1.50**

5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms. **2.60**

COMMAND ATTENTION AND APPROVAL

Holman GEM Testament

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake JESUS to the multitude, and to his disciples,

POCKET SIZE
3¾x4½ inches

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3¾x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer binders.

4102P. Black Silk Finished Cloth, gold titles, round corners, red burnished edges, with Psalms. **\$.90**

4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. **1.35**

4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included. **1.90**

RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. **1.50**

INDIA PAPER GEM TESTAMENT

4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms. **3.00**

4136XPRL. Red Letter Edition with Psalms, same binding as 4136XP, but with the Sayings of Christ Printed in Red. **3.25**

Old Folks Testament

Extra Large Print
Pica, 16mo. Size, 4¼x7¼x½ inches

Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines. It is the most readable edition of all large print Testaments.

Specimen of Type.
THE book of JESUS

PSALMS INCLUDED

2902P. Black Silk Finished Cloth, gold titles, round corners, red edges, with Book of Psalms included. **\$1.50**

THIN BIBLE PAPER EDITIONS
Same Large Print as Above

2913P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included. **2.95**

RED LETTER EDITION
Same as above, with the Sayings of Christ in Red.

3913PRL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included. **3.10**

All styles sent postpaid at above prices

What millions the world would spend on itself after that day! What messages would never be delivered for Him because of shortage of funds; what acts of mercy and sustenance and healing would never be done because of entrenched selfishness. Ere long the little band would begin its trek across the ages. How are people going to give as Jesus sits there overlooking the treasury! Mark, writing the Servant Story of the Saviour of Men, says: "And he sat down over against the treasury; and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And He called unto His disciples, and said unto them, Verily, I say unto you, This poor widow cast in more than all they which are casting into the treasury; for they did cast in of their superfluity; but she of her want did cast in all that she had, even all her living."

FAMILY ALTAR.

(Continued from page 12.)

through this God-given organization, does the Christian merit the confidence and esteem of all Christians; for by such active Christianity is the highest ideal realized. He who undertakes Christian living and yet breaks his covenant of service for the Kingdom abandons what is true in the way of God for the salvation of the world. The good person must not fail to keep faith, must not fail in anything to do his best to aid others in soul health. The church stands preeminently as God's strong arm for the salvation of the world.

Prayer—Our Father, in the name of thy Son we turn to thee with our shortcomings. We have been very useless for thy Kingdom in this world. O make us not only thy children in our own redeemed life, but in doing something for thy family on this earth. Make us willing, we pray thee. *Amen.*

SUNDAY.

SALVATION BY FAITH.

"By grace ye are saved through faith."—Eph. 2:8.

"Faith without works is dead."—Jas. 2:17.

Some people are not able to put together these two scriptures and understand them as being both essential to salvation. Let us reason together for our mutual understanding of God.

God's greatest work is to save men. Notwithstanding God's power to save, no man can be saved without doing his part. The first part man has to do is believe, for as he believes or disbelieves he will act, and as he believes that belief becomes a motive for righteous living.

God's first demand upon us is "Repent." This demand prefaced every message of our Lord. But if a person does not believe that that to which he is addicted is sin he will not repent, and if he does not believe that punishment comes to the transgressor, and that salvation is for one who lives in accordance to God's law, he will not reform.

Therefore, one must believe God, and when so believing, repentance will follow, and conduct of living befitting a disciple of Christ ensues. Christian piety has been summed up by the apostolic fathers as "conduct in agreement and in conformity with God."

It is not hard, therefore, to see that we are saved by faith, and that if we stop at mere conviction, nothing comes of it. Both Paul and James are right. They are expressing the steps one naturally takes in his salvation. And the "thanks be to God who giveth us the victory through our Lord Jesus Christ."

Prayer—Our Father, we thank thee for thy saving grace through our faith. Help our unbelief. We thank thee for thy forgiveness to all who come to thee in faith. In our weakness, help us and forgive us. Endow us with thy divine nature, and sustain us by thy spirit. May our every choice be right and in accord with thy will. *Amen.*

I suppose that if all the time I have prayed for faith were put together, it would amount to

months. I used to say, "What we want is faith; if we only have faith we can turn Chicago upside down," or rather right side up. I thought that some day faith would come down and strike me like lightning. But faith did not seem to come. One day I read in the tenth chapter of Romans, "Now, faith cometh by hearing, and hearing by the word of God." I had closed my Bible and prayed for faith. I now opened my Bible, and began to study, and faith has been growing ever since.—D. L. Moody.

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



WHITLEY MEMORIAL AUDITORIUM BUILDING.

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

SUMMER TERM, JUNE 6th to JULY 15th. The college has arranged for a summer session of six weeks this summer at a very low rate for the expenses. Students living near the college, and coming from their homes, can take the six-weeks' course for as little as \$15.00. The total cost for students that board on the campus is \$45.00 to \$50.00. Courses will be offered for college credit towards a degree and for raising and renewing Teacher's Certificate.

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C. M. CANNON, Registrar

Elon College, - - - - North Carolina

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A religious Weekly for the Home, devoted to the interests of the kingdom, as represented by the Congregational-Christian Church.

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Six Months 1.00

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Change of Address: Give both old and new address when asking that your address be changed.

When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

Notices: Obituary and marriage notices, limited to 100 words, are published free of charge; all over 100 words at 1 cent a word. Remittance should accompany copy. Write names distinctly.

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Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

OBITUARIES.

SUTTON.

Mrs. Margaret Bennett Sutton, wife of Mr. G. T. Sutton, departed this life May 14, 1932, being 58 years, 3 months and 14 days of age. She was busy at work when taken ill, and lived about thirty minutes.

She was a member of Bethlehem Christian Church, near Elon College, N. C. She was a devout Christian, a devoted wife and a loving mother.

There were two daughters and five sons: Mrs. C. L. Simpson and Mrs. Joe Ross. The sons are, Messrs. T. E., J. H., W. C., Paul and Edgar Sutton. Also she leaves one sister, Mrs. Jas. Bateman, and three brothers, G. R., B. M., and Charles Bennett.

This quiet, unassuming and exemplary Christian wife and mother left an influence in her home, community and church that means much for the glory of God, attested by the immense audience attending her burial, and the flowers placed upon her grave. Thank God for her life and influence.

Services were conducted by her pastor, the writer, assisted by Mrs. Gertie Cheek.
J. W. PATTON.

WOOTEN.

This entire community was saddened on April 6, 1932, by the death of Mrs.

Droxie Lucinda Wooten. Her death occurred in Hoke County, N. C., her age being 41 years, 8 months and 24 days. She was a beloved mother and wife.

Before her marriage she was Droxie Lucinda Smitherman, the daughter of Mr. and Mrs. J. A. Smitherman, of Yadin County. Her mother and four brothers survive her.

She was married to Mr. H. O. Wooten, November 12, 1911. To this union were born eight children, seven boys and one girl. In 1918 they moved to Hoke Co., where they have made their home for the past 13 years.

Mrs. Wooten was a member of New Home Holiness Church, where she was a loyal and faithful member. Before coming to this county, Mrs. Wooten was a member of Baltimore Methodist Church.

The funeral service was held in Mt. Pleasant Christian Church, by Rev. John

Sawyer and wife. The remains were laid to rest in Mt. Pleasant Cemetery.

May God's richest blessings rest upon the bereaved.
SARAH MARKS.

NOTHING TRUER.

A pleasant smile pays big dividends.
An act of kindness pays more than the legal rate of interest.

Giving your true friendship to another gets you an extra stock dividend.

If you do not believe it be grouchy, unkind, and disloyal, and then see what happens.—Van Amburgh in "The Silent Partner."

He who has no time to laugh has little heart to live.

SUMMER SESSION

PIEDMONT COLLEGE

JUNE 8 TO 20, OR AUGUST 10

An Accredited Summer School in

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Standard Courses in Fifteen Departments Meeting the Academic and Professional Needs of College Students, Teachers and Prospective Teachers.

Special Courses in Primary, Intermediate, High School and Rural Education; also in Public School Music and Art, Story Telling, Coaching of Plays, Southern Literature, Southern History, Geography, Religious Education, Piano, Voice and Violin.

Six to Nine Weeks of Profitable Study Combined with Delightful Vacation and Recreation.

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DEAN J. C. ROGERS,

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THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

Are helping give the Gospel, which is "the power of God unto salvation to every one that believeth," to the forty thousand Latin people of Tampa. The evangelical forces working among the foreigners of Tampa are by no means covering the territory sufficiently.

Methodists have six preachers, Baptists two, Presbyterians one, Congregationalists one. Church workers and teachers must be supported for this great missionary work. Send check to

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Route 4, Box 468, - - Tampa, Fla.

Send boxes of clothing to Mrs. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

For literature, write Rev. C. H. Corwin, 2326 Green St., W. Tampa, Fla.



LARGE PRINT TEACHERS' EDITION FOR ADULTS, TEACHERS AND PREACHERS



and all who would study the Word of God intelligently this edition is unsurpassed. The type is large, clear, Bourgeois, Self-Pronouncing, with liberal space between the words and lines, which makes it easy to read.

Size, 8 x 5 1/2 inches.

Specimen of Type.

"From that time Jesus began to preach, and to say, 'The kingdom of heaven is at hand.'"

Containing New Copyrighted Helps by most reliable Authorities. A Treasury of Biblical Information, Practical Comparative Concordance, Oriental Light on the Bible, Four Thousand Questions and Answers, New Colored Maps.

No. 4712. Divinity Circuit Teachers' Bible, French Seal Leather, red under gold edges, Silk Head bands and Silk Marker.

Our Price—Post Paid. 5.00

No. 812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages Alluded to by Christ, Various Prophecies Relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above and same large Self-Pronouncing type.

Our Price—Post Paid. 6.00

No. 733X. Holman India Paper, Algerian Morocco, Leather Lined, Silk Sewed, Divinity Circuit, round corners, carmine under gold edges, silk head bands and silk marker, same type and Helps as above.

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FALL TERM WILL OPEN SEPTEMBER 7.

Depression prices continued during year, made possible by extensive gardens. Entire cost of scholastic year, \$216.

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THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, JUNE 23, 1932.

NUMBER 25.

.. THE SUN'S OBSERVATORY ..

Maroon and Gold

"What Is Wrong?"—

While guns roared death in Shanghai, Japanese Christian women gathered in Tokyo, Japan, for their Day of Prayer. With deep emotion they faced the problem. How had such things come to pass? Wherein had they been lacking? One woman poured out her heart to Mrs. Darley Downs. "I can't sleep at night thinking of the whole thing and wondering what is wrong when so many of us have prayed so long that peace should come to the world and that Japan be one of the nations to help establish peace," she cried. "And then I think God is still in his heaven and we must just continue working and believing that somehow things are going to work themselves out," was the pathetic conclusion. To Christian watchmen at the crossroads of the world today, "eternal vigilance is the price of—PEACE!"

Helping the Other Fellow Find Work.—

Roger Babson says that "business and individuals are rapidly balancing their budgets; they must also intelligently budget the balance!" We take it that he means to say that one must have means of subsistence, or at least try to do so, and then live within the amount of his earnings. On the other hand, we must spend as much as we can spend wisely, that the other fellow may have of what was ours and in turn do his bit toward the pushing forward of the wheels of industry. The city of Richmond, Va., has, during the past ten days, had on a campaign to get home owners and others to do at least \$1,000,000 worth of repairing, painting, etc., before October 1st. So successful was the drive that the goal was advanced to \$2,500,000, and latest reports say that this amount has been exceeded. If other cities will follow such a plan it will do a great deal to help the unemployment situation, and we doubt not, will be well worth while to those doing the spending.

"Death and Taxes."—

He who escapes the one must pay the other. Indeed, those who survived until Tuesday of this week found themselves facing the new Federal levy which is being placed on many varieties of commodities, varying from matches to automobiles. All of the revenue raising taxes recently passed, went into effect on the 21st inst., with the exception of the postage increases, which take effect the first week in July. Theatre tickets costing more than 40 cents are taxed, and cosmetics of all kinds bear their part. Other items that are taxable include candy, lubricating oil, malt syrup, wort, tires and inner tubes, furs, jewelry, automobiles, automobile accessories, mechanical refrigerators, radios, firearms, sporting goods, shells, cartridges, cameras, chewing gum, soft drinks, mineral water, and gasoline. Long distance telephone calls and telegrams cost more, so one will be unable to evade the new taxes by

following the advice, "don't write, wire." Electric power rates are boosted 3 per cent, and he who "pays by check," finds that they cost him a penalty of two cents each. We have heard nothing of a tax on coffins, but we are frankly of the opinion there should have been. We need encouragement to keep living.

Gray Ranks in Confederate Capital.—

The now thinning ranks of the Confederate forces are in attendance at their annual reunion in Richmond this week. This is the tenth time since the reunions were started that this city has been so honored. The events opened on Monday with the arrival of Commander-in-Chief, General Alfred DeSaussure, who was welcomed with a salute of seventeen guns as befitted his rank, a company of infantry and a military band. The veterans have been met at the trains and escorted to the four camps in the western part of the city, consisting of the Soldiers' Home, Benedictine College, the Richmond Normal School and R. E. Lee School. The first major event of the occasion was the dedication of the battlefield parks near Glendale, on the site of the battle of Frayser's Farm, which took place Wednesday afternoon. The grand parade is to be Friday afternoon. Many bands from different cities have been present and made contributions to the good times with their music. We know of only one orchestra which has participated: The First Christian Church orchestra gave a concert on Wednesday evening at the Soldiers' Home. Not but a few more years can these veterans of "The Lost Cause" assemble in their reunions. Even now, time has spread his mantle upon their aged shoulders. May the God of war and of peace bless them as they pass in review from this earthly home on toward the great beyond.

A Unique Service.—

Sunday, June 19th, at 11:00 A. M., the service in the Elon Church was very unique and exceedingly interesting. Father's Day was celebrated literally. The pastor of the church, Rev. A. W. Hurst, after calling attention to the character of the day, requested all to join him in observing Father's Day," and then introduced his own father, Rev. A. P. Hurst, who was on that very day celebrating his 80th anniversary, and who preached a most wholesome, appropriate and helpful sermon from John 3:16. The sermon fitted well the occasion, and it was good, indeed, to be in this extraordinary service. "Father Hurst" is still in the vigor and strength of an active life and ministry, and no one would judge him by appearances to be four-score years of age. Then at 4:30 P. M., almost the whole town called at the Hurst home to pay a tribute of love and esteem to "Father Hurst" and his good wife, and incidentally, also the pastor and his good wife, all four of whom occupy the parsonage as one

family. Dr. J. U. Newman was in charge and stated the object of the gathering. Dr. W. C. Wicker extended felicitations of the community with very appropriate selections from poetry and well-timed sentiments of his own. This was followed by a prayer, and Mrs. J. L. Foster led the company in several appropriate songs. The Hursts responded in appropriate and appreciative remarks while two automobiles freighted with good things for the parsonage were being unloaded. It was, indeed, a very happy occasion. The Hursts are beloved at Elon College, for the manner of their life with us has been that of those who lead others in the way of righteousness.

The Republicans and Repeal.—

The repealists were well represented at the Republican Convention in Chicago last week. Led by Senator Bingham, of Connecticut, they fought for a straight submission plank in the party platform, and they were at least frank enough to say that they were for repeal by any means that it might be done. They desired a straight referendum for or against the retention of the Eighteenth Amendment. The platform plank which was adopted rather straddled the issue, but it has several safeguards thrown around the question, which would protect those States having their own dry laws, in event the wets should carry such a referendum. On the other hand, the dries have some reason to be dissatisfied for while there would have been very slight probability of carrying the country wet on the platform the wets offered, there is quite a possibility that the middle-of-the-road people, who are not wet nor dry, will support an amendment which limits the Eighteenth Amendment, or rather so extends it that Congress may enforce it in conjunction with the various States only if, as, and when the State so desires. Mr. Rockefeller, in his recent renunciation of the Eighteenth Amendment, went so far as to say: "In my judgment it would be so difficult for our people as a whole to agree in advance on what the substitute should be, and so unlikely that any one method will fit the entire nation, that repeal will be far less possible if coupled with an alternate measure." This seems to have been the attitude taken by the ultra wets, with whom he evidently has joined forces. Of course, we cannot agree. Speaking of Mr. Rockefeller, we are sorry he has been lost from the ranks of the dries. Much of the good done by himself and his father will possibly be nullified by his change in attitude, yet, to quote a contemporary, "History has many cases of apostasy and the adding of another will not break the march of progress. There is something almost touching in his letter declaring his desertion of the dries, and well may Mr. Rockefeller feel a touch of wisfulness when he looks back . . . and realizes the fact he has turned his back on the things for which his mother fought and suffered."

NOTES-PERSONALS

We reprint in this issue a letter from Rev. O. D. Poythress to his charge in Norfolk. We would suggest that other churches read it and ponder well what he says. It is possibly quite as appropriate coming from your pastor to you.

The Summer School of Leadership Training opened at Elon College June 20th, with a large group of young people, teachers, lecturers and officials coming in from the various schools and churches. The prospect is for a very large attendance. The program is inviting.

One of our busiest and happiest pastors is Rev. B. J. Earp, Harrisonburg, Va. He is making a great effort, through self-denial and call of duty, to build up several weak churches of the Conference. We have few men, indeed, amongst us who are laboring with such zeal and consecration, under a sense of obligation and devotion to the church and to duty, as is Bro. Earp.

It is with deep regret that the people of the Elon Church and community have received the resignation of Rev. A. W. Hurst, the beloved pastor of the local church. Bro. Hurst has won the esteem and the devotion of the church and community, and the hundreds of students who have sat under his teaching and ministry will join in the regret that he has resigned as college pastor.

Rev. D. M. Spence, former pastor at Henderson, N. C., and Ocean View, Va., has now completed his work at Vanderbilt University and received the B. D. degree June 8th. "I am now open to consider any pastorate where my services may be desired." Bro. Spence is a consecrated man, a good preacher and a well-trained worker. Any church desiring correspondence may address him at Lillington, N. C.

Dr. A. D. Woodworth, one of our veteran missionaries in Japan, sends us a cut of the Azabu Middle School Building. This building, judging from the picture, compares favorably with any of our high school buildings. Dr. Woodworth states there are twelve hundred boys in the school, of whom he teaches five hundred and fifty each week. The voluntary attendance in his Bible class three times a week is about twenty-five.

We are presenting elsewhere the program of the Western North Carolina Sunday School Convention to be held at Biscoe Church, July 5th. Bro. Gunter, the president, is anxious that all schools and Endeavor Societies of the Conference have delegates at the Convention. This is the one Convention that holds its session in one day only, but tries to crowd that day with important questions and helps for the Sunday Schools and Endeavor Societies.

It was the privilege of THE SUN's editor to be in the home of Rev. and Mrs. A. W. Andes and family, Harrisonburg, Va., several evenings and nights last week. Bro. Andes is ably assisted in his great work by his capable and competent wife, who is as interested as he in the good work of the church. Bro. Andes is certainly a faithful, true and tried preacher and pastor, and there is no wonder that his people are devoted to him. He carries the burden of their welfare upon his heart and is a very busy man.

Prof. A. R. Flowers has been working among the young people of the Baptist and Methodist Churches for the last six weeks, and, according

to reports, has met with remarkable success in and about old Wendell High School, where he taught many of the parents of the young twenty-five years ago. Bro. Flowers' deep desire and constant effort is that many of these young men and women may find their way into some Christian college where they can prepare themselves for service and usefulness in church and state.

One of the joys of Rev. R. L. Williamson, our good pastor at Winchester, Va., is that he has in his church a very active Christian Endeavor Society and Sunday School, in which are enlisted some of the finest and most active leaders among the young people of his city. Some one in Winchester told us that his church had the best and most wide-awake and progressive leadership of any church in the city, and we are prepared to believe it. Among the number of young people in his church and Endeavor Society is the president of the State Christian Endeavor of Virginia, also another who is president of the District Endeavor Union, and still another who is president of the City and County Endeavor Union. Any pastor may well rejoice in the activities of such a group of young people.

It could be hoped that all the Sunday Schools and churches using the coin card would follow the service of dedication prepared by the Board of Commissioners for Foreign Missions and furnished the churches and Sunday Schools desiring them. The Elon College Church used the ceremony and gathered in the cards last Sunday, the names of the classes and others who had cards being called, and after the service of responsive reading there was a brief dedication service, all of which was very suggestive and appropriate, since it is through self-denial that the coin cards are filled with dimes for ten weeks until in each card there is a dollar. Some individuals had filled cards, and there were thirteen or more of the classes in the school that had filled them. The coin card can be used to advantage in all the schools and churches to help Missions and the Kingdom.

Many CHRISTIAN SUN readers know and esteem the person named in the following, he having been for years active as a leader in our Ingram Christian Church and was at one time president of the North Carolina and Virginia Sunday School and Christian Endeavor Convention. The item is taken from the South Boston, Va., correspondence of the *Greensboro Daily News*, and we agree most heartily with its fine sentiment to this loyal and true Christian soldier: "Dr. S. T. A. Kent, elderly physician of this county, has just completed 50 years of active practice of medicine in the county. Yesterday, in making his rounds, it took him only a few hours where in years gone by it took him several days. 'If Dr. Kent had collected anything at all for one-tenth of the work he has done,' a local doctor remarked in commenting on his 50th anniversary in medicine, 'he would be one of the richest citizens in this county.'"

The editor, while in the Valley of Virginia in and about Harrisonburg last week, found what seemed to him to be a growing desire and demand for a Congregational-Christian Church in the city of Harrisonburg. This splendid city, surrounded as it is by strong Christian Churches, has served through many decades as a source of drainage from the rural churches around about, as people have moved from the country into the city and their children are growing up there. We heard it expressed with sorrow and regret that a Christian Church was not started in Harrisonburg twenty-five or fifty years ago, for now some of the active, able church leaders in other churches of the city were once members of the Christian

Church. It would seem to be a most appropriate movement for the Christians and Congregationalists to unite in beginning a work, a Congregational-Christian work, in Harrisonburg, since there is no Congregational or Christian Church there, and there are members in other churches who were once members in each of these two fellowships.

RANDLEMAN CHURCH.

Our revival began the fourth Sunday in May and closed the fifth Sunday. Rev. J. L. Neese did most of the preaching, and the church was much revived. There were about twenty-seven conversions, and seven united with the church at the close of the meeting. Bro. Neese is a great worker, and his messages were much enjoyed by all who heard him. May the Lord bless him and his work.
J. M. ALLRED.

CHRISTIAN SUN LETTER.

I wish to say to subscribers of THE CHRISTIAN SUN that on and after the first day of July all renewals and new subscribers will be sent to John T. Kernodle, Managing Editor, 1536 E. Broad Street, Richmond, Va. From the first of July, Mr. Kernodle will have full charge of collecting all renewals for THE CHRISTIAN SUN and getting new subscribers, as well as publishing THE SUN and mailing it out. So please take notice and send all renewals to him.

For four years the writer has been Circulation Manager for THE CHRISTIAN SUN, and he wishes to thank all those who have stood by him in this work and helped to keep THE SUN in 2,800 homes of our church people. Our work has been a real joy and one of love, and while we have some regrets in giving it up, we feel now and have felt all the while that it could be better handled in the Richmond office by one man. We hope that the subscribers will stand by Mr. Kernodle and send in their renewals to him, and that many new subscribers will join THE CHRISTIAN SUN family.
CHAS. D. JOHNSTON,
Circulation Manager.

PROGRAM.

Following is the program of the Sunday School and Christian Endeavor Convention of the Western North Carolina Conference, to be held Tuesday, July 5, 1932:

MORNING SESSION.

Song service.
Worship period, conducted by Rev. W. C. Martin.
Welcome, by Mr. Cagle, Superintendent of the Biscoe Sunday School.
Response.
Enrollment of Delegates.
Address, "Why and How Missions in Sunday School and Christian Endeavor," Dr. J. O. Atkinson.
Song.
Address, by Dr. Lankford, Pastor, Christian Church, Burlington, N. C.
Appointment of committees and announcements.
Address, Rev. E. C. Brady.
Adjourn for lunch.

AFTERNOON SESSION.

Song service.
Worship period.
Our Orphanage, Mr. Johnston and orphans.
Business session.
Song.
Address, "Our Youth for Christ," Miss Jewell Truitt.
Address, "Our Watchword—Forward!" Miss Lillie Horn.
Benediction.

JULIA WOODSON.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINCER, *and* REV. M. J. SWEET, *Associates*.

NORTH GEORGIA ASSOCIATION will meet August 1st and 2nd at Trinity Church, near Lawrenceville.

MR. EDWARD CONNER, of Piedmont College, is now at work at Crossville, Tenn., assisting the Rev. Abram Knightengale in his summer program.

REV. ALMON STEVENS, of Stearns, Moderator of the Kentucky Conference, delivered the Commencement addresses at the county seat high schools at Whitley City, Kentucky, and Huntsville, Tenn.

MISS INA ADAMS, of Piedmont College, is the Summer Student Worker in the Andalusia larger parish of South Alabama. Antioch Church, of which Miss Adams is a member, is one of the five churches in this group.

A BOYS' CLASS of the Church School of Union Congregational Church of Chattanooga, Tenn., of which the Rev. George W. Blount is pastor, has a baseball team in the Chattanooga Sunday School League.

THE CHRISTIAN ENDEAVOR SOCIETIES of the Chattanooga District had their meeting at Grandview, Tenn., and paid particular attention to the fact that the first Tennessee Society was organized in our Grandview Church.

MR. GERALD SMITH, of Thorsby, Ala., has been conducting a Daily Vacation Bible School with Miss Agnes Averyt of Shelby, Ala., in the Church of the Covenant at the latter place. The school was a community enterprise.

THE HOME of Rev. J. M. Dopson, pastor of Watson's Chapel, Balm of Gilead, and Union Church of Mountain Creek, Ala., recently was destroyed by fire. The loss of the home at this time is a great disaster to the pastor and his family.

MR. DON L. WEST is now at Hindman, Knot County, Ky., organizing a group of workers for a county-wide youth program of religious education for the summer. He expects to take one of his helpers to Blue Ridge for the M. E. M. Conference.

ARTHUR SWARTZ, now an alumnus of Vanderbilt University, came direct to Albemarle, N. C., to begin his Sunday School work. He will be kept busy during July in the Carolinas. In August he will go to Georgia, beginning work at Duncan's Creek.

REV. S. F. COMMANDER, of DeFuniak Springs, Fla., preached the Sunday morning sermon at the Christian Life Conference held at Pyron's Chapel, Baker, Fla. Bro. Commander serves three churches and is a man of zeal and friendly spirit.

REV. GEORGE STALEY HUNT is in West Florida, for summer service in conducting a Daily Vacation Bible School and protracted meetings. He is assisting Rev. W. H. Tillman, of Crestview. He preached one of the sermons at the Christian Life Conference of young people held at Pyron's Chapel.

AT THORSBY, ALABAMA, the Congregationalists and Baptists are conducting a Union Vacation Bible School. The day sessions are held at the public school building. At night there are classes for young people and for men and women. The day concludes with an inspirational address on missions or some live church topic.

The speakers are leaders in the two denominations.

SALISBURY UNITED is making extensive repairs on its building both within and without. This is made possible because of the generosity of the Building Society. It will transform the church and make almost a new edifice of it. Rev. Thereon A. Zimmerman of Yale University will assist the pastor, Rev. W. T. Scott, during July and August in Trinity Parish.

WM. O. GILREATH, principal of the high school of Pine Knot, Ky., is receiving congratulations from many friends on account of his recent marriage to a charming young lady from Hindman and Stearns, Ky. Mr. Gilreath is the chairman of the Advisory Committee on the summer program at Pine Knot, where Rev. Sidney O. Davies is already at work as summer pastor of Summer Chapel.

DR. JASON NOBLE PIERCE, of College-side Church of Nashville, is a warm-hearted host. He entertained for lunch the trustees of the Atlanta Seminary Foundation on the day of their annual meeting and that same night entertained another United Church group at Collegeside House. Dr. C. Rexford Raymond is chairman of the Board of Trustees of the Atlanta Theological Seminary Foundation.

DR. WILLIAM H. WALKER, Professor of Bible and Philosophy at Berea College, gave the annual address to the Literary Society which meets in the Community Congregational Church of Stearns, Ky., and occupied the pulpit of the church one Sunday while the pastor, Rev. Almon O. Stevens, preached at Union Church, Berea, in the absence of Pastor Huntington, who is taking a trip to the Holy Land.

DR. McILYAR HAMILTON LICHLITER delivered the Baccalaureate sermon at the Commencement of the Vanderbilt University, Nashville, Tenn. Dr. Lichliter is a trustee of the Seminary Foundation. His address much impressed the great audience and with that of the late Dr. William E. Barton was outstanding among the addresses of recent years. Dr. Lichliter somewhat resembles Dr. Cadman as a speaker. His presence on this occasion at Nashville was a recognition of the participation of our United Fellowship in the work of the Vanderbilt University School of Religion.

THE CONFERENCE OF THE CAROLINAS.

The meeting in Raleigh, June 7th and 8th, presented one of the most outstanding programs of its history. It was observed from the beginning that the commencement week of State College as well as those of neighboring high schools would diminish the attendance, but the zeal and high purpose of the delegates, together with the high character of the program itself marked this conference as one not soon to be forgotten.

Among the speakers were Dr. G. O. Atkinson, who struck a deep and abiding spiritual note in speaking of the merger of the two groups—Congregational and Christian. So good was it that by unanimous request THE CHRISTIAN SUN was asked to print it in full.

Dr. W. Knighton Bloom, Associate Secretary, with Dr. J. O. Atkinson, of Missions for the Southern Convention of Congregational and Christian Churches, gave another high standard address on "The Larger Vision and the Wider Outlook."

He brought vividly to the Conference our work throughout the whole of our Eastern Division, illustrated by many a pungent illustration fresh from his own personal contact with our far-flung forces in Christian action.

It would be too much to try to report in detail all of the addresses given. But from the opening address of welcome given by the entertaining pastor, Dr. J. Edward Kirby, to the final benediction at the close of the last session, there was light and power, vision and the will to proceed, communion and fellowship born of the desire to move forward with increasing effectiveness and closer organization.

But one cannot forbear to mention such men as Stanley C. Harrell, who preached the Conference sermon; the address of Prof. J. Shelton Smith of Duke University; Prof. Carl C. Taylor's presentation of "The Role of the Church in Rural Life," a masterly analysis of churches in the country, a constructive criticism of too great emphasis on emotional evangelism and "Once-a-Month" preaching services, rather than a consistently organized parish with a well-prepared minister giving all his time to the work of a pastor and preacher and many like suggestions exceedingly valuable for the wide-awake rural church; President Newell of Piedmont College spoke on the theme, "The Spiritual Problems of a College President," and said that the matter goes back to the home out of which the college student comes; the faculty makes a difference, too, and he gave instances of professors helping students to solid ground in all that is good by giving the right direction at the critical time. His was said to be one of the very best inspirational addresses given. On "The Spiritual Guidance of Youth," Dr. Tamblin, of Greensboro, was very helpful in deep suggestions of honest foundations. The closing address of the Conference was given by President L. E. Smith, of Elon College. One of the strongest laymen of Raleigh, suggested the following comment:

"The outstanding points of the address on 'The Spiritual Foundations of the Christian College,' by President L. E. Smith, brought new views to me which I wish might be incorporated in the Minutes. Dr. Smith spoke of the great need of stressing the spiritual values in our denominational colleges, asserting that Christ and his teaching should be the foundation. That both home and foreign missions have been sponsored by church colleges through the preparation of missionaries and the distribution of funds. Also by educating ministers and building churches in the large cities.

"The stones in the foundation of our colleges are Faith, Prayer, and Sacrifice. The case was cited of a man who a year ago could contribute one hundred thousand dollars at his pleasure, leaving a material balance in his bank. Today, that man's check is worthless. Thus, can be seen the futility of stressing, too much, the piling up of dollars.

"Statistics show that seven out of eight of the Supreme Court judges are graduates of small denominational colleges; also sixteen out of seventeen of the prominent members of Congress.

"Economically, denominational colleges are a saving to the State. If it were not for denominational colleges, the enormous expenditures the State pays to its State-supported educational institutions would add materially to the over-burdened taxpayer."

One of the most important and far-reaching sessions of this Conference was the session presided over by Rev. C. H. Rowland, of Greensboro, on Wednesday morning. This was a joint session, combining delegates from the Christian Churches of the Carolinas with those of the Congregational. At this time the committee of eight appointed by the three Christian Conferences of

(Continued on page 14.)

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

IN THE VIRGINIA VALLEY.

As one writes of any meeting within the bounds of the Virginia Valley Central Conference, one thinks of high hills, fertile fields, green pastures, fat cattle and fine people. If there is any spot in all our South more favored than the Shenandoah Valley of Virginia, this writer has yet to find it. The might and the majesty of God are revealed and expressed in the mountain ranges that enrich, defend and glorify the Valley. God's bounty and benevolence are revealed and expressed in far-spreading orchards of fruit trees, boundless acres of waving grain and stretching fields of growing corn. God's plenty and liberality are revealed in the sumptuous and abundant food that the happy people feed upon and the richness and the variety of their royal hospitality.

The Sunday School and Christian Endeavor Convention met with good old Timber Ridge Church, planted nearly a century ago in the nestling, towering hills of West Virginia, twenty miles up a beautiful drive from Winchester. Rev. R. L. Williamson, yet a young man in years, told the Convention how, on a former visit at a convention of this church not many years ago, he was carried with a large company of other delegates to Winchester on a wagon drawn by horses, leaving at midnight, arriving in Winchester at sun-up in time to catch an outgoing train. Now large comfortable automobiles take the delegates to and from the church in much less than an hour, and the entire trip is made in joy and gladness at the grandeur and glory of the scenery. Rev. A. W. Andes is pastor of the church and Roy A. Larrick, of Winchester, Va., is and has been for some years the highly competent and wide-awake president of the Convention, which assembled in annual session June 16-17. The pastor opened

the Convention at 10:00 o'clock, June 16th, with appropriate devotional services, and one of the fine young men of the church, Vernon Whitacre, gave a cordial and very appropriate welcome address. The morning session was taken up with enrollment of delegates and the reports of the various schools and societies, and some departmental reports, until 11:00 o'clock, the hour for the annual address of Dr. M. L. Weekley, of Harrisonburg. Dr. Weekley spoke with great power, insight and enthusiasm, answering the question: "What is the Church Doing to the World?" Dr. Weekley began his message by telling some of the things the world is doing to the church, and then declared that the salvation of the church depended upon doing certain things to the world. The present economic order as well as the present social order is inexcusable, unpardonable, unbearable, and the whole order must be changed by the church. Our present order has enthroned machinery and dethroned personality, and that which the church is called upon to do is to properly evaluate personality and give persons their rightful places and rightful values in society in the same way that our Lord did. The highest values are human values, and we cannot subordinate the human to the inhuman, the spiritual to the material, the moral to the immoral. The speaker claimed that the church never had such a task, nor has it ever been confronted with a larger opportunity than this time presents. Dr. Weekley is deeply interested in changing the present economic and social order in keeping with the plain teachings of our Lord.

After a bountiful luncheon, where plenty was in evidence and poverty had no place, the Convention re-convened and was led in wholesome devotional services by Rev. R. L. Williamson. Departmental secretaries made reports, and following the report on Missions by the departmental secretary, Miss Verdie Showalter, the Mission Secretary, J. O. Atkinson, delivered an address on "Missions Make a Change."

1st. Missions change the individual who undertakes not to argue away or against, but to obey the Great Commission of our Lord.

2nd. Missions change a church which undertakes a missionary program in his name, because the church is a spiritual body, and the only spiritual task assigned of our Lord is the missionary task, and the church is the only institution on earth that is looking after this task in seeking to carry out the missionary purpose, plan and program of our Lord. The church, in carrying this out, is changed from glory to glory.

3rd. Missions have changed the world in that missionaries tell of that name and that power through which alone individuals are saved and find their proper place in society and realize their proper weight and worth as human beings. Missions have changed the work of the world, and from the smallest it has come to be the largest work undertaken by man.

The remainder of the afternoon was given to reports of superintendents, teachers and delegates, in which interesting items from each school were brought out and discussed.

The high peak of the Convention was reached Thursday night at 8:00 o'clock in a most timely and telling address by Rev. Russell J. Clinchy, pastor of Pleasant Hill Congregational Church, Washington, D. C., and president of Washington Association of Congregational Pastors. "The Fire Grains" was the topic chosen, and Brother Clinchy showed how Congregationalism took its rise in the world and had proceeded through the centuries to keep alive the fiery grains of freedom, of liberty and of pursuit of truth in Christ Jesus. The Conference heard Brother Clinchy with deep interest, for he brought a real Christian message.

At 10:00 o'clock, June 17th, Rev. B. J. Earp conducted impressively the devotional services, immediately following which the question of the

Cradle Roll was interestingly discussed by Bro. Earp and others following the report of the departmental secretary on that topic. In the round-table discussion of problems that followed, it was found that the teachers and officers had their problems, as all people have them who are trying to work out plans and programs for God, and while their problems may not have been solved, there was enlightening discussion and debate which could help. The morning hour closed with an address by the Mission Secretary, "The Best Missionary Book." In this address, the secretary took up the lessons of the past quarter in the Sunday School and showed how the Bible from the beginning struck the deepest and holiest missionary note and how in almost every chapter thereof the will of God was revealed in his relationship, not for the saving of one or a few peoples, but for the saving of the nations and the redemption of mankind through the power of His Son. The Bible is the best missionary book—three books of the Old and nine books of the New Testament being wholly dedicated to "Foreign" Missions.

After a business session, the Conference adjourned for a bountiful luncheon.

The afternoon of the last day was given to Christian Endeavor work, and the young people, as is always the case, when given a chance, made a most interesting program of it. The Christian Endeavor work was exalted and exhibited to the delight of the audience. The young people in their societies are not ashamed to talk about what their societies are doing and to tell each other of the achievements sought in their work.

Eight Sunday Schools received certificates of credit, and beautiful certificates were presented to these by the president of the Convention in well-chosen words. Mr. R. O. Rothgeb is the faithful treasurer of the Convention, and reported the offerings for the year a little, but not much, below those of a year ago.

The Convention closed at 4:00 P. M., after a most happy and successful session, and Brother Larrick consented to act as president again, which means that the annual session at Whistler's Chapel next year will be a live and well-attended and worth-while one. It was an interesting and profitable session, the Sunday School and Christian Endeavor leaders being in evidence and showing by their deep interest that they were seeking information in trying to find the best methods and plans for their work. J. O. A.

THE CHURCH GOES FORWARD.

It is easy to criticize the church. It is quite fashionable to cast slurs, and rather inviting on the part of some to discount what the church does. There are many who think the church is losing out, going back. The facts are all against such rating. *The Christian Herald*, carrying in its June issue authentic statistics, says truly: "The church has gained steadily for the 130 years during which accurate records are available. Year by year, decade by decade, the growth has continued, fluctuating at different periods, but always increasing. In fact," says *The Herald*, "the increase in church membership has far outstripped the rate of the country's growth in population, rapid as that has been. The year 1850 saw our greatest rate of population increase—3.59 per cent. But in the same year the churches gained 4.32 per cent." And so it has been, in varying but always in preponderant degree. In 1800, in the United States, only 6.8 persons out of every 100 were church members; in 1931, 40.1 out of every 100 were church members—and since 1800 each decade has shown an increase. Another significant fact is that the actual total increase in membership during 1931 is many times larger than that of last year, and the largest for several years. "The church has never

lost ground," says *The Herald*, "and it is farther from losing ground today than ever before in our history."

The following are the figures that are worth noting: In 1800, there were 6.0 church members to every 100 people in the United States; in 1810, 8.5 to every 100; in 1820, 11.2 to every 100; in 1830, 13.3 to every 100; in 1840, 14.4 to every 100; in 1850, 15.2 to every 100; in 1860, 16.6 to every 100; in 1870, 17.2 to every 100; in 1880, 19.9 to every 100; in 1890, 32.7 to every 100; in 1900, 34.7 to every 100; in 1910, 38.3 to every 100; in 1920, 39.8 to every 100; in 1930, 40.1 to every 100.

These figures justify *The Herald* in saying: "Amid the wreck of fortunes and the ruin of material hopes, the church still stands," and is marching on—"as brave and all-conquering as ever that day when he, the Christ, bade his disciples go into all the world and make disciples of all nations."

Our Lord is making good his declaration, "and the gates of hell shall not prevail against it."

J. O. A.

THE WET PRESS.

It is impossible to get a correct impression from the "wet press" of what is taking place at political conventions these days. A chance acquaintance, who was at Chicago last week, himself not an advocate of a dry plank or prohibition, told the writer that what he had witnessed was enough to almost make anyone lose his confidence in the daily press, which he characterized as the "Wet Press." Said our informant: "If any individual, however poorly he said it, or whatever minority he represented, arose to advocate liquor, beer or the wet propaganda, his name and effort got on the front page and into the eye of the reading public throughout the land. But whatever proposition was offered or speech was made for the 'drys' or law enforcement, however much it thrilled the audience and provoked the approval and won the applause of the multitudes, he got no notice in the papers or a bare mention of the facts, if at all."

This need not of itself attract attention, but it is in keeping with the wet propaganda and the policy of the wet press. The people of the United States may or may not have made up their minds to abolish the Eighteenth Amendment, to let down the bars and let liquor flow in, as thousands of ex-saloonkeepers, with their advocates, who own millions and would like the poor man instead of the rich to bear the burden of taxation, are advocating; but thus far the matter has not been registered nor has the point been proven. Thinking people and those who love order, sobriety and good government will bear in mind at least two things:

1st. That thus far the wets have not named a substitute for this Amendment and for our prohibition law. It is well enough to destroy and to abolish when there is something better to offer and to build, but sensible people do not destroy until they have found or think they have found that which is better than that they are destroying. Thus far the wets have not named a substitute, certainly one that seriously appeals to the common sense and good judgment of a sober citizenship.

2nd. The chief argument that this writer has heard against the present statute is that it is not being enforced and cannot be enforced. There is something in that, but it makes one ask this question. Must a great government acknowledge that its law-breakers and those who defy its constitution are stronger and more powerful than the law-observers and the government itself which made the law?

The wet press may deceive, and is deceiving, but our country and civilization so far have not

gone from higher to lower moral standards in their organic enactments; and the wet press will find great difficulty in convincing the sober, law-observing people of the United States that more liquor, easier liquor, more beer and readier beer, for which they clamor, are better for the morals of the people than less of the deadly stuff that has been outlawed because it has sent so many to ignominious and untimely graves. All of us at least face a time of serious thinking, and since law is defined as the organized virtue of the community and the State, we shall still bear in mind that what the country and the world needs is virtue—individual and organized virtue—and if the wet press can show us the way to the better law, that which unites, conserves and develops the organized virtue of the community and of the State, then and not until then will the citizenship of the country give them their approval.

J. O. A.

THE FIVE-DAY WEEK.

It seems that Business is uppermost in the world today, and there are two classes that lay emphasis on this subject—employers and employees. Both are wrong, and ignore, or do not know, the Fourth Commandment: "Remember the Sabbath day to keep it holy; and six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." (Ecc. 20:8-11.)

There are just two items in this Fourth Commandment. The first is to keep the Sabbath day holy; the second is to work six days, and both are equally binding. The demand for a five-day week grows out of the failure to keep the Sabbath day holy. If the nation kept the Sabbath day holy unemployment would be unknown. It is plain that people spend more and commit more crimes on days when not at work than when they are honestly and busily engaged in work or in worship. People behave better and spend less when they are busy and there would be fewer Sunday accidents if people would regularly attend church services. If both items in the Fourth Commandment were faithfully obeyed hard times would be unknown. Society would be so knit together in love and business would be conducted on such a sound basis that regular prosperity would be enjoyed. Extravagance and voluntary idleness lead to depression, idleness and need. Calamity never came upon the Hebrew nation when faithful to God, and hard times come to Christian nations when they wander from the true path.

This country has disregarded the Sabbath day by neglecting the church, engaging in business, indulging in pleasure, and losing reverence for God's word. A great revival of religion would correct all the evils that rob society of prosperity and peace. More respect for the law of God and the law of the State would reduce selfishness, jealousy, and the conflict between capital and labor. They are dependent upon each other and they must cooperate for prosperity and progress in all that blesses society and the home. The home is the heart of social life, and the church is the heart of business life. Neglect both of these and quakes, floods, depression, and suffering follow as a penalty for sin.

When Sodom and Gomorrah became so grossly wicked, the Lord "rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven." (Gen. 19:24.) Sin finally brings

judgment upon itself. "Be sure your sin will find you out." (Num. 32:23.) Punishment is the fruit of sin in this life and not voluntarily imposed by higher authority. The State would never punish a known innocent citizen. God never punishes the innocent though the innocent may bear burdens, and suffer afflictions, as Jesus suffered, "the just for the unjust." (I. Peter 3:18.) Nations might suffer in the same way if they were faithful to God, and by such suffering teach the world a lesson greatly needed at the present time. The prodigal son never suffered any want while he remained with his father. It was in a foreign country in riotous living that he came to want.

W. W. S.

SOME BENEFITS OF SELF-DENIAL.

One of the tests of New Testament discipleship, as announced by our Lord, was that of self-denial. He said one day, "If any will come after me, let him deny himself, and take up his cross and follow me." He knew that this type of disciples would be most efficient in carrying forward his program of witnessing among the nations. Their love for him and their love for others would make the denial of a few things, that would minister to their personal happiness or comfort, a great joy. He set the example by announcing that he came not to do his will, but the will of the Father. He is not only the example for the church to follow, but by the energy and presence of the Holy Spirit, he supplies the motive power, enabling his disciples to walk in his steps.

The rich young ruler with whom Jesus conversed was unwilling to deny himself the pleasures his wealth would purchase. He turned away sorrowful, being unwilling to take the road of self-denial as a disciple. His loss was eternal.

Not so with the great apostle, Paul. For when he heard the voice of Jesus, and caught a glimpse of his glory, while on his way to Damascus, he cried out, "Lord what wilt thou have me to do?" Later he said, "I was not disobedient to the heavenly vision." It is evident that he took the way of self-denial, and his life and ministry still bless the world. His gain was eternal.

A missionary gives the following incident of the willingness on the part of some natives of Burma to sacrifice for the cause of Jesus Christ. "An old Karen pastor came one day with a large contribution for the foreign mission work. I said to him, 'How can your people give so much? I know they are very poor, the overflow of the river has swept away your crops, your cattle are dying of disease, it is the famine time with you.' 'Oh,' he said with such a contented smile, 'it only means rice without curry.' They could live on rice and salt, but they could not live without giving the Bread of Life to their brethren."

Many are standing in the bread-line of the nations, waiting for the Bread of Life. Our self-denial gifts will help to supply the need of some of these perishing souls.

"Tell the blessed tidings,
Ye, whose ears have heard;
Tell it to the captives
Waiting for His word.
Tell the hungry nations,
Longing to be fed,
Of the Living Water,
And the Heavenly Bread."

E. F. McCarty.

O God, who hast made man in thine own likeness who dost love all whom thou hast made, suffer us not because of difference in race, color or condition, to separate ourselves from others and thereby from thee; but teach us the unity of thy family and the universality of thy love.—*Mornay Williams*.

CONTRIBUTIONS

SUFFOLK LETTER.

The One Hundred and Fourteenth Quarterly Session of the Southside Virginia Medical Association met in the Municipal Building, Suffolk, Va., on Tuesday, June 14, 1932. About fifty physicians came together in the spirit of research and cooperation. The topics treated and discussed revealed great interest in disease and remedies for same.

Reports were made and discussed as follows: "Observations on Goat's Milk in Infant Feeding," by Dr. D. P. West; "Diagnosis of Tuberculosis," by Dr. J. H. Smith; "Special Treatment Following the Extraction of Teeth," by Dr. Dewey Davis; "The Values of the Heart in Action," by Dr. D. G. Chapman; "Results of Biliary Tract Surgery, Based on the Study of 545 Cases," by Dr. R. L. Payne; "Difficulties in Diagnosing Certain Acute Abdominal Conditions," by Dr. D. L. Peple; "Seasons as an Aid to Diagnosis and Treatment," by Dr. J. E. Rawls; "Transurethral Resection of the Prostate Gland; Case Reports," by Dr. J. B. Graham; "A New Arsenic Preparation for the Treatment of Amebiasis," by Dr. W. Randolph Graham; "The Prognostic Significance of the Electro-Cardiograph," by Dr. James W. Hunter.

After the reading of the carefully prepared papers, the subjects were discussed in an illuminating way that seemed of value to the Association. Perhaps there are no more diligent searchers after truth than physicians. They render service that only knowledge and skill can render. All the way through there was the closest attention, the most sympathetic interest, and the papers showed a deep study and a sincere desire to know the truth. This letter is written to emphasize a great lesson rather than to simply report the session of the Association. It is this: That the preacher and the doctor are both engaged in doing Christian service for mankind. Read Matt. 4:23. "Jesus went about all Galilee preaching the gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people." Then remember that he said, "follow me;" and then he sent forth to do the work which he had taught them to do. His manner of life was their example, and he had done these two things: he had preached and he had healed. The preacher and the doctor are doing just what Jesus did, and he said before he went away, "Greater works than these shall ye do, because I go unto my Father." (John 14:12.) Ministers and doctors are doing greater work in saving and healing than Jesus did, because they are reaching so many more than he, as one person, could do. Preaching and healing were inaugurated by Jesus and missionaries are preachers and doctors. Medical missionaries have done a wonderful work. In savage and heathen countries, doctors, nurses and hospitals are unknown.

The gospel through preachers and doctors has changed human society by healing souls and bodies. No two classes of workers are so closely related in work as preachers and doctors; and nearly all doctors are identified with the church. Preachers and doctors meet in the sickroom and the church and their united service has done more than any other agency to improve the individual, the home, and society.

The reception committee for this great convention was composed of Dr. J. E. Rawls, Dr. O. R. Yates, and Dr. G. R. Joyner. The invocation was by Rev. W. W. Staley, and the address of welcome was delivered by Ex-Lieutenant Governor J. E. West and the response was delivered

by Dr. C. S. Dodd of Petersburg. Dr. W. W. Wilkinson of La Crosse, Va., was president. The local committee provided for the convention a free luscious supper in the Fellowship Hall of the Christian Church, and the day ended with the sweetest fellowship and Christian cooperation in this work of helping save mankind from sin and from disease. W. W. STALEY.

FROM PASTOR TO PEW.

Dear Friend of South Norfolk Christian:

If I could only see each one of you personally and have a good long heart-to-heart talk with you, this letter would not be necessary. Since that is an impossibility, I am writing you this message and let's imagine we are talking face to face about a very important matter, and one in which we are mutually interested and concerned.

You remember that next Sunday, June 12th, is our Sixth Anniversary Service. A special program will be rendered by members of the different departments of the Sunday School and the church. Now, we are counting on you to be present for this important service, with every member of the family if possible, so let's be there on time, 9:30 o'clock—that is Sunday School hour—and at 10:45 o'clock, we will all assemble in the auditorium of the church ready to enter into the spirit of the day and enjoy a great service commemorating a memorable occasion.

As you know, we are still carrying an indebtedness on our beautiful church to the amount of \$29,000.00. Kind friends were good enough to loan us \$60,000.00, six years ago and through the heroic efforts of sacrificial giving and of a devoted membership, we have paid back over one-half of this amount, plus \$13,300.00 interest, making a total of \$43,300.00. We have interest to the amount of \$400.00 to be paid next Monday, June 13th, and then on June 30th, \$700.00 to the Prudential Insurance Company of America and local banks. One hundred and ten gifts of \$10.00 each will solve this.

I am perfectly aware that quite a number of our members are out of work, but a great many have not as yet lost a day. The surprising thing is that many of those folks who are out of work and money, and those who are working only half time, have been making their contributions regularly, while many haven't lost a day and yet the books show they haven't made a contribution in twelve months. These are facts and yet they are sad facts.

My dear friend, if you are in arrears attend your church next Sunday, bring a "catch up" offering, get a package of church envelopes, bring them every Sunday and then your church nor your pastor will be financially embarrassed. Now, what was the question you wanted to ask? No, the pastor's salary is not paid up. Yes, he owes bills, but wait a minute. A minister is better to owe bills than the average member. He is an example. One hundred will criticize him, where one criticises you. Is that clear?

Now, two hundred members pay a dollar each, two hundred pay 50c each, and two hundred pay 25c each next Sunday on the pastor's salary and thus help your pastor help those who helped him.

But don't stop there. Keep this up for twelve months; watch your church grow spiritually, numerically and financially.

Now, before we go, let's have a little talk with the Lord. You thank him, in your own way, for all his many blessings, for Christ our Saviour,

his church, our homes, Christian fellowship, the joy of service and for the home that awaits us in heaven.

Just a moment, please. Silence—Amen!

Good-bye, God bless you, till we meet again.

Your Pastor Friend,

OLIVE DANIEL POYTHRESS.

A WORKING MAN.

"Prohibition at its worst is immeasurably better than license ever was at its best." So says Dr. Daniel A. Poling, leader of the coast-to-coast campaign which the Allied Forces for Prohibition recently conducted to crystalize support for the Eighteenth Amendment.

Dr. Poling believes this, because he has seen what conditions were under the old saloon system, and he has studied conditions under enforcement. Eight months on the prohibition battlefield have corroborated his belief that the majority of people want prohibition, but feeling that the cause stands in jeopardy unless all its friends are rallied to its support, he has thrown himself into this great educational campaign in an attempt to stimulate an organized effort in its behalf.

Dr. Poling talks from two to three times a day, and along with the other speakers who are making the tour, has visited nearly 400 cities, crossing and recrossing the country, frequently by airplane. Recently, while the campaigners were in California and neighboring States, Dr. Poling has had to make a flying trip across the country each week-end in order to be in New York for a Sunday afternoon broadcast which he conducts in the interest of young people and vocational guidance.

He has long been a leader of youth. He gave up a life pastorate at the famous Marble Collegiate Church in New York to devote his life to young people, and today, as president of the International Society of Christian Endeavor and the World's Christian Endeavor Union, is the leader of an army of 4,000,000 young people.

"Our young people are not drunken or dissolute as some would have us believe," he says. "The great majority are as sound mentally, morally and physically as any generation that ever lived. I have seen some drinking by young people in public places, but God pity the man who on a few instances would build an indictment."

His Sunday radio talks bring him 200 letters a day from boys and girls who seek his advice—some 73,000 a year—and all of these must be answered. A staff of fourteen persons is employed to do this work alone, and it is all done under Dr. Poling's personal direction.

Meanwhile, he finds time to carry on his work as editor of the *Christian Herald*, often in hotel rooms two or three thousand miles from headquarters, or while traveling back and forth across the country. Dr. Poling has never been one to let time pass idly.

He was a Prohibition National Convention delegate when hardly out of school, and later ran for Governor of Ohio on the Prohibition ticket. For 59 consecutive days, he made seven speeches a day.

Now, having completed the recent tour of the nation with the Allied Campaigners, one recalls his remark made at the outset of the campaign, which seems to symbolize his attitude toward everything he undertakes: "I don't know whether we'll win," he said, "but I'll fight as hard as I possibly can for the thing I believe is right—the thing which will best promote and conserve the manhood and womanhood and the youth of this nation. I can do no more, and when I am through my conscience will be clear."

CONFERENCE ON EVANGELISM.

"A spiritual revival is a necessary condition of a genuine economic recovery," Roger Babson, President of the Babson Statistical Organization, told representatives of a score of denominations assembled at East Northfield, Mass., June 16th, in a conference on evangelism, under the auspices of the Federal Council of the Churches of Christ in America. Mr. Babson declared that "the need of the hour is more self-control, more unselfishness, more faith and more courage," and described these as "spiritual qualities which cannot be secured from bankers or stores, but only from vital religion."

Mr. Babson further held that, if ministers are disappointed because church attendance is not larger, they should scrutinize their own preaching, cease discussing abstract problems and give concrete help to people who are face to face with pressing needs.

Mr. Babson's address was, in part, as follows: "For churches to close this summer is like hospitals closing during an epidemic. I say this because an epidemic of fear, such as is raging today, is as dangerous as an epidemic of 'flu,' such as raged in 1918. The need of the hour is not more money, more real estate, or more stocks and bonds, but more self-control, more unselfishness, more faith and more courage.

"Self-control, unselfishness, faith and courage are spiritual qualities which cannot be secured from bankers or stores, but only from vital religion. In behalf of the discouraged business men, the unemployed wage-workers and the millions of others in trouble today, I beg of ministers to minister to the wants of these people at this critical hour. An economic recovery is only awaiting a spiritual revival.

"Preachers wonder why they do not have better church attendance. Is it not because they are failing to give a message which will truly help the bewildered people of the present day? Business men, wage-workers and mothers are today primarily interested in how to pray and how to trust in God, and what to do that they may exist. Under ordinary circumstances it is all right to preach about abstract theological or sociological problems, but today men and women want personal and immediate help in solving pressing needs and in making momentous decisions. It is the ability to make decisions correctly which people really want, rather than any material thing, and this wisdom is a spiritual quality, which only religion can give.

"For a man to expect spiritual help in his time of trouble and yet not be willing to give an hour or two a week in attending and aiding the church, upon which he is absolutely dependent, is to me beyond comprehension. Such a man does not deserve help and cannot logically expect it. To get anything in this world we must make some sacrifice, and the first sacrifice people must make in order to get spiritual help is to give their time and support to the churches. At various times in past history different forms of sacrifice have been required. Once it was goats and bullocks, later it was one-tenth of one's income; today, it may be giving up a game of golf or turning off the radio on a Sunday morning.

"A minister who sees his congregation dwindling may be quite sure it is due to one or more of these four reasons: (1) To sermons which are uninteresting, unintelligent and non-helpful to the average man or woman; (2) To the fact that those who attend his church prove no more honest and kind than those who do not attend; (3) To a lack of spiritual influence in the home and school and example as to church-going as set by certain influential people in the community; (4) To the feeling that the church does not render a service important enough to call for support. By a carefully planned campaign to correct these four han-

dicaps over a period of five years, church attendance and church benevolence could be easily doubled."

At the same meeting, Bishop Wilbur P. Thirkield, of New York, Chairman of the new Committee on Worship appointed by the Federal Council of Churches, outlined the main points in what he characterized as "a revival of interest in worship in Protestantism." Bishop Thirkield said: "The loss of the spirit of reverence has been the greatest weakness in thousands of modern churches. If the choice must be between superstition and irreverence, give me superstition, for superstition may pave the way to faith, while irreverence brings hardness and shallowness of soul and drives out God."

While stressing the value of liturgies and symbols, Bishop Thirkield also pointed out the very different kind of contribution made by the Quakers in their use of silence in worship. He said: "I make a plea for the power of holy silence. One difficulty in worship today is that the preacher is so eternally talking aloud that no space is left for the people to hear God speak. The Psalmist who cried, 'Be still and know,' had a true insight into human need."

Bishop Thirkield was severely critical of the tendency in some churches to substitute entertainment for worship. "When the people are fed on entertainment," he said, "they come to want something more and more exciting. God save us from pulpit thrillers and sensation-mongers. My plea is for a worship which satisfies the mystic's eager quest for God, the moralist's ethical ideals and a passion for helping and saving men."

Dr. Charles L. Goodell, Executive Secretary of the Federal Council's Commission on Evangelism, in interpreting the significance of the conference, declared that "the depression and discouragement prevailing throughout the country at the present time are a summons to all the churches of a year of aggressive evangelism. The statistics of gains in church membership for the past year have been gratifying, showing that more than 430,000 new members were added to the American churches of all denominations during twelve months. This increase is nearly five times as large as that of the preceding year.

"When a sinner is dying he finds no comfort in counting the hypocrites in the church."—Selected.

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A religious Weekly for the Home, devoted to the interests of the kingdom, as represented by the Congregational-Christian Church.

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MARRIAGES

CHAPMAN—ROBERTS.

A simple but beautiful marriage was solemnized on Thursday morning, June 16th, at 11:30 o'clock, at the home of Rev. and Mrs. J. M. Roberts, of Windsor, Va., when their daughter, Emma Alberta, became the bride of Mr. Frederick Perry Chapman. Only the immediate members of the family were present.

The lower floor of the home was decorated with potted plants, ferns and vases and baskets of delphinium, sweet peas, and Queen Anne's lace.

Miss Charlotte Roberts played the wedding music: Nevin's "Venetian Love Song," was followed by the Bridal Chorus from Lohengrin, to the strains of which the bridal couple entered together and took their places before the officiating minister, Rev. J. M. Roberts, father of the bride, who used the impressive ring ceremony.

The bride wore an ensemble of poudre blue flat crepe, the blouse being of ashes of roses chiffon and point lace, with accessories to match, and she carried an arm bouquet of delphinium, pink sweet peas and lace flowers.

Mrs. Chapman is a graduate of Elon College, and for the past year has been a member of the Smithfield, Va., High School faculty.

Mr. Chapman, who is a progressive

young business man of Smithfield, received his education at Randolph-Macon and is the son of the late Mr. and Mrs. James T. Chapman.

Following the ceremony a wedding breakfast was served, immediately after which Mr. and Mrs. Chapman left for a two-weeks' wedding trip through the Valley of Virginia to Washington, Atlantic City and other places of interest.

On their return they will make their home in Smithfield.

OBITUARIES.

HENDERSON.

God, in his wisdom, removed from our midst Mrs. Sallie F. Henderson, on June 10, 1932.

She was a faithful member of the

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Home Department of Pleasant Grove (Va.) Sunday School, and having lived true to her convictions, we cherish her memory and feel that our loss is her eternal gain, therefore, we bow humbly to the will of God.

We extend to the bereaved family our sympathy, and send a copy of these reso-

lutions to them, one to "The Christian Sun" for publication, and one to be recorded on the Minutes of our Sunday School.

NANNIE B. FARMER,
LIZZIE BOYD,
G. C. TALBERT,
Committee.

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, JULY 7, 1932.

NUMBER 27.

.. THE SUN'S OBSERVATORY ..

Great Britain and the Race Track.—

The United Press tells us that race-track betting is on the increase in Great Britain. \$2,291,000 more was wagered in 1931 than in 1930. Nearly 12,500,000 bets were registered on the wagering machines during the year, with a turnover of over \$14,000,000. This amount, of course, does not include the large amounts bet privately on racing, nor wagers on other sports and games. Our own country seems able to forget the depression when the wish is there, for only recently more than 70,000 people spent nearly \$500,000 to see a prize fight in New York.

Unknown Soldier's Tomb Completed.—

At a total cost of \$400,000, the tomb of the Unknown Soldier, in the national cemetery at Arlington, Va., has finally been completed. The sarcophagus is eleven feet high, nine feet wide, and is of white marble, matching the amphitheatre in the rear. It is carved from a single block of Colorado marble. On the front panel are the figures of Peace, Victory, and Valor. Each side of the sarcophagus is divided into three panels by Doric pilasters, and in each panel is carved an inverted wreath. No one knows the name of the soldier buried there, but the nation honors him and his brave comrades who sleep in unknown graves here and abroad.

A Judge's Remedy.—

Among other evils that seem to be on the increase is that of divorce, and there is one man who might well speak with authority as to their causes. Judge Joseph Sabath of Chicago, has the reputation of having presided in more divorce suits in court than any other man in the world. From his background of experience he has this to say: "Divorce can only be prevented by keeping the flame of love from dying out. When affection goes out, hatred comes in. True love is born of religious faith, and to preserve home life it must be made spiritual. For that reason I believe in the sanctity of marriage and in the sacredness of family ties. The greatest defense of marital happiness and of the maintenance of the integrity of the home is the open Bible, daily prayers about the family altar and the practice of the principles of religion."

New York Savings Banks and Dividends.—

On July 1st, the 146 mutual savings banks of New York State credited their depositors with interest to the amount of \$47,000,000. At this time attention was called to the fact that not one of these banks has ever failed to pay a dividend since its founding, which in some cases means more than a century. The Bank of Savings has, since 1819, paid its depositor-owners \$189,000,000 in dividends. The Bowery Savings Bank, which is the largest of all, made its 216th payment; and there are five other banks which have unbroken records running over a century. The

oldest account is in the Bank of Savings. A depositor put therein \$10 in 1819, and added another \$5 in 1820. There have never been any additional deposits, nor has there been any withdrawals, though the account has been kept alive by heirs of the original depositor. It now amounts to \$3,100.

Titanium.—

Titanium is used in increasing quantities to replace other paint pigments, such as white lead, zinc oxide and lithopone. For many years white lead was practically the only white pigment, and it is still used in greatest volume. Then came zinc oxide, followed by lithopone, which is another compound of zinc, which while third in point of years now exceeds zinc oxide in amount used. Titanium oxide is the youngest in point of time when volume production is considered, although it was used more than sixty years ago in Great Britain for painting the bottoms of ships. A great deal of secrecy surrounds the whole industry. The pure metal is both rare and unimportant, but the oxide ores are quite plentiful, abounding in Virginia and Florida. The great value of titanium oxide is the covering power of the paint made therefrom. More expensive by the pound, it is said to cost less per foot of covered surface.

Lausanne Conference Non-Conclusive.—

Many were the predictions of failure for the Lausanne Conference. It was hardly thought by anyone who stopped to reason the matter out, that France would yield what Germany demanded, or that Germany would cease to demand more than she thought possible to obtain. Even with its more liberal government in control, France wishes to salvage as much as possible of promised reparations, and Germany has given the flat answer that she will pay nothing more. England wants to see something constructive started, and there is a possibility that there will be a committee to work out some scheme whereby the reparations totals may be made small enough that Germany may be induced to accept them, and yet tangible enough that France may save her political face. This agreement will, no doubt, be coupled with a conditional agreement that the United States write down still further its war debts. Thus, the United States again becomes the center about which the whole matter revolves. It is hoped that the United States will be able to use the pressure of these war debts to force—at least a partial acceptance of her plea for the reduction of armaments by the countries concerned.

The Democratic Wet Plank.—

"The Democratic wet plank for the first time in the history of American politics makes the Eighteenth Amendment a party issue and support of national prohibition repeal a test of democracy and of party membership." This statement is

from the pen of Daniel A. Poling, and it gives rise to a question as to whether one can vote the National Democratic ticket next fall without turning his back absolutely upon the Eighteenth Amendment. Mr. Poling favors neither the repeal plank of the Democratic party nor the submission plank offered by the Republicans, but urges that dries, the nation over, support the dry candidates, regardless of their party affiliation. It seems to us that the Democratic party would have done a great service for the entire nation, had it been content even to follow the lead of the Republicans, for with all of their boastings, we believe that it is impossible to repeal at this time, and nullification is even too serious a matter for them to consider as a party. It is true that the repeal of the Eighteenth Amendment will not immediately bring back the barroom to the so-called dry States, but we venture to state that barrooms would be opened on the principal streets of all the larger cities in the wet States within three days of the time that the amendment would be repealed. If there is any plan whereby temperance can be promoted to a greater degree than by the present, let us have it, but by all means hold to the life-line until the life-boat picks us up.

Depression Causes Boom!—

A contemporary says: "Gold-mining has its depressions during booms, and its booms during depressions." The reason for this is that during times of depression, the gold dollar will buy more than at any other time. "Money talks" at all times, but in times of depression it talks louder than ever. Airplanes are being used to reach some of the prospective and promising mines in the far north, having taken the place of the slower, if cheaper (?) dog sleds. There have been several attempts to open up the mines in North Carolina, which at one time produced gold in workable quantities, and in the old mines of the West we find unemployed men going out to old placer workings, sometimes with pick and shovel, and sometimes with more modern equipment. We are told that in most cases they are making a living, and in some cases they are laying aside quite a bit above that. During the summer thirty students from the College of Mines of Washington State College will go placer-mining in that State for a company operating there. Several hundred other students will go it on their own in Washington, Montana, Oregon and Idaho. So keen has the interest become that several companies have developed small portable machines that will wash around a ton of gravel an hour, and are said to be very economical in the use of water, which is quite an item in many of the semi-arid places where gold is found. Not only are these small-scale operators looking over the once-discarded gold mines, but the larger mining companies are reopening old workings and, with the aid of modern machinery, making them well worth while.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

WORSHIP.

I should like for us to think this month of worship in our own Sunday School. If the Sunday School is large enough, it is better to have the Young People's division to worship separately, but if the Sunday School is small, the young people should be given a chance to take part in the program.

Groups of different ages should be called on to take charge of the programs. Those who lead should be made to feel the seriousness of their responsibility. They should be well prepared and should sit near the front or on the platform during the service.

Worship service should also have an aim. A general aim for young people's worship services is to provide opportunities for genuine worship services through participation in programs that are graded and adapted to their needs and interests. They should also provide opportunities for training in the field of worship through participation in planning and conducting worship services.

The ideal way to plan a worship service is to select a general theme which may be carried through all four Sundays in the month.

A general subject such as Discipleship could be taken for a month. The worship service for the first Sunday would center around the thought of the Call to Discipleship. The stories of how Christ called his disciples could be read as scripture. "Jesus Calls Us," is an appropriate hymn. Others should be selected.

The second Sunday's worship service would center around the "Cost of Discipleship." The scriptures tell us in Luke 14:25-33 of the exacting requirements of discipleship, and in I. John 3:13-18, that love is the price of discipleship. The hymn, "Thou Didst Leave Thy Throne," tells what Jesus paid for discipleship. The prayer should ask for grace and strength to face the cost of discipleship, to give the full measure of our devotion, to bring our gifts of money, talent, or service, not grudgingly, but in the spirit of Him who used to say, "It is more blessed to give than to receive." An appropriate closing hymn is, "O, Jesus, I Have Promised."

The third Sunday's worship service would bring out the "Character of True Disciples." The Beatitudes, found in Matthew 5:1-16 characterize the disciples of Christ. The hymn, "True-hearted, Whole-hearted, Faithful, and Loyal," tells how a true disciple offers himself. The prayer should be for clean lives, clean thoughts, clean words, and clean deeds; for strength to stand for the right against the easy wrong; for a spirit to work hard and play fair; for charity to all, and a willingness to forgive; for readiness to serve, and for patience under stress of daily duties and irksome toils; for greater love to God and our fellowmen; for faith in Christ and for a master passion to be His true disciple; for forgiveness of sin and shortcomings and victory over everything that would mar our perfect relationship to God. Scriptures relating the true character of disciples are John 13:35, Luke 6:45, John 17:15-19, and Romans 8:5, 6, 9, 14. A fitting hymn with which to close the service is, "Dear Lord and Father of Mankind."

The thought for the fourth Sunday is expressed in the subject, "Universality of Discipleship." The opening hymn could be, "Blest Be the Tie that Binds." The thought of the prayer would be for the church of Christ universal, its prosper-

ity and increase in mission lands, for its purging and strengthening in our own country, for the church in our own local community, for our own fitness to be members of the church of Christ. The scripture is found in Mark 9:38-41 and John 10:16. A brief message from the pastor on "The Real Essence of Christianity that Unites All Disciples of Jesus Christ," could come during the service. An excellent closing hymn is "In Christ There is No East or West."

Following a month of planned worship services, using as many different ages and as many individuals as possible, it would be well to ask a few pertinent questions. Has there been increased interests and greater participation in the worship services? Do the young people themselves show initiative and desire to share in the improvement of worship periods? Has there been a finer "spirit of worship," or further evidence that the individuals or groups are entering into actual religious experiences? These questions, if considered carefully and thoughtfully, may lead to the very heart of new problems and then to creative endeavor.

MABEL SMITH.

A HINT TO YOUTH.

This was written for all whom it may concern, but especially for the young people in the Western North Carolina Conference.

Remember, we are to be the men and women of tomorrow. Also, remember, that our country and our church are not the only institutions that are on the brink of that chasm called despair; it is the whole world. Cheer up! Who knows but what God is only testing us; or better, checking the world in its mad rush.

Better times are sure to come. We, as young people, must make those times the best ever, and this world a better place in which to live by giving ourselves for Christian service in the church. And, when we have become aware that God is apparently punishing the world for its "make-believe" life and get down to the reality of what a Christian should be, then we can build as a basic foundation of our lives a true character and personality as we find in the Beatitudes. Then, perhaps, we shall be living in an era when we can appreciate the actual value of money, life and Christianity.

CARL R. KEY.

WADLEY TRAINING SCHOOL.

July 28th will be the opening day for the Wadley Training School. The young people and church leaders who are privileged to attend will doubtless be both happier and better able to serve by having spent a week in intensive training, fellowship, and prayer at Wadley.

Standards of International Council of Religious Education will be met in Administration of Elementary Work taught by Miss Annie Campbell, Young People's Methods, taught by Miss Dorothy French; Missions (China), taught by Dr. F. P. Ensminger; and the Life of Christ, taught by Rev. F. C. Lester. There will also be Non-Credit courses in Worship taught by Miss Dorothy French, and Pastors' Problems, taught by Dr. F. P. Ensminger. Young People's discussion, led by Miss Lillian McKee.

Miss Marguerite Davison, who has largely planned the school, will be in charge of recreation.

Rev. J. H. Dollar and Mrs. Dollar have been asked to serve as Deans for men and women.

It is only a month until time for this school—none too early to get ready to be there.

ARE YOU BUSY?

Have you high school graduates, college students, and school teachers found jobs for the summer? If so, you should be happy and put into the job the best of which you are capable, for there are thousands of other young people who would like to work but have not found any paying job.

But if you are among the unlucky who have found no work, you need not be among the lazy who do not want to work. There is plenty of work that is worthy of your best effort.

Why not collect those dozens of boys and girls in your community who have nothing to do and direct them in play, tell them stories, teach them how to be healthy, and show them the Christian way of life? There is no law against such work, and the reward that comes from doing a needed service is much richer than money. In this way you can make a real contribution to the life of your community, one that is worthy of you.

CHRISTIAN ENDEAVOR NOTES.

"HOW DOES CHRIST MEET THE NEEDS OF THE WORLD?"

Once this world was a dark world; we are just now at the dawning. Why are we beginning to see the light across the horizon? Because Jesus Christ, the Son of God, came as a light unto the world. This world is, and always has been, a hungry world. For what is it hungry? It is hungry for the bread of life, the love of God, and his tender care. This world is a lost world; but Christ is the Saviour—the Great Shepherd. "He meets every need of humanity." A better knowledge as to how Jesus meets the needs of the world may be had by reading carefully the Book of Books. There he promises us "freedom" from all these things; for he says, "And ye shall know the truth, and the truth shall make ye free."

Christ cannot meet the needs of the world unless he meets them in the lives of everyone as individuals. They must be met in your life and mine.

Here are subjects and thoughts for speakers in presenting man's great needs—"Man's, Great Yearning to Know God," "Man Seeks to Know the Truth," "Man Longs for a Steadfast Hope," "Man Often Needs Comfort," "Man Needs a Saviour," and "Man, a Needy Creature."

And thoughts for speakers answering the needs of the world—"Christ Came to Answer Man's Needs," "Christ Reveals God to Man," "Christ Reveals the Truth," "Christ Would be a Man's Saviour," "Christ Would Comfort Man With Hope," "Christ Promises an Eternal Home," and "Faith, the Key to Christ's Comfort."

The following questions might be used for discussion also: "What are some of the attainments of which man boasts?" "Do man's boasted attainments answer his deepest needs? Why not?" "What lesson did the World War teach us concerning so-called material progress?" "Why can not man answer his own great needs?"

CARL R. KEY.

NOTICE.

The Eastern Virginia Sunday School and Christian Endeavor Convention will meet at Cypress Chapel Christian Church, July 19, 1932, at 9:30 A. M. There will be only one day—a full day—and a very helpful and inspirational program relative to Sunday School and Christian Endeavor work has been arranged.

R. E. BRITTLE, Executive Sec'y.

Sunday School Lesson

CHILDHOOD AND EDUCATION OF MOSES.

LESSON I—JULY 3, 1932.

GOLDEN TEXT: "Train up a child in the way he should go, and even when he is old he will not depart from it."—Prov. 22:6.

LESSON TEXT: Exodus 2:1-10; Acts 7:20-22.

TIME: The Israelites were in Egypt from B. C. 1715 to 1498. Birth of Moses, B. C. 1578.

PLACE: The capital of Egypt, very likely Memphis.

The book of Genesis was a book of "beginnings." The book of Exodus is one of "going out." Here we find the old order of things left behind and a new order forming. Genesis deals with individuals in relation to the world and God. Exodus is confined to God's chosen people.

For years after the death of Joseph, the Israelites prospered and multiplied in the land of Goshen, until they became a veritable nation within themselves. Finally, however, revolution prevailed and the Hyksos or Shepherd Kings were overthrown, and a new dynasty, the nineteenth, was established. We are told, "there arose a new king over Egypt, who knew not Joseph." This monarch, it is generally agreed, was Rameses II, known as the great builder of the nineteenth dynasty. To carry on his tremendous building program, this monarch not only raided the Sudan for slaves, but the semi-independent nations, like the Israelites, were reduced to abject servitude.

Notwithstanding the hardships to which they were subjected, the Israelites continued to increase in numbers until the Egyptian rulers were alarmed. Finally, they became so terrified at the increase in numbers, that they gave orders that every male child of the Hebrews should be destroyed at birth; and when this order was disobeyed they commanded that every boy baby of the Israelites should be thrown into the Nile. At this terrible moment our lesson opens.

"And there went a man of the house of Levi, and took to wife a daughter" of that same tribe, who conceived and bare a son. Thus simply is announced the birth of that greatest of Old Testament characters, Moses.

Now the mother, like all real mothers would, hid the baby, daring the wrath of Pharaoh himself, for three months. "And when she could no longer hide him" in her home, she built an ark, or crib, of bull-rushes, and having daubed it with pitch to keep out the water, placed the child therein, and placed it among the flags at the river bank.

The second part of the lesson tells of the finding of the babe by the daughter of Pharaoh. The princess went, as was possibly her custom, to bathe at the spot where the child had been laid. There she found the basket, and commanded that it be brought to her. "And she opened it, and saw the child: and, behold, the babe wept." The rest of the story naturally follows. Recognizing the child as one of the condemned Hebrews, her heart was touched, and she determined to save it at any cost.

Here we find Miriam, the sister of Moses, who had been placed to watch the ark, entering the picture and offering to find a nurse for the baby. Thus it was that Moses was reared by his own mother and adopted by the princess. Thus, when he had reached the proper age, he was given instruction in the learning of the Egyptians. Thus does God work in his own way to carry on his Kingdom. Out of death he brings forth life, out of the depths he raises his leaders that they may lead his people forth to the land of promise.

RELIGIOUS BOOKS

W. A. HARPER, Editor.

(Any book reviewed in this Department may be had of THE CHRISTIAN SUN at the publisher's price.)

THE RE-INTERPRETATION OF JESUS IN THE NEW TESTAMENT, by C. E. Purinton. Scribner's. 217 pp. \$1.75.

Professor Purinton is thoroughly of the opinion that the source materials of the Gospels, the Acts of the Apostles, and Paul's Epistles, together with the prior "Q" materials and the later Biblical writings, give us ample information for a reinterpretation of Jesus for our time. He first gives us the Biblical interpretations and then his own. Just as Jesus revealed God, so the New Testament reveals him, from different viewpoints, but all of them essentially true. And just so, each generation and each individual is privileged to arrive at a new and satisfying interpretation of Jesus. It is a well-written book, and will help many to clarify their thinking.

THE JUNIOR SUPERINTENDENT'S MANUAL, by Eva Callarman. Bethany. 212 pp. \$1.00

This manual is designed to give practical aid to the Junior Superintendent who has decided to use "The Junior Graded Lesson Courses," prepared by seven denominations for their church schools. The instructions are plain and scientific from the information approach, and even the superintendent who is using the creative approach in her department will find this manual and these lessons valuable as source materials. The view point of the entire book is tersely expressed in this sentence on page 34: "There should be allowance for individual and original thinking but the teacher needs to direct the discussion all the time." Does religious education of Juniors not require initiation and responsible participation on the part of the growing persons in the group, and should there not at all times be free choice of outcomes for problems on their part?

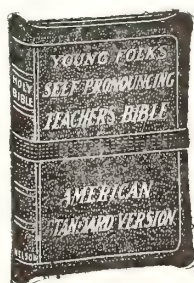
LEADERSHIP THROUGH CHRISTIAN ENDEAVOR, by Bert H. Davis. The International Society of Christian Endeavor. 180 pp. \$1.00.

Christian Endeavor needed a new manual and the writer is well-qualified to write it. The Society has learned a great deal in 50 years and has done a most valiant service for the Kingdom. The idea underlying the Church School is tacitly recognized, when it is suggested that each Sunday School class may become a Christian Endeavor Society. The basic idea underlying the experience centered curriculum is also recognized tacitly when the suggestion is made that any pro-

(Continued on page 15.)

AMERICAN STANDARD BIBLES.

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These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard

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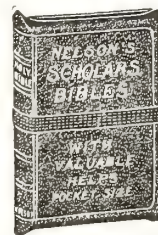
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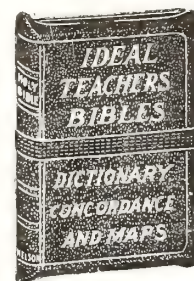
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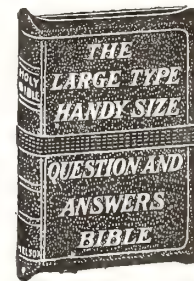
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"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MONDAY.

THE UNSELFISHNESS OF TRUE RELIGION.

"Then Satan answered the Lord, and said, doth Job fear God for naught?"—Job 1:9.

The Lord has reminded Satan that he cannot hurt Job, for he was a perfect and upright man. Satan replies by reminding God that Job's motives are not pure, that he is getting something material out of being a Christian. Besides, he reminded God that he had thrown a wall of protection about Job. Satan challenges the Lord that if he will remove these benefits, he will see how soon Job will desert his faith. He would tell the Lord that it is easy to be virtuous on a handsome income. The Devil does not believe that any one serves God gratis, that there is no unselfish piety. The world today challenges the Christian people in the same way.

But God saw a vindication of Job would vindicate human piety at its best for all generations to come. Besides, this was an attack on God. If Satan was right, there was no such thing as unselfish goodness and God is robbed of his highest attribute, and heaven and earth are no longer full of glory. So, to vindicate Job was to vindicate heaven and the justice of God; and Job was sacrificed that all succeeding generations might have hope. Job remained faithful. At the last he said, "Though he slay me, yet will I trust him." Was it worth it?

We learn from Job that "salvation is not putting man in heaven but putting heaven in man," as Babcock puts it. It is writing the law of God in the human heart. It is recreating a man so that he will make right choices which will make him conqueror over all evil. It makes character the essential reward of noble living. It gives power to resist impurity and be pure, resist the Devil and be heavenly.

Prayer—Our Father, we are thankful that thou hast given us to see that it is impossible for us to do our duty and to render Christian service, except it be rendered out of a heart that is full of faithfulness, that is brave and true. Number us among thy faithful ones.—Amen.

TUESDAY.

FINDING OUT GOD.

"Can'st thou by searching find out God? Can'st thou find out the Almighty unto perfection?"—Job 11:7.

The question arising here is not whether God can be known, but whether he can be knowing perfectly—wholly known. This question was intended to discourage Job. But it did not, for he knew that our knowledge of God must be a constant moving forward, by his grace increasing; that here "we" as Paul said, "know in part," but after this life, when the things which keep us back are gone from us, we shall know him perfectly. Job was ready to tell his enemies, and die in his conviction, that he was ready to continue steadfast unmoveable with undivided intensity until his infinite truth and goodness was manifested in the beyond.

But God does reveal himself. We see him in the heart, the conscience, in the experience of life;

he comes in realities, rather than visibly. He comes in a way that we know his power and his grace as a source of our blessings. Scudder said:

"High above the limits of my seeing,
And folded far within the innermost heart,
And deep below the deeps of conscious being,
Thy splendour shineth: There, O God! thou art."

Prayer—O God, we cannot lose thee as we abide in thee, the end is clear. Thou who dost hold the world, guide us until we rest in thee. Amen.

WEDNESDAY.

PATIENCE.

"Rest in the Lord and wait patiently for him; fret not thyself because of him who prospereth in his way."—Psa. 37:7.

It takes a lot of patience, persistence, and perseverance to "endure as seeing him who is invisible." One must, like Paul, believe in the glory to come, "the mark of the prize of the high calling."

One must arrive at this belief before he can work against evil and on the side of enduring good. God has given us this problem to work out for the sake of our spiritual development that we may be like him—nearer like him now, and fully like him then, when we shall have the fuller life.

Thus, we go on working against evil, fighting doubts and difficulties, enduring sufferings, living our lives in a useful and noble fashion, realizing increasing strength, success and hope in enduring virtues, until he calls us unto himself.

"The birds sing for sunshine,
The trees for winter fruit,
And for love in the springtime
When the thickets shoot.

"And I sing for patience
When the tear-drops start;
Clean hands and clear eyes,
And a faithful heart."

—Benson.

Prayer—O Lord, our God, help us to see thee enough along the way of life, however confusing the way, that we may follow steadfastly all the way. Establish our hearts for the coming of the Lord. Amen.

THURSDAY.

TRUST AND MISTRUST.

"Though he slay me, yet will I trust him."—Job 13:15.

This statement of trust and mistrust is the final summing up of Job. It seems to be the verdict of a debate between the soul and God. It describes the struggle between doubts that beset him and the faith that sustained him against those doubts.

This struggle of Job's and his victory serve to show that there is a point of view from which it is seen that the difficulties of life are not fatal to faith, but are trials of it, from which a child of God may emerge purer and stronger than ever.

Our revised version of this text, says, "Behold, he will slay me; I will wait for him; I will maintain my ways (or, I will argue my cause) before him." This is the utterance of a soul not merely resigned to troubles, but conscious of its own integrity, prepares to take the worst, believing that it will be vindicated. It says, "Though I suffer, I trust him, for in the end he doeth all things well."

This assurance must have had its foundation in Job's God-consciousness. Jesus taught this God-consciousness of the soul, when he said,

"If ye then being evil know how to give good gifts to your children, how much more shall your heavenly Father give to them who ask him." Jesus seems to say, "Find the best in yourself and take that for the reflection of God in you." He who finds the reflection of God in himself, cannot but believe and be assured of the ultimate in God, let come what will. With this assurance, Job could not judge God's dealings with him in any other way but good.

Let us look for the hand of God in ourselves, in all dispensations, however bitter or mysterious. Every good movement with us has its first impulse in heaven. It may be contaminated here, but its origin was divine. It is inspiring to note that as Job recognized this fact he came to truer thoughts of God and more spiritual knowledge of him. He realized that he has been fighting mere travesties and not God himself. He says, "I have heard of thee by the hearing of the ear, but now mine eyes seeth thee."

Prayer—O Lord, God, draw us to thee: if thou art true, thou canst draw as though there be no heaven. We would love thee and be drawn to thee forever. Call thou us to self-renunciation, and enable us to lead the highest life. Amen.

FRIDAY.

TUNNELS.

"I will give peace in the land, and ye shall lie down, and none shall make you afraid."—Leviticus 26:1-13.

Once more the Government of Great Britain has rejected a plan which has been urged upon it for decades, the plan of building a tunnel between that country and France. Such a tunnel would be one of the greatest conveniences in the world.

Of course the Government brings forward a variety of objections, but there is only one reason for turning down the project, and that is fear. An army from France might thus be brought easily to the shore of England, and ceaseless vigilance would be required to prevent it.

But this only one gain from which we are shut off by war and the fear of war, and the threat of attacks injures our personal as well as our national lives. How much more we could do if we did not suspect anyone! What associations we might form, in what joyful enterprises engage, what hindering walls we might throw down, what vast comforts we might obtain, if all the world were one loving, trusting brotherhood! And it is coming some time.

Prayer—Yes, Lord Jesus, our great Elder Brother, it is coming some time. As men draw closer to thee, they will draw closer to one another. Forgive our low suspicions, remove our mean jealousies. Give us an insight into men's hearts. Make us like thyself. Amen.

AMOS R. WELLS.

SATURDAY.

PETER VS. PAUL.

"When Cephas came to Antioch, I resisted him to the face, because he stood condemned."—Gal. 2:11-21.

Paul was right and Peter was wrong in that matter of eating with the Gentiles. No doubt each had his reasons. We rejoice that each stood up for what he thought was best for the church, but we can not help feeling that two such heroes of the cross might have got together.

The other day, in Michigan, there was a daring bank robbery, and about a thousand farmers set out in pursuit of the criminals. Two parties of these pursuers encountered each other out in
(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

GARDENS.

"My beloved has gone into the garden . . . to gather lilies."—S. of S. 6:2.

Let us have in mind some of the significant verses of Scripture concerning gardens. "And the Lord God planted a garden eastward in Eden. And out of the garden made the Lord to grow every tree that is pleasant to the sight, and good for food. The tree of life also is in the midst of the garden, and the tree of the knowledge of good and evil. And a river went out of Eden to water the garden." What words concerning the garden. It is "God-planted," "Eden-watered," and grows every plant pleasant for the sight, or good for food; also the tree of life is in the midst of the garden. A South American who lives in our city has just shown my wife and me through his beautiful gardens. Roses of every hue and color, just seemed to sing their silent songs of beauty and fragrance to their Creator.

"And they heard the voice of the Lord God walking in the garden in the cool of the day." And as our Peruvian friend talked of his wonderful roses we could but hear God's voice calling to beautiful living and seeing, and indeed there seemed to walk with us One who challenged us to our noblest and best. "Awake, O north wind; and come thou south; blow upon my garden, that the perfumes thereof may flow forth; let my beloved come into his garden among his pleasant fruits." As one walks in a beautiful garden the foregoing verse could easily be one's prayer, and one could surely think of "my beloved" as Jesus, our Saviour.

But let us turn to the stories of Jesus and see what we find: "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden into the which he entered, and his disciples. . . Jesus oftentimes resorted thither with his disciples." As we read those words our hearts become heavy, but if we are heroic in our souls we may be able to make the question of the high priest's servant our own prayer: "One of the servants of the high priest saith, Did I not see thee in the garden with him?"

I. God Loves the Garden.

The sacred history of the human race begins with a garden; it ends with a city of golden streets, with eternal parks of undying trees, never fading flowers, and forever flowing streams. God loves the garden, or why did he plant so many, and such beautiful ones? He did not stop with the one in Eden. With it he only began, as anyone who loves and appreciates nature can learn within the hour. God has literally covered the earth with gardens and water with which to water them. In the frigid north and the far south, flowers bloom and vegetation is eternal. Whoever plants a garden, and makes it beautiful works with God.

God planted his best gardens in human hearts. Learn to do likewise.

II. There is Sorrow in the Garden.

There is sorrow in the first garden. There was temptation, and failure and broken hopes, and disappointments. But such things came when God was left out, when he was forgotten, and his will cast aside. And yet even sorrow will find us while we walk in the garden with God. Jesus found it so in the Garden of Gethsemane, and there in that garden Jesus fought out the world's greatest moral battle.

To appreciate the beautiful, and to live a beautiful life, does not mean that one will be exempt

from sorrow, yea, and hard battles; but it does mean that one will be able to have profound help in the time of need.

"If I could put my words in song,
And tell what's there enjoyed,
All men would to my garden throng,
And leave my cities void.

"My garden is a forest ledge,
Which older forests bound;
The banks slope to the blue lake edge,
And plunge to depths profound."

Yes, there is something about the garden much akin to worship in a great, or an humble, house of God, a strength comes upon one and makes one able to "learn to endure hardness as a good soldier."

III. There is Victory in the Garden.

Angels ministered to Jesus in his garden of sorrow and grief. There is victory in any garden if one learns the art of communion with the divine Gardener! The first disappointed gardeners found their solace in toil. For their disobedience they were driven out of the first garden, but they learn to keep other gardens, and by the twin blessings of work and responsibility, they found their way back to God.

Jesus found a different use for the garden. For him it became a place of prayer. "With his disciples he often resorted thither." It was a favorite place to meet his Father in prayer. True Christians will learn to come to the garden for comfort and strength of communion with Christ. It will be a beautiful garden of prayer:

"There's a garden where Jesus is waiting,
There's a place that is wondrously fair;
For it glows with the light of his presence,
'Tis the beautiful garden of prayer.

"There's a garden where Jesus is waiting,
And I go with my burden and care,
Just to learn from his lips words of comfort,
In the beautiful garden of prayer.

"There's a garden where Jesus is waiting,
And he bids you to come meet him there;
Just to bow and receive a blessing,
In the beautiful garden of prayer.

"O, the beautiful garden, the garden of prayer;
O, the beautiful garden of prayer;
There my Saviour awaits, and he opens the gates
To the beautiful garden of prayer."

CRITICS OF AMERICAN EDUCATION.

That not all is well in the realm of American education is the contention of some very thoughtful observers. The colleges and universities, according to these critics, are not really imparting education; they are merely extending the training of the high schools. Some of the most highly endowed universities are actually accepting for credits on degrees such courses as "poultry raising, elementary stenography, wrestling and self-defense, cookery, clothing decoration, family meals, principles of home laundering, clog dancing, and social life of the home." Real education, it is claimed, ceased about forty years ago. If this view be true, it explains the remark of an accomplished Italian nobleman who said he had met in America some educated men but they were all about sixty years old.

The small colleges are still insisting on real education. This is emphatically true of those schools under the control of religious denominations. Probably the best-educated class in our country today is coming out of the Church colleges. These schools have not yielded so largely as others to the demands of elective courses. They

still believe in the classics and in broad culture. Fortunately, the liberal arts colleges are not altogether eliminated.

The recognition of mistakes and inadequacy in the university courses is growing and this fact points to improvement. The theorists and utilitarians will be forced to yield to the better judgment of the advocates of genuine culture.—*Nashville Christian Advocate.*

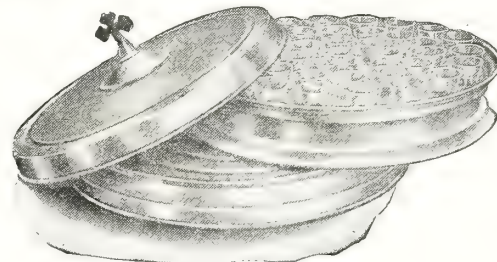
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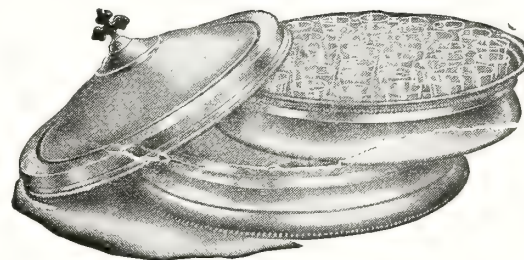


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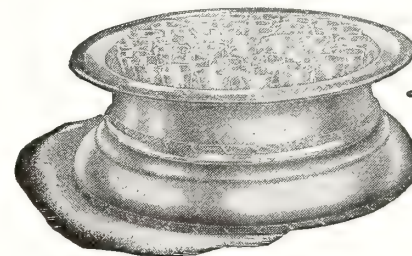
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THE CHRISTIAN SUN

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Dear Friends:

The two matrons in the Johnston Hall gave the boys and girls a real surprise at their own expense one evening last week. No evening meal was prepared. The children wondered why. Two boys were let in on the surprise and had gone on ahead to prepare the fire and have the live coals ready. The children were invited to take a stroll over in the pasture where the ground was covered with green grass and the ground was clean and a nice place for the children to play games. When they reached the designated place and saw the bed of live coals and boxes filled with weenies and sharpened sticks they realized that a surprise weenie roast was in store for them.

What is it that a hungry little fellow will enjoy more than a nice roasted weenie in a nice hot roll, with the onions and the pepper-sauce that goes with them to make them fit for a queen's taste? They enjoyed the surprise and after all hunger had been satisfied they played games and sang songs until the whippoorwills began to sing. And as the evening shadows began to fall thick and fast they gave three cheers for the matrons who were so kind as to go into their own pockets in order to give the children this real outing. They then wended their way back to their building with hearts full of joy.

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CHAS. D. JOHNSTON, Supt.

REPORT FOR JUNE 23, 1932.

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R. J. Miller, support of children 48.90

107.50

Total for the week \$ 198.66
Grand total \$ 8,249.32

THE CONFERENCE OF THE CAROLINAS.

(Continued from page 3.)

the Carolinas and by the one Congregational Conference, made its report. Dr. W. C. Wicker was the chairman and called on the secretary to read the report of his committee. After a suitable preamble, which linked this report with the action taken at Burlington last year the following recommendations were submitted to the Conference for immediate action. They were all unanimously adopted:

1. We suggest to the Conference of Congregational Churches of the Carolinas that at this time such steps as may be necessary be taken legally to change the name of that body from "The Conference of the Congregational Churches of the Carolinas," to "The Association of Congregational and Christian Churches of the Carolinas."

2. We further recommend to the Congregational body that it, as soon as may be, make formal application to the Southern Convention of Congregational and Christian Churches, when such body has become effective according to the plans adopted at Burlington. This will put the Congregational wing of our churches of the Carolinas on an equal footing with the three present Christian Conferences of the Carolinas in their relationship to the Southern Convention.

3. We further recommend that the Congregational body by all means hold to its present form of organization under its charter, thus conserving all legal and technical requirements of the law.

4. Inasmuch as these matters will take time to develop, we recommend to this joint body meeting here today, that we proceed with the organization of a provisional Congregational and Christian Conference of the Carolinas by electing officers, namely, a president, a vice-president, and secretary.

5. We recommend that these officers, together with the presidents of the Women's State Organizations, the present superintendent of the Congregational Conference of the Carolinas and the presidents of the three Christian Conferences of the Carolinas, and the Moderator and superintendent of the Conference (or Association) of the Congregational Churches of the Carolinas, shall constitute a committee with the following duties:

(a) In harmony with the Executive Committee of the Southern Convention of Congregational and Christian Churches to work out a constitution and by-laws for our proposed Conference and present the same at a proposed meeting in the spring of 1933.

(b) This committee shall have in charge the preparation of a program and shall determine the time and place of said proposed meeting in the spring of 1933.

The purpose of this Conference shall be to extend among the churches a closer brotherly acquaintance and fellowship, to promote unity of spirit and practice.

These recommendations and suggestions were unanimously adopted. Rev. C. H. Rowland was elected president, Rev. J. Edward Kirby, vice-president, and Rev. Ruth Sargeant, secretary, of this proposed new Conference.

Of the Congregational Conference proper, Rev. W. T. Scott, recently of Salisbury, now of Winston-Salem, and pastor of Trinity Parish, was elected Moderator and Rev. Ruth Sargeant, scribe.

It was manifestly a most gracious and hospitable church which entertained the Conference. Everybody was happy throughout.

Human character does evermore publish itself. It will not be concealed. If you act, you show character; if you sit still, you show it; if you do, you show it.—Emerson.

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carrying away into Babylon—fourteen generations; and from the carrying away into Babylon—fourteen generations—unto Christ are fourteen.

ing interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had

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BOOK REVIEWS.

(Continued from page 11.)

gram whether made in Boston or in the local situation should be side-tracked to admit a subject that has become paramount in the group thinking. But there is too much handed-down programing and too much organization consciousness to square fully with the highest conceptions of the new approach to character building. One is glad to note the progressive ideals and to commend this manual to those who love a movement that has literally made the modern youth movement possible.

INTERCHURCH COMMUNITY PROGRAMS, by Chas. R. Zahniser. Thomas Nelson & Sons. 286 pp. \$2.00.

Dr. Zahniser, in his preface, says: "There is little hope for effective measures of interchurch cooperation until pastors generally believe in it and know how to get it." So this book is written for seminaries and other training centers for the future ministry of our churches.

The author's wide experience as interchurch executive in Pittsburgh, and now as professor of Applied Christianity in Boston University, and Extension Lecturer of the Federal Council of Churches of Christ in America in Seminaries and Universities, qualifies him well to write this book. His knowledge is intimate and his insight penetrating. His understanding of the methodology involved is evident in every chapter. It is a source-book, in which the idealist keeps his feet on the ground through a practical realism.

It is encouraging to have him sound in conclusion this note of genuine optimism: "When Christian people are confronted with worth-while tasks left undone, or being very poorly done because they are not being done together, when they are shown how these desirable ends can be attained by the churches getting together on the job, their practical common sense and their sanctified grace will respond to the challenge to get together, and will do it. It is the constantly growing vision of such opportunities that is making interchurch cooperation inevitable."

FAMILY ALTAR.

(Continued from page 12.)

the country, each party thinking the other party to be the robbers. Before mutual recognition took place there was much shooting, and one man was seriously wounded.

Thus it often happens that two good men quarrel, blazing away at each other, perhaps all their lives, just because they do not get together, look each other in the face and catch the real spirit of each other.

Prayer—Let no such calamity come into our life, dear Saviour. While we stand up stoutly for the truth, may we believe the best of all men. *Amen.*

AMOS R. WELLS.

SUNDAY.

JOBS FOR ALL.

"God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues."—I. Cor. 12:12-31.

In the census that has just been taken the town of Wenham, Mass., obtained a conspicuous honor. Of the 1,119 inhabitants of Wenham only one, of those that can work and desire employment, is out of a job. In these days of much unemployment, this is a noble record.

Of course, it ought to be true of every town. Of course, when our civilization is a real one and

not a sham, everyone who really wants to work will be given a job. Work in those days will be like the air, open to all, placed freely within the reach of all.

But in the Christian church this condition already exists. From Paul's list of church occupations quoted above, we see that the ideal was reached at the beginning of the church, and it has always been maintained. There is no problem of non-employment in the kingdom of God, whatever may be true of the kingdom of men.

"Go work today in my vineyard," is said by the Master to every believer. There are always chances of helping, of comforting, of ministering, of promoting the gospel. And the pay is always large.

Prayer—Forgive us, our Saviour, that we avail ourselves of so few of these many opportunities to labor for thee and with thee, and receive us thy assistants, workers that do not need to be ashamed. *Amen.*

AMOS R. WELLS.

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SUMMER TERM, JUNE 6th to JULY 15th. The college has arranged for a summer session of six weeks this summer at a very low rate for the expenses. Students living near the college, and coming from their homes, can take the six-weeks' course for as little as \$15.00. The total cost for students that board on the campus is \$45.00 to \$50.00. Courses will be offered for college credit towards a degree and for raising and renewing Teacher's Certificate.

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OBITUARIES.

YARBROUGH.

Mrs. Lu E. Yarbrough, daughter of the late James M. and Caroline McAden, was born April 29, 1866, and died June 5, 1932, age 66 years, one month, seven days.

She was married to Deacon John H. Yarbrough December 20, 1885, and to them was born one child, Mrs. Mabel Wells, of Edgerton, Va.

Sister Yarbrough united with the church when twelve years of age and for forty years has been leader of song in Lebanon Christian Church, and other church activities. Her health had been poor for several years. She bore her sufferings with patience and resignation.

On the fifth Sunday morning she was not able to meet her Sunday School class, of which for a long time she had been teacher. She sent her contribution and when her husband returned she inquired about the school. After dinner she lay down on her couch in the living room. Her husband, who was sitting a few feet away, heard a slight struggle and her spirit had taken its flight.

Besides husband and daughter she is survived by two sisters, Mrs. Betty Well, of Williamson, W. Va., and Mrs. Kate McCain, of Newport News, Va.

Sister Yarbrough was a true homemaker, faithful in all her duties, loved

her church, kept informed in all its enterprises, and liberally supported them. She will be greatly missed in Lebanon Church, but her faithfulness will be an impetus to others.

The funeral and burial were conducted by the writer at the McAden Cemetery at 10:00 A. M., June 7, 1932.

C. E. NEWMAN.

HARRELL.

John Harrell, of Suffolk, Va., R. F. D., son of the late W. H. Harrell, of Holland community, died June 5, 1932, after a long and severe illness, aged 54 years. The funeral services were conducted by the writer at Holy Neck Church in Nansemond County, Va., and the remains were interred in the church cemetery.

The deceased leaves a widow, Mrs. Allie Doughtie Harrell, two sons, Willard and Clarence, Suffolk, R. F. D., and four

daughters Mrs. Russell Matthews, Col-raine, N. C., and Catherine, Nellie and Sarah Winnie, of Suffolk R. F. D., one half-brother, Jobie T. Harrell, of Holland, one sister, Mrs. Charlie E. Holland, R. 1, Holland, Va., and one half-sister, Mrs. W. H. Howell, R. 1, Holland, Va. Mr. Harrell had been a member of the Holy Neck Church for many years, and

in his last illness expressed himself as trusting in his Saviour and resigned to the Father's will.

N. G. NEWMAN.

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, JUNE 30, 1932.

NUMBER 26.

.. THE SUN'S OBSERVATORY ..

Done At Last.—

Theoretically "the budget is balanced." On June 21st, a long list of new taxes went into effect, bringing up a longer list of problems—"how to collect them, where to charge them, and often, alas, how to evade them."

Disciples Celebrate Centennial in Virginia.—

The fifty-seventh annual session of the convention of the Disciples of Christ of Virginia, was also the centennial of the beginning of work by that communion in the State. The first State organization was formed in 1833. Since that time the Disciples have spread over the entire State, until they now have churches in practically every important center of population.

Historic Virginia Flag to be Enclosed.—

The historic old flag of Virginia which was removed from its place above the State capitol by a United States army officer on April 3, 1865, was displayed in the old hall of the House of Delegates during the recent Confederate reunion. It is to be enclosed in a glass case and placed in the State Museum, where it may be seen by visitors. After its removal from the capitol when Richmond was evacuated in 1865, it was carried to New England and remained in the possession of Major A. H. Stevens' family until the fall of 1927, when it was returned to the State of Virginia by descendants of that famous cavalry officer.

Rubber That Isn't Rubber.—

The uses of rubber have increased greatly in number since the days when its main business was the erasure of pencil marks. Yet there are many other uses to which it could be placed were it not for the fact that it deteriorates very rapidly upon coming in contact with oil or gasoline. One of these uses would be for a flexible tubing for motor gas lines, and of course, its use there is out of the question. A new synthetic compound called "Thiokol" has solved the problem. It is made from two domestic compounds, ethylene dichloride and sodium polysulphide, and it can be processed in the same manner as rubber, or can even be combined with it. "Thiokol" is an opaque, pale yellow material, firm but pliable, and does not melt when heated, but becomes plastic. Price will probably prevent it becoming an active competitor of rubber, but the availability of its ingredients would make us independent of foreign rubber sources in time of war.

Statue of Christ to be Erected in Dublin.—

The *Christian-Evangelist* reports that in Dublin, Ireland, there is to be erected a granite statue of Christ the King, 125 feet high and at a cost of approximately \$125,000.00, on a spot overlooking Kingstown Harbor. It says: "The sculptor is Andrew O'Connor, an Irish-American.

A concrete replica in miniature of the finished work has already been erected on the selected site, so that visitors can see what the statue will be like. It is believed that with the arrival of many Irish Roman Catholics from various parts of the world for the Eucharistic Congress in Dublin, the required sum will quickly be raised. About £2,000 is in hand. The statue is expected to be completed in about two years. What would the world not give for a genuine picture of Christ? And yet, it might not prove a blessing, for it would be possible to worship the image and forget the Christ himself. But it is a good thing to put up reminders of him everywhere. Make the very stones cry out in his praise."

Christianizing Hawaiian Japanese.—

There are now in the Hawaiian Islands thirty Japanese Christian Churches, with more than 3,000 members and thirty-two ordained pastors. Originally the Japanese language was used in the services and Japanese customs observed, but gradually the English language is being used and customs are being modified to meet the needs of the Hawaiian-born youth of Japanese parents. It is quite likely that the trend in this direction will be yet more decided on account of the considerable number of children in the Sunday Schools. The Christianizing has had its periods of prosperity and depression since the arrival of the first Japanese contract laborers in Hawaii in 1885. When the Hongwanji Buddhist mission was established in the islands in 1898 many Japanese were drawn from the Christian church. However, in recent years, especially among the children, the trend has been to the church. As they adopt the ideas of American citizenship, they also adopt the religion of America.—P. B. Hall.

A Conspiracy of the Rich Against the Poor.—

We do not belong to the people who foment strife between rich and poor. We think they ought to be friends—the Lord is maker of them all—they are brothers. But notwithstanding this it is impossible in view of developments within the last few days not to see that certain rich men have entered into conspiracy to bind heavy burdens upon the backs of the poor. Several New York multimillionaires have recently come out for repeal of the Eighteenth Amendment, and for a tax on beer to help pay the public bills. All this has been done with such timed occurrence, and they have all spoken words so much alike that it must be a group agreement, and not individual opinion. We cannot think of anything more debased and debasing than allowing beer to be made, and then putting a tax on it for the sake of public funds. A nation should try to elevate every citizen, his home and his calling. To open the breweries again, and the barrooms, and the distilleries is to go into the business of debauching men and women.—*Exchange*.

Unemployment Figures Continue to Increase.—

According to recent estimates of the American Federation of Labor, there are now more than 10,000,000 people out of employment in the United States. This is nearly two million more than last year. This unemployment situation is causing a great slump in the buying power of the public, and this in turn seems to be a cause for decreased production and consequently a still further curtailment of payrolls. These payrolls of the nation have fallen off around 15 per cent within the last three months. Life insurance borrowings and reduction in savings accounts are also noted. A restoration of confidence in national and individual credit must come, or an increased medium of exchange must be provided if we are to break through the conditions now binding us. The bimetal standard was in use generally until the last century, and it may be forced upon us again. William Jennings Bryan had many theories which he was unable to put into practice, many of which have been used by more practical men to advantage. We wonder if that silver-tongued orator were so far wrong when he delivered his philippic on "The Cross of Gold."

France Takes Her Gold Home.—

Within the past two and a half months, France has withdrawn from this country more than a half-billion dollars' worth of gold, bringing the total amount of all withdrawals of gold by foreign countries during the past eight months to a billion and a half. New York balances of European nations, once amounting to as much as \$2,000,000,000, are today less than a half billion—which is considerably less than that required by them to carry on routine business in normal times, or for that matter, under present conditions. It was a withdrawal of a similar amount from England that caused the abandonment of the gold standard by that country, but the banking system of the United States seems to have stood the strain successfully. Lack of confidence was, of course, the reason for the withdrawals, but theoretically the effect should have been helpful. The actual need of keeping reserves on hand to withstand such a drain has passed, and while the Federal Reserve's reserve has been reduced from around 80 per cent to 58 per cent, it is still 18 per cent above legal requirements. The fact that this large amount has been withdrawn and that the banking system of our government is still in such a good position augurs well for the future. What is needed by this country is confidence on the part of those who are able to spend. Hoarding is the one thing against which we would not be able to protect our reserves. Money constructively spent at this time, not wasted, will do a vast amount toward hastening the return of prosperity. France has undoubtedly done us a kindness.

NOTES-PERSONALS

Beginning July 1st, all subscriptions and renewals should be sent directly to THE CHRISTIAN SUN, 1536 East Broad Street, Richmond, Va. Look at your label now.

Let us not forget that life is brief; that time hurries; and that what we do to make our memories of earth beautiful in heaven, and heaven itself more populous forever, must be done at once.—*The Presbyterian Record*.

The Western North Carolina Sunday School and Christian Endeavor Convention meets at the Christian Church, Biscoe, N. C., 10:00 A. M., July 5th. It is a one-day program, and the president, Bro. Geo. T. Gunter, is exceedingly anxious that all pastors, schools and Endeavor Societies in the Conference be present for the day.

Rev. and Mrs. H. S. Hardcastle, Suffolk, Va., were welcome visitors at Elon the past week attending the Summer School of Leadership Training and greeting their many friends on the "hill." Bro. Hardcastle seems fully recovered from his last summer's illness and feels that the week and the fine atmosphere at Elon at this time were a real tonic.

One of our good hard-working Christian friends who earns her daily bread through toil and who enjoys sharing with others the gospel of her Lord, says: "I enclose \$20.00 for Missions. I am sorry to learn that some of the missionaries are likely to be called home. Would be so glad for conditions to improve." If the church had enough rare souls like this one, the sorrows, not to say tragedies, of the Mission field would soon be lifted.

Rev. J. L. Neese, pastor, Palm Street, Greensboro, was a happy visitor at THE SUN office on Saturday and reported: "I have just closed a meeting in my home town (Swepsonville) in the Baptist Church. Eighty-six were saved and re-consecrated their lives to the Lord. A fine spirit existed between the two churches, and a large majority of our confessions have been young men and women, and this I think quite hopeful and significant. The meetings were largely attended and the community entered in and cooperated heartily."

Rev. H. S. Hardcastle, pastor, Suffolk Church, reports that he placed one hundred coin cards among the members of his Sunday School and church, sixty of which have been returned filled with ten dimes each, and he is hoping for and expecting others. Hopewell Sunday School had placed twenty-five, sixteen of which have been filled and returned. What is the record of your school? Here, indeed, is a way to help a vital work of the church and hurt no other cause, viz.: put a dime a week in one of the ten pockets of the coin card, and at the end of ten weeks have your card join the other cards on their errand of salvation to the unsaved.

The Summer School of Leadership Training closed its session with a sermon by the Dean of the school, Rev. F. C. Lester, Sunday morning, June 26th. It seemed good to have this group of fifty young people, religious students, Christian workers and leaders, on the campus and about Elon. Bro. Lester and others will furnish THE SUN a detailed and full report of the school, but even his fertile pen will not be able to tell the value and merit and far-reaching results of the work done and the lives influenced for good during

the week of real consecrated effort in Christian Education. The only regret about such a school is that every church, Sunday School and Christian Endeavor Society in the whole Convention is not represented by one or more young people who desire and deserve just such teaching and training as are given in these sessions.

The Norfolk Ledger Dispatch of June 20th, presenting the picture of Miss Rebecca Smith, says: "Attractive and talented daughter of Dr. and Mrs. Leon Edgar Smith, whose essay on 'Washington, the Virginian,' won the 1932 medal awarded annually by Hope-Maury Chapter, United Daughters of the Confederacy for the best essay on some historical subject written by a high school pupil. Mrs. Frank Anthony Walke, president of the chapter, presented the medal at the graduation exercises of the school last week." Our heartiest congratulations to Miss Rebecca and to President L. E. Smith of Elon College, and Mrs. Smith. When the editor personally extended congratulations to Dr. Smith, he promptly denied having any part of the honors and declared that to the young lady's mother, whose talents and good graces the daughter inherited, belonged all the honors of the event. Whereupon we duly made acknowledgment.

The campus of Elon is joyous and active this summer. Three weeks ago the regular summer school at the college began its session for six weeks, bringing some fifty or more students to the classrooms. One week ago the Summer School of Leadership Training of the Christian and Congregational Churches began its seven-day session, bringing some fifty or more young people and leaders in church with teachers in Christian Education to the college. That school closed Sunday, June 26th, and Monday, June 27th, the young people of the Presbyterian Church of the surrounding country with their teachers and instructors, were rolling in for their summer school of religious training. It is a joy, indeed, to have these gatherings, for ours is a beautiful plant, a restful and helpful retreat for the summer, and the cool, spacious buildings are conducive to worship and to service. We welcome most heartily our Presbyterian friends and neighbors to the campus and buildings at Elon.

The Greensboro Daily News, June 27th, carries the announcement that Rev. Ronald Tamblyn resigned as pastor of Grace Methodist Protestant Church, Greensboro, N. C., resignation to become effective September 1st. *The News* further says: "At this time Mr. Tamblyn is not ready to announce definite plans for the future. It is known, however, that he is terminating his connection with the Methodist Protestant denomination as well as his relationship to Grace Church, and that he expects to enter the ministry of the Congregational Church. He is considering several positions and expects to reach a definite decision in the fairly early future. Mr. and Mrs. Tamblyn have many friends in Greensboro." Rev. Mr. Tamblyn has been pastor of this church for five years and has seemingly been quite successful in his ministry there. Grace Methodist Church is one of the most attractive, physical plants of the city representing an investment of approximately \$150,000.00. Before coming to Greensboro, Rev. Mr. Tamblyn was pastor of the Methodist Protestant Church, Pittsburgh, Pa.

THE SUN's editor was called to attend the funeral of Miss Sadie Boyd at Pleasant Grove Church, Halifax County, Va., Saturday, June 25th. Miss Sadie was the only sister of Mrs. Luther E. Carlton, with whom she made her home in recent years at Carlbroom, Paces, Va. Mrs. Carlton was attending the Sunday School

Convention at Union Ridge, N. C., when she received the sad news that her sister had died suddenly Thursday evening, June 23rd, being to the moment of her death, seemingly, in good health, and full of strength and vigor. The physician in attendance, soon after the event, pronounced that heart failure had brought almost instantaneous death. A great concourse of people met at the Carlton home Saturday morning, and after a song service and prayer at the home, the body was carried to Pleasant Grove Church, where brief and appropriate funeral services were conducted by her pastor, Rev. H. E. Crutchfield, Ingram, Va., assisted by Rev. J. E. McCauley, pastor of First Christian Church, Richmond, Va., and Dr. Wilson, pastor of the local Presbyterian Church, and J. O. Atkinson. The audience attending filled the large auditorium of the church, and scores of friends brought exquisite and appropriate designs, wreaths and banks of flowers, to express their respect and love for the beautiful life that had entered into its reward and rest. All who knew her, and that was a great host, realized that here, indeed, was a choice soul, and that the work of grace and God had its flower and fruitage in the life of Sadie Boyd. Hers was the work of patience, kindness, the ministration of love, care and abiding solicitude for the welfare of the home in which she lived, of the community of which she was a part, the Sunday School and the church to which her life had been, through many years, fully consecrated. As one regards such a life, one is reminded of Isaiah's inspired words: "The works of righteousness are peace; the results of righteousness are quietness and confidence." Peace, quietness, confidence—that peace that the world cannot give, that quietness that the world cannot take away, that calm confidence born of God and which alone is the gift of God. Truly, a beautiful life has entered into larger, fuller, more abundant rewards and activities. The two brothers and the sister, and the loved ones, of her heart and home have, indeed, a rich legacy transmitted to them, a legacy richer than gold, a legacy of a beautiful, a beautiful, and a triumphant life.

PROGRAM.

Following is the program of the Sunday School and Christian Endeavor Convention of the Western North Carolina Conference, to be held Tuesday, July 5, 1932:

MORNING SESSION.

Song service.
Worship period, conducted by Rev. W. C. Martin.
Welcome, by Mr. Cagle, Superintendent of the Biscoe Sunday School.
Response.
Enrollment of Delegates.
Address, "Why and How Missions in Sunday School and Christian Endeavor," Dr. J. O. Atkinson.
Song.
Address, by Dr. Lankford, Pastor, Christian Church, Burlington, N. C.
Appointment of committees and announcements.
Address, Rev. E. C. Brady.
Adjourn for lunch.

AFTERNOON SESSION.

Song service.
Worship period.
Our Orphanage, Mr. Johnston and orphans.
Business session.
Song.
Address, "Our Youth for Christ," Miss Jewell Truitt.
Address, "Our Watchword—Forward!" Miss Lillie Horn.
Benediction.

JULIA WOODSON.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

REV. ORVILLE D. ULLOM began services with the church at Melbourne, Fla., last August and during the period since he has taken seventeen new members into the church. Five of these were young people received at Easter time. The apportionment for this church is almost raised for this year.

REV. THOMAS H. DERRICK, Deland, Fla., formerly pastor at Orange City, was re-elected Department Chaplain for the Spanish War Veterans of Florida. While delivering an address at their recent encampment at Hollywood, Mr. Derrick collapsed and had to be taken to his room. He has gone back to the Veterans Hospital at Lake City for treatment. His friends all wish him a speedy recovery. He will probably be there for a month or six weeks and letters from his friends will certainly be cheering to him.

ROLLINS COLLEGE, Winter Park, Fla., graduated the largest class in its history at its recent commencement exercises. Seventy-five students received degrees. Among the honors conferred was a prize of twenty-five dollars which was offered by the Chi Omega Fraternity "to the Junior girl whose scholarship and conduct during the previous three years of her course had been the most meritorious." This was awarded to Miss Jean W. Fullington, of New Port Richey, who is to be Miss Coghill's companion in the S. S. S. work in Kentucky this summer.

REV. ABRAM SPARKS is this month investigating the work of several churches in and about Raleigh, N. C. Dr. J. Edward Kirby has visioned the larger college parish possibilities and there is hope that increased efficiency may result from this bit of important survey work. Something of the same kind of work is being initiated near Bellevue's Creek and Salem Chapel. Mr. Sparks visited this fertile region Sunday, June 19th. Results are not yet tabulated, but there is promise of an enlarged Sunday School and church movement there in connection with the Larger Trinity Parish, of which Rev. W. T. Scott is pastor.

THE CAROLINAS AND GEORGIA group of S. S. S. men are growing ambitious for Blue Ridge. With "Eddie" DuBois, Arthur Swartz, Ray Chapman, Gregory Williams, David W. Shepherd, assisted by such pastors as George Penn, "Billy" Scott, Cleveland Dierlamm, et al., they expect to challenge any or all other S. S. S. groups for almost any kind of athletic enjoyment: baseball, tennis, horseshoes, golf, swimming, etc. And the S. S. S. girls of these Conferences are taking no back seat because of these fine young men. They include such lady athletes as Annie Campbell, Dora Overstreet, Priscilla Chase, Dorothy Grigsby, Ruth Lott, Mildred Rister, Barbara Chase, and others. It is noised about that for individual, single-handed contests in horseshoe pitching, under the regular National rules, these young ladies are putting forth their champion as challenger to any lady on the grounds. But, anyway, so long as they can boost Blue Ridge they are content, win or lose. But besides the work, they want the world to know that everybody has a good time at Blue Ridge.

REV. W. C. CARPENTER plans his work weeks ahead. That's what helps any minister to be successful. Mr. Carpenter has worked out his schedule for revival meetings as follows: Enigma Church, the first week in July; New Light

Church, Doe Run, second week in July; J. F. Hadden and Tommy Richter will assist in this meeting. Vanceville, the third week in July. This church has asked Mr. Carpenter to do his own preaching. Noble idea. In general, in such meetings as these the pastor can unite the people in a systematic campaign of evangelism to extend over a period, not of a few days, but for weeks, even months. Some of the best revivals any church ever has are those which are well organized by the pastor and officers to be continued from January to Easter, or from September to Christmas. Not every night, of course, but persistently in personal work every week, and, for the pastor, at least, every day. One week is good. Three months is much better, if properly organized. The fourth week Mr. Carpenter will have Rev. L. L. Stanley, of Barnesville, to assist him. This meeting will be held in September.

CAMP IMOKALEE.

The Seventh Florida Young People's Conference was held at Camp Immokalee for ten days, ending June 17th. The attendance was large, 108 enjoying the fellowship and inspiration of the Conference, including teachers, counselors, etc. These young people traveled many miles for this privilege. It was interesting to note that the total round-trip mileage for those attending was over 47,000 miles, nearly twice the distance around the world. The average round-trip mileage for each student attending was 462 miles. The longest trip was made by a delegation of five from Key West, a one-way distance of 575 miles. This delegation was enthusiastic and considered the Conference worth the long journey. The largest delegation was from St. Petersburg, being 16 in number from that church. The second largest was from Miami Beach, a delegation of 10. Three attended from the Community Church at Babson Park. It is a pleasure to serve an undenominational church in this fashion.

Rev. Frank Atkinson, of West Palm Beach, was Dean of the Conference, and also in an emergency taught the course in Young People's problems, which proved to be a very popular course. In fact all the courses were enjoyed by the students. The other teachers were Dr. Clarence A. Vincent of Winter Park; Mrs. Edward Parsons representing the American Board; Rev. Lawrence A. Gedcke, of St. Petersburg; Miss Dorothy French, of Chattanooga; and Miss Martha Race, of Jacksonville. Rev. Gordon Brokenshire and Rev. Orville D. Ulloa conducted the Vesper services and Dr. Edwin C. Gillette conducted the Communion service. The sermon was preached by Rev. Frank Atkinson. Mrs. C. A. Vincent was House Mother. Miss Pattie Lee Coghill was a very busy young lady as Registrar, looking out for all the details and answering all the numerous questions.

Rev. Frederick Held had charge of a vigorous and interesting athletic and recreation program.

During the forenoon the Conference was busy with classes and study, and in the afternoon there were opportunities for exercise and for group conferences, etc. The evenings were taken up around the camp-fire and with interesting nature lectures, as well as beautiful vesper services by the lake-side. The closing night is always impressive and with the Council Ring testimony meeting when many fine things are said by the young people with regard to the meaning of the Conference

to them. Some of these testimonies were most gripping in their disclosure of what some of the young people had been passing through in the way of personal problems and readjustments and the help that had come to them through the classes, the companionships and specially through personal intimate talks with members of the faculty and others. This annual conference for the young people in Florida is the outstanding service we are rendering our young people. Mr. Charles A. Hoyt, Chairman of the State Conference Committee for Young People's Work, and Miss Pattie Lee Coghill are responsible more than any others for the success of Camp Immokalee.

WEST FLORIDA CHRISTIAN LIFE CONFERENCE.

The young people of our West Florida churches met for their Fifth Annual Week-End Conference, June 10th to 12th. Pyron's Chapel, Baker, was host to the biggest delegation we have had. Seven churches were represented: Bonifay, Central, Crestview, Dorcas, Good Hope, Holly and Pyron's Chapel. The delegates from away numbered about sixty-five. The Conference opened Friday night with a get-together meeting, a festive occasion in spite of bad weather which kept away the larger delegations. They arrived in force Saturday morning and remained through the Sunday afternoon meeting. Each group showed the finest kind of spirit and contributed generously to the program.

The theme of the Conference was "Christian Citizenship," and the leaders, Rev. W. H. Tillman, Dr. F. P. Ensminger, Rev. G. Staley Hunt, and Rev. A. C. Commander, brought out many of the phases of that important subject.

A debate of "Prohibition" between Dorcas and Good Hope delegations created a great deal of interest and gave some information on this troublesome question. Three delegations gave plays, all conducted worship and song services, and several gave interesting and amusing stunts. Everyone seemed ready to do anything in his power for the pleasure and benefit of the group.

The business of the Conference was well conducted by Hattie Martin, chairman, and by Miss Nettie Rhodes, secretary. These offices will be held next year by Miss Lillian Cannon, of Pyron's Chapel, and Mrs. Pearl Powell, of Dorcas. Good Hope invited the Conference to meet there next year, and promised as hearty a welcome as Pyron's Chapel had given in 1932.

The award for the delegation showing the finest spirit during the Conference was awarded to Dorcas. Each year we see a remarkable improvement in the participation of the young people in program planning and conducting and in the entertainment of guests. Leadership is building up step by step in West Florida, and the future looks bright when we see the Christian Life Conference delegates united in this fellowship.

HOW LUTHER READ HIS BIBLE.

Luther said he studied his Bible as he gathered apples. First, he shook the whole tree, that the ripest fruit might fall; then he climbed the tree and shook each limb; and when he had shaken each limb he shook each branch, and after each branch, every twig; and then he looked under each leaf.

Search the Bible as a whole, shaking the whole tree. Read it as rapidly as you would any other book, then shake every limb, study book after book. Then shake every branch, giving attention to the chapters when they do not break the sense. Then shake each twig by a careful study of the paragraphs and sentences. And you will be rewarded if you will look under every leaf, by searching the meanings of the words.—*Selected*.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CONVENTION.

The Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Conference met with Union Church, at Union Ridge, N. C., June 23rd and 24th. Mr. W. B. Truitt, of Greensboro, has been president of this convention for several years, and the convention wisely keeps him bound to the task. This writer might as well say here again, as he has said one hundred and one other times elsewhere and at other places, that when the proper arrives in this world, the perplexing problems of church, Sunday School and state are solved. It has been so all through the annals of time, and will doubtless continue to the end. We worry, fret, take counsel, discuss, resolve and adopt, and wonder what in the world we are to do with a condition as an enterprise of the church. Then the proper person arrives, and the problems and difficulties dissolve like a threatening cloud before a rising and penetrating sun.

We didn't know what to do about a Sunday School and Christian Endeavor Convention in this Conference. We could not get one going. The schools would not send delegates. Endeavor Societies would not endeavor. Pastors were listless, indifferent and would not attend. We were about to resolve that it was not worth while anyhow—and then came Truitt. Since he arrived, a real convention began to take form and to come out of an aching void, and get into wholesome and happy shape. Literally, "the dry bones of the desolate valley took life and began to live." That is not an exaggeration nor a figure. It is just a plain, bare statement of fact. And so, from an indifferent, unconcerned, listless shame-faced score or more assembling once a year to "bless out" the folks who were not there and the

Sunday Schools who would not send delegates, has grown, under Truitt's leadership, a convention that everybody wants to attend, and actually in the busiest season of the year, with all sorts of other public things going on, three hundred of them gather in convention to get a real thrill, to enjoy life, to catch the inspiration of things that are doing, and to learn more and more about Sunday Schools and Christian Endeavors and the other good things attendant thereto.

We may not have the opportunity of saying it again for one or two weeks, and the present reader may not read THE SUN of one or two weeks hence, so let it be said again, packed down, piled up and running over, that when the right person arrives on the job, by the grace of God, your perplexing problem gets itself solved. We weaklings and faithless and fearing ones produce problems and have problems forced upon us; but the strong ones, the sons and daughters of God, come along and solve them, and leave us to wonder why we did not solve them ourselves a long time ago. The reason why we have to hesitate and capitulate and legislate and disintegrate is because the right person hasn't arrived and God's good hour hasn't struck.

This writer recalls having heard Dr. W. W. Staley preach a great sermon years ago from the text: "And there was a man sent from God whose name was John." From that sermon till this writing, I have been observing that the God-sent men and women are really the messengers, the heralds, crying in the wilderness: "Make a straight path, the kingdom of God is about to appear." But we started to write about the convention, and not about Dr. Staley's sermon, though a good sermon does shed light for a long time and in many directions.

Well, the convention was a joy. The cordiality and hospitality of the Union people, proverbial as it is, suffered nothing from this testing and was more appreciated and enjoyed than ever. "Building for Others" was the great theme of the convention, and every speaker, from the president, W. B. Truitt, who made that the heart of his annual address, to the closing of the convention by Rev. F. C. Lester, reflected that theme and the merit of that theme. Rev. Dale Sander, pastor of the Reidsville Church, who conducted the devotionals at the opening of each session, enlarged upon and emphasized the theme, "Building for Others." The pastor, Dr. P. H. Fleming, in giving greetings to the convention, and Rev. G. C. Crutchfield, in speaking of gratitude for the convention, emphasized character building as the fundamental thing in life, and that the only right character was that which builds for others.

The young people, in their Youth Fellowship program, presided over by Miss Birdie Rowland, of Greensboro, and the pageant presented by a group of girls from the First Christian Church of Greensboro, "Challenge of the Cross," and the various reports of the departments, emphasized the theme, "Building for Others." Practically all the Sunday Schools and Endeavor Societies of the convention were represented by messages or in person by delegates, and there were about three hundred registering as members and visitors of the convention.

One happy and outstanding event of the convention was an address by Rev. Wm. T. Scott, of Winston-Salem, emphasizing the need of reaching our city life through the Sunday School and the church, and showed the fine opportunity for us now opened in Winston-Salem.

Miss Essie Mae Truitt, as secretary of the Children's Division, made a report which was requested for, and is to be printed in, THE SUN. Miss Frankye Marshall reported for the Young People's Division, Rev. J. F. Apple for Christian Endeavor, Mrs. C. H. Rowland for the Department of Missions, Miss Lillie Horne, Department

of the Christian Orphanage, Miss Priscilla Chase, Elon Summer School.

The convention was edified with an address by Miss Pattie Lee Coghill, who told something of her contacts and work last summer in certain areas of Kentucky, where she is to do some work in Christian Education this summer.

The high spot of the convention was an address on "China," by Mrs. D. Marion Parsons, who, with her husband, was in charge of a hospital six years in China. She told of relief work done by their hospital and of many contacts made through its ministry of healing with those who needed physical and spiritual healing. All who heard Mrs. Parsons were, indeed, glad that they had had a part, even a small part, in helping such a work of salvation, of body and soul, and we have no doubt that many determined while hearing her that, by the grace of God, they would do more in future to help the most helpless and the most needy on this earth, where their dimes invested mean dollars in results and achievement for God.

The convention adjourned Friday afternoon with the decision to hold the next annual session with Union Church, Virgilina, Va., Rev. C. E. Newman, pastor. The convention, at its closing hour, stood in silence, expressing its interest in and sympathy for Mrs. L. E. Carlton, an officer of the convention and one deeply interested and actively engaged in the sessions and services of the convention, who a few hours before had been called home by the announcement, wholly unexpected, of the sudden death of her sister, Miss Sadie Boyd. A prayer was offered by the convention for the bereaved ones, and the secretary was instructed to convey by letter the sympathy of the convention to Mrs. Carlton and the family.

W. B. Truitt graciously consented to continue as president, Miss Lillie York as the efficient secretary and Mrs. W. T. Dunn as treasurer. No convention has more efficient and faithful officers.

Such a convention is a great help, full of wholesome suggestions and helps to the Sunday Schools and Christian Endeavor Societies, and means new and added life to these organizations which are seeking so faithfully to reach the youth as well as the adults for the church and for the Kingdom of God.

J. O. A.

SUICIDE AND SERVICE

During the year of our Lord 1931, 20,000 persons in the United States committed suicide. This is the highest number in fifteen years, and takes in all classes, rich and poor, employed and unemployed, the strong and the weak, the youth and the aged, some of them even college graduates of the year.

Society is in chaos. The future, to many, seems dark and doubtful, the present uncertain, to many, unpromising. All sorts of remedies are proposed for bringing light into this darkened time, love into these cruel hours, and hope into these despairing moments. For ourselves, we do not know what the details of the problem are, or in what way, or by what process, the same will be solved. But of one thing we are certain, and to that, by one process or another, we shall come before the darkness is lifted and the full light dawns again.

That remedy, the safe and sane remedy that has never failed, was given a long time ago and has been tried through the centuries and has never been found wanting: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

And this remedy, to give it emphasis and make it permanent and prominent for all time to come, was repeated and enjoined by our Lord Christ: "Come unto me, all ye toiling and burdened ones, and I will give you rest."

J. O. A.

CONQUERING DIFFICULTIES.

An exchange tells that the University of Cincinnati, at its recent commencement, awarded the degree of Ph. D. in philosophy, earned through merit and untiring effort to Theodore A. Bretscher, and thereby is written a page that gives history a charm and the reader a thrill. Young Bretscher could not walk until he was six years of age, and from birth till his graduating hour was seriously handicapped by disease. Souls less courageous, spirits less dauntless, would have accepted the decree of fate and been content to live the idle life of the helpless. To this hour his power of speech is exceedingly limited, and the muscles of his body uncontrollable. Through all his college career, he was unable, because he could not control his hands, to write, to take down notes at any of the classes or lectures. The story continues:

"A determination almost superhuman has enabled him to spend ten years in the university where he received first his B. A. degree, later his M. A. degree, and this year by sheer work and honorable attainment, his Ph. D. degree."

And so this cripple faces the future with a frail and diseased body, but with a steady, strong, well-trained mind. Such achievements give us new confidence in human kind, and higher respect for consecrated purpose and tireless energy.

J. O. A.

ALCOHOL, DRUNKENNESS AND DEATH.

The Atlanta Constitution brings a tragic story, indeed, from Canton, Ga. Such a story, such a tragedy, alcohol has ever been writing through the annals of time. This latest tragedy, so appalling because it is recent, and so horrible because it is one of a million caused by the same deadly poison, is that of a young father who murdered his wife, whom he adored, and his four small children, whom he loved as he did his own life, and then turned his fatal gun upon himself, thus in one fell stroke, wiping out a family of six who a few weeks ago was so happy and had such promise and prospect of love and life. *The Constitution* brings the story and explains the awful tragedy in this record:

"Records of the Federal court at Atlanta show that young Hardin was under a \$3,000.00 bond for alleged illicit distilling, and this fact was thought to have preyed upon him and compelled him to commit his strange and horrible crime. He had been crazed by brooding and prolonged alcoholism."

The sad story carries its own comment. There is no crime under high heaven of which intoxicating liquor has not been guilty. J. O. A.

THE NEED OF THE HOUR.

We are hearing very much from economists, politicians, those in office, and those desiring to be in office, about the supreme need of the present time. Some are saying we must have more taxation in order to balance the budget. Others are declaring we must have less or we are ruined. Some are declaring that if prohibition is not enforced, we are doomed; if it is not repealed, we are lost. Others are declaring we need more legislation of every type and variety. Some are emphatic that what has ruined us is too much legislation.

Let Roger Babson, the statistician of business, the counsellor of the great and the mighty in the councils of economy and civics, have our ear and mind for one moment as he stands up and emphatically declares: "It is the church which has created America, developed our schools, created our homes, built our cities, done everything that

is worth while in America. *The need of the hour is not for more legislation; the need of the hour is more Religion!*"

Surely, this is getting at the heart of the matter, and we agree most heartily with the declaration that "America is suffering today because she did not and has not taken 'SIN' out of her 'buSINESS.' Sin is in the very middle and heart of business. We need here in America and in the world to take sin out of our business. Not Babson's voice, but a mightier voice than Babson's, cried out to the world long ago to the same effect: 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.' We need to begin to live as though we really believed there is a God in heaven and on earth." Amen.

J. O. A.

RECOVERY.

Why is this depression unlike others, and why is prosperity not around any corner and is not likely to be until the peoples of the world see the facts as they are? One of the first things we need to see is the fact of Debts, spelled with two capital letters if that will increase the emphasis. There isn't any possibility of permanent recovery until the debts are satisfactorily adjusted so that they are not like millstones drawing us in the depths of the sea. Study the international situation, and see how it affects the welfare of the whole world.

If the debts of European nations could be taken out of their national budgets for a period of five years there would be a rebound of confidence that would make itself felt everywhere. Trade would revive, confidence would come back, governmental agencies would be stabilized, values would return, the idle would go back to work, and recovery would be rapid.

If the debts of the United States could be held at their present level, the budget balanced by decreased expense and not by increased taxation, at least the emphasis on the first—and State, city and county government put on a business basis, which would guarantee decreased expense and a more sensible and just system of taxation—a system based on the earning capacity of farm, factory or the individual, it would go a long way in reviving confidence and bringing back reasonable attitudes on the part of all. We need to see our debts as they are and plan accordingly. Unless we do, government itself will be brought into contempt for its incompetence and selfishness.

The government of the United States has done something to relieve the situation—it has strengthened the strong in many lines of business. Of course, this is valuable. But it has not reached the deepest places of need. The deepest places of need are to restore the purchasing power of farmers and laboring people and the consuming masses. There can be no great recovery until farm prices are increased and the produce of the farmers can be utilized to their purchasing advantage. The same is true of the laboring folks. A bare subsistence for them is not going to make them purchasers of goods nor builders of homes. And the smaller salaried classes are in the same predicament.

There are two crimes that a respectable government should not allow nor be guilty of these days. One of these is to take a farm from any family for taxes, if that family has been making an honest effort. The other is to allow the disposssession of any home for taxes or for non-payment of installments when the earning power has been destroyed by such times as these. The moral imperative as well as stability for government itself needs to be heeded.

We need the restoration of confidence, willingness to venture, and good will based on an inflexible square deal—a deal of equality and not

one of greed or advantage. These have been destroyed in the past few years and they must be rebuilt. It is doubtful whether in the lifetime of any of us there has ever been such an imponderable sense of futility as now exists as to the wisdom exercised in the guidance of the social order.

The National Council of the National Economic League, in a referendum on the Paramount Problems of the Depression, found that the four major emphases were in their order, "Economy and Efficiency in Government, National, State and City—Taxation—Reparations and International Debts—Banks, Banking, Credit, Financing." If these could be settled so as to reach the majorities, it would not be long before a new confidence would appear. And this referendum was conducted among the most thoughtful men of America. Among the men on this Board are Charles G. Dawes, Dr. Angell of Yale, President Lowell of Harvard, Nicholas Murray Butler, President of Columbia University, Dr. Garfield, President of Williams, besides scores of the leading men of the nation. Other questions associated with these were, reduction and limitation of armaments, tariffs, administration of justice, unemployment, economic planning, railroad transportation, over-speculation, coordination of production and purchasing power, agricultural parity and some others. The fact that such conclusions come from the most thoughtful part of our civilization makes the conclusion worthy of serious thought and purpose.

The National Board of the League of Nations, with a former Attorney General of the U. S. as President, George W. Wickersham has sent out to all its members the following trenchant statement as to the necessities of these days if we are to have recovery. There must be "financial and economic cooperation between governments. Such cooperation must be initiated by the President of the United States, with the approval of Congress. An international conference should be called of interested governments with the object of considering the financial and economic problems, such a conference to include plans for:

(a) "The restoration of monetary stability and the normal operation of the machinery of international credit.

(b) "Definite plans for settlement of inter-governmental debts.

(c) "The adoption of policies which shall lead to a freer international movement of goods, capital and service."

The representative of the United States at the Disarmament Conference at Geneva spoke a plain and necessary word when he said recently that European nations agreeing to the reduction of armaments could rest assured of an easement of the debts to the United States. It can easily be conceived that an easement of the debts to the United States might be thwarted completely by war or increased spending for armaments. Peace policies are necessary for recovery.

There is another strange situation facing us. Facing as we do one of the most prolonged periods of depression with economic tragedies reaching into millions of homes, the liquor traffic followers project this issue to the front as a major problem. If the mindedness of the American people majors upon the return of the liquor traffic more confusion will enter into the recovery. We should center interest upon the main things looking toward national and international recovery. The crystallized sentiment of all classes upon the major issues will soon have a telling effect in the restoration of confidence, in the accomplishment of major projects, and bringing back hope to a social order that is diseased by greed. Lifting the dark pall that has settled over us all may be a long process unless we find the way of righteousness.

J. EDWARD KIRBYE.

CONTRIBUTIONS

THE POWER IN THE BLOOD.

An out-door service was being held by an evangelistic party just preceding the regular evening service. The trumpeter started to play the song, "There is Power in the Blood," the song that means so much to those who have felt that power which so transforms every life that yields in humble submission. Among the party was one who had been reared in a Christian home, who had never been tainted with the sins which many young men are led into in their early life. His life was like unto that young man who said to the Lord Jesus that he had kept all the law of Moses from his youth. As the world says, he was a good moral man. Yet, there is no such thing as a good moral man, for in every heart which has not been cleansed by the blood of Christ there is a root of sin which ever grows worse and worse, ever ready to break out in some open sin or crime.

No one can trust himself to battle with life, for "the heart is deceitful above all things, and desperately wicked; who can know it?" (Jer. 17:9.) So, this young man was made to feel that his morality was not enough, that he needed the cleansing power which is in the blood of Jesus Christ to make him what he should be. He realized that any life lived apart from the authority of God is a life of sin. He yielded to the will of God and God commissioned him to go forth and preach the gospel of a blood-bought salvation to all men. He has preached it for more than a quarter of a century, and has been a blessing to a vast number of people.

Another in that open-air service was one who had gone to the depths of sin, who had tasted all its vileness, who had been pronounced unclean by God and man. He had been bound by fetters stronger than steel. He tried to break them in his own strength, but ever went deeper and deeper until he thought there was no hope, and his family gave him up in despair.

But one day he met Jesus, his Saviour, and was made to feel that through the death of Jesus on the cross a fountain was opened for sin and uncleanness; that through the shed blood of Jesus atonement had been made for his sins and even though they were as scarlet they could be washed away and he could be whiter than snow. He believed that what he heard was true and yielded his heart and life to this same Jesus who transformed his sinful heart and vile body into a new creature, and sent him out as his messenger to others who needed a messenger that knew what it meant to be shackled by sin. One who would tell them that the power of the blood of Jesus could transform when all reformation failed—a personal worker in deed and in truth.

There were others standing there who had known the power of sin in its different stages, that middle class who people said were not very bad and not very good. That class which seems so indifferent to the gospel message, who pass it on to someone else and go on their way so carelessly. But even of this number there were many who knew Jesus as their Redeemer, who had purchased them not with silver or gold, but with his own blood; their High Priest who had obtained eternal redemption for them, even the forgiveness of sins. They knew that without the shedding of blood, there is no remission for the old Mosaic law, which called for sacrifices each year for the sins of the people, but when Jesus the Christ came and offered himself as a Lamb without blemish and without spot to be an eternal sacrifice for all men, the old covenant was done away with

and the blood of Jesus became the everlasting atonement between God and man. The blood that has never lost its power, that still saves and keeps, that still flows for sin and uncleanness, that is the life of all who are in Christ Jesus. Oh, that all men might adore him as Saviour, accept him as Redeemer, and acknowledge him as King. He is not willing that any should perish, but that all should come to repentance. His invitation is to whosoever will and his great desire is to say of all men, "There are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." (Rev. 7:14.)

W.

APPRECIATION.

Sunday, June 19th, was a happy day at the Elon Christian Parsonage. The occasion was the birthday of the writer's father, Rev. A. P. Hurst, who on that day joined the ranks of the octogenarians. At 11:00 A. M., he preached in the Elon Christian Church, from the text, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The afternoon was being spent quietly with the family when a group of people was discovered making their way toward the parsonage. It was a complete birthday surprise planned by the good folks of the community as an evidence of their love and appreciation. There were over one hundred present under the leadership of Dr. W. C. Wicker. They brought two birthday cakes and many other gifts, sang songs, recited poetry, delivered orations, took pictures, and then to augment the surprise, gave the entire family an unforgettable pounding. There were pounds of home cured ham, flour, sugar, potatoes, coffee, cocoa, tea, canned fruits and vegetables, eggs, cereals and other items too numerous to mention. We were grateful for the material gifts which will keep the parsonage table supplied for some time to come. But more valuable and precious still is the spirit of neighborliness and good will which prompted the gifts. Such kindly acts make it difficult to break the ties of pastoral and parish relationship which have been so harmonious and happy. Our feeling for the folks of Elon is expressed by an unknown author:

"These are my Father's folks,
Whate'er their name or sign;
How their familiar look and tone
Doth cheer this heart of mine.
The love-light in their eyes,
The handclasp quick and strong,
The feeling we have met before
And known each other long;
These are my Father's folks!"

ALFRED W. HURST.

VALLEY LETTER.

I have held three revival meetings in my field this spring, viz: Dry Run, Newport and Timber Mountain. Congregations were good, as a rule, at these meetings. There were six conversions at Dry Run, three at Newport, and sixteen at Timber Mountain. At Dry Run and Newport I was ably assisted by Mrs. Margel Spencer, an evangelist from Grafton, W. Va., who assisted me in a fine meeting at Timber Ridge last fall.

Inspiring and well-attended mission rallies have recently been held at Dry Run, Newport and New Hope. Dr. Atkinson was present at all of them, and added greatly to their interest and profit. The attendance at these rallies seems

to indicate that interest in missions is growing in this Conference. Let us devoutly hope that such is the case.

Our Sunday School Convention was held June 16th and 17th at Timber Ridge. It was a very enjoyable and profitable convention. In addition to local speakers, we had Dr. J. O. Atkinson with us, who kept the subject of missions prominently before us, and otherwise added much to the convention. We also had Rev. Russell J. Clinchy, President of Washington Association of Congregational Pastors, for an address on Thursday night. Our people were delighted with his address. Roy A. Larrick was again re-elected president; Roy Hosaflook was elected vice-president, R. O. Rothgeb, secretary; Walton E. Brill, treasurer. The convention will meet next year at Whistler's Chapel.

The annual memorial service was held at Leaksville the first Sunday in June, and at Timber Ridge the third Sunday in June. These memorial services attract large numbers of people. Many who formerly lived in these communities or have loved ones buried in the cemeteries, plan to attend these services to meet old friends, and to pay a tribute to their dear departed dead.

Our annual conference will meet in Winchester, August 10th and 11th. The program will soon be in the making. Of even greater importance, however, than program making is the collection of conference apportionments. The need was never greater, and the necessity for a real sacrifice in order to bring everything up in full was never so keen as now. If the churches fail to come up in full, the great enterprises of the church must suffer even more than they are suffering today. General conditions and the great needs of the work constitute a real challenge to our faith, loyalty and love at this time.

A. W. ANDES.

Harrisonburg, Va.

FANCY GAP.

Dear SUN Readers:

We were wonderfully blessed in our revival at Rocky Ford Christian Church, which closed on Wednesday night, June 15th. We feel that your prayers have been answered in a great way. Forty souls came to God, asking forgiveness of sin. We were fortunate in having with us Rev. J. C. Reynolds, of Troy, N. C., and Mr. and Mrs. Frank Salvador, of Indiana, who led the music.

As God's servants and your Christian brother and sister, we feel the task here too big for human beings. Will you continue to join us in asking divine guidance in this great work? We know you are interested in the mountain work, but how much more interested you would be if you could only come and see. Do come and be with us some time.

We want you to be happy with us in the work here. We are happy in His service, and ask you to rejoice in the feeling that you, too, have a big part in your home mission work.

Our Sunday School work is fine. We have two well-organized Sunday Schools, and are receiving great blessings through them. Will you remember to feel a part of us each Sunday as you assemble in God's house, and feel assured that we are meeting in our humble way in God's house on this day, thanking him that you made it possible, through your prayers and sacrifices, for us to meet and praise his matchless name here.

Again we join in extending a cordial invitation to each of you to visit us, and get a full realization of things I have briefly mentioned. Also, write us about the work.

Your brother and sister in Christ Jesus.

MR. AND MRS. R. T. GRISSOM.

ELON DOLLAR-A-MONTH CLUB.

My dear CHRISTIAN SUN readers, members of Elon Alumni Association, members of the Christian Church, and friends of our College:

It has been some weeks since I wrote you about our new undertaking for the support of the college—our Dollar-a-Month Club. When I wrote you last, we had 142 members of the Club. Since then we have added 198, making a total of 340.

It is a bit expensive to wage a campaign like this and we have not been able to make a concerted, universal effort as yet, but we are completing an organization, designed to reach everybody, with a heart appeal, and to give everyone interested an opportunity to contribute. We feel that we have your interest and enthusiasm to a certain extent, but we do need sorely your contributions. Have you joined the Dollar-a-Month Club? If not, as you read this article, won't you make up your mind to join the increasing number who are determined at any cost to see that the college continues honorably in her fine efforts in behalf of the young men and women of our church and country. A dollar a month may seem small—may not mean much to you—but if all would make such a contribution, by the time it reached the college treasury, it would be sufficient to help the college meet her obligations and to carry on as she should. If you are behind with your subscription, if at all convenient, won't you please send in your contribution at once?

Everything at the college is going fine—interest and enthusiasm are on the increase, but we do need your financial assistance. Below, you will find a place for your name and address—let us have the same, together with your dollar and you will be enrolled as a member of the Club.

L. E. SMITH.

ALUMNI LIST.

Wm. Lee Anderson, Greensboro, N. C.
A. W. Andes, Harrisonburg, Va.
J. O. Atkinson, Jr., Elon College, N. C.
Mrs. N. F. Brannock, Elon College, N. C.
H. L. Barney, New York City.
J. W. Barney, Elon College, N. C.
Evangeline Carr, Broadway, N. C.
Mrs. E. A. Crawford, Mebane, N. C.
H. E. Crutchfield, Paces, Va.
Mrs. D. L. Boone, Durham, N. C.
R. Coggins, Sanford, N. C.
Mrs. Annie Staley Calhoun, Suffolk, Va.
Cecil A. Cox, Ramseur, N. C.
Mrs. T. W. Chandler, Virgilina, Va.
James Corbett, Shelby, N. C.
M. A. Dofflemyer, Elkton, Va.
D. H. Dofflemyer, Harrisonburg, Va.
C. W. Dunn, Paces, Va.
P. H. Fleming, Burlington, N. C.
Mary Lee Foster, Elon College, N. C.
J. L. Farmer, Wilson, N. C.
L. E. Fesmire, Greensboro, N. C.
C. C. Fonville, Burlington, N. C.
A. N. Greene, Reidsville, N. C.
Lida Hooyer, Meherrin, Va.
Mabel Clair Hinton, Greensboro, N. C.
Mrs. A. L. Hook, Elon College, N. C.
Ruth Horne, Burlington, N. C.
F. H. Hunter, Denton, N. C.
Bertha Isley, Burlington, N. C.
Mrs. R. J. Kernodle, Durham, N. C.
J. T. Kernodle, Richmond, Va.
Mrs. J. T. Kernodle, Richmond, Va.
Erma Lloyd, Mebane, N. C.
G. O. Lankford, Burlington, N. C.
E. Erwin LeKites, Chincoteague, Va.
D. Paul LeKites, Chincoteague, Va.
Mrs. J. A. Middleton, Greensboro, N. C.
Mrs. L. D. Martin, Elon College, N. C.
Frankye Marshall, Walnut Grove, N. C.
S. Rhodes Moffitt, Elon College, N. C.

Mrs. F. F. Myrick, Greensboro, N. C.
F. F. Myrick, Greensboro, N. C.
B. A. McCarn, Elon College, N. C.
C. E. Newman, Virgilina, Va.
E. N. Pearce, Burlington, N. C.
Margaret Rowland, Greensboro, N. C.
Birdie M. Rowland, Greensboro, N. C.
H. Lee Scott, Waynesboro, Va.
Dale O. Sander, Reidsville, N. C.
H. S. Shepherd, Burlington, N. C.
Mrs. L. E. Smith, Norfolk, Va.
Elizabeth P. Sipe, News Ferry, Va.
W. G. Stoner, Greensboro, N. C.
E. H. Thompson, Liberty, N. C.
Ann Watson, Virgilina, Va.
J. F. West, Jr., Waverly, Va.
John Wagoner, Elon College, N. C.
D. P. Ingle, High Point, N. C.
Foy Matlock, Elon College, N. C.
J. C. Whitesell, High Point, N. C.
Clarice Albright, Seagrove, N. C.
C. R. Hutchinson, Cleveland, N. C.
Esther Brookshire, Randleman, N. C.
Zondal Myers, Thomasville, N. C.
A. C. Bergerson, High Point, N. C.
T. Glenn Henderson, Greensboro, N. C.

K. R. McCollum, Nyack, N. Y.
W. C. Elder, Burlington, N. C.

CHURCH LIST.

Mrs. T. C. Amick, Elon College, N. C.
T. C. Amick, Elon College, N. C.
R. W. Andrew, Sedalia, N. C.
Dr. J. O. Atkinson, Elon College, N. C.
Mrs. J. P. Barrett, Elon College, N. C.
Miss Georgia Bradley, Mebane, N. C.
S. W. Caddell, Elon College, N. C.
J. A. Clarke, Elon College, N. C.
Mrs. R. C. Coble, Spencer, N. C.
Mrs. L. E. Carlton, Paces, Va.
D. W. Darden, Richmond, Va.
T. B. Dawson, Elon College, N. C.
Mrs. Iva S. Diehl, Corpus Christi, Tex.
Mrs. J. E. Ezelle, Jr., Burlington, N. C.
C. A. Hughes, Elon College, N. C.
Mary Ann Harrell, Durham, N. C.
Alfred W. Hurst, Elon College, N. C.
Mrs. S. A. Horne, Burlington, N. C.
J. Allen Hunter, Elon College, N. C.
Britton J. Howard, Chapel Hill, N. C.
Mrs. E. P. Hyman, Garysburg, N. C.
M. Israel, Elon College, N. C.

(Continued on page 14.)

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16 The LORD is King for ever and
ever: the heathen are perished out

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2 Take the sum of all the
of the children of Is'ra-el,
years old and upward, thro

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2 My soul longeth, yea, even faint-
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to Mercy and truth
gether; righteousness
kissed each other.
xx Truth shall spring

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9 Behold, "O God our shield, and
look upon the face of thine anointed.
10 For a day in thy courts is better

a Gen. 15. 1.
b Ps. 56. 1.
c 57. 1.
d or, all

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This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 1½ inches.

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8 9 10 Jō-hōy-ā-chin was 1
years old when he began t

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grave; death shall feed on th



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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

Lord, thine arm is not shortened, nor dost thou disregard the believer's faith. The smallness of our faith prevents thy power and souls are slipping anchor. God forgive and reclaim. Corruption assails every phase of the common law. Perchance only by a chastisement yet unfelt can righteousness be made to prevail. Send, O God, such chastisement as thou must, upon whom thou wilt, that our nation, the nations, may yield to thy reign. For the glory of Jesus' name. *Amen.*

L.

MISSIONS AND NOT MISSIONS.

Some things that we do may be classified truly as Missions. There are many things we do, however, that cannot be so classified. Here is one, for instance:

A deacon in a church told the writer sometime ago that he did not believe in Foreign Missions, but he did believe in Home Missions. I asked him then if he practiced his belief. "Surely, I do," said the deacon. "Not long since a neighbor of mine had a cow that was unfortunate enough to get hung by her horn under a fence. At the call of the neighbor, I stopped my work, got my dehorner and helped that neighbor for an hour in bringing relief to his cow and never charged him one penny for my services. That is what I call real Home Mission work."

Now that is something to laugh about for many; but there are others. Not long since, a good sister in a church, with all solemnity and sincerity, said: "Our Missionary Society has done good work during the past year. It has paid for and put a carpet in our church. It also purchased and paid for a pulpit Bible. It helped the church buy and paid considerably on a much-needed piano, and then, as we were hard up, at the end of the year our Missionary Society gave a good contribution on the pastor's salary, and this took all the money our Society raised."

That isn't to laugh about; that is to weep over. For, as the deacon with his cow was comically ignorant of what Home Missions mean, the pious sister, with her carpet and her church, was tragically and tearfully ignorant as to the meaning of Missions. Neither the "cow-deacon" nor the pious sister, with her Society, sent any gospel to anybody who was living or dying in the earth without the gospel. It is marvelous, indeed, how some pious souls, through ignorance, enlarge upon the word "Missions" and give Missions a meaning which no dictionary ever justified, and which no Bible teaching ever sensed or sanctioned.

We wonder why those in the church, and who seem to want to do the right thing in matters will not learn even the plain teachings of the Bible and of their church itself, as to the meaning of "Missions."

The church, not our Congregational and Christian Churches, but the Church of God on earth, all denominations, as far as we know, for convenience, clarity of thinking and intelligence, has seen fit to build up the kingdom of earth along three separate and distinct lines:

1. *Education.* That takes in teaching the people in the local church through Sunday School, Christian Endeavor Society, and the rest, and then goes on out to the large and equally essential work of education—that of maintaining church schools and colleges. Why will we not learn that the Church of the living God, a long time ago, discovered and decided that if it was to do its work

in the world it must give some of its time, thought and money to education.

2. *Benevolence.* The Church of the living God long since decided that if it was to express its heart and love and life, it must do so through the channels of charity and the institutions and enterprises of benevolence—the relief of aged ministers, for instance, the care of the sick and the needy in hospitals, the housing and feeding, the rearing of fatherless and motherless children in its orphanages. This is the expression of the benevolent attitude and activity of the Church.

3. *Missions.* The Church of the living God long since decided, if it is to obey its Lord, it must seek to carry out the Great Commission, "Go ye into all the world and preach the gospel." Preach the gospel, teach the gospel, carry the gospel. Sending, by proxy through person, purse, and prayer, supporting in the name of the gospel and for the sake of the gospel, those out yonder in the needy and opportune districts of the homeland, in the needy and appalling districts of the foreign lands, sending and supporting those who are there to preach the gospel of the Son of God—that is Missions. The very word "Missions" means "a sending," and in the Biblical sense and in its sacred significance, it means "sending the gospel of the Son of God." This is not the intellectual, not the benevolent, but the purely spiritual task of the church, since it is undertaken solely and unselfishly in the name of the Lord that his name may be held up and sent and carried to the uttermost parts of the earth.

Thus, for convenience, for emphasis, for perfection of purpose and plan, the Church of the living God undertakes to build up and enlarge the Kingdom of God on earth through the three channels—Education, Benevolence, Missions. It does seem that individuals in the church would catch the meaning, and for their own sakes and the sake of the kingdom, would keep the same clear in their minds, not seeking to exalt the one above the other, but seeking to serve all and to do one's best by all, that one may have a share in the work of the church in building up the kingdom of heaven on earth. The soul of education is teaching, enlightenment, knowledge. The soul of benevolence and charity is kindness, gentleness, love. The soul of Missions is sending, a sending to others the gospel of the Son of God, which is earth's great blessing, and the world's one hope of salvation.

To say that one of these should have precedence over and be preferred to the other is like saying to the mind, "you must be ignorant," to the body, "you must starve," or to the soul, "you must suffer."

J. O. ATKINSON, *Mission Sec'y.*

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 25, 1932.

Sunday Schools.

Previously acknowledged	\$ 2,820.71
Durham, N. C.	10.88
Hight Point, N. C.	1.50
Pleasant Hill, Liberty, N. C.	2.46
Dendron, Va.	6.50
Berea (Nans.) Driver, Va.	3.84
Apple's Chapel, Brown Summit, N. C.	4.29
Happy Home, Ruffin, N. C.	1.46
Biscoe, N. C.	1.79
Total	\$ 2,853.43

Individual and Church Offerings.

Previously acknowledged	\$ 2,538.28
Union Grove, Asheboro, N. C.	4.20

New Harmony, Lineville, Ala.	.55
Bethlehem, Suffolk, Va.	6.85
Mrs. Clarence Thompson, Brown Summit, N. C. (Apple's Chapel)	2.80
First Christian, Greensboro, N. C.	40.70
Beulah, Keezletown, Va.	1.00

Total \$ 2,595.38

Dollar-a-Month Club.

Previously acknowledged	\$ 168.00
Miss Hontas Rawles, Suffolk, Va.	1.00

Total \$ 169.00

Specials.

Previously acknowledged	\$ 1,506.80
Pleasant Hill Christian Endeavor Society, N. C.	2.47
Virginia Valley Sunday School and Christian Endeavor Convention.	7.04

Total \$ 1,552.49

Coin Card Offering.

Previously acknowledged	\$ 25.50
Elon College Church, Elon College, N. C. ...	15.55
Union Grove Church, Asheboro, N. C.	12.00
Miss Irene Headley, Winchester, Va. (Winchester Church)	1.00
Miss Louise Stinnett, Hopewell, Va. (Hopewell Sunday School)	1.00
C. B. Connelly, Hopewell, Va. (Hopewell Sunday School)	1.00
Mrs. G. A. Philpot, Hopewell, Va. (Hopewell Sunday School)	1.00
Mrs. A. M. White, Hopewell, Va. (Hopewell Sunday School)	1.00
Miss Annie Toney, Hopewell, Va. (Hopewell Sunday School)	1.00
Mrs. O. M. Olsein, Hopewell, Va. (Hopewell Sunday School)	1.00
Chas. Garrett, Hopewell, Va. (Hopewell Sunday School)	1.00
W. A. Sober, Hopewell, Va. (Hopewell Sunday School)	1.00
Mrs. J. H. Harrison, Hopewell, Va. (Hopewell Sunday School)	1.00
Miss Sadie Swicegood, Hopewell, Va. (Hopewell Sunday School)	1.00
Sam Nunnally, Hopewell, Va. (Hopewell Sunday School)	1.00
Mrs. W. A. Warner, Hopewell, Va. (Hopewell Sunday School)	1.00
Miss Nina Black, Hopewell, Va. (Hopewell Sunday School)	1.00
F. W. Lowe, Hopewell, Va. (Hopewell Sunday School)	1.00
Rev. D. D. Nash, Hopewell, Va. (Hopewell Sunday School)	1.00

Total \$ 70.05

Summary.

Previously acknowledged	\$16,224.82
Sunday Schools, regular, June 25, 1932..	32.72
Individual and Church Offerings, June 25, 1932	56.10
Dollar-a-Month Club, June 25, 1932.....	1.00
Specials, June 25, 1932.....	45.69
Coin Card Offering, June 25, 1932.....	44.55

Total to date \$16,404.88

J. O. ATKINSON, *Mission Sec'y.*

MISSIONARY REMITTANCES.

The emphasis which has been placed upon "The Dollar Plan" through the Coin Cards during recent weeks ought not to diminish among our people a sense of the importance of regular contributions. Indeed, it is these regular contributions, diminished as little as possible over preceding years, which are our chief dependence. In each church the effort ought plainly to be made to secure the part payment of pledges and if at

all possible, to see to it that at least as much is sent in by July 1, 1932, as was sent in during the first half of 1931.

The readers of this paper doubtless constitute our most interested and our most devoted constituency in their respective churches and in the whole state. Not only do we ask for your contributions, but we ask you to do what you can in behalf of the contributions of others.

Lest this word may escape the eye of the church treasurer, or of your Board of Trustees, will you use your influence to have every dollar that has been contributed to Missions sent in on or before July 1st? State Conference treasurers and national society treasurers are, like everybody else, finding it increasingly difficult to borrow money during these times. Moreover, the interest on borrowed money is just so much taken from the work in the field. We do not want appalling debts to face after the depression lets up.

The tragedy of reduced receipts for our state and national missionary work at this time is that such reduction diminishes the effectiveness of what, after all, is our essential hope for the future of the world. Without more religion and better religion in the days to come, there is nothing but catastrophe ahead. The sacrificial and thorough gathering in of contributions from individuals and their churches by July 1st will help to avoid this catastrophe.

Please send your remittances from the Christian Churches to Dr. J. O. Atkinson, Elon College, N. C., and from Congregational Churches to Dr. W. Knighton Bloom, 933 Woodward Building, Washington, D. C.

WHY BE A MEMBER?

By MRS. IRENE KITE.

(Read at Newport Church Missionary Rally.)

Why should one be a member of the Missionary Society?

1. Because Mission work is God's thought—He asks your cooperation.
2. Because of our love for the Lord Jesus Christ, whose commands are explicit.
3. Because we are the fruit of missionary effort.

Your example will help others to obey the Lord's command.

The work of the Missionary Society is to help the heathen abroad and the spiritually needy at home.

Missions is the work of the church and all Christians should be active church workers.

Millions are yet in darkness, and the laborers are so few.

The security of our own nation now depends upon world-wide civilization.

The Lord has left the work of carrying his message to the world in the hands of his followers. He expects us to help.

There is no greater need in our churches today than that of leaders who are consecrated to their task and skilled in leadership qualifications. Most of our church and social life in this Christian land consists of the interchange of courtesy and kindness—speaking to those who speak to us, loving those that love us, doing good to those that do good to us. But in all this, asks our Master, "What do ye more than others? Do not even the publicans the same?"

But in his foreign mission work he is challenging and lifting his church to a supreme unselfishness. It is carried on for those who can render no return and who, at first, often reward all efforts to help them with abuse, persecution, and sometimes murder. It demands and develops in his church the very likeness of him who "when he suffered he threatened not," who "came not to be ministered unto, to minister, and give his life a ransom for many."

Since so much depends on the leaders let us

think of Jesus' idea of leadership. What did he tell his disciples? "Let him who would be great among you be the slave of all." Again he told them that except they become as a little child they could not even get into the kingdom of heaven. He also told that if they would be leaders in his kingdom they must take up the cross and follow him. He was their leader and leadership in his kingdom did not mean an earthly glory and power, but it did mean misunderstanding. It meant persecution and dying for the cause he loved. It meant anxiety for the weakness of his followers. It meant leaving his work in the very bud of its fulfillment and leaving it in the faith of others. It meant relying on God in the utmost of faith that his great life-purpose should be accomplished.

The leadership which Jesus offered to his disciples was not a leadership of authority where they lorded it over one another, not a leadership of pomp and of power, but a leadership in brotherliness, in sacrifice, in love and devotion to one another and to others, even their enemies.

Jesus called his beloved twelve to a leadership which demanded that they give everything that was dear to them and in return receive misunderstanding and a cross, but in the end, through faith, the approval of the heavenly Father.

Jesus trained his disciples for leadership by giving them work to do. Jesus taught his disciples to pray, but above all he tried to teach them how to live. Jesus warned against our holding grudges and quarreling with others. He said, "Agree with thine adversary quickly."

We can not have our own way about everything. We need to work with others and consider others. Organization enables each one to be a part of the whole and gives each a task to perform. Organization gives strength. The greater the number of threads in a cord, the greater the strength in the cord. So it is in our missionary society. All energy and work must be directed toward one purpose. No organization is stronger than its weakest link. Is your society as good as it might be? Have you done all you set out to do? If so, set your goal higher, seek new fields of service. If your society is not successful, find the weak spots. Are your officers as faithful as they might be? If not, how can they improve? Do all committees function well or are they committees in name only? Do all individual members cooperate heartily and do everything possible to improve conditions. In a football team, they all resort to teamwork for success. Is your society a team or do you leave all the work for two or three? Your strength is in the Missionary Society, and the strength of the Missionary Society is in you. There is a task for every member and your society loses if one individual fails.

To the several new societies in our district, I would say, plan programs that are of especial interest to the members of your society, giving special attention to the worship program. Provide an adequate social program and above all give opportunity for members to share in great tasks. Set your ideals high and then strive to reach them.

MISSIONARY EDUCATION LITERATURE.

For two years the Committee on Missionary Education has been getting out ten-cent booklets containing programs for adult groups. You will recall that four in this series were published two years ago and that three more came out in 1931. You may also remember that three more have been announced for 1932: "A Century of Indian Progress," by Mrs. Lawrence Riggs Howard; "Christianity in Revolutionary China," by Rowland M. Cress; and "Why Christian Missions?" by Hugh Vernon White. All three of these have now come from the press.

Many Women's Societies like to use these little booklets because all the necessary material for their program is included within the booklets themselves. In some cases churches use them for mid-week meetings. Anything you can do to further their use will be appreciated and I believe will be of help to the churches. They can be secured at 10c per copy by writing to the Congregational Education Society, 14 Beacon Street, Boston, Mass.

MISSIONARY PROGRAMS FOR JULY.

MRS. W. M. JAY, *Editor.*

PROGRAM IV—"What India Needs."

WOMAN'S SOCIETIES.

Hymn—"In Christ There Is No East or West."

Leader's introduction.

Let four people, dressed in the costume of India, sit on the floor in Indian fashion, and represent in their own words "their" country and her needs. (Costumes may be rented from the American Board, or may be home-made.)

First Indian—(Featuring "Understanding and Appreciation.")

Second Indian—(Representing "Sympathy.")

Third Indian—(Representing "Service for India.")

Fourth Indian—(Featuring "Working for India.")

Leader's closing message.

Hymn—"When I Survey the Wondrous Cross." (Gandhi's favorite hymn.)

Scripture lesson—Mark 12:31; Matt. 7:12; I. John 3:17; I. John 4:20-21.

Hymn—"We've a Story to Tell to the Nations." (It has been suggested to change the word "tell" to "share.")

YOUNG PEOPLE'S SOCIETIES.

Topic—"God and the Census."

Theme—"Loyalty to God and Church."

I. Business period.

II. Study period—Chapter X.

1. Leader may introduce chapter by using first paragraph, p. 120.
2. "The Church and War," pp. 122-124, a member.
3. "The Church and Industry," pp. 124-127, a member.
4. "The Worth of a Man," pp. 127-130, a member.

III. Worship period.

1. Hymn, "America, the Beautiful."
2. Scripture.
3. Prayer.
4. Leader's talk, "Loyalty to God and to Country."
5. Hymn, "America."
6. Benediction.

WILLING WORKERS OR JUNIORS.

Theme—"Citizenship."

(Flags should be used to decorate the place of meeting.)

1. Song, "America, the Beautiful."
2. Sentence prayers closed by the leader.
3. Scripture—Matt. 28:16-20; Acts 1:1-11; Romans 10:1-15. (Given by three boys.)
4. Song, "The Star-Spangled Banner." (3rd stanza only.)
5. Offering.
6. Leader's talk.
(Show the importance of being a good citizen, using as illustrations some of world's outstanding men, and show how they served Christ.)
7. Song, "Praise Him, Praise Him."
8. Benediction.
(Thanking God for our country, and all our many blessings.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

YOUTH AND PROHIBITION.

Young people who think seriously are concerned about making the everyday relationships and activities of life Christian. And yet, as life is becoming increasingly complex and the problem of making it thoroughly Christian more difficult, the question of prohibition, intensified by the coming presidential election, makes our American life more complex still.

Of course, some of us young people will say, "We are not of voting age, why worry?" We are the ones who would be concerned the most. We are the ones who will have to face the issue later. The challenge is ours. We are a progressive youth. And the young people of today are going to suffer in the future for the mistakes made now. If the Eighteenth Amendment should be repealed that would be one step backward. Remember our motto: "Forward Together," and beg of our fathers to think and act wisely.

An open saloon on the street corner would be a thorn in our flesh. Would our mothers and sisters be safe on a shopping tour if this were true? Since we are partially free, why become slaves again? Let's prune the tree of all fungi, and it will again yield good fruit.

Every young person can look about him and see the effects of alcoholic liquor. It poisons the human body, clogging the channel through which the most effective Christian service can be drawn. Jesus first healed the body and then cleansed the soul in order to have a perfect place for his kingdom. If our lives are to be worth-while we must keep physically fit and mentally alert. Therefore, I challenge you young people to arm yourselves with God's truth and retain the freedom that is yours, fighting as you never fought before.

CARL R. KEY.

HELP WANTED, AT ONCE.

At the Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Christian Conference, I was elected as vice-president, to work especially with the Christian Endeavor end of the work. In order to do this efficiently it is necessary that I know where the Societies are located, who are the officers, and what your problems are, and in what way I can help you. If you have a problem in Christian Endeavor work, write me and I will try to help you, or secure the proper one to help you.

I need at once the names and addresses of the officers of every Christian Endeavor Society in this Conference—Junior, Intermediate and Senior or Young People's. Also the address of Miss Mabel Smith, Intermediate Secretary of the Convention. Also the names and addresses of the State officers of the North Carolina Christian Endeavor Union.

Will you, who see this, send me any of the above information that you can as early as possible, in order that Christian Endeavor work may go forward for Christ and the church.

W. T. DUNN,
Kemper St. Station,
Lynchburg, Va.

THREE-S C. E. CONVENTION MEETS.

On Sunday afternoon, June 5th, the Three-S Christian Endeavor Union held its mass meeting in the Waverly Christian Church. Mr. W. H. Baker conducted the song service and Mr. C. E. Barfield, ex-president of the State Union, gave a

very inspiring talk. Miss Burwell Barrett, of the Dendron Society, conducted the devotional service, and reviewed what the young people had accomplished during the past year. The societies responding to the roll-call were: Salem, Oak Grove, Dendron and Waverly.

The Dendron Society was awarded the banner for having attained the most goals in the past quarter. The Oak Grove Society was awarded the attendance banner. New officers for the coming year were elected and the installation service was conducted by Mr. Barfield. The following officers were elected:

Miss Elizabeth Sharpe, president; Mrs. Albert Johnson, 1st vice-president; Miss Ruby Burrow, 2nd vice-president; Miss Grace Savedge, 3rd vice-president; Mrs. Cephas Brittle, secretary; Miss Estelle Cotton, treasurer; Rev. F. C. Lester, pastoral counsellor; Miss Rose Maynard, superintendent of Tenth Legion and Quiet Hour; Mr. Walter Rawlings, superintendent of Citizenship; Miss Burwell Barrett, superintendent of Publication and Publicity; Mrs. Walter Clarke, Lookout Committee; Miss Mary Knoeller, chairman Program Committee; Miss Irene Cotton, chairman Social Committee; Miss Louise Pittman, chairman Music Committee; Miss Alma Curtis, chairman Finance Committee.

BURWELL BARRETT, Supt. Publicity.

EASTERN N. C. S. S. AND C. E. CONVENTION.

At the request of the Vice-President and the Executive Board of the Eastern North Carolina Sunday School and Christian Endeavor Convention, I am acting as temporary president of the convention, which will meet in regular annual session July 12th and 13th, at New Hope Church, eight miles east of Youngsville. New Hope Church is about 10 miles from Louisburg. Those attending the convention south and west of Youngsville would come by Youngsville. Those coming from extreme north and east would find the route nearer by Louisburg.

Miss Ollie Dickerson, Bunn, N. C., is chairman of the New Hope Sunday School entertainment committee. Delegates and visitors will please write Miss Dickerson and register for entertainment during the convention.

We are planning for a good convention and hope every Sunday School within the bounds of the Eastern North Carolina Conference will send delegates. Report blanks will be mailed out in a few days. Please be prompt in getting the report of your school and Christian Endeavor Society to Miss Mary Lee Coghill, who is corresponding secretary. Her address is Henderson, N. C., R. F. D. As Miss Whitaker is in Baltimore and will not be present for the convention (Recording Secretary), the reports will be sent to Miss Coghill.

R. A. WHITTEN,
Acting President.

P. S. We hope to mail your school copy of program at an early date.

CHRISTIAN ENDEAVOR NOTES.

WHAT IS FREEDOM, POLITICAL AND PERSONAL?

"If the Son therefore shall make you free, ye shall be free indeed."—John 8:36.

This will be your patriotic meeting of the summer. Both the American and Christian flags should be in evidence. It would be fine to re-

peat the pledges to these flags, found in the *Sunday School Herald* for June 26, 1932. Have someone look up the story of Isaac Watts in connection with this old hymn, "O God, Our Help in Ages Past." Tell the story and read the 90th Psalm, then sing this hymn. "America, the Beautiful," and "The Star-Spangled Banner" might be sung later.

Personal Freedom.—The following questions can be used effectively for discussions: "What is personal freedom?" Seek to give a brief, clear statement of just what you mean by these words. The dictionary says, "Liberation from slavery, imprisonment, or restraint from power or control of another." "In what realms do people demand freedom?" "What price have people been willing to pay for freedom to worship?" "Is freedom of speech a fair demand?" "Should people be allowed to say or write whatever they choose?" "Are any limitations needed?" "Does an individual have a right to his own opinions?" "How far should he be willing to extend this same freedom to others?" "What is the price to be paid for personal freedom?"

Political Freedom.—Woodrow Wilson declared in an address in 1912, "Freedom exists only where people take care of the government." Where citizens live together, agreement is needed. The Pilgrims came to American shores to build a new nation, where people would have freedom. The Revolutionary War brought independence. The Civil War freed an enslaved people in a liberty-loving land. What characteristics of a nation and government make it possible for freedom to exist? What is the difference between freedom and anarchy? Liberty and license?

Points for discussion: "What characteristics make a republic different from a monarchy?" "What is the relationship of freedom and law?" "Is it fair to bring up the question of personal freedom as a reason for repealing the Eighteenth Amendment, but ignore it with regard to all other laws?" "Are politicians willing for all people to have freedom?" "What are some requirements which must be met if people of a nation are to have freedom?" "What is the responsibility of a nation to develop an intelligent citizenship?" "What is the place of motive or purpose in a land where people claim freedom?" "How far is it right to have special privileges in a land where freedom of all is a fundamental principle?"

Now, personal and political freedom, it is true, are essential; but, before we can really have these we must be *spiritually* and *religiously* free, as well as *socially* free. "And ye shall know the truth, and the truth shall make you free." (John 8:32.)

Closing Thought:

"In the beauty of the lilies
Christ was born across the sea,
With a glory in his bosom
That transfigures you and me.
As he died to make men holy
Let us live to make men free,
While God goes marching on."

Julia Ward Howe.

CHRISTIAN ENDEAVOR TOPICS FOR JULY.

- July 3. What is Freedom, Political and Personal? I. Peter 2:13-16; John 8:36.
- July 10. Have I a Right to "Live My Own Life?" Luke 15:11-15; Gal. 6:8.
- July 17. How Far Do the Teachings of Jesus Affect Our Conduct? Matt. 7:24-27.
- July 24. What Is Gambling? Why Is It Wrong? Prov. 13:5-11.
- July 31. Problems of Youth on Mission Fields. I. Thess. 1:1-8.

Sunday School Lesson

THE CALL OF MOSES.

LESSON II—JULY 10, 1932.

GOLDEN TEXT: "Certainly I will be with thee."

LESSON TEXT: Exodus 2:11-4:20.

TIME: B. C. 1539; 1499.

PLACE: Egypt, Midian, near Mt. Horeb.

Forty years pass, and Moses grows to manhood. Throughout these years, he is taught all of the learning of the Egyptians. Moses, the Hebrew foundling, has become Moses, the Egyptian prince. Yet he remained a Hebrew at heart, and when one day he saw an Egyptian unmercifully treating one of his race, he fell upon the oppressor and slew him. The result was that he was forced to flee from Egypt. It was God's plan that Moses, the student prince, should become Moses, the worker, that Moses, the haughty, should become Moses, the meek.

Moses fled to the land of Midian, where we find him defending the daughters of Jethro from the hostile shepherds and watering their flocks for them. In turn he falls in love with one of these daughters and takes her to wife. Thus begins the second forty-year period of his life, the period of meditation with himself and of communion with God. To free the Israelites from Egypt "a man was needed who could endure hardness, a man of nerve, resolution, energy, steadfastness, bravery. Such was Moses, but Egypt did not make him such: Midian did it."

Forty years again pass away. Moses is keeping his flock, when out of a burning bush the call comes to him. When Moses answers, "Here am I," Jehovah says, "I have surely seen the affliction of my people that are in Egypt." Often had Moses' mind turned back toward his fellow kinsmen in the land of bondage, and now God declares that he, too, has seen their affliction. But does he say that he will go and right things? No, but, "I will send thee." In later years his Son says, "Go ye, therefore."

Moses's reply is an objection. We often think things should be done, but do not think that we should do them. Moses pressed his objection too far, forgetting that God was the judge of his fitness. Are we not guilty of the same offense? Yet, God, now as then, answers: "Certainly I will be with thee." Snowden says, "Moses was to supply the human channel and God the divine energy, and the two together would be irresistible." Still Moses raises another objection. The children of Israel would demand his credentials. Whom should he say had sent him. "And God said unto Moses, I AM THAT I AM; and he said, Thus shall ye say unto the children of Israel, I AM hath sent me unto you." Christ later said I AM before Abraham was. God is the I AM—the pre-existence of all that exists.

A plan of action was then outlined for Moses. He was to search out his brother Aaron, and they together were to meet the elders of Israel and enlist them in the plan of deliverance. God wants everyone enlisted in the plan of deliverance from sin. Then they were to go before Pharaoh and state their plan of action. There was to be no secret rebellion, but an open proposal.

Moses was warned that there would be difficulties in the way, but he was promised that he would eventually win. The Christian life is one fraught with temptations and hardships, but like the promise to Moses, we are told that he who endures shall wear a crown of life.

God never keeps us waiting for the gift of forgiveness."

METHODS CORNER

BY REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

In almost every conference I have attended during the last year or two, there have been intimations that the motive to missionary effort has weakened with some people. Dr. J. T. Stocking, of St. Louis, Mo., wrote a revealing article in *The Congregationalist and Herald of Gospel Liberty*, April 9, 1931, on "The Nerve of Missions." I am dependent upon his article for what is written in this present article.

He mentions some of the motives to missions that were once operative, but now, for the most part, given up. One is the belief that missionary effort, especially the so-called Foreign Mission enterprise, was based on the conviction that men and women without a saving knowledge of Christ were doomed to eternal loss. Thus it became a serious business to go to the heathen and tell them of Christ's saving power. There was a great earnestness about this belief. Many people still believe this, but a vast number of people have come to feel that God will do justly with all those who have missed the great opportunity of knowing Jesus Christ.

However such a conviction has come about, it is a fact. Probably an increasing conviction that God is a Father and a God of Love has produced the newer creed. The nerve to this older type of missionary effort has been cut by the larger faith in a loving God who loves the whole world and all mankind. Those who have made this discovery for themselves would not go back to the older order of thought.

But we still believe in missions. The feeling prevails amongst us that we ought to be about our Father's business. We do desire to take the blessed gospel to all men. We know full well that it is a great privilege to do this, but we seek other motives, and think we have discovered another "nerve" to inspire us.

I have just received an advance copy of Hugh Vernon White's booklet, "Why Christian Missions?" It is a book of four programs for adult groups. It is published by the department of Missionary Education and World Friendship of the Congregational Education Society, 14 Beacon Street, Boston, Mass. Price 10 cents. If you are really interested in Missions, please send for the booklet and read it. I know of nothing better and it is written by a man who knows his theme thoroughly. In another "Corner" I will write about other phases of this missionary problem.

I entreat a frequent remembrance in your prayers, both of me and mine. This is the best proof we can give of our love to our friends, to bear them upon our hearts before the Lord.—John Newton.

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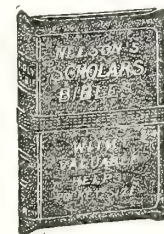
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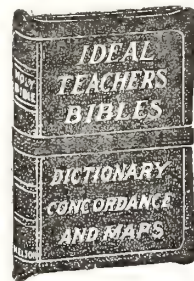
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of the servant, and to the prayers of thy servants, who desire to fear thy name, and prosper, I pray, thy servant this day."

MONDAY.

THE QUIET LIFE OF JESUS.

"Be still and know that I am God."—Psalm 46:10.

It seems a contradiction to say that Jesus had a quiet life, for he was nearly always in a crowd. However, he was alone much, and these moments of quiet were deliberately achieved. This was done by dismissing the crowds, and when he had anything important to do we find him always dismissing them, and then he would go away, and be quiet—alone.

This method of doing things is different from ours. When we want to do something important we try to gather a crowd, give publicity to it, and whoop it up, with what results, the most of us know. The question is appropriately asked: "Is it not probable that the reason we are able to do so little with the crowd, sometimes, is that we have done so little apart from it?"

One's final and lasting influence with the masses depends on what that one does in the quiet of his own life—alone. He who would lead must have in the background of private life a replenishing of life from the deep inner springs. Only from this source can we know the inner realities, can we measure life's values and significances by the eternal standards of God.

Prayer—Our Father, we thank thee for our home, the quiet of the farm, the silent voice of nature, for the appointed times of quietude and thoughtfulness. We pray for the gift of more of this, and for more of the revelation of thyself. Amen.

TUESDAY.

WISE AND HARMLESS.

"Wise as serpents and harmless as doves."—Matt. 10:16.

To be "harmless as a dove" suggests something insipid, something like "a harmless lunatic." Unfortunately some folk regard a Christian as that sort of person—gentle, ineffectual, harmless, impotent, useless. But fortunately "harmless" here means "guileless." Guileless suggests one with all his powers but with that power controlled—it suggests a life dominated by the positive will of God, upon which there is no stain of sin.

Prayer—Dear heavenly Father, give us wisdom day by day to make all decisions right, to see the true value of things, to comprehend religious and spiritual values, and to steady our nerves ever onward and upward in the faith for God and glory. Be thou our guide always that all our powers may be turned loose for thy kingdom in this world. In his name we ask it. Amen.

WEDNESDAY.

BETRAYING CHILDREN.

"And the Father the Child."—Matt. 10:21.

This text is one of the things that is said will come to pass as a sign of last times—"the Father will betray the child to death." It is given here as one of the most heinous of crimes. Most peo-

ple agree to that. The idea brings revolt in our minds.

Yet, we do well to ask if this is not a common occurrence, not in a literal sense but morally?

To "deliver up" here means to "betray into the hands of the enemy." Taking into consideration the enemies of child life, let us see how far it is possible to betray our children, viz.: "Betrayed into the hands of fear," bondage to fear, to timidity, to hesitation, to terrors, etc., deprives one of a victorious stride, a buoyant and confident spirit. "Fear not," was one of our Saviour's first lessons.

He who sets out to train his children to be rebels would be looked upon as a mad man. Yet he who trains his children to conventionality transforms them into wax figures, fashion plates and machines, and robs them of the priceless gift of independence of thought and spirit of adventure, which are the world's chief hope of redemption from the tradition of tyranny and sanctified stupidities.

A guardian would be jailed for robbing a child of his legacy, but many parents think nothing of robbing their children of their religious heritage, which is far worse.

Friends, our children will carry with them through life the background of our own training in their young lives.

Prayer—O God, grant unto us thy wisdom to be all thou wouldst have us be that our children and all who see us may know that we are Christians, and striving to be what we ought to be. In the name of Christ, we ask it. Amen.

THURSDAY.

THE EASY YOKE.

"My yoke is easy."—Matt. 11:30.

"My yoke is kindly." (Moffatt.)

"Kindly" is a much better word than "easy." It is believed that no yoke is easy. Jesus' yoke is not always easy, but it is always kindly.

Moreover, we are not perverting the Scripture in submitting this interpretation. We are reliably informed that the original meaning of the Greek word used here conveyed the meaning of "kindly."

Jesus asks much of us; but he asks it from love, so that, by bearing it, our joy may be full and our life abundant.

Prayer—O Lord, our God, to thee this day we offer our praise and thanksgiving, imploring thee to forgive us our sins, and make us thine own this day to follow thee in suffering as well as in pleasure. Amen.

FRIDAY.

THE REPELLENT CHRIST.

"Blessed is he, whosoever shall not be offended in me."—Matt. 11:6.

"Blessed is the man who finds nothing that repels him in me." (Moffatt.)

A recent writer brought up this subject—the aspect of Christ that there are elements in his life that are distinctly repellent to some folk. For instance, they who love the spirit of acquisition, they who love power, they whose motive is for the mighty dollar, they who estimate life in material values, they who worship success: These dislike Jesus; for Jesus demands humility and repentance; Jesus demands following him; and to do this may mean self-denial, poverty and suffering. Jesus demands giving to the poor, and that may impoverish one's own bank account. Jesus demands living righteously, justly, straight, and to live that way may cost one his office and a desirable living. Thus, to some, Christ is repellent.

Again: Man loves comfort, luxuries, servants,

and the nursings of hundreds of labor-saving and luxury-producing devices. Hosts of those who can so live will do so though thousands starve at their doors. This, on the contrary, is repelled by the sacrificial life of Jesus. Christ says: "Let him deny himself, take up his cross and follow me." Christ said to the young man, "sell all that thou hast." This repels children of comfort. Humans do not like this.

To the current mood of many obsessed of pleasure, loose morals, gratification of desires, etc., Jesus is a disturbing, rebuking figure. He demands severity of personal discipline. Where do we find ourselves in our attitude of mind and soul in doing things Christlike?

Prayer—(Say the Lord's Prayer. Think of each statement and petition as you repeat it. Try to mean it without reservation.)

SATURDAY.

DANGER SPOTS.

"The king of Israel sent to the place which the man of God told him and warned him of; and he saved himself there, not once nor twice."—Read II. Kings 6:8-13.

Anyone who has studied the increasingly complicated and urgent automobile problem, and has watched the terribly lengthening list of fatalities, knows that most of the accidents take place at a comparatively few spots. The authorities know these places and mark them with danger signals. But still the crashes, and still the deaths.

It is just that way on the roads of life. We know the danger spots. We have our Elishas, as the king of Israel had, who point out the places where our foes are lurking. We are familiar with our temptations, and yet we go to meet them, we seek them out, and when the crash comes, we blame Providence. Verily the ways of men are foolish beyond reckoning.

Prayer—Thy warnings, O God, are faithful and wise. Thou dost speak to our conscience in a clear voice, and we always know better when we sin. Strengthen us to do thy will and to walk in thy ways. Amen.

AMOS R. WELLS.

SUNDAY.

DIAMONDS ON THE SURFACE.

"God saw everything that he had made, and, behold, it was very good."—Read Gen. 1:27-31.

Comparatively few diamonds are now obtained from mines. Instead, steam shovels are employed to scoop up the sand from the surface, from which the diamonds are easily sorted. There are few diamonds, of course, to an immense amount of sand; but also there were few diamonds to an immense amount of rock far down in the bowels of the earth; and the surface method is much less difficult than the deep mining.

There are people who think that the diamonds of human character and of God's goodness are only to be found by deep digging; and they seldom care to take the trouble for that. But really the loveliest things are on the surface of life as well as in the depths. In the events of every day and among the commonplace people you can find, if you look for them, rare gems of goodness, of heroism, and of beauty.

It is only a matter of getting a steam shovel. And the steam shovel is sympathy.

Prayer—Our blessed Redeemer, how ready thou wert to see the charm in character, all around thee, in the most unlikely persons. It was thy love that found it all, and we may find it if thy love dwells in us. So abide with us, dear Lord, and the common world will gleam with loveliness. Amen.

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

THE CHRISTIAN'S SOURCE OF JOY.

By W. T. MEACHAM.

"Rejoice in the Lord always, and again I say rejoice."—Phil. 4:4.

To the Christian who is living near to the throne of grace, there are sources of joy unknown to all others. He can even rejoice in tribulation and "be in the Lord," although pain, and suffering and distress fall to his lot. Not that he is insensible to trial and affliction, or that he steels himself to their endurance; not that he can gaze unmoved on the wreck of all his hopes, or behold, without a tear of agony, the loved and cherished laid in the silent grave. No, no, his affections are warm and tender, his sympathies are deeper and stronger, his sensibilities are more substantial and much livelier, than those of the worldling.

He can feel and realize more intensely the stroke of affliction, the severance of fond ties, the robbing of earthly joys; but then he knows where he can go for comfort, peace, satisfaction, and hope. He knows that Jesus has promised to give the oil of joy for mourning, and the garment of praise for the spirit of heaviness, and he remembers the words of the Saviour, "Ask and ye shall receive, that your joy may be full."

The one great source of the Christian's joy in Christ. This, in manner, swallows all the rest. The Christian rejoices because he has found Christ, the friend that sticketh closer than a brother. The words of the Apostle is "rejoice in the Lord," and again he has said, "we rejoice in Christ Jesus, and have no confidence in the flesh." St. Peter, referring to the surpassing joy attained by many of these early Christians, says, "in whom believing, ye rejoiced with joy unspeakable, and full of glory." We find similar language used in the Old Testament. David says, "Rejoice in the Lord, O ye righteous, at the remembrance of holiness," and Isaiah, speaking of true Israel, declares, "Thou shalt rejoice in the Lord, and glory in the Holy One of Israel." The prophet Joel, says, "Be glad then, ye children of Zion, and rejoice in the Lord your God." Under the awful pressure of affliction, Habakuk declares he "will rejoice in the Lord; he will joy in the God of his salvation."

Christ is the only source of the believer's joy: God is incarnate, God the Son in our nature, coming down to our low estate to testify his love and compassion for us. Oh, there are no words which can inspire the heart with fuller joy than these, when uttered in sincerity: "He who was rich, for my sake became poor." He who was rich—rich in the everlasting love of the Father, rich in the adoration of the heavenly host, rich in the glories of his own divinity, rich in the great worlds he had created by a word; yet became poor, so poor that he had no place to lay his head, so poor that when he asked for water they gave him vinegar, so poor that his unpillowed head was crowned with thorns in death; and all for my sins, for my transgressions, bruised for my iniquities, bearing my sins in his own body on the tree; sorrowing under them, enduring all their punishment and blotting them out forever.

Is not this a source of real joy, that Jesus lived and suffered and died for you and for the world, that he paid all that great debt for all, which we owed to law and justice, and washed away the stain of your guilt in his own most precious blood?

Is it not a source of real joy to every Christian to know that the Crucified is now the glorified;

that he rose triumphant from the grave, and ascended into glory; that he is seated at God's right hand, to appear as the High Priest and intercessor of his people. This thought has ever been a well-spring of joy to all believers.

It has strengthened his faith in many a bitter draught. Jesus, the changeless friend, the sympathetic brother, our undying, ever-living head, who has promised to his people all sufficient grace now and certain endless glory hereafter. All Christians rejoice in the thought that Christ not only appears in the presence of God for us, but is ever present with his church and people on earth.

"I am with you always even unto the end."

"I will not leave you comfortless; I will come to you."

He is watching over and gathering to himself a chosen people, chosen of God, the gift of the Father, the purchase of his blood; and he is supplying all our wants, bestowing all needful blessings, and preparing us for the enjoyment of his heavenly kingdom.

Can we not as Christians of God rejoice in such thoughts as these, and will we not bear witness that, through all our troubles and trials, the faithfulness of our Saviour's love has been the very joy of our hearts?

We have had many crosses and losses. Has he ever deserted us? We have been in severe afflictions, and have seen the flowers of many a sweet hope wither and decay. Did our Great Friend desert us then? Others may have proved faithless, which they sometimes do, all other help may have failed you, the help of friends, promised help, expected help—all may be as a sounding brass or a tinkling cymbal; it may be as foot-steps in the sand—but has Christ ever failed us? He has ever been true to every promise but we have, as his children, been almost a complete failure.

Could we, in the saddest hour and darkest grief, say to him, Lord thou hast promised what thou didst not perform? Can we not bear witness concerning the past, not one good thing hath failed, of all that the Lord hath promised, all has come true.

Then when they appeared at the bar of heaven, he was there to welcome them, with one voice the answer would be "No." In all of our troubles, in all bitterness of death, in all agonies of our passing moments, in all the solemnity of the judgment seat, he has been with us, a friend that sticketh closer than a brother.

The gloom of death's valley will be radiant with his smile, its loneliness will be brightened by his presence, its silence will be broken by his voice, its separation will be cheered, supported and strengthened by his encircling arms.

He welcomes us to a blissful home of light and love. And if Christ is the source of satisfaction to his people, he has communicated to them ten thousand other sources of joy, all of them connected with his cross and with his love.

No one but a Christian can say, "I will go unto God my exceeding joy, the Lord Jehovah is my strength and song."

Roanoke, Ala.

HELP FROM PAST DELIVERANCES.

Sir Francis Drake being in a dangerous storm in the Thames, was heard to say, "Must I who have escaped the rage of the ocean, be drowned in a ditch?" Will you, experienced saints, who

have passed through a world of tribulation, lie down and die of despair, or give up your profession because you are at the present moment passing through some light affliction? Let your past preservation inspire you with courage, and constraint you to brave all storms for Jesus' sake. Courage for the present is strengthened by the memory of past deliverances.—*Spurgeon.*

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Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

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Aluminum is light in weight, durable, and does not tarnish.

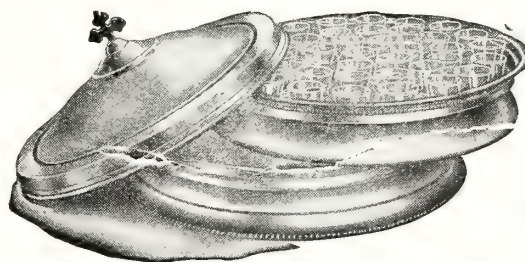


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses \$7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

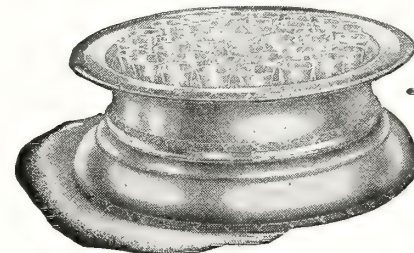
SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses.\$22.00
Base No. 1—Silver-plated; fits Silver Tray 85. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).\$22.00
Base No. 2—Silver-plated; fits Silver Tray 90... 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow Rim.....\$ 9.00
Bread Plate No. 4—Broad Rim..... 9.00
Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

Our hearts, at the Christian Orphanage, were made to feel sad last week when a telegram conveyed to us the sad news of the sudden death of Miss Sadie Boyd, who made her home with her sister, Mrs. L. E. Carlton, near Paces, Va.

The entire Orphanage family knew that death had snatched from us one of our loyal friends and supporters in this work and we are bowed in sorrow. Miss Sadie, as we all called her, has been interested in the Christian Orphanage for a number of years and has often come to our rescue when we needed her most. It would take some time and much space to enumerate all the good deeds she has done to help our little children here. Some years ago when it became necessary to build the building known on our campus as "Johnston Hall," she took an active part in raising money with which to build it in order that the little children (fatherless and motherless) might have a home and gave liberally of her own means to put the project across.

Several years ago, after we had an opportunity to buy a tract of land on which to produce wheat to make bread for the children, she had a liberal share in making it possible to make this much-needed purchase. By these two deeds of love she helped to make a home for the fatherless and motherless children, and bread to sustain their little bodies. As the years roll by her unselfish deeds will live on and little children will have a home and food to eat at the Christian Orphanage because of her abiding interest and sacrifice.

She lived not for herself but for others, and has gone to live in that beautiful world above, and we mourn our loss but her good deeds will live on.

CHAS. D. JOHNSTON, Supt.

REPORT FOR JUNE 30, 1932.

Brought forward \$8,249.32

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Apples Chapel	\$ 2.44
Mt. Zion	1.25
Greensboro, Palm Street	5.76
Durham	16.37
Salem Chapel	.76
	26.58

Eastern North Carolina Conference:

Christian Light	\$ 1.65
New Hope	.68
Wentworth	6.09
Liberty (Vance)	2.03
	10.45

Western North Carolina Conference:

Antioch (R)	\$.56
Ramseur	3.80
	4.36

Eastern Virginia Conference:

Barrett's	\$.84
Spring Hill	1.66
Ocean View	5.00
	7.50

Valley Virginia Central Conference:

Woods Chapel	\$ 1.00
Mayland	1.61
Winchester	3.49
Leaksville	1.39
	7.49

Special Offerings.

Interest on loan	\$90.00
W. Blizzard, support of children ..	6.00
	96.00

Total for week	\$ 152.38
Grand total	\$8,401.70

THE NEGLECTED BIBLE.

A remarkable story about an exceedingly costly jewel that for many years was considered of no more value than a mere pebble was related in *The Youth's Companion*.

Gustaf Gillman, a Chicago lapidary, was at work in his shop, according to the narrative, when John Mihok, of Omaha, entered. Mihok, who was a laborer, drew out of his pocket a rough, red stone and handed it to Gillman, "I want you to cut and polish this," said Mihok. "Where did you get it?" gasped Gillman, as his eyes almost popped out of his head. "My father picked it up in Hungary fifty years ago," was the reply of Mihok. "He thought it was a pretty pebble. When I arrived in this country I found it in my valise. It has been lying around the house ever since. The children played with it. My last baby cut his teeth on it.

"One night I dreamed it was a diamond and worth a lot of money; but it's not a diamond; it's red." "No, it's a pigeon's blood ruby," said Gillman. "What might it be worth," was the question of Mihok. "I'd say anywhere from one hundred thousand to two hundred and fifty thousand dollars," answered Gillman; and Mihok lessened against the door.

The big rough stone, we are told, cut to a flawless ruby of twenty-three and nine-tenths carats. It is believed to be the largest ruby in this country and possibly in the world.

How sad it is that in many homes the Book that is worth more than many jewels is neglected and considered of little value!—*The Christian Visitor*.

"Power is never praiseworthy unless it is power rightly applied."

ELON DOLLAR-A-MONTH CLUB.

(Continued from page 7.)

Mrs. Sue Jones, Durham, N. C.
R. J. Kernodle, Durham, N. C.
Virginia B. Kernodle, Richmond, Va.
Miss Effie Lowe, Greensboro, N. C.
Mrs. Glenn R. Miller, Lumberton, N. C.
H. W. Mason, Bath, N. C.
W. B. Madison, Wentworth, N. C.
J. U. Newman, Elon College, N. C.
Mrs. Patt Preston Paris, Greensboro, N. C.
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J. B. Robertson, Burlington, N. C.
H. L. Snuggs, Elon College, N. C.
Mrs. L. A. Sharpe, Burlington, N. C.
Mrs. W. R. Sellars, Burlington, N. C.
Rev. J. L. Trollinger, Brown Summit, N. C.
Mrs. W. C. Wicker, Elon College, N. C.
W. C. Gilliam, High Point, N. C.
Bessie Walker, Asheboro, N. C.
Thomas W. Walton, Greensboro, N. C.
H. L. Barney, New York City.

ELON DOLLAR-A-MONTH CLUB.

Name
Last name first.

Address

I wish to become a member of the Elon College Dollar-a-Month Club, and hereby agree to pay a membership fee of \$1.00 a month from.....
....., 1932, to....., 1933.

Signed.....

ALL SELF-PRONOUNCING

Holman Testaments

Holman Vest-Pocket Testament
Size, 2½x4½ inches

Specimen of Type
AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles.....	\$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles.....	.60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.....	.85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.....	.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges.....	1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.

13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges.....	.90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included.....	1.35

Holman Jewel Testament
INDIA PAPER ONLY—Size 2½x4½ inches x¾ inch

The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4½ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type
ST. MATTHEW 2 The three wise men
carrying away into Egypt—
yon are fourteen generations;
and from the carrying
away into Egypt—
unto Christ are fourteen

ing interpreted is, God with us.
24 Then Joseph being
raised from sleep did as
the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges.....	\$1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included.....	1.50
5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms.....	2.60

COMMAND ATTENTION AND APPROVAL

Holman GEM Testament

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jesus to the multitude, and to his disciples,

POCKET SIZE
3½x4½ inches

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

4102P. Black Silk Finished Cloth, gold titles, round corners, red burnished edges, with Psalms.....	\$.90
4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	1.35
4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included.....	1.90

RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	1.50
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INDIA PAPER GEM TESTAMENT

4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms.....	3.00
4136XPRL. Red Letter Edition with Psalms, same binding as 4136XP, but with the Sayings of Christ Printed in Red.....	3.25

Old Folks Testament

Extra Large Print
Pica, 16mo. Size, 5½x7½x3¼ inches

Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines. It is the most readable edition of all large print Testaments.

Specimen of Type
THE book of Jesus

PSALMS INCLUDED

2902P. Black Silk Finished Cloth, gold titles, round corners, red edges, with Book of Psalms included.....	\$1.50
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THIN BIBLE PAPER EDITIONS

Same Large Print as Above

2913P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included.....	2.95
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RED LETTER EDITION

Same as above, with the Sayings of Christ in Red.

3913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included.....	3.10
--	------

All styles sent postpaid at above prices

RELIGIOUS BOOKS

W. A. HARPER, *Editor*.

(Any book reviewed in this Department may be had of THE CHRISTIAN SUN at the publisher's price.)

THE INFLUENCE OF DIFFERENT STIMULI UPON PRECEDING BONDS, by J. M. Stephens. 83 pp. \$1.50.

Dr. Stephens essays to examine the law of effect. He undertakes to show that the essential element of the law of effect is necessary to the very concept of adaptive learning and further that it may be described in materialistic terms. The dissertation might well be entitled, "In Defense of Behaviorism."

HE UPSET THE WORLD, by Bruce Barton. Bobbs Merrill Co. 186 pp. \$2.00.

This interpretation of Paul is thoroughly characteristic of Bruce Barton, who has a way of seeing historic persons in modern terms and settings. He has Paul born in Boston and educated in Washington, which is a composite of New York and the National Capital, and there he has him meet such celebrities as Cardinal Farley, Bishop Manning, Harry Emerson Fosdick, John D. Rockefeller, Jr., Owen D. Young, the Justices of the U. S. Supreme Court, etc. Paul, whom Mr. Barton held an antipathy for, lives for him anew in these stirring pages and will live also for the reader. Here is a real portrait, not a photograph.

As the interpretation proceeds, Paul becomes a failure at 40, accepts the buffetings of fate on "his chin," fights one of the decisive battles of the world with the apostles at Jerusalem, plans to introduce the gospel into Spain, which he never does—all of which insights make Paul a typical 20th century American go-getter and therefore attractive to read about.

Mr. Barton does not enter into matters of scholarship. He thinks the scholars have injured the man Paul. He sidesteps also the theological twist Paul gave Jesus' way of life. All these matters are alien to the purpose Mr. Barton has in mind, to present Paul not as a saint, but as a man, a man who made mistakes, had the fighting spirit, was ungainly in personal appearance, and yet had such leadership qualities that he arrived on the top of the earth—the type of man an expert advertising genius will admire in any generation or nook of the planet. You will appreciate Paul after reading these electric pages.

W. A. H.

THE WEALTH OF THE DEAD SEA.

There are increasing results accruing from the conquest of Palestine by Lord Allenby beyond that of the destruction of the Turkish power over the Holy Land and the restoration of Palestine as the homeland of the Jews. Every possible endeavor has been made to develop the land agriculturally, and investigations have been made as to water possibilities and possibilities for oil and other minerals. The most startling discovery has been the enormous wealth contained in the Dead Sea. This body of water, nearly sixty miles long and twelve miles wide, and 1,290 feet below the level of the Mediterranean, has for centuries been the wonder among the peoples of the earth. Five million tons of water flow into this lake every day, and yet it has no outlet. Experts representing the Imperial Chemical Industry Company of London have investigated the wealth of the Dead Sea, and their report seems almost impossible of belief. These chemical engineers have evaluated the mineral wealth of the Dead Sea at such fig-

ures as to all other earnings of modern industry pale into insignificance before it. They estimate that the Dead Sea contains more than a billion and a quarter tons of potash, valued at seventy billions of dollars; over eight million tons of bromide valued at two hundred and fifty billion dollars, and common salt, gypsum, and magnesium in such quantities as to bring the aggregate value to the estimate of somewhere between a trillion and a trillion and a half dollars. Figures like these are beyond the human imagination,

but it is a striking comment on man's mastery over nature that he may be able to extract such wealth from the Dead Sea.—*Florida Baptist Witness*.

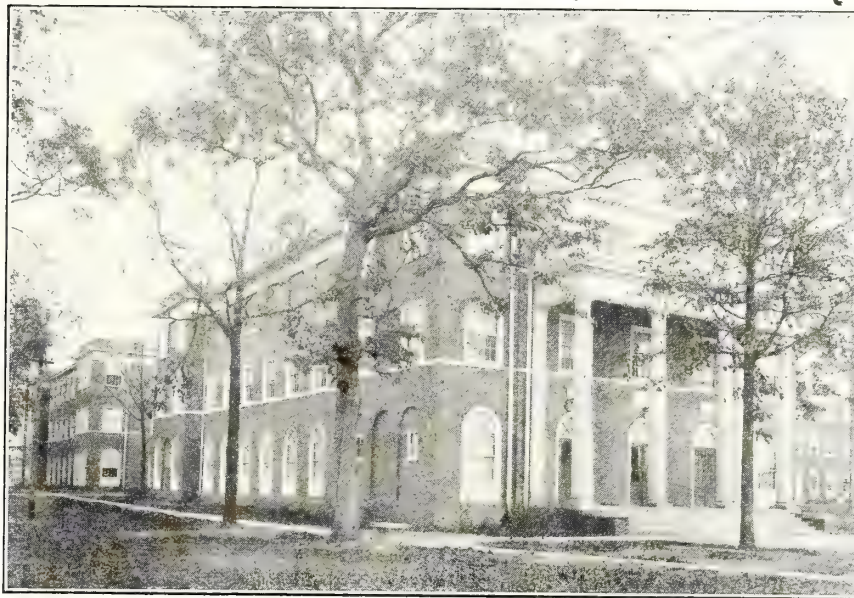
A minister's reputation is something very delicate. To live so as to be above suspicion is a necessary aim. At the same time the mind is set on doing the right. The ideal in all things is Christ. If the minister can transfer Christ to his own spirit he can live above worry.

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of the

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ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

SUMMER TERM, JUNE 6th to JULY 15th. The college has arranged for a summer session of six weeks this summer at a very low rate for the expenses. Students living near the college, and coming from their homes, can take the six-weeks' course for as little as \$15.00. The total cost for students that board on the campus is \$45.00 to \$50.00. Courses will be offered for college credit towards a degree and for raising and renewing Teacher's Certificate.

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C. M. CANNON, *Registrar*

Elon College, - - - North Carolina

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A religious Weekly for the Home, devoted to the interests of the kingdom, as represented by the Congregational-Christian Church.

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Change of Address: Give both old and new address when asking that your address be changed.

When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

Notices: Obituary and marriage notices, limited to 100 words, are published free of charge; all over 100 words at 1 cent a word. Remittance should accompany copy. Write names distinctly.

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Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

MARRIAGES

CHAPMAN—ROBERTS.

A simple but beautiful marriage was solemnized on Thursday morning, June 16th, at 11:30 o'clock, at the home of Rev. and Mrs. J. M. Roberts, of Windsor, Va., when their daughter, Emma Alberta, became the bride of Mr. Frederick Perry Chapman. Only the immediate members of the family were present.

The lower floor of the home was decorated with potted plants, ferns and vases and baskets of delphinium, sweet peas, and Queen Anne's lace.

Miss Charlotte Roberts played the wedding music: Nevin's "Venetian Love Song," was followed by the Bridal Chorus from Lohengrin, to the strains of which the bridal couple entered together and took their places before the officiating minister, Rev. J. M. Roberts, father of the bride, who used the impressive ring ceremony.

The bride wore an ensemble of poudre blue flat crepe, the blouse being of ashes of roses chiffon and point lace, with accessories to match, and she carried an arm bouquet of delphinium, pink sweet peas and lace flowers.

Mrs. Chapman is a graduate of Elon College, and for the past year has been a member of the Smithfield, Va., High School faculty.

Mr. Chapman, who is a progressive

young business man of Smithfield, received his education at Randolph-Macon and is the son of the late Mr. and Mrs. James T. Chapman.

Following the ceremony a wedding breakfast was served, immediately after which Mr. and Mrs. Chapman left for a two-weeks' wedding trip through the Valley of Virginia to Washington, Atlantic City and other places of interest.

On their return they will make their home in Smithfield.

OBITUARIES.

HENDERSON.

God, in his wisdom, removed from our midst Mrs. Sallie F. Henderson, on June 10, 1932.

She was a faithful member of the

THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

Are helping give the Gospel, which is "the power of God unto salvation to every one that believeth," to the forty thousand Latin people of Tampa. The evangelical forces working among the foreigners of Tampa are by no means covering the territory sufficiently.

Methodists have six preachers, Baptists two, Presbyterians one, Congregationalists one. Church workers and teachers must be supported for this great missionary work. Send check to

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Route 4, Box 468, - - Tampa, Fla.

Send boxes of clothing to Mrs. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

For literature, write Rev. C. H. Corwin, 2326 Green St., W. Tampa, Fla.



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and all who would study the Word of God intelligently this edition is unsurpassed. The type is large, clear Bourgeois, Self-Pronouncing, with liberal space between the words and lines, which makes it easy to read.

Size, 8 x 5 1/2 inches.

Specimen of Type.

"From that time Jesus began to preach, and to say, 'I the kingdom of heaven'"

Containing New Copyrighted Helps by most reliable Authorities. A Treasury of Biblical Information. Practical Comparative Concordance, Oriental Light on the Bible, Four Thousand Questions and Answers, New Colored Maps.

No. 4712. Divinity Circuit Teachers' Bible, French Seal Leather, red under gold edges, Silk Head bands and Silk Marker.

Our Price—Post Paid. 5.00

No. 812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages Alluded to by Christ, Various Prophecies Relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above and same large Self-Pronouncing type.

Our Price—Post Paid. 6.00

No. 733X. Holman India Paper, Algerian Morocco. Leather lined, Silk Sewed, Divinity Circuit, round corners, carmine under gold edges, silk head bands and silk marker, same type and Helps as above.

Our Price—Post Paid. 10.65

Home Department of Pleasant Grove lutions to them, one to "The Christian (Va.) Sunday School, and having lived Sun" for publication, and one to be retrue to her convictions, we cherish her corded on the Minutes of our Sunday memory and feel that our loss is her School.

eternal gain, therefore, we bow humbly to the will of God.

We extend to the bereaved family our sympathy, and send a copy of these reso-

NANNIE B. FARMER,
LIZZIE BOYD,
G. C. TALBERT,
Committee.

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JUNE 8 TO 20, OR AUGUST 10

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, JULY 7, 1932.

NUMBER 27.

.. THE SUN'S OBSERVATORY ..

Great Britain and the Race Track.—

The United Press tells us that race-track betting is on the increase in Great Britain. \$2,291,000 more was wagered in 1931 than in 1930. Nearly 12,500,000 bets were registered on the wagering machines during the year, with a turnover of over \$14,000,000. This amount, of course, does not include the large amounts bet privately on racing, nor wagers on other sports and games. Our own country seems able to forget the depression when the wish is there, for only recently more than 70,000 people spent nearly \$500,000 to see a prize fight in New York.

Unknown Soldier's Tomb Completed.—

At a total cost of \$400,000, the tomb of the Unknown Soldier, in the national cemetery at Arlington, Va., has finally been completed. The sarcophagus is eleven feet high, nine feet wide, and is of white marble, matching the amphitheatre in the rear. It is carved from a single block of Colorado marble. On the front panel are the figures of Peace, Victory, and Valor. Each side of the sarcophagus is divided into three panels by Doric pilasters, and in each panel is carved an inverted wreath. No one knows the name of the soldier buried there, but the nation honors him and his brave comrades who sleep in unknown graves here and abroad.

A Judge's Remedy.—

Among other evils that seem to be on the increase is that of divorce, and there is one man who might well speak with authority as to their causes. Judge Joseph Sabath of Chicago, has the reputation of having presided in more divorce suits in court than any other man in the world. From his background of experience he has this to say: "Divorce can only be prevented by keeping the flame of love from dying out. When affection goes out, hatred comes in. True love is born of religious faith, and to preserve home life it must be made spiritual. For that reason I believe in the sanctity of marriage and in the sacredness of family ties. The greatest defense of marital happiness and of the maintenance of the integrity of the home is the open Bible, daily prayers about the family altar and the practice of the principles of religion."

New York Savings Banks and Dividends.—

On July 1st, the 146 mutual savings banks of New York State credited their depositors with interest to the amount of \$47,000,000. At this time attention was called to the fact that not one of these banks has ever failed to pay a dividend since its founding, which in some cases means more than a century. The Bank of Savings has, since 1819, paid its depositor-owners \$189,000,000 in dividends. The Bowery Savings Bank, which is the largest of all, made its 216th payment; and there are five other banks which have unbroken records running over a century. The

oldest account is in the Bank of Savings. A depositor put therein \$10 in 1819, and added another \$5 in 1820. There have never been any additional deposits, nor has there been any withdrawals, though the account has been kept alive by heirs of the original depositor. It now amounts to \$3,100.

Titanium.—

Titanium is used in increasing quantities to replace other paint pigments, such as white lead, zinc oxide and lithopone. For many years white lead was practically the only white pigment, and it is still used in greatest volume. Then came zinc oxide, followed by lithopone, which is another compound of zinc, which while third in point of years now exceeds zinc oxide in amount used. Titanium oxide is the youngest in point of time when volume production is considered, although it was used more than sixty years ago in Great Britain for painting the bottoms of ships. A great deal of secrecy surrounds the whole industry. The pure metal is both rare and unimportant, but the oxide ores are quite plentiful, abounding in Virginia and Florida. The great value of titanium oxide is the covering power of the paint made therefrom. More expensive by the pound, it is said to cost less per foot of covered surface.

Lausanne Conference Non-Conclusive.—

Many were the predictions of failure for the Lausanne Conference. It was hardly thought by anyone who stopped to reason the matter out, that France would yield what Germany demanded, or that Germany would cease to demand more than she thought possible to obtain. Even with its more liberal government in control, France wishes to salvage as much as possible of promised reparations, and Germany has given the flat answer that she will pay nothing more. England wants to see something constructive started, and there is a possibility that there will be a committee to work out some scheme whereby the reparations totals may be made small enough that Germany may be induced to accept them, and yet tangible enough that France may save her political face. This agreement will, no doubt, be coupled with a conditional agreement that the United States write down still further its war debts. Thus, the United States again becomes the center about which the whole matter revolves. It is hoped that the United States will be able to use the pressure of these war debts to force at least a partial acceptance of her plea for the reduction of armaments by the countries concerned.

The Democratic Wet Plank.—

"The Democratic wet plank for the first time in the history of American politics makes the Eighteenth Amendment a party issue and support of national prohibition repeal a test of democracy and of party membership." This statement is

from the pen of Daniel A. Poling, and it gives rise to a question as to whether one can vote the National Democratic ticket next fall without turning his back absolutely upon the Eighteenth Amendment. Mr. Poling favors neither the repeal plank of the Democratic party nor the submission plank offered by the Republicans, but urges that dries, the nation over, support the dry candidates, regardless of their party affiliation. It seems to us that the Democratic party would have done a great service for the entire nation, had it been content even to follow the lead of the Republicans, for with all of their boastings, we believe that it is impossible to repeal at this time, and nullification is even too serious a matter for them to consider as a party. It is true that the repeal of the Eighteenth Amendment will not immediately bring back the barroom to the so-called dry States, but we venture to state that barrooms would be opened on the principal streets of all the larger cities in the wet States within three days of the time that the amendment would be repealed. If there is any plan whereby temperance can be promoted to a greater degree than by the present, let us have it, but by all means hold to the life-line until the life-boat picks us up.

Depression Causes Boom!—

A contemporary says: "Gold-mining has its depressions during booms, and its booms during depressions." The reason for this is that during times of depression, the gold dollar will buy more than at any other time. "Money talks" at all times, but in times of depression it talks louder than ever. Airplanes are being used to reach some of the prospective and promising mines in the far north, having taken the place of the slower, if cheaper (?) dog sleds. There have been several attempts to open up the mines in North Carolina, which at one time produced gold in workable quantities, and in the old mines of the West we find unemployed men going out to old placer workings, sometimes with pick and shovel, and sometimes with more modern equipment. We are told that in most cases they are making a living, and in some cases they are laying aside quite a bit above that. During the summer thirty students from the College of Mines of Washington State College will go placer-mining in that State for a company operating there. Several hundred other students will go it on their own in Washington, Montana, Oregon and Idaho. So keen has the interest become that several companies have developed small portable machines that will wash around a ton of gravel an hour, and are said to be very economical in the use of water, which is quite an item in many of the semi-arid places where gold is found. Not only are these small-scale operators looking over the once-discarded gold mines, but the larger mining companies are reopening old workings and, with the aid of modern machinery, making them well worth while.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Dr. and Mrs. Edwin C. Gillette are vacationing in the region of Asheville for the month of July.

Dr. and Mrs. Lewis H. Keller, of Holly Hill, Fla., were visitors in the Jacksonville office this week. They have gone to Tryon, N. C., for the summer months, Dr. Keller supplying the Erskine Memorial Congregational Church of that city.

A man is a method, a progressive arrangement, a selecting principle, gathering his like to him, wherever he goes. He is like one of those booms which are set out from the shore on rivers to catch driftwood, or like the lodestone among splinters of steel.—*Emerson*.

Well, if any CHRISTIAN SUN reader this week misses what "V. E." writes on "Born in the Hills," take our advice and read it. It tells a joyous story, indeed, of life, love, victory. And there are others like this to follow. SUN readers had better look out for them—read them and get a thrill.

The Eastern North Carolina Sunday School and Christian Endeavor Convention meets with New Hope Church, July 12th and 13th. Rev. R. A. Whitten, Henderson, N. C., is president, and requests that all Sunday Schools and Endeavor Societies of the Convention be represented in the two-day session.

Rev. W. H. Tillman, of Crestview, Fla., Rev. M. L. Thrasher, of Andalusia, Ala., and Rev. C. W. Smith, of Phenix City, Ala., conveyed their parties to Demorest, where they were well entertained by Rev. H. B. Mowbray and the local people over night. There was happy reunion and fine fellowship at Blue Ridge.

Evarts, Ky., Christian Endeavorers to the number of twenty-two went to the Christian Life Conference at Corbin, where they won the prize for the best participation. Thirty-six Endeavorers who remained at home held a good meeting in the absence of the prize-winning delegation. This young people's conference is to be at Evarts next year.

Noble Cordell, of Pine Knot, Ky., and the son of the chairman of the building committee of the church, made it possible for the carloads of young people from Pine Knot to attend the Corbin Conference by building up of two cars out of the parts of junked cars. Rev. Sidney Davies headed the delegation, which rivaled the Evarts group for first honors in the conference.

The Damascus Christian Church at Sunbury, N. C., presented its children's program Sunday evening, June 26th. The program consisted of the scripture reading, miscellaneous readings and songs, a pantomime entitled "Jesus Calls Us O'er the Tumult," and a pageant entitled "The Daughter of Jairus." Special music was furnished by the choir of Damascus Church and Miss Lydie Nixon.

SUN readers sure missed the Suffolk Letter and the usual editorial by W. W. S. last week and this. We regret to report that our beloved and ever faithful Dr. W. W. Staley has been in much pain from an attack in his eye of some eye disease. He has suffered much, but was feeling

better last Sunday when the editor of THE SUN visited him in Lakeview Hospital, Suffolk, Va. We devoutly trust he will soon be fully recovered.

We congratulate our friend, Dr. Roy C. Helfenstein, Dover, Del., on the good fortune he is enjoying in being permitted to take a trip this summer to the Holy Land and to attend the summer sessions of the Oriental School of Research at Jerusalem. Dr. Helfenstein is to be on tour until the first of September, having sailed from New York on the night of Tuesday, June 28th. His uncle, Dr. S. Q. Helfenstein, is to serve the Dover pastorate until August 1st.

Rev. Carl H. Corwin, superintendent of the West Tampa Mission, and pastor of the Pilgrim Congregational Church of West Tampa, Florida, reports that the attendance is keeping up well for the summer season. They have a Sunday School of over one hundred and a large Christian Endeavor Society. At the rally of the societies of the county they won the cup again for the banner attendance. They are also having a very inspiring daily vacation Bible school with an attendance of seventy-one children and young people.

The Salisbury Church is rejoicing over the extensive improvements of the interior of the building. A large crowd greeted the pastor on Sunday morning, June 26th, the opening day. Rev. Theron Zimmerman begins as assistant summer pastor of Trinity Parish, July 3rd. Most of his time will be given to Salisbury, but he will also serve for about two weeks in Winston-Salem and Salem Chapel. He is a senior in Yale University School of Religion. He brings with him his happy bride—they were recently married at her home in Ohio.

We congratulate Prof. E. S. Johnson on being elected superintendent of the schools of Washington, N. C., in which city he had been principal of the high school for the past seven years. He was recently elected to succeed Superintendent M. H. Roland, who has accepted the superintendency of the Burlington, N. C., public schools. Prof. Johnson was a star in Elon athletics and an honor graduate of Elon College with the degree of A. B. He was esteemed and popular as a student at Elon and we are not surprised that he has made good in the work and profession of his choice.

There are now in schools for the blind in the United States about five hundred children who have lost their eyesight as a result of accidents chiefly through the use of fire-works, air-rifles, cap-pistols and toy guns. According to C. Edith Kirby, statistician, each year between 750 and 1,000 children suffer accidentally eye injuries in the United States and about 70 children are actually and permanently made blind by accidents, a very large proportion of which accidents occur on the Fourth of July, and a few days preceding and following, when fire-crackers, toy guns, etc., are in such common use.

Blue Ridge pilgrims from the western tier of the Southeastern States were en route to the annual leadership training assembly on Monday, June 27th. The original bases of the cars were from Ohio to West Florida. Miss Mildred Taylor came from the Ohio young people's conference to Kentucky, and brought a load from Corbin via Pineville. Mr. William Loos brought his passengers from Evarts via Pineville. Mr. Gerald Smith started at Thorsby, gathering delegates in Alabama and Tennessee, and traveling via Knoxville, as did also Dr. Raymond and his Chattanooga party, and Dr. and Mrs. Harper from Nashville.

Rev. Park W. Fisher, who is now at Brass-town, N. C., went from the Atlanta Theological Seminary in Knott County, Ky., to Leburn, which is between the creeks "Kingdom Come" and "Hell-for-Sartin." His work was at Mill Creek. Don L. West, who taught in the Hindman Settlement School two years ago, has reorganized at Mill Creek the second Sunday School in the county. With three helpers, Jack Adams, James Still and Horace Walker Fletcher, he is conducting Vacation Bible School, Boy Scout and recreation work for the county. Clearing a baseball diamond at the county seat is a part of the program for needed recreation.

We wish to call attention to the special combination subscription offer which is made on page five of this issue. We hope that our Christian ministers will avail themselves of this opportunity of taking *The Congregationalist and Herald of Gospel Liberty*. We would also suggest to Congregational ministers that it is a wonderful opportunity, if they are now taking *The Congregationalist and Herald*, to get THE CHRISTIAN SUN without much additional cost. Ministers would also do well to solicit combination subscriptions among their members. The man who takes his church papers is usually a man who supports the minister.

We are passing on our best wishes and congratulations to Mr. and Mrs. Robert Simpson, Summerfield, N. C. Mrs. Simpson, until her marriage at the Christian parsonage in Martinsville, Va., at 10:30 A. M., June 22nd, was Miss Essie Mae Truitt, one of Elon's fine graduates, a sister of Rev. John G. Truitt, Dayton, Ohio. Mr. Robert Simpson, the happy groom, received his education at Guilford College and was president of the Stokesdale, N. C., Bank, where he has been associated for several years. Mrs. Simpson, since her graduation at Elon, has been a very successful teacher in Bethel High School. Mr. and Mrs. Simpson are deservedly popular and have a wide circle of friends who will join in our felicitations.

The North Carolina S. S. S. men this year will be glad to hear from or see their new friends in this region this year. They are: John Chapman, of Massachusetts, at Asheville; "Eddie" DuBois, of Gainesville, Fla., at Chapel Hill; Theron Zimmerman, of Ohio, at Trinity Parish; and Arthur Swartz, of Pennsylvania, at Sophia Larger Parish and Albemarle. The Georgia S. S. S. men include Mr. DuBois and Mr. Swartz, together with Mr. Arnold Slater, of Tennessee, and Gregory Williamson, of Massachusetts. Mr. Slater will be located in Cochran and in South Georgia Friendship Parish, while Mr. Williams will be in Columbus, Ga. Miss Mildred Rister, of Headland, Ala., and Miss Dorothy Grigsby, of Kodak, Tenn., will also be special workers in Georgia. The outlook for these States under the leadership of these splendid young leaders is very bright.

The Presbyterians of the Orange Presbytery put on a splendid program for their young people in their seventh annual meeting at Elon College last week. The subjects taught by competent leaders were: Bible, Rev. N. N. Fleming and Rev. W. M. Baker; Foreign Missions, Rev. M. S. Huske; Home Missions, Rev. W. R. Turner; Stewardship, Rev. A. P. Dickinson; Kingdom Highways, Mrs. W. M. Baker; Vespers, Rev. W. M. Baker; Recreation, Mrs. Clyde Cole; Counselors, Rev. N. N. Fleming and Mrs. Clyde Cole. Special speakers for the evenings were Rev. A. P. Dickson, Rev. M. S. Huske, Dr. R. A. Lapsley, Jr., and Carl Pritchette. There were

more than seventy-five in attendance, and it was a delight to have this splendid and well-behaved group of teachers and young people in the buildings and on the campus at Elon. We trust they will keep on holding their annual sessions here.

Our sympathies are again extended to Mrs. L. E. Carlton, Carlbrook, Paces, Va., who, in less than a week from the time she buried her only sister, Miss Sadie Boyd, was called upon to lament the going away of one of her two brothers, Ira William Boyd, who died at the hospital in Henderson, N. C., on Tuesday evening, June 28th. The service was conducted from the home at Henderson, N. C., where Bro. Boyd had resided for several years, and interment was in the cemetery at Pleasant Grove Church, Halifax County, Va. He leaves to mourn their loss a widow, Mrs. Ann Boyd, and the following children: Archer, Robert, Scott, Luther, Ray, Eliza and Eugenia; one brother, A. W. Boyd, of Chase City, Va., and one sister, Mrs. Luther E. Carlton. While living in Henderson Bro. Boyd was trustee of the Methodist Protestant Church. The bereaved family have our deepest sympathy.

Rev. S. E. Madren, Route 1, Henderson, pastor of Liberty (Vance) Church, June 29th, writes: "In addition to our mission offering, we passed out several of the coin cards, seventeen of which have come in with a dollar each, and I am sending you check for the \$17.00." We appreciate each and every contributor in the Liberty Church whose names were furnished. The coin card is certainly a convenient arrangement to any and every one who is willing to make denial even in a small way to the cause of Missions and the glory of God. Pastor Madren adds: "I am greatly enjoying the work at Liberty. It is a pleasure and a joy to work for and live among these people. Our meeting begins the third Sunday in July. We are having prayer meetings now, three or four a week, in the homes of the community. These prayer services are in preparation for our revival." Bro. Madren has certainly begun in the right way to have a revival, since it is through prayer that the people of God are revived.

THE COIN CARD PLAN.

The American Board, which originated and is cooperating in promoting the coin card plan, declares in a recent bulletin, "that it will gradually be made a success." At the moment of this writing there are actually 350,000 "Dollar Coin Cards" which have been distributed to church members, but have not been heard from as yet. "A total of 417,000 were actually distributed. Somewhere they have been covered up with a newspaper or poked into a cubby-hole, or forgotten in a drawer. There is yet an opportunity for these collection cards to be placed on the collection plate to help lift the burdens of the Board and the mission work." Surely, CHRISTIAN SUN readers who have received the coin cards will fill and return them. I have distributed over 3,000, and they are beginning to come in. Here is hoping that none "will be covered up with a newspaper or forgotten in a drawer or somewhere."

J. O. ATKINSON, *Mission Sec'y.*

FORT MYERS, FLORIDA.

The Community Congregational Church of Fort Myers, Fla., of which Rev. Orvis T. Anderson is pastor, recently completed the twenty-seven consecutive Sunday evening forum meetings begun in November. The interest and attendance was maintained until the end of the series and from first to last attracted considerable interest and an unusual amount of publicity. The sub-

jects discussed in these forum meetings were religious, semi-religious, social and economic. The church has joined three other churches in Sunday evening services to be continued through June, July and August.

These services are under a council of the young people's societies of the cooperating churches and the young people have full charge of the services, calling on the ministers only for the sermons and prayers.

Mr. Anderson gave an address before the local Rotary Club on "What May Happen in Our World Crisis," which awakened considerable interest in the community and which another civic organization asked him to repeat at a public meeting held at the county court-house. The local Rotary Club authorized copies of the address to be sent to the Governor of Rotary in the State and to Rotary International headquarters. Since this was done, Mr. Anderson has been asked if he would agree to give addresses on economic questions before other Rotary Clubs in the State. He has promised to do so, if invited by clubs, during the month of August. The three addresses which he has consented to give are: "What Has Happened to the World—and Why?" "What May Happen in Our World Crisis?" and "Banks and the Banking Situation."

THE TEN COMMANDMENTS.

The Interstate Commerce Commission declared in a decision the other day that it has "no authority to enforce the Ten Commandments nor any one of them." Of course not, but the assertion raises the question, regardless of enforcing powers, "How does America stand in relation to the observance of the Ten Commandments?" Let us consider them in order, in condensed form:

1. "Thou shalt have no other gods before me." This obviously is a land which has many gods before him. Most of the tribulations of ancient Israel were caused, according to the biblical records, by their wandering off after strange gods. The worship of Jehovah is below par, to say the least, in America.

2. "Thou shalt not make thee any graven image." A dead letter.

3. "Thou shalt not take the name of the Lord thy God in vain." It is being done in the best society, as well as in the worst.

4. "Remember the Sabbath day to keep it holy." Our memories in this particular are somewhat defective, and we are not at all sure what "keeping it holy" means.

5. "Honor thy father and thy mother." There is probably less of this in America than in any other country.

6. "Thou shalt not kill." America leads the world in killers.

7. "Thou shalt not commit adultery." Rather a conventional offense in these United States.

8. "Thou shalt not steal." "Oh, yeah?" seems

9. "Thou shalt not bear false witness against thy neighbor." Let the courts testify as to the observance of this command.

10. "Thou shalt not covet thy neighbor's house, nor anything that is his." Almost universally violated.

These commands are a concise statement of the basic essentials of an orderly civilization. Though they were promulgated more than 3,000 years ago, they are still in force in the written or unwritten statutes of human society, and any society, or any people, that ignores them or persistently violates them, is bound to deteriorate. Regardless of the forms of religious belief, and whether we like it or not, the moral law is necessarily supreme in the relations of civilized mankind and if not obeyed or enforced it creates its own penalties. The Ten Commandments ought to be dis-

played in every church and every court and inscribed upon the conscience of every citizen.—*An Editorial in St. Louis Globe Democrat.*

PROGRAM.

Following is the program of the Sunday School and Christian Endeavor Convention, held in the New Hope Christian Church, Franklin County, N. C., July 12th-13th:

TUESDAY, JULY 12, 1932.

Morning Session—10 o'Clock.

Call to order.....Rev. R. A. Whitten
Song service.
Devotional service.....Rev. S. E. Madren
Address of Welcome.....Rev. J. Ray Dickens
ResponseW. A. Newman
Roll call of Schools and Societies and enrollment of delegates.
Executive Committee Report..W. A. Newman, Chm.
Miscellaneous business.
Special music.
President's address—Subject, "Our Three-Fold Task".....Rev. R. A. Whitten
Announcements.
Adjourn for lunch.

Afternoon Session—1:30 o'Clock.

Call to order.....Rev. R. A. Whitten
Devotional service.....Rev. H. C. Hilliard
Reports of Departmental Secretaries:
Home Department.....Mrs. R. J. Newton
Cradle RollMiss Estelle Murray
Primary and Beginners.....Mrs. M. B. Newman
SeniorsMiss Lois Liles
Intermediate.....Miss Myrtle Bridges
AdultMrs. H. E. Crutchfield
Teacher Training.....Rev. J. R. Dickens
LiteratureRev. J. E. Franks
MissionsRev. M. T. Sorrell
Organization and Expansion..Rev. J. A. Denton
MusicGeorge McCullers
Special music.
AddressMrs. M. B. Newman
Address—"The Best Mission Work"....Dr. Atkinson
Miscellaneous business.
Announcements.
Adjournment.

Evening Session—8:00 o'Clock.

Call to order.
Song service.
Devotional.....Rev. J. E. Franks
Christian Orphanage program..C. D. Johnston, Supt.
Address—"The Spiritual Task of Youth,"
Dr. W. C. Wicker
Announcements.
Adjournment.

WEDNESDAY, JULY 13, 1932.

Morning Session—9:30 o'Clock.

Call to order.
Song service.
Devotional service.....Rev. E. M. Carter
Reports of Christian Endeavor Secretaries:
Junior.....Mrs. Jennie V. Woodson
Intermediate.....Mrs. T. A. Park
Senior.....Rev. T. Fred Wright
Address.....Rev. T. Fred Wright
Special music.
Address—"Our College".....Dr. L. E. Smith
Round Table Discussion of Our Problems,
led by Prof. L. L. Vaughan.
Miscellaneous business.
Announcements.
Adjournment for lunch.

Afternoon Session—1:30 o'Clock.

Call to order.
Devotional service.....Rev. J. A. Denton
Address—"Teacher Training".....F. M. Harward
Address—"The Value of Our Sunday School,"
C. H. Stephenson
Reports of committees and election of officers.
Unfinished business.
Final adjournment.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A GOODLY COMPANY.

It is said that "a dollar is judged and valued by the company it keeps." So is a person. One's life certainly is worth more, and is safer, too, when in good company than in bad.

That was, indeed, "good company" President Smith presented to us through THE CHRISTIAN SUN last week. This writer rejoiced in heart when he saw his own name there. He recalls that when quite a lad his parents taught him to keep good company or stay at home. Well, he was keeping good company last week. There were 339 others and every name of them looked good. President Smith was telling us through THE SUN that 340 names now compose that goodly company who pledge to pay \$1.00 a month in each of the twelve months of the year as a donation to Elon College. That is good. That is great. That gets us somewhere. It sounds like a marriage bell, or a Christmas chime, carrying joy and assurance in its tone.

Some one asked this writer a while ago, "Where is the individual with money who is going to save Elon College?" The reply was, "There are several hundred of us without money, but with eternal love, loyalty and devotion, which means money plus. Out of our want, out of our need, a great troop of us are just going to join together, and since we can not pay \$100.00, or half of it (either one of us, if we had to), all of us together will pay each month as many dollars as there were individuals of us. When 300 of us get together, we will pay \$300.00 a month—\$3,600.00 a year. When 500 of us get together we will pay \$500.00 a month—\$6,000.00 a year. When our number gets to a thousand, we will pay \$1,000.00 a month—\$12,000.00 per year. When the mantle of love and loyalty shall be

flung over the shoulders and warm the hearts of 5,000 of us, we will pay \$5,000.00 a month—\$60,000.00 a year. Then Elon College will have a foundation and men of means will take knowledge of us, and out of their abundance will join our goodly company, to the joy of all and the salvation of the college. People who have big money usually walk by sight, as far as they can, in investing that money. When they see and can be shown that there are those who walk by faith through self-denial, then faith reaps its rewards and victory comes. Give Elon a steady income from hundreds of constant, even though very small givers, and you will see that current broadening and deepening into a mighty stream.

One is reminded, as one reads the list, and contemplates the swelling volume thereof, of the vision the Lord gave to Ezekiel: "He brought me through the waters; the waters were to the ankles." Then, there was another measuring, and again, "He brought me through the waters; the waters were to the knees." Then he measured again and, "He brought me through; the waters were to the loins." Afterwards he measured, and then, "It was a river that I could not pass over, for the waters were risen, waters to swim in, a river that could not be passed over." This stream of monthly givers in the modest sum of \$1.00 each seems shallow now, unable to bear a light craft, much less the weight of a great institution, but under God, that stream will deepen and broaden until this great institution, which has already carried so many hundreds from ignorance into the light and life of learning and Christian graces, will be made safe and secure for the hundreds of boys and girls yet to come. That list of monthly givers is, indeed, good company to be in.

J. O. A.

A MIRACLE MAN.

There is not any other way to think of him. After a hundred years (he was born May 21, 1832, in Yorkshire, England), one cannot think of Hudson Taylor except as a miracle man. God simply wrought a miracle before the eyes of the world and suggested that his mother and father call that miracle Hudson Taylor. No, he could not get a college education; he had to quit school at thirteen. And yet, no doubt, if the history of the past century carries names that surpass that of Hudson Taylor in the matter of knowing some worth-while things in this world.

Well, at any rate, those of us who read history know that at least two men have walked with God. One was called Enoch, and his name is in the Bible; the other was called Hudson Taylor, and his name is in the annals of God as revealed in the salvation of men. One cannot contemplate this man, nor measure him, by any ordinary human standard. The fact is his achievements do not seem to be human; they are superhuman, they are divine, they are indeed another one of the world-great miracles. This young man at the age of twenty-four, just eight years after he could not go to school any more, heard the call of God. The prophets of old heard his voice and gave heed. Ditto Hudson Taylor. For sheer adventure of faith in God, for bold and fearless trust in God, commend us to Hudson Taylor. It was laid upon his heart to go into the interior of China and preach the gospel of the Son of God there, and thereby hangs one of the most marvelous stories ever written, except that it isn't a story; it is now a plain, simple fact. It was in 1866 that this man, away out in the interior of China, on pure simple faith in God, founded what has come to be known as the China Inland Mission. This man believed if he would do his part, God would do his, and God did not disappoint him. He went out with the complete trust in God for support, determining

that he would not appeal to man for help, but to God, and that he would not go in debt except to his Creator, and let come what might, he was going to adhere to the teachings of the Bible. Take this item from authentic history:

"As a result of sixty-five years of faithful missionary testimony, this mission founded by Hudson Taylor, has now over 1,200 missionaries on the field, over twice as many as any other society. They are located in 297 inland centers and nearly 2,000 out-stations in sixteen provinces of China. They have won more than 130,000 Chinese to Christ, of whom 75,000 are now living communicants. Today they have over 3,000 enlisted as Chinese Christian workers; of these, 1,900 are volunteers and 57 are ordained pastors. In the last two years, while practically all missionary and philanthropic societies have reported large deficits and decreased budgets, the China Inland Mission, without making public appeals for funds, and without incurring debt, has been able to maintain its usual budget and has equipped and sent out two hundred new missionaries.

"The China Inland Mission leaders do not claim greater faith than is shown by other followers of Christ. They do not claim that their methods and principles are the only ones that conform to New Testament standards. They do not set themselves or their mission as a model for others, but seek prayerfully, intelligently and consistently to follow the example and teachings of Christ and the apostolic missionary methods."

How is that for the work of one man, who yielded himself wholly and fully to God? Surely here is a miracle for which the world cannot give account.

J. O. A.

FOR WE KNOW.

The glory and the strength of the Bible is its positiveness. It does not surmise, it asserts. It does not speculate, it declares. It does not hesitate, it announces. It does not give opinions, it reveals truth. Through its pages from cover to cover, we are confronted and comforted with "We know." Think of it! Hundreds of volumes have been written on "Immortality," speculating and theorizing about the hereafter. Over against all these volumes, just put this one declaration of Paul and see how it goes home and abides: "For we know if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

How many thousands of pages have been written on "What Shall a Man Believe?" Over against these theories and speculations, just put the positive statement of Paul's letter to Timothy (even when trouble and trials and tribulations of every kind had harrassed to the limit "the least of all the apostles"), "For I know whom I have believed."

And then over against the philosophies of man bearing on the existence in another state and life, put this from the beloved disciple: "We know that when he shall appear we shall be like him, for we shall see him as he is." When the mind is weary of theory and the soul becomes faint in the fog of uncertainty, one may turn to the Bible, like a thirsty body in a hot, sandy desert would turn to a gushing spring and drink, yea drink, out of the very fountain of life. For the Bible does not say, "we think," it says, "we know." And it does.

J. O. A.

He who walks through life with an even temper and a gentle patience—patient with himself, patient with others, patient with difficulties and crosses—he has an everyday greatness beyond that which is won in the battle or chanted in cathedrals.—Dr. Dewey.

WHAT SHALL THIS MAN DO?

The Bible is full of humanity as well as of divinity. The stories of men in the Bible might easily have been written about men of today. After all, history repeats itself, "there is nothing new under the sun," and the dispositions, shortcomings, faults, weaknesses, and natural propensities of men as revealed in the Bible may be seen reproduced in their posterity who live today. In revelation every man can perceive himself as to his character and disposition. Reading these stories should help us to correct our faults and better develop our lives.

In the twenty-first chapter of the Gospel of John there is an account of a very memorable occasion in the life of the apostle Peter. He has just experienced a very definite quiz, an extremely personal catechizing. He is evidently still disturbed and apparently seeking some self-justification. He sees John also following Jesus, and so seeks to change the subject which had been very painful to him and had exposed before the whole group of disciples his weakness on the night of betrayal. There is a question asked and an answer given which can very profitably be pondered by many of us. The question asked by Peter was: "And what shall this man do?" The answer returned by Christ was: "What is that to thee? Follow thou me."

Too many children of God today are like Peter. They are seeking to divert attention from themselves by asking, "What shall this man do?" We are doing this in practically every realm of church work. When conscience pricks us, we all too often begin to seek self-justification by asking about what the other fellow is, or is not, doing. When preaching is heard that rings our number, we retaliate with, "What about the other fellow?" If money is to be raised for the cause of the Lord or mission work should be done, and we know we are not responding as we should, cuttle fishlike, we ask about the other fellow, no better than ourselves, and think we will get the attention of the Lord off of our case on to that of some one else.

Christianity is a supremely personal system. All men will meet God's approval or condemnation personally and without respect to each other's successes or failures. I may be saved though all others are lost, or I may be lost though all others are saved. The four great fundamentals of God's relationship and dealings with men are revealed in Romans 14:10, 11. We must all stand before the judgment seat of God. To God every knee shall bow; to God every tongue shall confess; to God every one of us shall give account.

Every man is a separate, original, and distinct personality. Every individual is possessed of powers no other has, and probably no other ever had or will ever have. God never duplicates. Though he sow a billion flowers in the spring, he never grows any two alike. When God makes a man, he breaks the mold. We being each one an original personality, there must of necessity attach a distinct value to every one of us. There is a work I alone can do. My work is born with me, and unless I discharge it, it ever remains undone. To fill my place should be the supreme desire of my heart and the distinct burden of my effort. I cannot believe in God without believing he plans the universe and everything in it. In these plans he has a place for me, if I will but fit into it. This is neither fatalism nor Calvinism, for I am at liberty to do or to leave undone as I individually choose. Shall I, then, manifest more interest in what the other man is doing than what God expects of me? Or shall I shoulder the responsibility of Christ's sheep and lambs, irrespective of what John does or does not do?

There are many churches not discharging their duty. There are many Christians who do not do

their best or what they know is demanded. Shall I follow Christ, irrespective of, and in spite of, the others? Shall I see to it that the congregation of which I am a member carries on unto the uttermost part? Or, in the event it will not, shall I do my best? Is this not a lesson I may learn from that record of the scene by the lake in the early morning? May I now see in Peter a fault that usually looms larger in me?

O, the things left undone because I am thinking of the faults in others rather than those in self! Think of the untaught truth, the unrendered services, the unprayed prayers, and the unspent dollars. All because I am saying to my Lord, "What shall this man do?" We do not intend to be bad; we are not bad at heart; but we leave undone, thoughtlessly, carelessly, and selfishly, what we may do ourselves, while we worry about what the other fellow should have done or should be doing. "What is that to thee? Follow thou me."—F. B. Shepherd in the Gospel Advocate.

The communion of saints—that every believer hath a share in all the prayers of all the rest: he is partner in every ship of that kind that sets to sea, and hath a portion in all their gainful voyages.—Robert Leighton.

WHAT IS IN YOU.

The average man contains enough oxygen, hydrogen, and nitrogen to make \$2.45 worth of illuminating gas; and yet he may not be bright enough to throw light on any subject.

He contains enough carbon to make 9,360 lead pencils, yet he may not have a thought worth noting by a single lead pencil.

He contains enough phosphorus to make 800,000 matches and yet he may be a poor stick and therefore a very poor match for any girl.

He contains about sixty lumps of sugar, and yet he may be sour-tempered.

He contains enough iron to make a spike that hold his own weight, and yet he may be a man of putty.

He contains a lot of starch and yet he may have no starch in him.

What is a man? From the scientific viewpoint, about the same amount of chemical elements for every man. From the spiritual viewpoint, elements of endless diversity and of infinitely varied degrees of power.

And you cannot do much toward changing the chemical composition of your body, but you can change the make up of your spirit as you will.—Selected.

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CONTRIBUTIONS

THE ELON CONFERENCE.

The Youth Movement of the Carolinas and Virginia received one of its greatest inspirations at the Elon College Summer Conference, June 20th-26th. As is usual, the faculty made a difference. At the head stood Rev. F. C. Lester as Dean. Always full of the spirit of youth, always blending well-chosen humor with serious didactics in such a way as to fix the point with pleasing emphasis and always the executive with a well-studied purpose, Dean Lester filled the office full of the life that counts. Of course, Miss Priscilla Chase brought to this assembly of fifty-two registered delegates including the faculty, the proper dignity and symmetry of purpose while the young people themselves furnished enough pep and go to make any conference a success.

But the two mentioned above were by no means all of the faculty. There were: A. R. VanCleave, G. A. Bennett, Pattie Lee Coghill, Mrs. Marian T. Parsons, recently from China, and Ruth Johnson. William T. Scott was also present with his breezy personality and appreciated ability in leading the work with boys.

Of course, the serious work of the conference kept everybody busy. But there was time for recreation. Conducted by the Dean and Mr. Scott, the students visited the Catacombs, the Seven Wonders of the World, the birthplace of George Washington, the Natural Bridge crossing the turbulent Elon waterways, and many other fascinating points of interest. The campus was a place of joy for the evening hours, where students and faculty enjoyed easy walks and friendly conversation. These were happy hours, but not more so than the baseball games and other athletic contests and indoor games in which all joyously joined.

But the best of all was the real work of the students and the work of the faculty. Mrs. Parsons, for example, conducted the morning hours of worship in a beautiful and impressive manner. It was real worship under her fine leadership. The vespers were conducted happily by the young people themselves. This furnished something of a laboratory of the courses given in class. It was a very successful piece of practical effort and practice in applying the things studied for recitation.

The high point of the whole conference was the masterly sermon by Dean Lester, followed by the communion conducted by Rev. Alfred Hurst. This was the time of heart worship and mind development in Christian worship at its best.

It shall not be forgotten that the evening meetings consisted of lectures or addresses given by such men as Prof. Carl C. Taylor, Mrs. Parsons, Rev. John Brice, of Sedalia, with a special quartet which sang as few can sing and inspired all to a higher feeling again and again; and D. D. Carroll of the School of Commerce of the University at Chapel Hill. The concert-recital given by Miss Barbara Chase, assisted by Miss Frances DuPont, was thoroughly appreciated and enjoyed by all.

Much credit is due the management of the conference. Not many could be better.

MILO J. SWEET.

TOYOHICO KAWAGA, DISCIPLE OF CHRIST.

The best known person in Japan today is Toyohiko Kagawa, the preacher, author, philosopher, labor leader and saint of the slums. When just a small boy Kagawa was adopted by a wealthy uncle, whose plan was to train him for a diplo-

matic position of high rank. With his remarkable ability and his uncle's financial backing there was nothing to prevent Kagawa from achieving a position which would mean that his life would be spent among the political and social leaders of Japan.

Through a Bible class taught by one of our missionaries this remarkable boy came to know and to love the true God. This brought about a complete change in his ambition—instead of a life spent among the great people of his land he chose to labor and live among the poor and humble.

Down into the worst slum section in Kobe he went and there he made his home among the lowest classes of people in his land. He welcomed into his tiny hut all who were in need of help and he shared with them his meager food and scanty coverings. It is any wonder that these people came to love and trust him? Honors and wealth have been offered to Kagawa, but, in the spirit of him whose he is and whom he serves, Kagawa has chosen to invest his life in the service of the humbler folk of Japan. No human power could establish a bond of sympathy between the slum people and this cultured and intellectual leader—it takes the spirit of God in his heart to accomplish this which would otherwise be impossible. Through no effort on his own part to do so, Kagawa has risen to a position of great importance in the affairs of Japan. Although his purpose has ever been to serve unselfishly wherever the need is greatest, he is looked upon by rich and poor as the outstanding leader of Japan today and many even consider him the greatest man of his age.

Kagawa is the originator of the Million Souls Movement, now known as the Kingdom of God Movement, which is no longer confined to Japan, but is quickening the imagination of Christian people everywhere. His aim is to win one million people in Japan for Christ and his service. The irresistible force of his great personality has been given without reserve to this supreme task. Through this movement the message of the gospel has already been brought to vast multitudes in Japan. He intends to go into every Province in Japan and win converts by his personal presence and preaching. In addition to the spoken word, hundreds of thousands of his evangelist books have been sold.

The capacity of Kagawa for work is amazing. Be it remembered that since his young manhood his health has been precarious. He has fought a grim fight against tuberculosis. Sharing his bed years ago with a man afflicted with trachoma, he contracted the disease and ever since his eyes have been weak and painful. He carries in his pocket a small lens which he places to his eyes when he wishes to read. His weight is a little over one hundred and ten pounds.

This man, with physical handicaps that would have daunted the spirit of most men, has pressed on with indomitable courage and with a high sense of divine purpose in his life. By his powers of organization; his writings; his addresses; by the sacrificial quality of his character and service, his influence for good has extended to almost every part of the world.

He is dominated by the principle of love, which he believes to be the essence of Christ's teaching. He is arrayed against all learning, all institutions, all governments, all arts, all religions, which rely on force and reject love. "Love alone can win the world." He is himself the personification of the spirit of love, and lives it out in every human relationship.—S. S. Herald.

THE GRISSOMS AND "OUR HILLS."

(A very personal letter from a young friend—a "shut-in"—who enjoys her hills and has learned to wait upon the Lord.—Ed.):

Dear Dr. Atkinson:

I must tell you that I like these young people who have come to be our neighbors. These Grissoms are good folks. They love the hills so much that I think I shall call them "Our Hilly Grissoms." Bro. Grissom is still looking at the hills. Every time he has an opportunity to stop and look, you can see him feasting his eyes upon these laurel-clad peaks that shut us in. Oh, surely, these hills are for them, or God made the Grissoms for our hills.

I no longer say "my hills," for they are "our hills" now.

And I have heard that the best things are put up in the smallest packages; now I believe this to be true. That little lady you call Mrs. Grissom, is the dearest lady at all.

I am thankful that I am no longer alone. There are two young hearts that wait with me now. And each morning as I watch the sun come up over a blue mountain, I know two more are watching also with the same prayer in their hearts that has been in mine for all these years. Yes, it's a pleasant thought that I am no longer alone.

I thank you for "Our Hilly Grissoms." I doubt if anyone but you could have found them.

It looks good to me to see children passing once more on their way to Sunday School.

Of course, it will take time to do anything here. But I often see in THE SUN where some preacher, in some city like Suffolk, or almost any place, has been busy in his church holding meetings—"made a house-to-house canvass"—and many souls were won for Christ. Now, if they need all that out there where they have walked hand in hand with civilization and Christianity for all these years, can they not have patience with our hills here where we have only had a church for about ten years?

So let us "wait upon the Lord," and give our Hilly Grissoms a chance.

Gratefully,

"VICTORIA OF THE HILLS."

LANETT, ALABAMA.

On the first Sunday in October, I will finish my work with the church at Lanett. I have been with these good people for five years, and notified them last Sunday that I will not be with them another year. So I am giving this notice through THE SUN, that pastors who may be approached may feel free to correspond with the representatives of the church.

I assure them that they will find some as good people here as can be found anywhere.

We have made some progress in these five years, though not what we had hoped to see, but I feel that with the right leader there is a great future for the Lanett Christian Church. May God bless and prosper them with their new pastor, whoever he may be.

Yours in the service of the Master,

J. D. DOLLAR.

Resolved to live with all my might while I live. Resolved, never to lose one moment of time, to improve it in the most profitable way I possibly can. Resolved, never to do anything which I should despise or think meanly of in another. Resolved, never to do anything out of revenge. Resolved, never to do anything which I should be afraid to do if it were the last hour of my life,—Jonathan Edwards.

OUT OF A CLEAR SKY.

A revolver pressed against his temple, there stood the sailor—life a failure, money wasted, character debauched. With nothing left to live for, he planned the end. That his neighbors might not hear the discharge, lowering the weapon for a moment, he stepped to the radio to turn it on at full force. Suddenly he was arrested—a clear, ringing voice out of the air said the thing that makes this story possible.

Having served four years in the United States Navy, W. S. was a full-fledged seaman.

His enlistment was contrary to the wishes and prayers of both father and stepmother. His own mother had died when he was but a child, praying that his life might honor God. Perhaps through over-persuasion and youth's desire to see the world, he affixed his name to the dotted line. There was no turning back. So the boy of twenty faced his Christian parents with the news of his enlistment.

"Father," said the lad, as they clasped hands at parting, "I realize now that I have made a terrible mistake, and I can only ask you to forgive me, and to forgive also the many times I have broken your heart and brought you worry by the life I have lived."

"Sure I will, son; sure I will!" and the father closed his eyes and added earnest prayer for his boy.

The mother's farewell included the gift of a Bible, and the counsel, "Let this be your guide and if ever you are in trouble, look up to God."

The father's parting assurance was, "My boy, if things don't go right, remember, this is your home."

Training concluded, a world tour was begun. For many weeks the boy kept faith with promises and ideals. Shore leave, the influence of comrades, the lure of license—the sequel: a debauched and fallen boy.

However, home ties were not wholly forgotten or entirely severed, and when the four-year enlistment came to its end, the wanderer made for the haven of home. He had announced his arrival by telephone, and as he approached he saw his father hurrying to welcome him. They walked toward home, and the boy asked of his mother's health. No answer. Again, he inquired. No response. Thinking that his father may have become deaf in the years he had been gone, he raised his voice and asked again.

Tears came to the father's eyes. He said, "Son, your mother died only yesterday, sitting in her chair, and watching for you to come."

Scorched by his grief, and removed from the lure of his former life, for many months the returned sailor walked a path of comparative morality. But Satan had not forgotten him. Tempters lurked about, and at last, though in the meantime he had married, he was again on the path of wickedness. He forgot God—but God did not forget him.

Months sped by, each alike in that grossness and carousal were the mighty billows driving him against the rocks of despair.

He had disgraced friends, had spent all and was in want; his wife threatened to divorce him. Why continue living? In desperation he determined to take his own life. It was an easy way out. The weapon was prepared. In the room where he purposed to commit the deed stood the family radio. If this were on in full force, the neighbors might not hear the discharge of the pistol. Turning it on, he stepped off to point the weapon at his temple. Hark! What was that?

"For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."

At just the moment of need, John 3:16, that blessed message of salvation, had come in over

WMBI, the radio station of the Moody Bible Institute.

The gun dropped at his side. He fell to his knees. A cry of anguish and of a prayer of need escaped his lips. God heard. The storm-tossed sailor grasped the life-line, was brought to shore, and his feet were planted on the Rock of Ages.

A spiritual change had truly been wrought. Habits that held him were stricken from his soul. Peace and hope came to his heart.

After a few days he made his way down into the city and was led of the Spirit of God to attend the noon meeting being held in a downtown theater by the Christian Business Men's Committee. The prayer from the platform again used his life-line verse, John 3:16. The speaker was from the Moody Bible Institute, and his text was that same John 3:16. The entire service was used of the Spirit to help the saved seaman make his public confession. He was the first one to walk down the aisle to enlist in lifelong service blessed message of salvation, had come in over for God's only begotten Son, who had made it possible that he should not perish, but that he should have everlasting life.

For this seaman, John 3:16 was a life line. A true story, by one who knows the facts.

W. M. R.

UNIVERSAL BIBLE SUNDAY.

The Rev. Alfred W. Beaven, D. D., president of Colgate-Rochester Divinity School, has written the brochure issued annually by the American Bible Society for the use of pastors in the annual observance of Universal Bible Sunday which falls this year in Sunday, December 4th. The topic selected is, "Rejoicing in Hope."

The American Bible Society for a number of years has sent to approximately 80,000 pastors in the United States material for their use on Universal Bible Sunday. In addition to the brochure, last year's set of material included an attractive poster and a sample copy of a Scriptural responsive reading folder in purple designed to resemble a small Bible. In 1931 more requests were received for more copies from more pastors in more denominations than in any preceding year, indicating that Universal Bible Sunday is finding an increasingly large place in the calendar of the churches of America.

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The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5½ x 3½ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
30 Mercy and truth together; righteousness! kissed each other.
31 Truth shall spring
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Has over 50,000 center column references. Measures only 6¼ x 4½ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed."
10 For a day in thy courts is better
Gen. 19. 1. 20. 56. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.
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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

PRAYER.

Lord, thine arm is not shortened, nor dost thou disregard the believer's faith. The smallness of our faith prevents thy power and souls are slipping anchor. God forgive and reclaim. Corruption assails every phase of the common law. Perchance only by a chastisement yet unfelt can righteousness be made to prevail. Send, O God, such chastisement as thou must, upon whom thou wilt, that our nation, the nations, may yield to thy reign. For the glory of Jesus' name. Amen.

L.

CONQUERING THE DEPRESSION.

(The following will be of particular interest to CHRISTIAN SUN readers, since our own Rev. Joseph W. Fix, former pastor at Franklin, Va., is pastor of the First Christian Church, of Urbana, Ill., spoken of as an essential factor in conquering the depression in Urbana. The writing, which appeared recently in *The Congregationalist and Herald of Gospel Liberty*, is by Associate Editor Hermon Eldredge.—J. O. A.):

You will forgive us if we go back to Illinois again and share the inspiration of how they face "the depression" in one part of that state (not Chicago). When there came a run on the banks of Urbana last January the mayor called a halt on business in general and to depression "whispering campaigns" by a "business holiday" of five days, and sent 200 volunteers into the homes of the people to ferret out what caused the lack of confidence, and have the people "sign up" to stand together behind the banks. More than that all the churches of the city preached on "Faith" the following Sunday, and Urbana's banks opened and her plan has gone to other centers.

In that city we have a Christian church, which not only joined in fighting "Old Man Depression" in the community, but adopted new goals for itself and started uphill. When the depression first struck Urbana this church felt too poor to support a pastor, and had to lose its leader because of this. Now, it is not content simply to support a pastor, but it has adopted a goal of *fifty per cent increase on its mission budget*. This spirit seems to be in protest of that old couplet which runs:

"And dear Lord shall we ever live
At this poor dying rate?"

The First Christian Church of Urbana has gone beyond the local situation and taken projects in three wider spheres, that the people may have vision and inspiration, and that the Kingdom may go forward. These three projects are one needy field in Illinois (state), one in Porto Rico (national) and one in Africa (world). Reports tell us that the adoption of this extensive program has put heart into the people, and twenty-five additional givers have joined the ranks of the contributors to the church. A systematic educational and inspirational program of stewardship has been promoted, and at last reports the number of givers were one-half the membership, and the number of tithers were one-ninth of the membership. This sounds uninspiring until you study out what the average number of givers and tithers are in our churches—in your own church, for example.

Grenfell of Labrador says, "Faith is reason grown courageous," and the church which is eternally harping on paying the preacher" or the coal bill or some other local project does not exhibit any great amount of courage or faith, nor should it be surprised if it does not arouse the

imagination or spur the impulses of a church toward victorious living. Good sermons and soft pews and warmed and lighted churches are fine and desirable, but they stand for nothing but consecrated littleness if it ends there, and gives comfortable people in the pews no opportunity to "fight the good fight" by extending their lines of offense beyond the town limits. Someone has said that the church is in more danger of littleness than sinfulness. It is in danger of both, and when a church of the living God grows so little that it lives to itself alone and forgets the world for which its Lord lived and died, it is time for that church to shut up shop and give its room to another. If our whole life is to go to pay "the butcher, the baker and the lipstick maker," we surely may pray again, questioningly:

"Dear Lord, and shall we ever live
At this poor dying rate?"

But my friend out of work says that he has nothing to give, or that his earnings are so cut that he must cut his giving. If the Lord gives him nothing he expects nothing from him. If he gives him anything, he expects something. If he gives much he expects much. The ancient Jew and the modern Seventh Day Adventist give not only "tithes," but beyond a tithe "an offering unto the Lord." You may look down on a Jew (although you should look up to him and what his people represent) or you may despise a Seventh Day Adventist (and some do), but if our faith in God as represented by gifts to the extension of his Kingdom were equal to their standards, we would embarrass our boards with the gifts that would flow in, and enrich ourselves with the blessings from heaven that would come because of our faith and loyalty.

And lest we appear over-zealous or seem to be merely theoretical, may we insert that this gospel of partnership with God was given us many years ago when we were earning five dollars a week and paying four dollars for our board and washing. The faithful pastor who preached that to us publicly and privately, persuaded us that fifty cents out of that remaining dollar belonged to the Lord, and as much more of an "offering" as could be sacrificially given. It demanded in those days "reason grown courageous" but it proved out as the best investment of life.

We are satisfied that other churches besides the First Christian Church of Urbana, Ill., are not content to "march around this mountain" much longer, but are determined with them to go forward. We are not saying that Urbana people are "saints above all others," but we had to pick on some church for a vent from the depressing atmosphere that some are creating by a limited vision. Incidentally, there is a little woman in that parsonage in Urbana who sees with, and stands back of, the man who stands in the pulpit and circulates in the pastorate of that forward-looking church. They have not done great and impossible things, but they have earned the Master's commending word that "they have done what they could."

But if we are to come down to earth again, let us, at least, not distrust God so much that we make the bulk of our "cuts" on his Kingdom work. We wonder if there is any philosophy "connectable" with all this in Frank R. Stanton's verse, which sings:

"They say dat I am poah,
But de woman's in de doah,
And de chillen's on de floah,
A-singin' an' a-singin' in de mornin',"

A TRAGIC CALL TO HELP.

CHRISTIAN SUN readers who care will learn with sorrow and deep regret that our Mission Board, the Commission on Missions, has been driven by necessity to send out to our churches and people the following distressing facts:

"Force to desperate action by present conditions, your Mission Board, through its Prudential Committee, has now ordered that within one year six stations and six institutions must be closed, and sixty-eight missionaries must be withdrawn from their fields, so that over \$200,000 more shall be cut from the budget at home and abroad. Orders to this effect and information to the missionaries have been sent to the various missions, and comprise the most tragic message ever sent out from the offices at home to the workers overseas."

If we of the churches at home could only realize, visualize, what that means, we would begin, at any rate, to practice self-denial about which we know so little and which none of us practice in comparison with those to whom we are trying to send the gospel in fields afar. There are many of us who do not think that those to whom we are sending missionaries join in giving and in self-denial. The fact is that they put us to shame in comparison, for out of their want and starvation they share with others in trying to make known to others the gospel. Take a few examples from missionaries on the field as related in the *American Board Bulletin*, March 15th:

"Mrs. Robert Hume, widow of the famous veteran missionary, who herself passed away recently, wrote last January from Wai, India: 'The Wai Church has done a very nice thing quite by themselves. They have raised 600 rupees from their meager incomes for the Loyalty Fund. I am amazed and delighted about it all. The community is a small one and no one is rich, only doing fairly well. The workers in the hospital gave wonderfully. Some women who do the cleaning receive \$5.00 a month for their pay. They contributed generously to the Fund and three of them are Hindu women. No suggestions from the missionaries were given. Many have given beyond their means and they must sacrifice.'

"Another missionary writes: 'This year we knew that it would be impossible for the Christian people to give in cash, so we decided that collections should be made in grain at the end of the harvest. We went from village to village to receive the offerings in grain. I assure you it was a joyful time. We did not have bags enough with us to receive the gifts. Many villages surprised us with their generosity in these times of depression.'

"Again: 'The district workers heard about it and offered to give one month's salary. This started the ball rolling and many other workers have followed in their footsteps. It was inspiring to have one after another offer so much.'

Another: 'We can go home in good spirits and with a kindly and co-operative feeling for the work being done by the ——— mission. If we must return I shall be only too glad to co-operate with the Board in every possible way to check the falling income. Certainly one who feels the heartache as we do, can do something to loosen the purse-strings of those who might give.'

Then comes the following from missionaries:

"When the leading officer of the Kumiai churches heard this news and that these cuts were not directed toward Japan alone, he said: 'Yes, we had better cut off the leg in order to save the patient.'

"I console myself that I am in good company, but can hardly make up my mind that I must go home this fall. I can too well imagine the weight of anxiety and sorrow that you all must be carrying in sending out this crushing word to our fields. I am sorry for those of your staff at

14 Beacon Street who are having to leave, too. If I do not come back I can extend a hand and shed a sympathizing tear with some of them."

"Whether you have any money to keep our salaries going or not, some of us will want to stay and put our lives into the work with the people here. We could get jobs in local schools, without doubt, if we had none of our own. More pupils than ever are trying to come to us! Nearly 200 young people have come and gone again because we have no room for them.

"We are willing to forfeit anything just to come back here for another term to work among these people. If any country still feels the need of missionaries this country does. And after one term here we are more convinced than ever that missionaries are needed in the Christian leadership of these people.

"The native workers of the Marathi Mission decided they wanted to give their share to the Loyalty Fund alongside the missionaries, and to add something as a general contribution to the Board's treasury. One worker pledged a month's salary, saying he had been supported as a boy by some lady in America and he wanted to help. He had grain in the house that would enable his family to get on with less pay and if necessary they would give up their tea, their one luxury, indicating the sacrificial giving of many of our people."

J. O. ATKINSON, *Mission Sec'y.*

MISSIONARY OFFERINGS. WEEK ENDING JULY 2, 1932.

Sunday Schools.

Previously acknowledged	\$ 2,853.43
Randleman, N. C.	1.00
Holy Neck, Holland, Va.	8.00
Lebanon, Semora, N. C.	.88
Hank's Chapel, Pittsboro, N. C.	3.78
The Bertie Johnson Class, Liberty Spring, Suffolk, Va.	3.00
Ramseur, N. C.	2.00
Mt. Olivet (G), Dyke, Va.	3.48
Dry Run, Seven Fountains, Va.	2.85
Haw River, N. C.	10.21
Newport News, Va.	9.00
Howard's Chapel, Wentworth, N. C.	1.00
Liberty, N. C.	1.62
Ether, N. C.	1.07
Pleasant Ridge, Ramesur, N. C.	2.90
Wakefield, Va.	2.23
Piney Plains, Raleigh, N. C.	4.00
Mt. Zion, Mebane, N. C.	1.00
Noon Day, Wedowee, Ala.	1.09
Antioch (R), Bennett, N. C.	.60

Total \$ 2,913.14

Individual and Church Offerings.

Previously acknowledged	\$ 2,595.38
"A Friend," Burlington, N. C.	20.00
New Hope, Abanda, Ala.	3.28
Pleasant Grove, News Ferry, Va.	8.70
Reidsville, N. C.	28.60

Total \$ 2,655.96

Coin Card Offering.

Previously acknowledged	\$ 70.05
Berea (Nans.) Sunday School, Driver, Va.	5.95
Haw River Church and Sunday School, Haw River, N. C.	20.13
Liberty (Vance) Church, Henderson, N. C.	17.00

Total \$ 112.23

Summary.

Previously acknowledged	\$16,404.88
Sunday Schools, regular, July 2, 1932.	59.71
Individual and church offerings, July 2.	60.58
Coin card offering, July 2, 1932.	42.18

Total \$16,567.35

J. O. ATKINSON, *Mission Sec'y.*

BORN IN THE HILLS.

Have you ever thought just what it means to be born in the hills?

To come into the hills with all the education and money one needs is one thing. To be born in a windowless log cabin and fed salt pork and catnip tea is quite another thing.

However, being born in the hills does not mean what some writers have said. For instance, I read a book once in which the writer made his heroine seem like a mountain girl until the end, then brought out that she had been lost in the hills when real young, but was not of the hills. Then the hero remarked that he had known all the while that this girl had higher blood than could be found in the hills.

Well, I don't know how folks get that way, for we are over three thousand feet in the sky here, and that ought to be high enough blood for anybody.

No, really, being born in the hills doesn't hurt one's blood except as it has hurt mine. Hills do not keep one from being a human being, nor do they keep one from having a soul.

Though the many writers who have written of "mountain pride" have not been so far wrong.

Oh yes, we have our pride, and how I have had to swallow mine since I have been mixing with the outside world!

I still recall some of my experiences when I went to the Mission school here.

Back in those days a strange man called at my mountain cabin one day to ask about where this trail led. After I had answered his questions, he said, "Pardon me, but you don't live here?" I told him I did, and he said, "You were not raised here." I told him I was. He looked a little funny, and said, "You haven't always stayed here; you've been to school." Then I had to tell that man that I went to the Christian Mission School. That hurt, too. I felt that meant that I was accepting charity, and I hated that.

Then I made up my mind that it was all a big mistake about these hills. They should never have been. No one wanted to be born in these hills, yet we were here. And even God couldn't do anything about it better than to offer us charity. I must accept that or do worse. I was bitter. All things seemed wrong. Why I could not have been born in some city and come up here dressed up with a pretty Bible under my arm to preach to mountain people, I could not see. But here I was, so I determined to get an education. If only I could get to college I would show them how to call me a "mountain girl."

So I went to school, and little by little I learned the meaning of missions, learned that only the Christ of whom they taught could make my hills a place that I could love.

That seems long ago, for now, as I write, I hear the clear young voice of a little mountain boy singing over the hills. It is strange that at this moment he gives me just the words I need.

"There is power, power, wonder-working power, in the precious blood of the Lamb." Even though one must be born in the hills, this power can reach one.

I no longer feel that these hills are just a mistake. They are an opportunity for you folks out there to prove there is "Power in the Blood."

Our Hilly Grissoms are still in love with the hills and their work. They are learning what it means to be born in the hills and they are glad to help. You Christians out there can back them with your prayers. They will need your prayers for the mountain trails are steep. V. E.

Fancy Gap, Carroll Co., Va.

"Mother," called Donald, nine-year-old son of Rev. and Mrs. John P. Dysart, of Geogi, East Africa, "there's a man out here who wants to come

in and see my gold-fish." "All right, son," replied Mrs. Dysart, "who is he?" "I don't know, but he is a Christian." "How do you know he is a Christian?" "Well," replied Donald, "he speaks English, so I know he MUST be a Christian." Donald, not so long ago, was the only white person at a South African wedding, a distinction he thoroughly enjoyed, according to his mother.

MISSIONARY PROGRAMS FOR JULY.

MRS. W. M. JAY, *Editor.*

PROGRAM IV—"What India Needs."

WOMAN'S SOCIETIES.

Hymn—"In Christ There Is No East or West."

Leader's introduction.

Let four people, dressed in the costume of India, sit on the floor in Indian fashion, and represent in their own words "their" country and her needs. (Costumes may be rented from the American Board, or may be home-made.)

First Indian—(Featuring "Understanding and Appreciation.")

Second Indian—(Representing "Sympathy.")

Third Indian—(Representing "Service for India.")

Fourth Indian—(Featuring "Working for India.")

Leader's closing message.

Hymn—"When I Survey the Wondrous Cross." (Gandhi's favorite hymn.)

Scripture lesson—Mark 12:31; Matt. 7:12; I. John 3:17; I. John 4:20-21.

Hymn—"We've a Story to Tell to the Nations." (It has been suggested to change the word "tell" to "share.")

YOUNG PEOPLE'S SOCIETIES.

Topic—"God and the Census."

Theme—"Loyalty to God and Church."

I. Business period.

II. Study period—Chapter X.

1. Leader may introduce chapter by using first paragraph, p. 120.
2. "The Church and War," pp. 122-124, a member.
3. "The Church and Industry," pp. 124-127, a member.
4. "The Worth of a Man," pp. 127-130, a member.

III. Worship period.

1. Hymn, "America, the Beautiful."
2. Scripture.
3. Prayer.
4. Leader's talk, "Loyalty to God and to Country."
5. Hymn, "America."
6. Benediction.

WILLING WORKERS OR JUNIORS.

Theme—"Citizenship."

(Flags should be used to decorate the place of meeting.)

1. Song, "America, the Beautiful."
2. Sentence prayers closed by the leader.
3. Scripture—Matt. 28:16-20; Acts 1:1-11; Romans 10:1-15. (Given by three boys.)
4. Song, "The Star-Spangled Banner." (3rd stanza only.)
5. Offering.
6. Leader's talk.
(Show the importance of being a good citizen, using as illustrations some of world's outstanding men, and show how they served Christ.)
7. Song, "Praise Him, Praise Him."
8. Benediction.
(Thanking God for our country, and all our many blessings.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

ELON SUMMER SCHOOL—APPRECIATION.

Mere words can never express the values of the recent Elon Summer School of Leadership Training. Life alone can do that, for it was the making of new life that meant the most during those happy days at Elon.

Seven excellent teachers assisted by several other workers sought daily to train youth in Christian life and service. From 6:45 in the morning until 10:30 at night this family of more than half a hundred fine young people and consecrated leaders were eagerly in search of the best that life can give.

Whether in the class room studying the Characteristics of the Pupil, Values of the New Testament, Methods of Worship, the Art of Story-Telling, Beauties of the Bible, the Challenge of World Missions, or Methods of Young People's Work, or playing together on the campus, or hiking to see the Seven Wonders of the World, or visiting the North Carolina and Virginia Sunday School and Christian Endeavor Convention, or worshipping under the open sky at eventide, or seeking divine guidance at chapel in the early morning, or studying national problems at night, always there was a diligent search for the way to the best in Christian living and serving.

There were almost no absences from the four hours of daily classes, and every person save one received credit for work done, and sickness prevented her from attending the necessary number of classes.

In many respects this was the best summer schools ever held at Elon. Those who missed it would be unhappy if they knew what they missed and would doubtless resolve to be present next year. Those who were there returned home with new hope, courage, eagerness, and determination to make life a bit better wherever they may touch it.

VIRGINIA CHRISTIAN ENDEAVOR MEETS.

The Virginia State Christian Endeavor Union held its thirty-eighth annual convention, at the Christian Temple in Norfolk, June 23-26, 1932. The convention opened Thursday afternoon and held its final session Sunday evening with more than two hundred delegates from all over the State and as many from Norfolk and Portsmouth in attendance. Miss Margaret Richards, State President, presided over all meetings except one or two.

Thursday afternoon and evening was observed as Loyalty Day for the Endeavorers with worship, music, inspirational talks, and a reception.

As a windup of a busy series of meetings Friday, which was Citizenship Day, the Endeavorers met that night and after hearing George Earle Owen tell of the Allied Youth for Prohibition meeting in Atlantic City, N. J., and Miss Phyllis Brown, of Richmond, read an essay on Citizenship, went on record as upholding the Eighteenth Amendment. The closing feature of the session was an address on the topic, "Greater Things Through Christian Citizenship," by Rev. Harold Cheyney, field secretary of the Maryland Christian Endeavor Union.

And Saturday's sessions began with a Quiet Hour service conducted by Warren Hoopes, field secretary for Pennsylvania, at 9:00 A. M. Songs were led by W. H. Baker, Newport News, formerly State president. Mr. Hoopes spoke on the

importance of living the Quiet Hour. He mentioned the Lindbergh kidnapping and said "It had caused mothers to clasp their babies closer to them but has it helped mothers and fathers to be on their guard against their children suffering spiritual kidnapping?" After his talk many joined the Quiet Hour; and, following announcements by Miss Richards, the Endeavorers adjourned to their various conference classrooms. The Juniors, in their special session, heard Miss Mildred Haggard, National Junior worker.

After the morning session, the main convention group spent the afternoon in sightseeing about the city. The workers reassembled in time for the annual banquet and program of the evening. Banners were awarded to the District, City and County Unions and the Junior, Intermediate and Senior Societies doing the best type of work for the year. About four hundred Endeavorers, who were at the banquet, heard Mr. Sandusky Curtis give the Virginia Christian Endeavor History.

A day filled with Sunday activities brought the curtain down upon the State Convention. From the early morning service until the consecration meeting at the close there was a stream of talks, prayers and worth-while suggestions for workers. Rev. Stanley Vandersail, superintendent of vocations for the International Society of Christian Endeavor, Boston, Mass., gave the concluding message on, "The Answer of Youth to Christ." After the reconsecration of the Endeavorers, a friendship circle was formed for the final prayer and hymn—"Blest Be the Tie that Binds,"—and the C. E. benediction.

YOUTH CONGRESS TO MEET.

The annual meeting of the Youth Congress of Eastern Virginia will be held in Bethlehem Christian Church, near Suffolk, Va., July 26, 1932.

The Executive Committee held a very important meeting in Suffolk last week at which time the program for the coming meeting was completed and a proposed constitution and by-laws considered. Mr. C. E. Warrington, of Norfolk, the president of this group, is giving much time and thought to the work, and goes about it in a business-like way. He is ably assisted by Miss Irene Cotton, of Dendron, who is the efficient secretary. This writer has never seen business dispatched more rapidly and decorously than was done in this Executive Committee meeting.

Young people in Eastern Virginia should surely plan to attend the annual meeting at Bethlehem the 26th, if they are at all interested in the religious life of their church and nation.

SPECIAL NOTICE.

The Eastern Virginia Sunday School and Christian Endeavor Convention will meet in a one-day session at 9:30 A. M., Tuesday, July 19th, with the church at Cypress Chapel. The Executive Committee unanimously agreed on this change of program and has arranged for a full day, including evening vesper services, to be followed by a great address.

I most urgently request that every Sunday School and Christian Endeavor Society be fully represented, that your reports be promptly sent in to the secretary, and that every delegate remain through the entire day and evening program. Only in this way will we get the full bene-

fit of the Convention and show your appreciation of the invitation on the part of the folk at Cypress Chapel. Dinner and supper, will be served on the Harvard plan, as in the past.

May we have a great crowd and a great Convention.
J. F. WEST, Jr., Pres.

NEW C. E. SOCIETY ORGANIZED.

Some time ago a new Christian Endeavor Society was organized at Brown's Chapel in Western North Carolina, by the young people of that church. Rev. E. Carl Brady, pastor of Brown's Chapel, and Miss Gertrude Bryant helped this group of young people to get started in the Christian quest.

Here's a place to reap a hundred-fold, and many great and good things can come out of this Society. Mr. A. D. Brewer, who is president, and key-worker for Youth Fellowship, has all the faculties of leadership. Let's help him and the Society with our prayers, to love a little more, serve a little more, and thereby make this work a stepping-stone to greater things.

CARL R. KEY.

CHRISTIAN ENDEAVOR NOTES.

"HAVE I A RIGHT TO 'LIVE MY OWN LIFE'?"

Today, life is becoming more complex than ever before. Fear, unemployment, the depression, the liquor problem and many other factors help to make up this complexity. For many, the present is an uncertainty, and there is no hope whatever in the future. Why not dispel all fear and rely on the Lord? The Psalmist says, "The Lord will give strength unto his people; the Lord will bless his people with peace." We must keep right on keepin' on, and a part of the freedom we desire will be ours in spite of adverse conditions.

It is well for us to face fairly and frankly the topic of this evening, "Have I a Right to Live My Own Life?" Most assuredly, under certain conditions, we do have that right. Some restrictions placed upon us may be unjust, but it may be to our best interest to accept them. Other restrictions are entirely justified. There are certain duties and obligations which the conscientious, self-respecting young person cannot shirk. Some sacrifice of selfish desires should be made gladly. The whole problem requires intelligence, reason, and calm judgment.

Here are some thoughts that will give a basis for interesting discussions; "Self-Made." (The writers and thinkers of the present day say there are no self-made men. We should remember that God gave us life, and we are dependent on others for a great many things.) *The gifts of parents; my debt to my community; society's rights versus individual rights; consider our neighbors; my rights on the highway; and rights that we desire.*

What would happen in your community if every member decided to live for himself irrespective of the rights of others? Describe what would happen in the home and in business. What would happen to all welfare and church work? To the civic league and cooperative organizations?

A prayer poem for thought:

"Lord help me live from day to day
In such a self-forgetful way
That even when I kneel to pray,
My prayer shall be for others.

"Help me in all the work I do
To ever be sincere and true
And know that all I'd do for you,
Must needs be done for others."

CARL R. KEY.

Sunday School Lesson

By REV. STANLEY C. HARRELL.

THE PASSOVER.

LESSON III.—JULY 17, 1932.

GOLDEN TEXT: "For even Christ our Passover is sacrificed for us."—I. Cor. 5:7.

LESSON TEXT: Exodus 11:1 to 12:36.

TIME: 1501-1499 B. C.

PLACE: Egypt, the palace; Goshen.

In the lesson for last Sunday we saw Moses called of the Lord for the task of delivering the Israelites from the sufferings and indignities that they were suffering at the hands of the Egyptians. Between the events of the last lesson and that of today Moses has gone back to the land of Egypt, acquainted Aaron with the work that they were jointly to engage in, and enlisted Aaron's co-operation. They had gone before Pharaoh with the request that he let the people of Israel go, and their request had been refused. Then followed nine of the ten plagues that were visited upon the Egyptians. None of the nine plagues had done more than to cause Pharaoh to relent temporarily. The Lord then announced to Moses the nature of the tenth plague, which was to be the slaying of all the first-born throughout the land of Egypt.

The Passover was designed to serve a two-fold purpose. It was to serve an immediate purpose of preparing the Israelites for their journey, and marking their houses as the habitations of those who were looking to the Lord for deliverance. There is no finer lesson in religious ritual to be found anywhere than that which is contained in the directions which Moses received concerning the preparation for and the eating of the first Passover. Every detail spoke directly, in a figurative way, to the immediate needs of the situation that was confronting the people at that particular time. We read our Bibles most superficially if we fail to see that always God addresses his message directly to the situation confronting his people. No message is spiritually inspired that does not present specific things that the people may begin to do immediately for the improvement of their condition.

But the Passover was intended to serve a perpetual purpose. It was to be an everlasting reminder to the Israelites of God's gracious deliverance from Egyptian bondage. It was to be an annual sermon on the love of God for his people, and an object lesson as to the lengths to which God would use his power for the blessing of those who would obey his commandments. It was a stupid soul indeed who could listen to the story of the deliverance from Egypt, hearing it amid the ceremonies that relived again the atmosphere of that deliverance, and not be made aware of God's solicitous care, and his ability to save no matter what the situation may be.

The Passover was designed to remind people of the things they are ever prone to forget. It is perhaps a gracious design of God that people can forget the horrors of bitter experiences through which they pass. But it is also a gift of God that man can fix indelibly in his memory those events that convey truths of abiding worth. Man can remember the things that he wills to remember. The trouble is that man is too often careless about giving attention to the things that materially affect his welfare. Thirteen years have passed since the World War, and the nations that swore to renounce war forever are slipping back into that state of mind that breeds war. Thirteen years have passed since the outlawing of the liquor traffic in the United States, and this

nation is now seriously considering going back into partnership with the most nefarious iniquity that ever debased mankind. Surely it was divine wisdom to give the children of Israel an everlasting reminder.

There is another lesson that the world sorely needs that is wrapped up in the Passover. No people were ever in a worse social and industrial position than were the Israelites in Egypt. But the Lord delivered them safely. Surely the present status of the world is not hopeless if there are a few people who have not lost their faith in the love and power of God.

PUBLICATIONS.

In a previous article something was said relative to the value of reading Christian literature, especially the church papers. We hope that you have not forgotten that.

Christian writers of the time make it possible for you to have in your homes such weekly publications as THE CHRISTIAN SUN, *The Congregationalist and Herald of Gospel Liberty*, *The Sunday School Herald*, *The Wellspring*, and numbers of other papers for small children to read. These publications give the activities of all the churches throughout the Convention and some from the outside world. Often there are interesting articles on Missions, World Friendship, Fellowship, Prayer, and World Service. The Convention viewpoint on these activities are always inspirational.

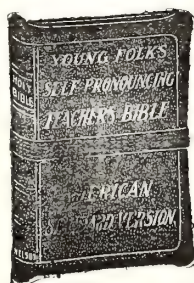
We would not be treating you fair if we did not suggest some of the best books on the market for Christian young people to read. First, we suggest that you read Walter G. Beach's book on "Social Aims in a Changing World," (Stanford University Press, \$1.75), which is an excellent exposition of the social nature of religion.

The following are also good summer readings for young folks: "The Development of the Peace Idea and Other Essays," Trueblood; "Young George Washington," Thompson (Boston Press, \$1.75); "The Flood Fighters," Williamson (Houghton Mifflin, \$2.00); "The Road Ahead," Laidler (Crowell, \$1.00); "The Knights of St. John, Anderson (Appleton, \$2.00); "The House that Took Root, Millikin (Abingdon, \$1.50); and "Pilgrim's Progress," Bunyan, retold for young people by Wade C. Smith, and illustrated by the Little Jettys (Harper, \$1.50). If you do not have these books, THE CHRISTIAN SUN office, 1536 E. Broad St., Richmond, Va., will be glad to secure them for you, upon receipt of the price.

CARL R. KEY, Supt. Publications.

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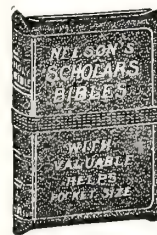
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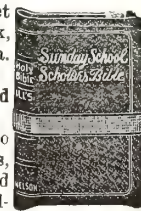
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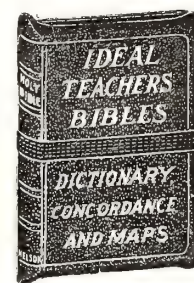
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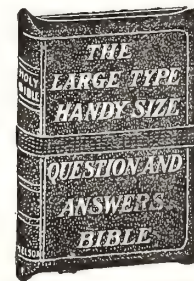
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One of our Chaplains in the U. S. Navy.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II. Chron. 7:14.

MONDAY.

BIGGER AND BETTER GREETINGS.

"If ye love them which love you, what reward have you? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so."—Matt. 5:46, 47.

Weymouth Version: *"For if ye love only those who love you, what reward do you get for that? And if you only salute your relatives (Moffatt, 'friends'), what is special about that? Do not the very pagans do as much?"*

These words of Jesus have two applications. One is the narrow love of limiting our genuineness to relatives and friends. The other refers to the special bonds between God's people; all of which teaches that the Christian spirit is universal. Jesus came to save all mankind, especially to seek and to save the lost. No greater reference can be sighted than that found in his teachings in Matthew 25:31-45, "Inasmuch as ye did it to one of the least of these ye did it unto me." "I was a stranger and ye took me in."

It is a natural propensity of human kind to be nice to friends and let the rest of the world go by. It is not so easy to extend our friendship to all others outside this pale. It is so easy to feel that we and ours are "it."

In our travels we see South America, its towns and gauchos; Spain, her funny looking peasantry, huts and bull-fights; Italy, her history, vineyards, cart-saddles and Facisti; France, with her ranks, colors, royalty and impoverished peasantry; England, with her Lords, Noblemen, and proud subjects; Germany, with her high and low, teamed in grim determination to conquer; rank, color, barbarism, civilization, and what not, all over the world, and we go among them, discriminately. Christianity says salute all inhabitants of the earth indiscriminately. Bear to them the love of God.

This Christianity applies in and around our own community. Humanity is on one common pilgrimage in search for God. To help the stranger to find God is our field. Therein is our reward.

Prayer—O Lord, Our Lord, how excellent is thy name in all the earth. We pray for that love of thine and that spirit that makes us thine and shares thy blessings with all whom we meet. We ask for Jesus sake. *Amen.*

TUESDAY

MOTH AND RUST.

"Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt."—Matt. 6:19.
Moffatt: *"Moth and rust doth corrode."*

Weymouth: *"Wear and tear doth destroy."*

Corrosion is a chief destroyer. Depreciation of property is enormous. Depreciation of spirit and soul is a tragic story. This depreciation is described as the "incessant rubbing of daily annoyances;" "the grind of fatiguing duties;" "the fine promises of life overcast with fatigue of the march and the wearing down of the body in fruitless effort;" "when the sensitiveness to moral val-

ues drop out;" "when the spiritual glow dwindles to a black ember, and hope fades out of vision, and we are asked what has happened?" vision becomes misty, the need of repeated effort finds lessening response; it is a case of corrosion from the lack of use, or the "wear and tear" from use; hold on life is loosened, life ceases to care, and one asks, "what is the use?"

Bishop McConnell has truly said, "This does not mean that a man who has fought a noble battle is about to give up; it does not mean that he has lost his zest of the moral struggle. He may hang on grimly to the end, but it does mean that the inner fire may be burning low." To the man of God it means that he will apply himself daily to the source of all help, for the rebuilding process which is given by God as incessantly, and relentlessly as destruction.

Prayer—Our Father, we could not live a day didst thou not rebuild our bodies, nor can our spirit and souls live without thy renewing life in us incessantly. O Lord, be thou our stay this and every day. *Amen.*

WEDNESDAY.

NOT ADVICE.

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom."—Matt. 9:35.

Weymouth Version: *"Proclaiming the good news of the kingdom."*

We all understand that the word "Gospel" means "good news." Our text tells us that Jesus went about declaring the good news. He was not giving advice. Christianity was first preached as good news. Wherever it has been preached with power, it has not been propounded as rules restricting and governing conduct, but proclaimed as "good news." When it ceases to be good news, it dwindles down into mere advice, and it ceases to be itself. Take the word daily as thy daily pastime and it thrills you.

Prayer—Our Father, in heaven, be with us this day. Reveal thyself to us and make thy revelations so clear that we may know what is good and walk therein. This we ask for Jesus sake. *Amen.*

THURSDAY.

JESUS' APPEAL TO THE IRRELIGIOUS.

"For I am not come to call the righteous, but sinners to repentance."—Matt. 9:13.

"I did not come to invite the pious, but the irreligious to repentance." (Goodspeed.)

Goodspeed's interpretation brings to us a new shade of meaning of this Scripture. It contrasts two classes of people, the pious and the irreligious. The pious, Jesus was not so concerned about, but he was distinctly concerned about the irreligious. These are people who, while not lacking in religious instinct, are less susceptible to moods and feelings of piety, to whom religious ceremonies and observances do not appeal. They have little of the mystical temperament, and they are usually not credulous toward Christian experience. They are a hard class to win, perhaps because Christian workers find them hard to like. It was this class of folk Jesus sought out, yea, it was this class from which he chose his disciples, and it was his fellowship with this class that furnished the major scandals of his life.

Jesus loved these people, first, probably because they were as much the Father's own as the pious, that they misunderstood the meaning of the Kingdom, and he would save them as a Father would save his lost child. Second, he must have loved them for their vigor, energy and potency. Run through incidents in Christ's life on earth

to see how he loved and extolled these traits in people, viz.: "the parable of the talents," the "importunate widow," the "lost coin," and "the lost sheep." Look at the disciples—men of prodigious energy. Look at Paul, than whom, until he was converted, there was none more irreligious, and one can but conclude what wonderful love the Master had for these people.

There are a lot of folk in the world in this class today and apparently destined to increase. The most of them have magnificent virtues. Jesus would have us love them as he did; he would have us disregard all petty legalisms, formalisms, and "barbed-wire fences" and open up God's lanes to their hearts, and break the "good news" to them, touch their heaven-given virtues for the Kingdom.

Prayer—Our Father, we confess our prejudices and limitations. It is hard for us to rise above them, thou dost know. We cannot, without thee. Come thou and dwell within our hearts and lives and make us messengers before thy face unto all people whom we meet. *Amen.*

FRIDAY.

CANDY AND CHRIST.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Read Matt. 25:31-40.

An Episcopal clergyman near Boston was calling on a woman who had been confined to her home, with terrible pain, for fifteen years, when a man came in bringing her a box of candy made by his wife. The clergyman was so moved by the incident, and by the pleasure which the little gift gave, that he wrote the giver a letter so overflowing with beautiful appreciation that it was printed in a Boston daily paper. In the bearer of the candy, the minister wrote, he seemed to see another Presence, and he heard a voice which said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Some may think it irreverent thus to associate candy with Christ, but surely our Lord would have no such thought. The "it" which Christ was commending was not what some great person might want, but what "one of the least" might want to take pleasure in. "Little things are great to little men." Small privileges are great blessings to the underprivileged. If we consider the doing of little kindnesses as beneath us, we consider Christ's approval as beneath us.

Prayer—We seek thy spirit, Jesus, Friend of men! We would put thy love into our daily lives. We would rank tenderness with heroism, and loving thoughtfulness with heavenly glory. *Amen.*

AMOS R. WELLS.

SATURDAY.

WELDED.

"Be strong in the Lord, and in the power of his might."—Read Eph. 6:10-18.

The *Carolinian*, a tanker, has just taken its first cruise to test its powers. It has been put together without rivets, by the new process of electric welding, and it stood the test perfectly, its tanks forward and aft being loaded so as to strain the middle of the ship as much as possible. The new way of constructing vessels is a success.

"He's all of a piece," we often say of a man, meaning that he is sound through and through, the same staunch character appearing in whatever he says and does. Many people are all of many pieces, tied together more or less firmly—generally less. The rivets work loose, the seams open up, the plates lose their solidity, the entire

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

THE SACRED FIRE.

By REV. ELISHA A. KING, D. D.

(Communion sermon preached at the Burlington, N. C., Convention.)

Of all the earnest appeals to live the Christian life triumphantly there is nothing more impressive than the 12th chapter of Romans. St. Paul says, "Put affection into your love for the brotherhood; be forward to honor one another; never let your zeal flag; *maintain the spiritual glow.*"

Here is a combination of science and religion, a mingling of physical phenomena and religious faith. The word "glow" means to shine with an intense or white heat. The physical fact behind the word is *fire*, but translated into human feeling means intense excitement or earnestness.

Fire has always been associated with religion either as a symbol of Divine Power or Truth, or purification from the dross of life.

One of the most interesting religious ceremonies of the church year is that of the appearance of the Holy Fire on Easter evening in the Church of the Holy Sepulchre at Jerusalem where thousands of devotees crowd together to receive the Fire from the Holy Priest. The church is dark and the sepulchre is sealed. Eagerly the crowd waits for the first torch of flaming fire which is pulled from a hole in the wall of the shrine. This burst of flame is greeted with cheers, the clapping of hands and the ringing of bells. It is the fire of the resurrection, the fire of Immortal Life. The fire is given first to selected representatives of the community who rush to the lamps on the sacred altar. Then each pilgrim presses forward to light his candle. Then they go out into the streets and carry the light far and wide. Formerly pilgrims from Russia have been known to carry their fire to the remotest parts of their country.

This custom of lighting fires by the sacred flame is old indeed. It was a custom in Mexico among the Aztecs. There it was an outgrowth of the national calendar. The old Mayan-Aztec Calendar is one of the wonders of the world. The year consisted of 365 days with eighteen months of twenty days each, making it necessary to add five extra days at the end of the year. These were called "useless days" and caused a great deal of anxiety, but the greatest anxieties came at the end of the cycles. Mexican Cycles consisted of fifty-two years. There were four periods of thirteen years each. Knowing the difference between the Solar and Civil year the makers of the calendar added thirteen days to the end of each Cycle to harmonize them. These were days of terrible uncertainty because it seemed like the end of the world. There was no surety that another Cycle would begin.

On the evening of the last day of the closing Cycle of fifty-two years all of the fires everywhere were extinguished. This included the Temple fires and the home fires. All the earthen utensils were destroyed as if the end of the world were surely coming. Everyone was in a terrible suspense of mind fearing that fire had been seen for the last time! People by the thousands stood on towers and roofs looking anxiously toward the tops of the mountains and high hills to see if there were any bonfires—which fires would be the sign that the Gods were merciful—and assurance that another Cycle would begin.

The beginning of the ceremony saw the Priests gorgeously robed marching out of the Great Tem-

ple accompanied by crowds of excited and terrified people. They headed for the Sacred Mountain about two and one-half miles from Mexico City. They marched by the stars so as to arrive at the appointed spot at midnight. One of the Priests was assigned the duty of producing new fire by friction—the primitive method of producing fire. He rubbed two pieces of dry wood together. But this had to be done on the dead body of a human sacrifice. Just as soon as a spark of fire was seen the people began to shout for joy. They now knew that another day would dawn, that the sun would brighten the earth for fifty-two years more!

When there was fire enough a funeral pyre was ignited and the sacrificial body was burned thereon. Each person who had followed the priests had carried an unlighted torch. Now the torches were lighted from this bonfire and the people started for their homes waving their blazing torches and shouting for joy. As they met other people with unlighted torches they shared their sacred fire and these in turn spread the fire to others until everywhere the morning hours were resplendent with burning torches and bonfires.

The official party returned to the Great Temple and placed a huge brazier before the altar of the great Aztec God. Then the people who had not gotten the fire before came to the Temple, lighted their torches from the Sacred Brazier and ran home to start the fires on their own hearths. The people laughed and sang and congratulated each other for they now felt sure there would be a continuation of life.

The custom of Fire Lighting has come down through the years in the form of candle-lighting services of many kinds. Christianity has continued to remember the affirmation of Jesus: "I am the Light of the world." In all our symbolic ceremonies we represent him as the source of spiritual light and a Great Central Light is used to represent him, and from that light all our little candles are lighted. Jesus said that each one of his followers is a light and it is his business to "let his light shine."

The passage of scripture that we began with exhorts us to maintain the Spiritual Glow. It assumes that we have it to maintain. We have, if we are Christians, been some time stirred with a great emotion that has kindled in us a spiritual glow. In technical theological language we say that we have been moved by the Holy Spirit.

This first spiritual glow may have cooled off. (In cold sections of the country, people still burn coal in grates to heat their houses. Have you ever watched a hot coal, partly burned, roll out of the fire on the hearth? It soon cools off and turns to ashes. But let that same coal roll up against another glowing coal or several and they will so encourage one another that they will burn brightly and give out heat.) It is not very different with people who have once been warmed by the radiant Spirit of Christ. It is possible for them to cool off and lose interest and become indifferent. I suppose it is possible for one who has rejoiced and been glad, to cool off and produce nothing but ashes. It seems a shame, however, that any Christian should lose his radiance. Dr. L. P. Jacks, in his lecture on "The Lost Radiance of the Christian Religion," says that "Christianity is the most encouraging, the most joyous, the least repressive and the least forbidding of all the religions of mankind." Chris-

(Continued on page 14.)

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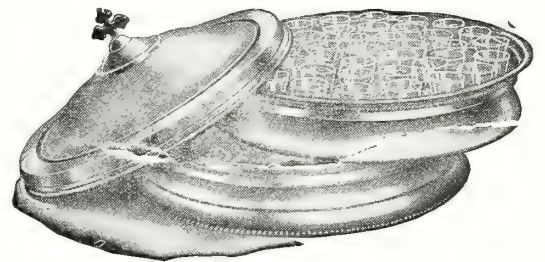


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Our Octagon soap wrappers are coming in very nicely. We have received to date 60,000. The Sunday School at Lanett, Ala., mailed us a package of 2,700 last week. They used a very unique plan to collect the soap coupons. The Sunday School teachers gave an ice cream supper and all who attended had to bring a certain number of soap coupons. The idea went across with a shout, and 2,700 coupons resulted from the splendid idea. Why not other Sunday Schools try something similar to this and we would soon have our 75,000 we want to get by August 1st. It will not take long to get the next 15,000 if the Sunday Schools will become interested. We all have to use soap—it's a necessity. Buy Octagon and send us the coupons. If six Sunday Schools would send in as many as Lanett Sunday School, we would soon reach the 75,000 mark.

It is an easy way to help the Orphanage pay for a much-needed equipment and not cost you any money. Gather up the coupons you have and mail them to the Christian Orphanage and you will be doing a good deed.

CHAS. D. JOHNSTON, Supt.

REPORT FOR JULY 7, 1932.

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Special Offerings.
F. C. Owen, guardian for James
Brown \$ 12.50
Mrs. Hines, for operation on child 8.00
Damascus Church, special offering
from Childrens Day program.. 4.25

Total for the week..... \$ 86.19

Grand total \$ 8,487.89

THE SACRED FIRE.

(Continued from page 13.)

tians do have a radiance but "it is a subtle and elusive thing which no definition can capture and no eloquence describe."

Sometimes we make a mistake and think that the formal things that make up a church constitute religion. We may think that the acceptance of a creed is religion, or we may identify regular church attendance with religion. All these are good and valuable helps, but they are like polishing the candlestick, or trimming the wick or providing electricity. It all helps, but *life is the burning*. It is the Sacred Fire that is in us that burns. In other words Christian living is what

counts. This we must maintain or turn to ashes.

The early Christian won their way by superior living. The early church was made up, at first, of artisans, freedmen and slaves. The proud Roman aristocracy of wealth, power and knowledge looked down upon such people and it is not surprising that they considered the church, made up of such folks, a vulgar superstition, and naturally a scandal. But some of these very converts were servants in the homes of the cultured and they beheld the transformation of character going on right under their eyes. Tertullian said that when anyone looked into the matter he saw the power of transformation and this experience won the good-will and trust of people. In time people of culture and social standing were drawn into church membership. Both men and women were attracted by the glow, warmth and radiance of these earnest Christian people and thus the church grew.

This subtle, inner fire has a way of radiating its heat. The story is told of a woman, rather worldly and not much interested in religion who entertained her sister once while on a visit. In years past, before the sisters separated they had not got on very well together. However, now, when the visit was over the worldly-minded sister said, "I have enjoyed your visit very much. I do not understand your religion, but I know one thing, it has made you easier to live with."

This is in line with a story told of a Chinese who very much desired to join the church. He came from Ningpo and when asked where and how he had heard the Gospel he said, "I have never heard the Gospel, I have seen it." A good-for-nothing opium-smoker with a terrible temper had heard of the Gospel and his life had been changed. He gave up opium and became a man of amiable spirit. "I tell you," said the inquirer,

"I have never heard the Gospel, I have seen it." There is a radiance of life the world knows not of, but it sees it and so long as men and women walk humbly with God and serve their fellow-men lovingly and cheerfully their religion will be propagated.

One does not ordinarily think of Harry Lauder as a homilist, yet he once said, "I was sitting in the gloaming one evening when the lamp-lighter passed. He pushed his pole into the lamp and lighted it. Then he went to another and another. He disappeared from sight, but I knew where he was by the lights that broke out down the street until he had left a beautiful avenue of lights. Ye are all lamplighters. They'll know where ye've been by the lights." And it was Jesus who said, "Ye are the light of the world; let your light shine." For centuries Christians have lighted their lives at the sacred altar where the bread and wine, symbols of life and energy, of service and sacrifice, have nourished the soul.

As we come today to light our glowing torch at the fiery altar of Christ, let us pass on the Torch:

"Pass on the torch, pass on the flame;
Remember whence the glory came;
And eyes are on you as you run,
Beyond the shining of the sun.

"Lord Christ, we take the torch from thee;
We must be true, we must be free,
And clean of heart and strong of soul,
To bear the glory to its goal.

"O Lord of life, to thee we kneel;
Maker of men, our purpose seal!
We will, for honor of thy name,
Pass on the torch, pass on the flame."

—Allen Cross.

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ALL SELF-PRONOUNCING

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AND the third day there was a marriage in Cana of Galilee; and the mother of Je'sus was

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THE ROCKEFELLER STATEMENT.

John D. Rockefeller's statement that drinking has increased under prohibition is without foundation in fact. The American people as a nation have decreased drinking so much that alcoholism as a disease is a negligible factor; alcoholism death rates have been cut in two; alcoholic diseases generally have been reduced to a point where it can be said that more lives have been saved by prohibition than were lost by us in the World War; the government's official estimate is that drinking has been reduced to 35 per cent of what it was; social agencies report poverty from drink reduced to a negligible minimum; the National Education Association reports that a million children have gone to high school from homes that would have been unable to send them under pre-prohibition conditions; industry reports a sober army of producers; competent investigators are not half so eager to blame crime on prohibition as they were before they started to investigate and found that local politics is the main factor in crime and racketeering.

Mr. Rockefeller should realize that when the Eighteenth Amendment was ratified the liquor interests threatened to organize a nation-wide disobedience of the prohibition laws. Much of the present lax observance and organized nullification is the result of that threat.

We think Mr. Rockefeller wrong in his statement that States and cities still retain their former laws and regulations covering the liquor trade. In most instances State prohibition laws automatically repealed the old laws regulating liquor; and any drive sufficient to repeal the Eighteenth Amendment would result in liberal State liquor laws that would insure a flood of liquor with its attendant evils.

Present problems cannot be solved by restoring the liquor traffic to a legal status; nor can they be solved by allowing prohibition enforcement to remain in its present status. We require clean government with better men in office; aroused civic consciousness, enforcement of the law, and serious and effective educational campaigns.

To repeal the Eighteenth Amendment would be murderous in that it would surrender to the liquor interests, which, regardless of the protests of wet leaders, are bent on complete liberalization of liquor laws around the world.

As far as the political parties go, both of them have had their experiences with the domination of distillers, brewers and retail liquor dealers. The history of the past justifies us in saying that the political party is doomed, which for the sake of political expediency, opens the door through which liquor may return to a legal status.

W. C. T. U., by W.

FAMILY ALTAR.

(Continued from page 12.)

contrivance is a congeries and not a unity. The right sort of man is solid, substantial.

The welding that unifies character is the electric fire of God's Holy Spirit. There is no other heat that will fuse together the diverse elements of human life. Our many "members" may be one in him, and this is as true of a church or any other Christian institution as of an individual.

Prayer—Melt our souls, O Holy Spirit, and unite our hearts to fear thy name. Make us firm in our purposes. Give us unbroken ideals. *Amen.*

AMOS R. WELLS.

SUNDAY.

CALEB'S CONQUEST.

"Therefore Hebron became the inheritance of Caleb . . . unto this day, because that he wholly followed Jehovah."—Read Joshua 14:6-14.

Caleb was eighty-five years old, but he was not too old to conquer the gigantic Anakim and

win Hebron for himself and his descendants. Never quote the silly proverb, "Old men for counsel, young men for war." Here was an old man who was as vigorous as any for battle; and as a young man, he had been wiser in counsel than ten other explorers.

It depends on the spirit in the man. Whoever, like valiant Caleb, wholly follows Jehovah, is wise to point out the best way and brave to pursue that way, and it makes no difference whether he is forty or eighty. So let youth and age each

learn to recognize in the other the spirit of the Lord. Let them learn to work together, and fight together, side by side. For what is youth and what is age in the eternity to which all the sons of God are heirs?

Prayer—Ancient of days! Thou the ever-young, the Omnipotent, the all-wise, give us of thyself! Enable us to overcome all our foes and win our Hebrons. In thy strength and for thy sake. *Amen.*

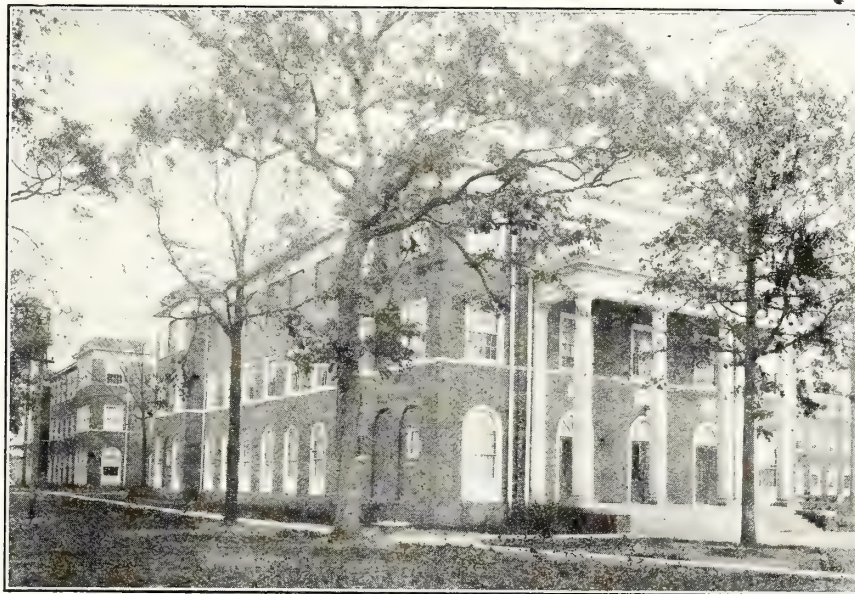
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When sending subscriptions for friends, state whether paper is to be stopped at end of year.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES.

BLACK.

John W. Black was born October 28, 1858, and died May 17, 1932, at the age of 73 years, 6 months, and 19 days. Bro. Black was a faithful member of Leaksville Christian Church, and will be greatly missed in the church and community. He was a man of sterling worth, and was loved by a host of friends. He is survived by two sons. Funeral services were held at Leaksville, May 19, 1932. A. W. ANDES.

LIFE.

Clarence A. Life was born April 12, 1887, and died at his home in Elkton,

Va., May 6, 1932, at the age of 45 years, and 24 days. Bro. Life was a faithful member of Mt. Olivet (R) Christian Church. He is survived by his widow and one daughter, two brothers, one sister, and an invalid mother, who depended very largely upon him and his family for necessary care and attention. The Lifes formerly lived near Mt. Olivet (R), and their home was often the preacher's home in those days. Funeral services were held from the home in Elkton, May 8, 1932. A. W. ANDES.

DUNCAN.

Ashby Lee Duncan was born near Seven Fountains, Va., October 18, 1888, and died at his late home in Tiffin, Ohio, June 16, 1932, aged 43 years, 7 months, and 28 days. He used to attend Dry

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Run Christian Church during my early ministry there. After locating in Tiffin, Ohio, he united with the Church of Christ there. He was a good boy when I used to know him, and, so far as I know, remained true to his high ideals to the end. He is survived by his widow, his parents and two sisters. His remains were returned to his boyhood home, and funeral services were held at Dry Run, June 20, 1932. A. W. ANDES.

MORGAN.

Bro. Haywood Morgan was born January 27, 1862, and departed this life on

June 11, 1932, death following a second stroke of paralysis.

When 23 years of age he married the daughter of Mr. Hiram Smith. To this union there were 14 children born—9 girls and 5 boys. All of these children survive, except one who died in infancy.

For more than 50 years he had been a member of the Christian Church and the greater part of this time he was a deacon. His place in Brown's Chapel will be hard to fill. The large crowd, although in a downpour of rain, and the many wreaths of flowers attest the esteem for Bro. Morgan. E. CARL BRADY.

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, JULY 14, 1932.

NUMBER 28.

•• THE SUN'S OBSERVATORY ••

Negro Baritone Sings in "Aida."—

On Monday night of this week, more than 5,000 opera-goers heard and applauded Jules Bledsoe, negro baritone, who was the first man of his race ever to sing the role of Amenasro in Verdi's famous opera, "Aida," on the American stage. With only 21 hours' notice in which to prepare himself, the negro baritone gave a remarkable portrayal of the captive Ethiopian king. The writer has seen the opera several times, but he would like to have seen the part of the dark-skinned king as it was portrayed by one of his own race.

A Good Story With a Good Moral.—

It is a good story, and the lesson taught should be heeded, which Dr. L. E. Smith tells about "band instruments" in this issue. There is one fine thing about those old bass horns: If the right fellow gets hold of one of them, he can tune it. It is true that the makers of musical instruments have decreed that Middle A shall have a vibration of 440 beats rather than 435, as formerly. Yet, just as sweet, just as harmonious, music can be produced on instruments of the old pitch as on those of the new, provided all the instruments are tuned together and their players are willing to play as their conductor directs.

Dry Test Shows Little Change in Sentiment.—

United States Senators either have their hands upon the pulse of the nation, or have a keener insight into the desires of their constituents than have the so-called political leaders. The first prohibition test in Congress since the meeting of the national party conventions showed but little change from the past overwhelmingly dry sentiment. On last Monday, the Senate turned down the Bingham bill to legalize beer of higher alcoholic content by a 2 to 1 vote, thus stopping the beer movement for the present session. Despite the platform declaration of the Democratic party for immediate modification of the Volstead Act, the beer advocates could only muster to their support eleven Democratic votes.

President Hoover Vetoes Garner Bill.—

Speaker of the House and Vice-Presidential nominee on the Democratic ticket, Garner, has lost a good bit of his prestige as a statesman by the attitude he took on the relief bill which bore his name, and which has just been vetoed by the President. Even the anti-Hoover press says: "Politics or no politics, Mr. Hoover is right and Mr. Garner is wrong" in the attitudes they have taken as to governmental loans to individuals. Mr. Glass and other Democrats tried unsuccessfully to get the Speaker to so modify the bill as to make it acceptable, but to no avail. The sound of the bill had a "popular appeal," and Mr. Garner fell for petty politics. A new bill, which it

is believed will be acceptable to Mr. Hoover, is to be introduced in the Senate immediately by Senator Wagner, Democrat of New York.

Negro Christian Convention Meets.—

The thirty-third session of the Afro-Christian Convention met in St. Stephens Christian Church, Greensboro, N. C., June 19th to 24th. The convention was presided over by Rev. I. D. C. Goodson, and was composed of seven conferences located in Virginia, North Carolina, Maryland, New Jersey and New York. The convention includes some two hundred churches, and there are a number of colored Congregational churches in this same territory. There was a strong expression for the union of the Congregational and Christian colored churches throughout the South, and committees were appointed and the proper steps taken to carry this out. It will lend a great impetus to the union and do a great amount of good if the colored Congregational churches of the North will throw their lot with the Southern brethren, thereby greatly adding to their strength and leadership.

Opportunity.—

Men have talked depression until the average person would hesitate literally to buy "a gold brick." A man who has money is afraid to spend it, and the man who hasn't it, cannot get credit as in former times—the wheels just won't "go round." Yet, every day we hear of some outstanding character who is succeeding in spite of, or possibly because of the depression. Elbert Hubbard once wrote, and we believe it is true today, the following: "The actual fact is that in this day Opportunity not only knocks at your door, but is playing an anvil chorus on every man's door, and then lays for the owner around the corner with a club. The world is in sore need of men who can do things. Indeed, cases can be recalled by everyone where Opportunity actually smashed in the door and collared her candidate and dragged him forth to success. These cases are exceptional; usually you have to meet Opportunity half-way. But the only place where you can get away from Opportunity is to lie down and die. Opportunity does not trouble dead men, or dead ones who flatter themselves alive."

World Bank Urges Return of Gold Standard.—

Word comes from Switzerland that the directors of the Bank of International Settlements, with the approval of the representatives of Great Britain, Japan and Sweden, which are now off the gold standard, are in favor of an immediate return to the use of gold as the basis of exchange. The resolution unanimously adopted by the board of directors, took on added significance, following as it did the Lausanne conference on reparations last week. The resolution said that gold is the

"best available monetary mechanism and best suited to make possible a free flow of the world's trade." It also added that for the mechanism of international payments to operate successfully, it will be necessary "to restore to a reasonable degree the freedom of movement of goods, services and capital; to complete the solution of reparations reached at Lausanne by a satisfactory solution of the war debts, and to take the necessary steps in each country to restore and maintain the equilibrium of international economy, not only as regards the public revenue and expenditure, but also as regards production costs and the organization of the internal money and capital markets."

Only One Out of Six.—

It seems almost too late to drag the *Literary Digest* Prohibition Poll back into print, but in the light of present happenings, or rather predicted happenings, an expert's comment on this vote might be inspiring. We give herewith the substance of the findings of Dr. Richard C. Cabot, who is Professor of Social Ethics and Clinical Medicine at Harvard University. Prof. Cabot thinks, that "with all the ballyhoo of the *Digest*, plus the news stories and editorials" of the wet press throughout the nation, and the radio broadcasts reaching millions, and the tons of literature sent out to 20,706,352 people, "the outcome is that the mountain labored and brought forth a mouse. . . . True, of the total of 4,668,537 ballots cast in its poll, 3,431,877, or 73 per cent were for repeal. It is also true, and more significant, in view of the sweeping claims of the wets, that out of 20,706,452 receiving ballots, only 3,431,877, or 16½ per cent were interested enough to vote wet." The question is raised why, if there is so strong a demand for repeal, did so many millions fail to mark a secret ballot for repeal and return it (it was prepaid) to the *Digest*. It could not have been an oversight on their part, for they were nightly reminded of this greatest of all opportunities to express their desire for a change. Evidently this great wet interest is pure fiction, we are reminded, "for it is generally conceded that those who want a change will welcome the chance to say so, especially when the chance is provided at no expense and little trouble on their part." It is also significant that from twelve States in which are located the big cities of the country, always on the side of liquor, came 2,416,259 wet votes, or 70 per cent of the wet vote cast. The remaining 30 per cent were scattered over the other thirty-six States. It looks, upon the face of things, as if some of our professional politicians have failed to keep their ears to the ground. Or possibly, the noise made by the wet interests has been so loud that they have been distracted from the fact that only one out of six ballots sent out in the *Literary Digest* Poll was returned marked for repeal.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

We must bear or we must die. It is easier to die, but infinitely less noble.—*Tennyson.*

The Bible has been the Magna Charta of the poor and oppressed.—*Thomas Huxley.*

Rev. Staley Hunt, of Alabama, passed in his credit work at Blue Ridge in spite of spending a time at an Asheville hospital where he lost his tonsils.

Rev. A. W. Hurst, Elon College, N. C., was the first one to avail himself of the *Congregationalist-Herald-CHRISTIAN SUN* combination subscription offer. Who will be next?

Mrs. Elmer Johnson, of Evarts, Ky., the youngest daughter of the lamented deacon of the church, Will Turner, attended the conference at Blue Ridge, and much enjoyed the experience.

West Tallassee, Ala., has witnessed regular services in recent weeks by the Congregational group which has remained faithful to the fellowship since the church was discontinued some years ago.

Mrs. J. W. Stephenson, wife of Deacon Stephenson of our Richmond Church, is quite seriously ill at this writing. Mrs. Stephenson has been in poor health for some time, but was taken suddenly worse July 3rd.

Rev. James M. Trosper, whose headquarters are at Corbin, Ky., who has been a devoted son to his aged father, has finally lost him to other scenes. He passed on at the old home place at Woodbine early in July.

The Youth representatives, Misses Dorma Bruce, of Mt. Olivet Church, Tallassee, Mabel Thrasher, of Antioch Church, Andalusia, and Lorene McGlawn, of Mt. Grove Church, Steppville, well represented their three churches at the Blue Ridge Conference.

Rev. C. W. Smith of Alabama, had a thrill when his son Gerald Smith, a ministerial student who is in summer work, passed him the elements in the impressive communion service which concluded the Blue Ridge Conference and was conducted by Dr. Raymond.

Chattanooga was well and attractively represented at Blue Ridge, as to young people, by three girls of different types—Dorothy French, who was publicity secretary to Dr. Bloom, Mary Lusk of Pilgrim Church, and Elizabeth Renegar of Union Church, who took part in the dramatic program.

Don West, who has produced two little volumes of poetry, gave a reading at a camp-fire at the Blue Ridge Conference. His poems were approved by other mountain people who heard them. They are in dialect and are brief, each carrying a particular idea. They are generally solemn, with occasional flashes of quiet humor.

The world's Sunday School Convention is held this year at Rio de Janeiro, Brazil, July 25th-31st. A delegation of about five hundred sailed from the United States, and there are to be over

two thousand delegates representing all the countries of the world. During the convention, there are to be four sessions of the World Council of Youth, under the leadership of Dr. George Stewart.

Mrs. Annie Staley Calhoun sends the editor this word about our beloved Dr. W. W. Staley, who is still confined in Lakeview Hospital, Suffolk, Va.: "Operation was performed on papa's eye Thursday afternoon, and he has been more comfortable since. Does not at present suffer so much pain. His special night nurse phoned this morning, (July 9th), saying that he seemed brighter."

There is a medical chicken yard at Sachikela, West Africa, where Dr. Henry S. Hollenbeck parks his fees. The Ovimbundus among whom he works, are often exceedingly poor, too poor to pay for treatments. But they appreciate so deeply what is done for them that they want to give something in return. Hence, the hens and chickens—with occasionally vegetables. Many Ovimbundus have never handled money but carry on their business by barter.

Our heartiest congratulations, though belated, are extended to Rev. Richie E. Brittle, the honored and esteemed pastor of Cypress Chapel and Bethlehem Churches, Nansemond County, Va. The good woman he won was Miss Mary Sue Parker, and the ministers who pronounced the ceremony were Drs. W. D. Harward and W. M. Jay. The happy event was on the evening of June 7th. Thus, another home starts on its happy way through time, and there are hopes that theirs shall, indeed, be a symbol and a type of the home above—"that house not made with hands."

The Federal Government has been appealed to with an immense petition from numerous school organizations to make a large grant from the Federal Treasury to save our public schools. It is pointed out that during last year 13,000 localities—cities, districts, etc.—were unable to meet their school budgets, with the result that many of the schools were closed, others cut salaries of teachers, some raised the age standards, still others increased the number of pupils in each class. It is reported that more than one hundred million dollars are due teachers in public schools on back salaries from last year.

Elon College will, this week, close its first six-weeks' summer school for teachers. Those in charge pronounced it quite a success and were highly gratified at the results. Over fifty were enrolled during the school, and these have kept alive the college activities and the college spirit, and made our campus and buildings seem like a continuation of the good days of school activities. This summer school should grow and will no doubt grow into one of large proportions since the Elon buildings and grounds are delightful, restful, inviting, cool, pleasant, in which to live, to teach, and to study during the summer weeks.

This story going about, whether true or not, at least reveals a sense of justice and proportion: A merchant, being told that he had only a few days to live, called his lawyer, and said: "Make my will so my overdraft at the bank goes to my wife—she can explain it; the equity in my car to my son—he will have to go to work and keep up the payments; give my good will to the supply houses—they took some awful chances on me and are entitled to something; my equipment you can give to the junkman—he has had his

eye on it for several years. I want six of my creditors for pallbearers—they have carried me so long, they might as well finish the job."

The report of Rev. and Mrs. R. T. Grissom, Fancy Gap, Va., for the month of June, the one month they have been at work among our friends in Carroll County, would indicate that their work is engaging and fruitful: "Prayer meetings, 10; families visited, 21; pupils in Sunday School classes taught, 139; conversions, 40; received into the church fellowship, 4; received in cash from their co-workers in the community, \$25.12 (this mostly a free-will offering for help in revival work at Rocky Ford)." Our friends have enjoyed their month's work and are full of hope and anticipation as they begin to settle in their new home and make acquaintances who are to be their friends and neighbors through the coming years.

One of our very faithful, consecrated pastors, such, indeed, as make up the kingdom of heaven on earth, writes this personal line from experience: "To be frank with you, I am preaching to people this year who wear their overalls to church because that is the best they can do, and some are staying away from church because they are barefooted. I am getting more real joy out of my church service this year than ever before, I think, because I am exercising more faith in God. It is true that we are in the greatest financial strain we have ever been in, but Christ is with us. I came home from one of my churches this morning with old T Ford loaded with corn meal and syrup, and my heart overflowing with joy."

From Dr. W. M. Jay, Holland, Va.: "We had a very interesting service at our church last Sunday night. The entire service was in charge of the young people. A junior choir of about twenty voices led the music and sang two special selections. Miss Frances Everett conducted the service. Miss Nancy Holland read the scripture lesson, Miss Virginia May led in prayer, and Miss Virginia Jay presided at the pipe organ. The pastor then delivered a sermon to the young people. At the last quarterly conference of the church, Mr. J. T. Jones and Mr. Holland Ballard were recommended by the Board of Deacons and elected by the church to fill the office of deacons. Their ordination will be arranged for soon."

Rev. T. F. Wright, of Sanford, sends the following message, which we trust many SUN readers will see and will appreciate, so that our venerable and beloved Rev. G. R. Underwood may realize in his confinement that the labors and services of his active days are not forgotten. Take the friendly pen, and write him a line today. Here is the word from Bro. Wright: "Our venerable friend and brother, Rev. G. R. Underwood, has been confined to his home, with a nurse employed full time, for several weeks, and I am sorry to say that he seems to be growing weaker as the warm weather continues. He appreciates visits from old friends very much, and I am sure he would be glad to have any member of THE SUN family visit him in person or by letter or card. His heart is much weaker and his strength is waning, but he still delights to testify for his Lord. His address is Goldston, N. C."

Rev. A. W. Hurst, Elon College, returned from the Blue Ridge M. E. M. Conference last Friday, and reports a splendid meeting and a really great and good session of the Conference. As Dr. Gillette reports in his letter elsewhere in THE SUN, the various denominations have organized their summer conferences, all growing out of the

original Missionary Education Movement Conference, and so the number attending Blue Ridge is much less than in former years, but the spirit of the occasion is maintained and the program, under the leadership of Dr. W. Knighton Bloom, maintains the excellence of Blue Ridge and measures up to the high standards of former days when hundreds attended each session. The Summer conferences and schools are wonderful helps, both in information and inspiration to youth and to age through an exchange of ideas as well as opportunities for larger visions and spiritual development.

A sympathetic friend applauds and approves, at a most suitable time, even if in an unusual manner, for whoever takes a pen to write a contributor, much less an editor of a church paper, a word of approval and appreciation is a rare specimen, indeed. But just behold this "rock" in a weary land, a cool, refreshing shade from a burning sun: "I want to express my appreciation for the splendid CHRISTIAN SUN of this week. It was virile and vital all the way through. The Personals were very interesting and more in number than usual. (Even) the editorials were inviting, and of just the right length. Really, I do not think THE SUN ever shone brighter than it did this week." One who can write like that has a great heart and is a friend, indeed. That is enough to make us wish to try again and do better the next time. Let all our contributors take heart, accept the applause, and try our hands for a continuous and ever better SUN-shine.

Rev. J. F. Apple, pastor, reports two services, largely attended, at Mt. Zion Church, Orange County, N. C., Sunday July 10th. It was the beginning, and a very auspicious one, of his annual evangelistic meeting, the minister for the day being Rev. A. P. Hurst, of Elon College. There was evidence of much interest at the services, and the pastor is hopeful of a successful meeting this week. Since Sunday, Rev. J. L. Neese, Greensboro, has been assisting the pastor in the services. Next week, beginning July 17th, Bro. Apple is to assist Pastor Neese in the annual meeting at New Lebanon, Rockingham County. We join these pastors in the hope of successful meetings, and agree with the following declaration from a brother editor: "Evangelism is the first task of the church. The angels brought an evangel when Christ was born and his continuous rebirth in the hearts of men is dependent upon his present-day messengers telling the good news of his redeeming love. The growth of the church is secured by evangelism. The remedy for a depression is a revival."

THE COIN CARD PLAN.

The American Board, which originated and is cooperating in promoting the coin card plan, declares in a recent bulletin, "that it will gradually be made a success." At the moment of this writing there are actually 350,000 "Dollar Coin Cards" which have been distributed to church members, but have not been heard from as yet. "A total of 417,000 were actually distributed. Somewhere they have been covered up with a newspaper or poked into a cubby-hole, or forgotten in a drawer. There is yet an opportunity for these collection cards to be placed on the collection plate to help lift the burdens of the Board and the mission work." Surely, CHRISTIAN SUN readers who have received the coin cards will fill and return them. I have distributed over 3,000, and they are beginning to come in. Here is hoping that none "will be covered up with a newspaper or forgotten in a drawer or somewhere."

J. O. ATKINSON, *Mission Sec'y.*

BLUE RIDGE CONFERENCE.

Blue Ridge has come to mean a great deal in our Southeastern Congregational and Christian fellowship. The Missionary Education Movement conference is an interdenominational affair with the backing of the M. E. M., but owing to the development of denominational conferences the attendance of the other denominations has dwindled away, while the Congregational-Christian group, under the leadership of Dr. W. Knighton Bloom, has come to be the predominant group. This year the total enrollment was 111, of whom 89 belonged to our group. Of this number 22 were going into Student Summer Service work in the Southeast. Of the total enrollment, Tennessee, Alabama and Florida sent 16 each, and Georgia, 14. Eight denominations were represented, and there were delegates from 17 States. In addition there were 43 visitors. The Daily Vacation School conducted at Black Mountain as a demonstration school had 89 enrolled.

Dr. W. Knighton Bloom, as chairman of the conference, was largely responsible for the success of the conference, and it is safe to say that it is his faith in Blue Ridge, and his efforts, that have kept these conferences alive.

Miss Pattie Lee Coghill was registrar. Dr. W. A. Harper conducted a popular credit course for young people on "The Message and Program of the Christian Church." Among others of our group participating were Miss Priscilla Chase, Miss Marguerite Davison, Rev. A. W. Sparks, Rev. Malcolm Dana, Rev. C. Rexford Raymond, D. D., Mrs. Marion Tucker Parsons, representing the A. B. C. F. M., and Rev. Frank Henry of the Home Boards.

Each day the Congregational-Christian group met in conference and most valuable group conferences were held for the S. S. S. workers, the Youth group, and the pastors and their Christian workers. Practical problems were considered in each group. Perhaps the most beautiful and impressive event in the whole conference was the commissioning service for the S. S. S. workers, and for three others who were going into full-time service in the Southeast. This service was held on Sunday evening in the glen, and was conducted by Dr. Bloom, assisted by his staff of workers. All of those present felt that it was thrilling in its spiritual significance. It ended with a beautiful candle-lighting service.

At the final Commencement service, 74 credits were given by the Dean, Dr. Gilbert Q. LeSourd, representing the Missionary Education Movement. At this time three were chosen to speak on "What Blue Ridge Has Meant to Me." Among them were, Miss Elizabeth Conwell, of St. Petersburg, Fla., and Rev. Allen Jones, of Waycross, Ga. At the beautiful closing communion service, conducted by Dr. C. Rexford Raymond, a solo was sung by Rev. Alfred Hurst, of Elon College.

All present enjoyed the fine fellowship and it is felt that there is nothing that is being done in the Southeast that so unifies our program and develops our sense of fellowship in a real service, as these annual conferences at Blue Ridge. It is to be doubted if there is a more significant movement than the Student Summer Service, and here at Blue Ridge, where they meet to study and prepare for their work, this movement is seen in its full significance. By common consent and by definite expression, the full credit is to be given to Dr. W. Knighton Bloom.

After the Blue Ridge conference, it will be interesting to many to know the places where our S. S. S. workers are going for their first work. For the Carolinas and Georgia the following is the schedule: Arthur Swartz goes to the Sophia Parish, North Carolina; Edward DuBois goes to Chapel Hill; Mr. and Mrs. Theron Zimmerman

to Salisbury (Trinity Parish); and John Chapman, of Massachusetts, to Asheville.

For Georgia: Miss Annie Campbell, extension worker, and Miss Mildred Rister, of Alabama, to LaGrange; Miss Dorothy Grigsby, of Tennessee, and Gregory Williams, of Rollins College, to Columbus; Miss Ruth Lott, of Georgia, to Macedonia Parish; Miss Susie Elder, of Georgia, to Ambrose Parish; and Miss Dorothy Overstreet, of Georgia, to Friendship Parish, Baxley.

These young people will cooperate with the pastors of these churches in every way. Some of the young men will act as evangelists, assisting the pastors in special meetings. They will conduct Vacation Bible Schools. They will make parish surveys and do parish calling. They will help young people properly to organize. They will teach teacher training classes, and help to organize Sunday Schools along the most efficient lines, and they will inspire young people to share splendidly in the life of the church. In all this they will carry with them the inspiration of Blue Ridge. Surely, the summer should bring results of great importance to the churches. And they, in turn, will be furnishing opportunities for those progressive young people to prepare in more ways than one for college next year.

METHODS CORNER

BY REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

I have been thinking with you recently about the "nerves" of Missions. One of the motives to missionary endeavor in former days was the belief that the Christian religion was true and all other religions false. It was easy to push such an idea. It has gradually come over the Christian Church that there is some truth in every religion. Missionaries are supposed to study the religions of the people among whom they go. They undertake to show that the Christian religion contains all the best in the native religions and very much more. Christ overtops all other teachers, all other founders of religion. He becomes the Supreme One and the most adequate revelation of God. This is, however, quite different from the older idea of true and false. The newer motive is better, we think, but it takes more effort to carry on missionary evangelism and education than the other plan.

Then there is another "nerve" that used to function with great force and that was the belief in the superiority of western civilization. This statement should not be pushed with too much energy because not all missionaries were conscious of spreading the gospel of western civilization. Unfortunately our efforts were associated with western customs and converts were expected to adopt our customs and manners. A great change has come over missionary work in this respect. Native peoples have done much to emphasize the fact that they prefer to be Chinese Christians or African Christians than to be American Christians in China, etc. Our knowledge of other peoples has done this. We have come to respect other people's points of view, and this has in some measure changed our feelings and halted our pressures. We go now to other peoples to learn all we can about them and respect their customs and their ideas.

Another "motive" that has entered into the missionary drive is the financial profit that might come to the business world through the opening up of new markets. Dr. Stocking, whom I am following at present, says the force that cut that "nerve" was decency. Another "motive" was the "command" of Jesus to go into all the world and preach the Gospel. This still holds.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

BEWILDERED!

Those who at heart and soul desire temperance and sober citizenship are bewildered. No other word seems to fit. Many of them pinned their hopes on prohibition. They were honest in their convictions, and in large numbers they feel that the Eighteenth Amendment and Volstead Act are steps in the right direction. Many of those who believe this are now bewildered. The daily press, hundred of "knowing individuals," neighbors and friends, are declaring that prohibition has failed, and that it did not prohibit; that the law on the statute books is not only futile, but a menace.

No, it does not carry us anywhere to say that the whiskey element and the wets have never let up and that they have fought prohibition from the beginning till now. The bare fact stares us in the face, that your neighbors, good folks, honest people, will point out to you that drinking among the young people is worse than ever; that respectable and otherwise law-abiding citizens flaunt prohibition in the face, have their drinking parties, that liquors of various kinds and degrees are supplied openly and without any excuse. One of our pastors, a sound prohibitionist, of course, recently told the writer that he knew that the law was being defied in a building close by his residence, that he reported the bootlegger to the police, but to no avail, and the nefarious business kept up. He then reported to the chief enforcement officer of his State at the capital by letter and written complaint. Two or three days thereafter the bootlegger quietly moved to another town, and then a policeman of his town came and said, "We went this morning to arrest the man you reported, but he has gone." "Of course, he was gone," replied our ministerial

friend. "You officers gave him ample notice so that he might not be disturbed, and you and your kind, professing to be officers of the law, really connive at the law and make it of no effect. This bootlegger escaped because you notified him after hearing from your superior officer that it was time for him to move on. You protected this law-breaker instead of protecting us, the keepers of the law."

Another informant said to this writer recently that a bootlegger in his city confessed to him that bootlegging was his business, and he had no fear whatever of being caught, since he kept "three of the policemen on his pay-roll, giving them a monthly salary for protection, just as he paid his delivery boy and distillers." And so on and so on.

We have to acknowledge that the United States has not enforced its law, and so this government must confess that the bootlegger and his ilk defied Uncle Sam, denounced him, abused, rebuked and laughed at him, until good and honest people on all sides have from one cause or another become disgusted. What a pity, what a shame!

Meanwhile, the breweries are getting busy and are preparing to manufacture their output and be ready when the day arrives. Through the Associated Press this and similar activities on the part of the breweries are noted:

"Rochester, N. Y., July 5.—Papers for reincorporation of the Genesee Brewing Company were forwarded today to the secretary of state by a group of business men with a view to marketing once more the famous Liebotchaner beer of pre-Volstead days.

"The group plans to reconstruct the old Genesee brewery. Louis A. Wehl, who was superintendent of the old brewery until 1917, said, if and when the manufacture of beer becomes legal, the corporation will install 100 carloads of machinery, and will re-engage all former brewery hands available."

And, so, while people who believe in prohibition are working for a dry and sober America, those who abuse prohibition declare that they favor temperance and the only way to have temperance is to abolish the Eighteenth Amendment and the Volstead Act, and so the breweries begin to get busy.

Dr. Hugh K. Tucker, president of the Board of Christian Education of the Presbyterian Church, in an open letter, recently, asked John D. Rockefeller, Jr., who comes out for repeal, to state what in his judgment is the next forward movement in the fight for temperance and the social control of the liquor problem.

Many of us feel as Dr. Kerr says:

"If, after the repeal has been submitted to the people and voted upon, and if it is proved that the country does not wish to repeal the law, but stands by the present law, will those who now oppose the law honestly and frankly support it after such resubmission? There can never be an ideal solution of a traffic that has always been and always will be lawless and antisocial. There is no country in the world that has an ideal solution. The Eighteenth Amendment was the result of a long process of temperance agitation and economic dissatisfaction with the liquor traffic. Naked repeal can mean nothing else but reversion to the old order and there is still a majority, I believe, who will vote to move forward rather than backward."

J. O. A.

CONQUERING DIFFICULTIES.

Most of our difficulties are within and not without. Many of us count our burdens instead of our blessings. We take counsel of our fears instead of our faith. The great, the valiant, the victorious are not so. They put their difficulties

down as steps on which to climb. A while ago a writer in an educational journal declared that the sixteenth chapter of I. Corinthians was divinely inspired because in the ninth verse of that chapter occurs the word "and," where any uninspired and ordinary writer would have put "but." Paul, the writer, had courage, and so numbered his adversaries whom God had given him, along with other advantages and opportunities. Look how Paul puts it: "For a great door is opened unto me, and there are many adversaries." We weak ones, and fearing, would have said, and so often do say: "For a great door is opened unto me, but there are so many adversaries."

But all the courageous ones are not gone. We are still finding them. The following even sounds "fishy." The incident is related in *The Congregationalist and Herald of Gospel Liberty*, the detail of the story being taken from the Sunday *Oklahoman* in describing Frederick L. Drake, formerly head of the Music Department of Kingfisher College, a man totally blind, helpless, in fact, lying flat on his back for many years with no prospect or promise of recovery, and yet always beaming with cheerfulness. Read the facts and discover with us that the seat and secret of success is within and not without. Victory comes by conquering rather than by yielding to handicaps:

"Here is a man who cannot open his mouth to receive food; who cannot raise an arm, bend a knee, or wiggle a toe, and yet he is happy and enjoys life. And this man works! He is a voice teacher with fifteen pupils; he directs a choir of thirty singers; he recently drilled a group of eighty singers in the presentation of Handel's 'Messiah.' And yet he cannot wield a baton, cannot even nod his head. He asks that you share your pity and your charity with those who need it. He does not, because he, the inner man, is a perfectly normal person. All he ever knew he still knows. His hearing is unimpaired. His mind is clear. He reads through his wife's eyes. Worry is a word unknown to him. He finds that a choir, properly trained, will interpret the feeling in the music, without a director 'shaking a stick in front of them.' When the choir is singing in church, this leader has the telephone imbedded against his ear; he hears every note and tells the choir where it was off key the next time there is a rehearsal. Professor Drake claims that his physical afflictions have not marred his abilities. 'I and my body are two entirely different institutions,' he explains. He enjoys his work! Everyone in Kingfisher loves and honors him. He is almost a saint in their eyes. But he is regarded in the community as a normal person."

In the story of Professor Drake one is reminded of Miss Helen Keller, now one of the outstanding figures of America, who, though blind, deaf and dumb, has learned to enjoy the beauty of the world, interpret the melody of music, and speak a language to which the world listens in amazement.

J. O. A.

SHENANDOAH.

And so the Shenandoah National Forest is not to be that after all. It has been ordered by the "powers that be" that henceforth we call it the George Washington National Forest. Well, we do honor George Washington, and idolize his memory, but the "Shenandoah" is sentimental and stirs the emotions. For our part, we wish the sentimental could have remained and the emotional could have been preserved. The Indians had it right, as any and all will testify, who have looked upon the sparkling, gurgling waters of the Shenandoah and watched those waters move with colorful grace and glory through the changing

and ever-inspiring scenery of the fertile Valley of Virginia, and between those hills which adorn and protect it—the Shenandoah.

History relates that it was in 1716, when the gallant Governor Spotswood led his "intrepid knights of the golden horseshoe on their tour of exploration." An old Indian was guide, and as the adventurous governor, from a prominent peak of the Blue Ridge, saw the magic beauty and marvelous wonders of the intervening valley, with its sparkling, silver river, like some slow, slumbering serpent, winding its way through the breathless vision, he inquired of his guide the name. "Shenandoah," came the reply, the English of which is "Daughter of the Stars," "a name chosen," said the old Indian, "because the river was as bright and beautiful as stardust."

This writer remembers driving several years ago, on a starlit night, with the silvery moon above, across the Shenandoah a hundred or more yards wide, where there was a ford but no bridge, the horse above his knees and the buggy to its axles in the friendly waters, and to this day, with the memory still lingering, the writer hardly knows whether he was riding on star-spangles and moonbeams in fairyland, or through actual waters that defied definition and description.

Those of us who love the sentimental and like our emotions stirred within us, will keep on honoring George Washington, but we wish that it had been sufficient to name our parks and counties and states and statues for him, but had retained "Shenandoah," "The Daughter of the Stars," because in favor, fertility, in grandeur and in glory of creation, our God, the God of all creation, did his best when he made, and displayed to the eyes and heart of a wondering world the lovely Shenandoah—its spreading valley, its majestic hills, its boundless forests, and its limpid "Daughter of the Stars." J. O. A.

ELON COLLEGE DOLLAR-A-MONTH CLUB.

A little more than four months ago an effort was started to organize the Dollar-a-Month Club for the support of Elon College. The movement was suggested by Mr. M. L. Patrick and, at first, was confined to members of the Alumni Association. Later, it was extended to the entire membership of the Christian Church and all friends of the College, with the hope that the enrollment might reach the five thousand mark at an early date.

From time to time, report of the progress of the Club has been made through THE CHRISTIAN SUN. We have received most favorable comment from all sides commending this plan for the financial support of the college during these days of depression. In last week's paper, we printed a list of names which has been sent in since our last report to THE SUN. A number of those who had previously joined the Club, and whose names had already appeared in THE SUN, failed to find their names in this recent list, of course, and have written in to inquire why their names were left off. I am, therefore, presenting in this issue, the entire membership of the Club, indicating after their names the number of memberships which each one has taken.

You will note that by far the larger number of subscribers have only one membership, but others have taken from one to twenty-five. If you would like to increase your number of memberships, just write us. If you are not a member of the Club, it is certainly a fine time to join.

If you did not read Dr. Atkinson's editorial in last week's edition, be certain to get your paper, turn to the editorial and read it. It is an optimistic and encouraging utterance, containing exhortations, which, if followed by the entire membership of the church, will certainly spell

success for the institution that is ours and to which we are devoted.

Please sign the blank, attach a dollar bill, mail it to the college and your name will be enrolled as a member of the Dollar-a-Month Club. We have only one new member to present this week—Mrs. Charlie Plummer, 33rd St., Norfolk, Va. She sent in her membership unsolicited. It would be fine if one hundred others would do the same next week.

L. E. SMITH.

THE ELON DOLLAR-A-MONTH CLUB.

Name

Address

I wish to become a member of the Elon College Dollar-a-Month Club, and I hereby agree to pay a membership fee of one dollar a month, from, 1932, to, 1933.

Signed.....

ALUMNI LIST.

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Wade Elmer Marlette, High Point, N. C.....	1
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Mrs. T. C. Amick, Elon College, N. C.	10
Thomas C. Amick, Elon College, N. C.	14
R. W. Andrews, Sedalia, N. C.	1
Mrs. W. H. Boone, Durham, N. C.	1
Dr. W. H. Boone, Durham, N. C.	1
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H. L. Barney, New York, N. Y.	1
Mrs. D. L. Boone, Durham, N. C.	1
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Plummer Daniel, Durham, N. C.	1
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(Continued on page 15.)

CONTRIBUTIONS

MUSIC OUT OF DISCORD.

Tuesday morning, July 5th, two high school graduates, Eugene Lankford and Talbert King, from the nearby city of Burlington, N. C., came into my office accompanied by Dr. G. O. Lankford, the father of Eugene and the pastor of Talbert. These two ambitious youngsters announced that they were interested in Elon College and were anxious that it should have an orchestra and a band.

I suppose that there are but few things that appeal to a youngster and stir his imagination more than a brass band. They announced that the college had musical instruments somewhere. On inquiry, I learned that the college does have two bass horns, two cornets, one melophone, one saxophone, and one trombone, and that these instruments are locked up in a room on the third floor of the Whitley Memorial Building. My informant further declared that all of these instruments were out of tune, with the exception of the saxophone—that this instrument had been kept in use by one who liked to play it. Now, as I recall it, the saxophone is somewhat of a jazz instrument.

I wonder if this is the actual condition of the "one-time" and "would-be" supporters of Elon College? Are they all locked in a room on the third floor of this terrible structure, "depression," and if the instruments that used to make music for the college, and by which the college marched to apparent success are all in bad shape and out of tune, except the saxophone—that instrument of jazz, which, by itself, instead of delighting and inspiring, comes pretty near to racking the nerves and starting us off on the wrong pace.

Now, these youngsters announced that if they could have the key and get into this room and get hold of these instruments, that in a short time they would have them overhauled, in tune, and peeling forth the old-time melodies by which great audiences were once delighted.

I wonder if there aren't scores of young men and young women in our church, not only in Burlington, but in Greensboro, Raleigh, Suffolk, Norfolk, Richmond—all the towns and God's open country, who are ready to demand the keys, march to the third floor of this old structure, "depression," unlock it, get hold of the hearts, hands and purses of the Christian Church that once beat high with hopes for the college, and gave their money gladly to the tune of "One Dollar More for the College," overhaul their spirits, fire their ambitions, tune their hearts and set them to marching again to the tune of "Sacrifice and Success," that the college may continue.

Members of the Christian Church, far and near, this is your college—this is our college. We expect it to serve us, but it can only serve us to the degree in which we support it. It is a task to support Elon College, and a big one, but who wants anything else. A small task is too small for us. A big task challenges the best that is in us, and only measures for us our capacity to do. 30,000 people, and more, can do just about what they make up their minds to do. When it comes to supporting Elon College, it is not a question of ability, but a question of willingness. We are able, and if we are willing, we can and will.

Would you like to see Elon go, and go gloriously? Would you like it to be an institution of which you would be proud, and to which you would be proud to send your children and about which you would be proud to tell your friends

who have children to educate—whom you would be proud to influence to attend your church school for training and preparation for life? Well, you can have just such an institution if you will and these are the steps, which, if taken by you and every other member of the Christian Church, will guarantee to us and to those who are to come after us, such a college.

First: Speak well of it—your words in casual daily conversation will either help or hinder. You say: "What can I say?" Listen! Elon College is perhaps the best physically equipped of any small college in this country. Her laboratories are second to none. Her facilities for religious training have not yet been attempted by any other college, university or training school. There is an atmosphere on the Elon College campus that makes an indispensable contribution to character and to life. It is not what your boy or girl gets out of books, unless it be "The Book", that will help them stem the tide of destruction sure to meet them on life's highways. It is that intangible thing, indefinable thing that comes into their lives out of a Christian atmosphere that makes them invincible in the hour of testing. This, fathers and mothers, you should consider when it comes to sending your children from beneath your roof into other hands for training and molding.

Second: Send your sons and daughters (I mean members of the Christian Church—we are always glad to have the sons and daughters of others, but we are now pleading for our own) to Elon. In addition to our equipment that is here to receive your sons and daughters, we have a splendid faculty, which we hope will commend itself to every ambitious parent and deserving youth in our church. Perhaps in next week's paper we will begin the announcements for 1932-1933.

The college is here in the interest of our boys and girls. We must have students, or the college should close. If we had 400 students who would pay their bills, and the income from present endowments, the college could run on its present budget, and what came in, in the way of donations, could be applied on the payment of our debts. There are certainly more than 400 boys and girls in the Christian Church who will be going to college next fall.

Are you interested in your church and your church's institutions? If so, send your sons and daughters to Elon. Don't be afraid to trust them with your college—either for literary training, intellectual development, poise, self-discipline or ambitions for life's tasks. If we do not support our own, how may we expect others to do so?

Third: Give the college your money—not all of it, but a part of it—not very much of it, but all that in the light of Christian duty, you should. We have been lured on by the vain hope that some great philanthropist will come to the front and plank down a huge sum, by which the college's obligations would be met and all future securities be guaranteed. Why do you suppose we have ever had such a vision? Has it ever been done? Yes, but usually such gifts are but the harvest of seed that have been sown years before. We have been sowing the seed, but we must continue to sow in the hope of the harvest coming in due time. We must, individually and collectively, make our gifts, however small.

A plan is presented to you by which you may contribute on a monthly basis for the support of your college. We call this plan the "Dollar-a-

Month Club." Have you joined? If not, send in your name, together with a dollar bill and you will be enrolled as a member and be counted with the constantly increasing numbers who are coming to the rescue of the college.

Hail, to the youngsters of Burlington, who have announced the ambition to get out the old instruments, brush away the dust, polish the brass, put them in condition, and strike up a tune that will inspire us to march to victory.

These youngsters will be welcome to Elon in September. How many other boys and girls throughout the church will join them, thus becoming a member of the orchestra and band, who will play us the tune of success and triumph?

L. E. SMITH, *President.*

ROANOKE, ALA., REVIVALS.

I have my revivals all planned. We will begin first with the church at New Harmony the third Sunday in July, with Rev. J. D. Dollar doing the preaching after the first day. We will begin our union meeting with the M. E. Church, South, at Cragford, the fourth Sunday in July. We will hold our meeting at Corinth with the church at Forrester's Chapel M. E. Church beginning the fifth Sunday in July. Then my last revival for the season will begin at Rock Springs the second Sunday in August, with Rev. J. D. Dollar doing the preaching after the first day. This is the old home church of the late Rev. C. M. Dollar, and the seed that he sowed more than a quarter of a century ago is still bearing a harvest. We are expecting God to do great things for us at all these churches. I think the people are beginning to realize the need of an old-fashioned revival of pure and undefiled religion of Jesus Christ.

The annual Dollar reunion will be held with the church at Rock Springs on Thursday of the revival. It is great to have this family come together at the church at this time.

We are just now in the beginning of a very promising revival in my home church in Roanoke, with Rev. H. C. Caviness doing the preaching, and this writer in charge of the song service. Bro. Caviness seems to be at his best and is preaching the Gospel of Christ which is the power of God unto salvation to everyone who believeth. We esteem it a real treat to have him and his good wife in our community for a week, and we feel that God is going to richly bless their work.

G. H. VEAZEY.

THE WORLD'S WORST SLUMS.

When triplets were born in the Bridgman Memorial Hospital, Johannesburg, South Africa, there was great excitement. Those delightful little persons smiled their way through three and a half months of life in a slum. Then bronchial pneumonia fell upon Zachariah and Enoch. There, in a nine-by-ten room occupied by four grown-ups and two children, besides the triplets, Mrs. Clara Davis Bridgman found them struggling for breath. At night doors and windows were shut. Finally the father was persuaded to allow them to be taken to the hospital, but before this could be done Enoch's little body lay with tiny hands crossed and a solitary candle flickering at his head. Zachariah slipped away later and Isabel was taken to the country by her mother where, at the suggestion of heathen friends, she will be fed artificially. "One wonders if she has a chance," says Mrs. Bridgman, "you can see what we have to contend with in superstition and ignorance against the background of these dreadful slums."

OUR COLLEGES.

I. *New Members on the Committee.*—It gives me very great pleasure to announce that at a recent meeting of the Congregational Home Boards in New York City the following new members were elected to the Committee on Educational Institutions: Rev. Albert Buckner Coe, D. D., First Congregational Church, Oak Park, Ill., succeeding Dr. Ernest Bouner Allen; Rev. Hugh Elmer Brown, D. D., First Congregational Church, Evanston, Ill., filling a vacancy long standing; President Irving Maurer, LL. D., Beloit College, Beloit, Wis., also filling a vacancy of long standing.

II. *Southern Union College.*—Some time ago Dr. Frank E. Jenkins addressed a letter to the secretary in which he made the following propositions for the consideration of the Committee on Educational Institutions:

1. "That the Committee on Educational Institutions undertake to lead Elon, Piedmont and Southern Union Colleges into an educational federation with coordinated curricula and various interchanging professorships . . ."

2. "That said committee approve a combined effort of these three colleges in a three-year program for financial support . . ."

3. "That, if Elon does not wish to combine in this way, Piedmont and Southern Union be combined on a basis of educational coordination and a united three-year program . . ."

These propositions have been considered by the members of the committee with the following results:

(a) The "educational federation" of Southern Union with Elon and Piedmont Colleges is not approved.

(b) The united appeal for Southern Union College in connection with Elon and Piedmont Colleges is not approved.

(c) The committee disapproves of the effort to expand Southern Union College to full four-year college status and advises that it be kept strictly to Junior college grade.

(d) The committee advises that Southern Union College should desist at once from making appeals to Congregational denominational loyalty for support.

III. *Defiance College.*—An exceedingly difficult situation has arisen at Defiance College which unfortunately got into the metropolitan papers. It was brought to a crisis by the sudden resignation of President W. Vernon Lytle before the end of the first year of his administration. Very commendable progress had been made during the year under his business administration in solving the problems with which he was confronted. Drastic action was required and was accomplished with a firm hand and resentment on the part of those who were dismissed and of local interests that lost favored contracts resulted. The trouble has grown largely out of personal contacts. The situation was made worse by a very active propaganda against the president on the part of dismissed faculty members and their friends. The institution is seriously involved financially and more adjustments will be required. A committee of trustees and faculty is at work on the problems involved in the effort to reopen the college next fall.

IV. *Union Theological College.*—At a recent meeting of the board of Union Theological College it was decided to continue the classes of the school through the year 1932-33. President Jenkins and Dean Osborne are to carry the load, with some part-time assistance. It was felt that this action was required in fairness to the students already enrolled but no new students are to be received. The dormitory is to be closed because this is the most expensive part of the institution. No plans are made beyond the next year.

V. *Missouri Educational Problems.*—The Missouri State Conference at the recent meeting devoted its time largely to the discussion of its educational interests. Of special interest was the action taken calling for a committee to study the educational institutions of the State and to report to the conference one year hence. Drury College, Iberia and Kidder Jr. Colleges are in Missouri.

VI. *Elon College Moratorium.*—The financial situation at Elon College has been especially trying and has necessitated a reduction in the staff and internal adjustments. President L. E. Smith has the confidence of the constituency and his administration is commending itself on all sides. The largest creditors have granted a moratorium for two years relieving the college of all interest payments and any curtailment of the principal from June 1, 1932, but only on condition that Dr. Smith remain as president for that period. Friends of the college are endeavoring to raise a fund for the president's salary, in addition to the regular college income, so that all money raised as a result of regular appeals may go to the payment of faculty salaries and operating expenses.

VII. *Piedmont College.*—It will be a matter of interest to the committee that Dr. Robert L. Kelly,

secretary of the Association of American Colleges has recently made a survey of Piedmont College in the report of which he says:

"Piedmont College has its own field and makes its own appeal. The college is needed. It can serve its purpose more effectively as an independent institution, because as suggested, it can create its own atmosphere and continue its own methods in the light of the known needs of its students. No one can know these needs so well as the carefully selected group of trustees, administrators and teachers who make this their life work. There are enough wide-awake boys and girls in Piedmont's field who wish the advantages Piedmont offers and who are not likely to go elsewhere, to guarantee the permanence of the college as a small institution doing intimate qualitative work. There is no possible prospect that Piedmont could or should become a large institution."

It will also interest the committee to know that Piedmont College is included in the study of the smaller colleges being conducted by Mr. Archie M. Palmer, associate Secretary of the Association of American Colleges.

VIII. *Merger of Tabor and Doane Colleges.*—Tabor College at Tabor, Iowa, was founded in (Continued on page 11.)

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10 Mercy and truth
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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

Lord, thine arm is not shortened, nor dost thou disregard the believer's faith. The smallness of our faith prevents thy power and souls are slipping anchor. God forgive and reclaim. Corruption assails every phase of the common law. Perchance only by a chastisement yet unfelt can righteousness be made to prevail. Send, O God, such chastisement as thou must, upon whom thou wilt, that our nation, the nations, may yield to thy reign. For the glory of Jesus' name. *Amen.*

L.

CHRISTIAN MISSIONS DEFINED.

(Editor's Note.—The Mission Secretary finds amazing confusion in the minds of many as to what the word "Missions" means. A deacon in one of our churches some time ago declared that helping a neighbor with animal that was in distress was Home Missions. Another pious soul declared that helping a student in college was Missions. Another pious, but bewildered soul, declared that sending a box of food and clothing to hungry folks was Missions. So, in order to help clarify thinking and get out of the fog, definition seems necessary. We turn then to that authority on Missions, Rev. Robert H. Glover, a Fellow of the Royal Geographic Society, etc., distinguished author of the "Progress of World-Wide Missions," who, in the introduction to his great book, defines for us the term "Christian Missions," as follows.—J. O. A.):

To the question, "What is meant by 'Christian Missions'?" various answers might be given. The following definition is quoted as being at once simple and clear:

"Christian Missions" is the proclamation of the gospel to the unconverted everywhere according to the command of Christ.

"Missions" comes from the Latin word *mitto*—"I send." A missionary is, therefore, a "sent one." "Apostle," from the Greek *apostello*. "I send," is a synonym for missionary, and the latter and more familiar word may be substituted for the former throughout the New Testament without altering the sense. For example, the fifth book of the New Testament may be called "The Acts of the Missionaries." The term, "Missions," implies three essential factors, viz., a sender, one sent, one to whom sent.

Jesus himself was the Great Missionary. He constantly spoke of himself as a messenger sent by the Father to a lost world. And he said, "As my Father hath sent me, even so send I you." (John 20:21.)

The missionary does not go or speak at his own initiative, but as the commissioned agent of the One who sent him. And the more absolutely he represents him, and the more intelligently and faithfully he conveys his message, the more perfectly does he fulfill his missionary calling.

"Proclamation carries the idea of publicity and also of authority. The missionary's message is no private or commonplace matter to be whispered in the ear, but an official declaration of supreme authority and universal import, to be scudded forth in clarion notes. The missionary is to "cry aloud and spare not."

"Gospel" means "good tidings." The very name "gospel" indicates its missionary nature, for "tidings" can be tidings only to those who are ignorant of them, and they can be "good" tidings only to those who hear them. It is,

therefore, the very essence of the gospel (good tidings) that it be proclaimed to all men.

"Unconverted" means "not turned to" Christ, and hence, signifies a lost condition. "Turn ye, turn ye; for why will ye die?" (Ezek. 33:11.) The term embraces equally those who, through willfulness reject the gospel, those who, through ignorance, do not know it—that is, all men everywhere. The terms "home" and "foreign" commonly applied to Missions, are not scriptural, they are merely human terms of convenience. "Unconverted" men are lost—in America, Africa or Asia alike. Whether the sinner is such through inexcusable willfulness or through unfortunate ignorance, his condition is alike one of peril, and his only hope is in turning to Christ.

"According to the command of Christ." The missionary enterprise rests upon his command and commission for its authority. Christ did not merely express a wish or offer a suggestion. He gave an order, clear, explicit, peremptory—"Go ye into all the world and preach the gospel to every creature." Such is his final, most imperative, most inclusive command, and it is binding upon his followers everywhere and for all time.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 9, 1932.

Sunday Schools.

Previously acknowledged	\$ 2,913.14
Damascus, Chapel Hill, N. C.	1.92
Oakland, Suffolk, Va.	3.00
Palm Street, Greensboro, N. C.	4.81
Newport, Stanley, Va.	1.98
Mt. Pleasant, Overhills, N. C.	1.30
Zion, Sanford, N. C.	1.20
Smithwood, Liberty, N. C.	.84
Liberty (Vance), Henderson, N. C.	2.40
Bethlehem, Suffolk, Va.	5.00
Palmyra, Edinburg, Va.	1.42
Wadley, Ala.	.75
Youngsville, N. C.	1.00
United Cong.-Chris. (Rose Hill), Columbus Ga.	2.00
Linville, Va.	6.43
Bethel, Union Ridge, N. C.	2.04
Auburn, N. C.	2.40
United Church, Lynchburg, Va.	2.65
Fuller's Chapel, Henderson, N. C.	2.16
Total	\$ 2,956.44

Individual and Church Offerings.

Previously acknowledged	\$ 2,655.96
Corinth, Wadley, Ala.	1.27
Rock Springs, Roanoke, Ala.	1.20
Windsor Church, Windsor, Va., as follows:	
Mrs. J. W. Roberts	\$ 5.00
Mrs. L. C. Beale	1.00
Mrs. R. A. Rhodes	5.00
Mrs. E. R. Laine	5.00
S. T. Holland	10.00
	36.00
Rosemont, Norfolk, Va.	50.00
Auburn, N. C.	1.33
Ebenezer, Raleigh, N. C.	1.75
Total	\$ 2,747.51

Dollar-a-Month Club.

Previously acknowledged	\$ 169.00
Mr. and Mrs. Floyd H. Dunn, Lynchburg	2.50
Total	\$ 171.50

Coin Card Offering.

Previously acknowledged	\$ 112.23
Junior and Intermediate classes, Bethlehem Sunday School, Suffolk, Va. ...	7.00
Randleman Church, Randleman, N. C. ...	9.30
Biscoe Church, Biscoe, N. C.	9.00
Youngsville Sunday School, Youngsville, N. C.	1.60
Class No. 3, Linville Sunday School, Linville, Va.	1.00
Bethel Sunday School, Union Ridge, N. C.	1.00
Ebenezer Church, Raleigh, N. C.	4.40
Fuller's Chapel Sunday School, Henderson, N. C.	10.00
Total	\$ 155.53

Summary.

Previously acknowledged	\$16,567.35
Sunday Schools, regular, July 9, 1932....	43.30
Individual and church offerings, July 9..	91.55
Dollar-a-Month Club	2.50
Coin Card Offering, July 9, 1932.....	43.30
Total to date	\$16,748.00

J. O. ATKINSON, *Mission Sec'y.*

EVERY MEMBER IS PROFITED.

Every woman brought into fellowship with missionary work is herself the gainer. Some of the gains are as follows:

1. Constant association and fellowship with the most earnest Christians in the church.
2. Social contacts and pleasures that come through the missionary meetings.
3. Intellectual stimulus and culture through program work, mission study classes, and the use of our rich missionary literature.
4. Increased knowledge of countries, peoples, geography, history, sociology, governments and conditions prevailing in and among the different nations.
5. Self-development and expression taking part in programs, speaking or writing, and leading in prayer.
6. Knowledge and experience in parliamentary practice and the conduct of official responsibilities.
7. Deepening of the spiritual life with clearer vision and realization of Christ and his world mission, through study of the Bible, through attendance at missionary meetings, through the prayer life into which members of missionary societies may be led.
8. Heart culture with increasing unselfishness as we learn to love the helpless, the unfortunate, as we learn to regard all nationalities and races as members of God's great family.

9. Development of personality and elements of leadership as experience in the work is attained.

10. Greater than all these gains to the individual is the opportunity and privilege of service—service to God through service to our fellowmen. This service will find rich expression through time and strength, thought and prayer, and gifts poured out in proportion to our ability.

How immeasurably greater are the benefits to the individual woman growing out of missionary work than the contribution she herself is usually able to make to the work of world betterment.

The Doshisha, Kyoto, Japan, has graduated over 900 students this year. Commencement was held in the beautiful new Fowler Chapel. Many of the students are going into civic, social and religious work. Miss Frances B. Clapp in telling of the impressive ceremonies mentions the greetings of the President of the Imperial University at Kyoto at the dedication of Fowler Chapel, who stressed the great need today for spiritual education as well as material, and quoted, "And God said, let there be light, and there was light."

REPORT OF CHILDRENS' DIVISION.

(Made to the North Carolina and Virginia Sunday School and Christian Endeavor Convention, by Mrs. Essie Truitt Simpson.)

The latter part of last summer I received a letter from our president, Mr. W. B. Truitt, asking me to visit the following churches in regard to the Cradle Roll, Primary and Junior Departments: New Lebanon, Howard's Chapel, Kellam Grove and Reidsville. I also added to this list Mt. Bethel (this being my home church).

The above churches have the Primary and Junior classes working successfully, but did not have the Cradle Roll Department, except Reidsville. This church had an active Cradle Roll Department consisting of twenty members, with Mrs. Thomas Collins, superintendent.

The Cradle Roll Department has been organized in the following churches this year: New Lebanon, Miss Carrie Sharp superintendent; Howard's Chapel, Mrs. J. P. Carter, superintendent; Kellam Grove, Mrs. Annie Joyner, superintendent; Mt. Bethel, Mrs. Clara Moricle, superintendent.

For those who are not so well acquainted with the Cradle Roll Department, a few words as to the origin, purpose and value:

The Cradle Roll comes first in organized Sunday School work. It was the first branch of Sunday School work to be definitely organized as a department apart from all others. It has seen all the other groups fall into line and take their places in this great organization.

It was in 1877 that Mrs. Petit "infant class teacher" in the Central Baptist Sunday School of Elizabeth, N. J., conceived the idea of enrolling in a birthday book the names of the children too small to attend Sunday School, and asking for a birthday offering, the money to be used for missionary purposes. Seven years later (1884) the Cradle Roll was given the list. A few years later, this Cradle Roll movement had become so strong that it was mentioned in the International Sunday School Convention held at Atlanta, Ga., and at the Toronto Convention in 1905, it was given first place in the Elementary Standard of Excellence.

Thus, up through the years, the Cradle Roll has developed, passing through what might be termed the sentimental period first of all. Then followed the spectacular stage, when much stress was laid upon fancy wall rolls, and the little courtesies which helped to bring the department before the people. Today, just as much attention is given to the little details, but we realize now that the department stands for far more than a spectacular display. Today, after the test of years, the Cradle Roll is here to serve. Service is its keyword.

Space does not permit the enumeration of the many acts of service which have been rendered through the Cradle Roll Department. Note the countless organized classes of mothers and fathers which are the direct or indirect outcome of someone having to bring the little three-year-old to Sunday School; the pastors who have gained admission to homes otherwise closed because they called to see the baby who was a member of the Cradle Roll.

Only in a slight measure do we understand the moral and spiritual needs of a child under four. But that they are very real and very fundamental is realized when we learn that by the time he is four years of age, a child has attained certain very definite traits of character. The Cradle Roll can be of inestimable value to the child in his first early impressionable years by surrounding him with a religious atmosphere and providing a religious training.

Some of the characteristics of a good superintendent are as follows:

1. A Cradle Roll superintendent, to be a leader, must have a personality which is surcharged with the Divine Spirit.
2. She must have a sincere belief in her job.
3. She must know her job.
4. Furthermore, she must work her job.
5. She must have enthusiasm.
6. Again, she must be a dreamer. She must ever have before her mind a vision of the finished product.
7. A good superintendent is resourceful.
8. She must have a goal.
9. She makes haste slowly. "One thing at a time," is a motto which she religiously keeps.
10. She is patient, but persistent.

The business end of the work is largely concerned with the keeping of records. First, comes the application card. This card may be purchased from any Sunday School supply house. Then, the birthday card. The wall record is the visible record which hangs where it may be seen by everyone.

The superintendent may have one or more helpers. The teacher must be a woman of keen understanding as to the needs of the child.

At least once a year the Cradle Roll should be presented to the school in a special program. The purpose of such a program is two-fold: To show the strength of the department and let the people know what is being done for the tiniest members of the Sunday School.

At this time the superintendent will make a complete detailed report of the work and the pastor will make it an opportunity to address the parents.

ESTABLISHED.

There is an old story of a deacon whose Christian life had stagnated, and who yet sturdily intained the dignity of his Christian standing and experience. "Yes, brethren," was his testimony, "I'm not making much progress, but I'm established." One day in the spring when the frost was coming out of the ground, the deacon set off to town with a heavy load and became mired. He did his best to get out, but horses and wagon were stuck. A neighbor coming by stopped to help him, but could not forbear a cheerful shaft. "Well, deacon," said he, "I see you are not making much progress, but you are established." It is better to get on a bit.—*Publisher Unknown.*

Special Combination Subscription Offer!

A special arrangement has been made whereby those who desire to do so may receive both THE CHRISTIAN SUN and *The Congregationalist and Herald of Gospel Liberty* for just a little more than they now pay for one of these papers.

Beginning immediately, we will accept subscriptions for the two papers at the price of \$3.75 for the combined subscription. This means to SUN readers that for only \$1.75 additional they may receive the great wealth of knowledge that *The Congregationalist and Herald of Gospel Liberty* brings weekly. Those who are already subscribers for the latter paper may add THE SUN to their list for only 75 cents for the whole year.

You do not have to wait until your subscription to one or the other paper has expired, but send in your subscription now. You will begin immediately to receive the other paper and that which you are already receiving will be marked up a year in advance.

While this offer is open to everyone, it should appeal especially to the pastors and lay workers in the Southeast Convention, and we beg them to take advantage of this opportunity.

It is, of course, understood that under this special offer all subscriptions must be in advance, and must be sent directly to THE CHRISTIAN SUN, 1536 E. Broad Street, Richmond, Va., or to *The Congregationalist and Herald of Gospel Liberty*, 14 Beacon Street, Boston, Mass.

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DEAR SIRs:

Please (enter my name as a new subscriber) (advance my present subscription one year) to THE CHRISTIAN SUN, and (enter my name as a new subscriber) (advance my subscription one year) to *The Congregationalist and Herald of Gospel Liberty*.

(Please mark out the words not applicable.)

I enclose, herewith, check or money order for \$3.75 to cover same.

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City and State.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

YOUTH FELLOWSHIP IN WESTERN NORTH CAROLINA.

There is always a place for young people who are willing to serve. Two girls in this conference and from the same church, along with many others, have learned the value and joy of serving the Master; for they write me, "I will be glad to serve as key-worker or do anything in my church."

At present, there are thirteen out of thirty-six churches in our conference which have representatives. What a howling success our work would be if the remaining twenty-three churches could find a young person willing to serve! Who will be the next to say, "I will be glad to serve?"

Last week, the key-workers of this conference received letters concerning our church publications, and will receive a postal card bearing the name, subscription rate, and address of the papers they are to solicit for. The president urges each one to begin work immediately.

And the tentative date for the rally, which was mentioned some time ago, has been changed from August 28th to September 4th. Plans for a snappy and inspirational program are in the making. Start planning now to come.

CARL R. KEY, President.

THE WADLEY SUMMER SCHOOL.

Only seventeen more days until the young people of Alabama and Georgia will assemble at Wadley, Ala., for the beginning of a happy week together. Don't forget the date of this Summer School for Leadership Training, July 28th to August 4th. If you have not done so, start planning now to be there, for you have only a short time left. I am sure everyone will enjoy the worship, fellowship, study and play at this meeting, and at the same time receive intensive training in leadership for your own church.

With the following daily schedule and experienced leaders, it is believed that all anticipations for the success of the school will be surpassed.

At 6:30 in the morning there will be a rising bell, breakfast at 7:00, and a chapel service at 8:00, led by Rev. F. C. Lester.

The first period of the day begins at 9:00 o'clock and continues for one hour. The young people have their choice of three different courses during this period. First, Course No. 206—Administration of Elementary Work, taught by Miss Annie Campbell. Second, Course No. 72—Young People's Materials and Methods, taught by Miss Dorothy French. Third, Course No. 308—World Missions (China), taught by Dr. F. P. Ensinger.

The second period begins at 10:00 o'clock, and continues for one hour, at which time the young people may take either of three courses: Course A—Worship, led by Miss Dorothy French; Course B—Pastor's Problems, taught by Dr. F. P. Ensinger; and Course 101—Life of Christ, taught by Rev. F. C. Lester.

There will be a recess period from 11:00 to 11:15. This time will be spent in games and exercises directed by Miss Marguerite Davison.

The third period, beginning at 11:15 and lasting until 12:15, and the first period courses shall be repeated at this time. And the remainder of the day will be spent as follows: 12:30, dinner; 1:30, rest hour; 2:30, discussion of Young People's Work by Miss Lillian McKee; 3:30, recreation; 5:30, supper; 6:30, vespers by Miss

French and her class leading; 7:45, recreation—Theory and Practice, by Miss Marguerite Davison; 9:00, social hour; 10:00 lights out.

YOUNG PEOPLE'S CONGRESS TO MEET.

All the young people in Eastern Virginia are urged to attend a rally-day meeting of the Young People's Congress, to be held at Bethlehem Christian Church, a few miles from Suffolk, on July 26th. Get out your car, fill up the tank and come to Bethlehem.

The following program should indicate that you will enjoy the fellowship and be benefited greatly by the information and inspiration to be had for the taking. Theme: "Youth's Present-Day Calls to Service."

MORNING SESSION—9:30 o'Clock.

Call to order by the president; song service; worship service; welcome; response; president's message; Purpose of Youth Fellowship; business session; special music, duet; address, "The Call of Youth in Recreation," Rev. H. S. Harcastle; special music, quartet; chalk talk, "The Call of Youth in Prohibition," Dr. Ed. J. Richardson, Superintendent of Anti-Saloon League of Virginia; roll call of churches; adjournment for lunch.

AFTERNOON SESSION—2:30 o'Clock.

Call to order; special music, violin solo; song service; business session; worship service; installation service; address, "Youth and Missions," special music; closing service.

CHRISTIAN ENDEAVOR NOTES.

HOW FAR DO THE TEACHINGS OF JESUS AFFECT OUR CONDUCT?

The worship period should begin by singing reverently as a prayer, "Jesus Saviour, Pilot Me," or, "Jesus, Keep Me Near the Cross." Two scripture passages may be read: Matt. 7:24-27 and Matt. 13:3-9. And the following hymns may be used also: "Break Thou the Bread of Life," "Beneath the Cross of Jesus," "Take the Name of Jesus With You," and "True-Hearted, Whole-Hearted."

Children, young people and older people have been hearing the message of Christ for a number of years. They have read his word, they have heard his word, and they have sung his word. And yet, a great many seem to have missed the principles of life, set forth by Jesus, to govern their conduct. Jesus lived what he was, and taught what he was. How far toward the top can we place ourselves in this category?

In this meeting, without becoming too personal, let us hold a mirror up to our own lives. While we may associate religious worth with age and experience, the fact is that, as young people, we are now better able to build a life according to the divine plan than we shall be ten or twenty years from now. Then we should have to clear away the rubbish of feeble, unsuccessful efforts to make a life that was a compromise between God's way and our own. Now we build on a new, firm foundation.

Thoughts and Objectives for Discussion.—Morality and unethical practices in national and individual life; war, racial and class restrictions, and oppressive forms of government; child labor and court injunctions in labor disputes; required military duty; and the keeping of promises.

Questions for Discussion.—How can we test

our own conduct? What does our knowledge of the best demand of us? Where are the "hot points" today in choosing the best? What difference does our conduct make? This may be the heart of the discussion. Are we being good to make a good record, personally, as a Christian? A higher motive is expressed in Matt. 5:16. What about the relationship of a Christian's conduct to evangelism? Does good Christian living make for useful citizenship?

How are we like the builder of a house? What would you call rock foundations of character? What are some of the things in life that test foundations? What in man is like rock? sand? How, in the light of juvenile crime, do you think youth is standing the test? The greatest question of all is, What would Jesus do if he had to face these problems?

What is Christ's Teaching? might help tremendously in this program. In the home, kindness; in business, honesty; in society, courtesy; in work, fairness; in misfortune, pity; in weakness, help; in sin, repentance; in penitence, forgiveness; in doubt, faith; in hardship, cheerfulness; in good fortune, sharing; toward God, reverence and love.

EASTERN VIRGINIA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

Cypress Chapel Christian Church,
July 19, 1932.

MORNING SESSION.

9:30 o'Clock.

Call to order.....J. F. West, Jr., President
Devotional service.....Rev. R. L. House
Report of Executive Committee....Rev. R. E. Brittle
Annual Address.....Rev. H. S. Harcastle
Treasurer's report.....J. W. Folk
Song service.....Rev. J. F. Morgan
Report of Christian Endeavor.....Mrs. W. B. Williams
Address on Christian Endeavor.....Miss Richards
Orphanage half-hour.
Report on Cradle Roll.....Mrs. M. T. Whitley
Report on Beginners.....Mrs. W. H. Johnson
Report on Primary.....Mrs. R. E. Brittle
Report on Juniors.....Miss Mary Lee Godwin
Report on Intermediates.....F. A. Osborne
Report on Seniors.....Miss Doris Eure
Report on Young People.....Miss Lillye Holland
Report on Adults.....E. L. Daughtrey
Group Discussions:

- (a) Cradle Roll, Beginners and Primary,
Mrs. R. E. Brittle
- (b) Junior, Intermediate and Senior.
- (c) Y. P., Y. P. Congress and Christian Endeavor.....Rev. F. C. Lester
- (d) Adult and Home Department.

Adjourn for lunch.

AFTERNOON SESSION.

2:00 o'Clock.

Call to order.....J. F. West, Jr., President
Devotional service.....H. T. Taylor
Report on Literature.....Rev. H. S. Harcastle
Report on Missions.....Mrs. R. T. Bradford
Address—"Teaching Missions in Sunday School."
Christian Endeavor hour.
Reports of committees.
Miscellaneous business.
Adoption of reports.
Recreation period.
Supper.

Vesper service.....Mrs. W. B. Williams

EVENING SERVICE.

7:00 o'Clock.

Reassemble to auditorium for closing service.
Song and prayer.
Report of Board of Christian Education,
Rev. F. C. Lester
Inspirational address—"The Challenge of Religious Workers Today".....Dr. L. E. Smith
Adjournment.

Sunday School Lesson

By REV. STANLEY C. HARRELL.

THE DELIVERANCE AT THE RED SEA.

LESSON IV—JULY 24, 1932.

GOLDEN TEXT: "Jehovah is my strength and song, and he is become my salvation."—Exodus 15:2.

LESSON TEXT: Exodus 13:17 to 15:21.

TIME: B. C. 1491.

PLACE: The Red Sea.

In last Sunday's lesson, we saw the Israelites celebrating the first Passover. This was done on the eve of the departure from Egypt. After the slaying of the first-born among the Egyptians, there arose an insistent demand that Pharaoh send the Israelites away as they had requested. Human nature has changed but little with the passing of the centuries. Mob psychology is a modern term, but that which it denotes is as ancient as it is modern.

In the bitterness of their grief as they wept for the first-born, the Egyptians felt that they never again wanted to look into the face of a Hebrew. But the day after the funeral, when the Egyptians had to face again the ordinary tasks of life, they sorely missed their former slaves and felt that they must be brought back at all costs. And Pharaoh, quick to meet the demands of his people, prepared at once an expedition to go after the Israelites and bring them back.

When the Israelites saw the hosts of Pharaoh pursuing them, they gave us another instance of how fickle a thing the mind of the masses can be. It had been a splendid thing to leave behind the Egyptian tasks and task-masters. It was quite another thing to face the armed forces of Egypt, with their chariots and swift horses. The hearts of the people melted like wax. They berated Moses for ever having suggested so foolish a thing as that they should try to shake off the bondage of Egypt.

It was about the rashest venture in history, this attempt of a mob of slaves to defy the power of Egypt. Human prudence and common sense would have been all against it. It is always a dangerous thing to undertake to overthrow established social relationships and well entrenched social customs. If such an effort fails the last state is always worse than the first. But progress always is at the expense of great risk. And only fools attempt to work revolutions unless they are convinced that God is on their side. It was only the consciousness of divine guidance and divine help that enable Moses to calmly face the threat that seemed about to destroy his great adventure almost before it had begun.

We do not need to recount here all the details of the deliverance by which God secured the safety of the Israelites and overthrow the forces of Pharaoh. One fact we do wish to emphasize, namely, that God used natural means to accomplish a super-natural purpose. God drove back the waters of the Red Sea by a strong east wind. Moses expressly states that fact. There are those who seem to lose sight of all spiritual implications when any reference is made to this natural force. But why should Jehovah upset all the laws of gravitation to get the water out of the way, when he had at his finger tips a wind strong enough to blow the water out of the way as easily as a man blows a fleck of dust from his coat sleeve?

It seems to me that the whole point of the story centers in this fact. It fits in with all the rest of the story of God's dealings with his children, as the Bible reveals it to us. God always

uses human and natural agencies for the working out of divine and supernatural purposes. He did that even in the Incarnation. The wonder and wisdom of God's plan of thus using natural agencies is, that it not only gets God's purpose fulfilled, but it develops, strengthens and glorifies humanity in the process of fulfillment.

That such a lesson as this should come at such a time as this seems providential. We look out upon a world that is in an economic bondage which is as real as was the bondage of the Israelites in Egypt. There is an increasing number of us who believe that only God can get us out of the difficulties in which we find ourselves. It seems reasonable to suppose that in this future deliverance God will use spirit-called and spirit-filled men. It is also reasonable to suppose that God will make use of all the natural laws and natural forces that he has built into his universe. But we do not believe it will be done until we are willing to heed the men whom God has called for our deliverers and the plan which God has formulated by which the deliverance shall be wrought.

OUR COLLEGES.

(Continued from page 7.)

1857, and for nearly seventy years continued to serve the churches in Western Iowa in a splendid way. About five years ago, after great sacrifice to keep it open, circumstances compelled its final closing. It became evident that something should be done to preserve the records and to continue the standing of its graduates. The suggestion was therefore made that a merger should be sought with some other similar institution. The sentiment of Tabor graduates favored Doane College, only ninety miles away, and with which there had always been a friendly relationship. This merger was found to be feasible and has been fully consummated by the trustees of both colleges. The main items of the agreement are as follows:

That all assets of Tabor College which are not subject to financial obligations, including all official records, students' grades and other important documents be officially transferred to Doane College and that Doane College use, safeguard and administer the same in the same spirit and with the same care exercised with its own assets, records, students' grades and documents thus perpetuating Tabor College in Doane College.

That in official publications of Doane Alumni lists the graduates of Tabor be listed with the respective classes and the name of Tabor perpetuated by placing "Tabor" in parentheses following each name.

That the trustees of Tabor College maintain their legal organization and if legacies, bequests, or other assets are received by Tabor College in excess of its legal liabilities, transfer such excess to Doane College, provided the terms of the legacies or bequests permit this. And if any legacies, bequests or other assets are received from Tabor College they shall bear the name Tabor, unless otherwise specified by the donors.

That Doane College shall not be liable for any financial obligations, past, present, or future, of Tabor College.

IX. Olivet College.—The Michigan Congregational and Christian Conference at its recent meeting voted to recommend to the churches of that State that they voluntarily add to their apportionment five per cent for the benefit of Olivet College. The new dormitory for women is being completed.

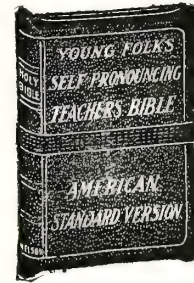
X. Yankton College Golden Jubilee.—The commencement just held at Yankton observed the completion of the first fifty years in a fitting way. The largest student attendance in the history and the largest class ever graduated have marked this jubilee year. Much was made at commencement

of the completion of the merger of Fargo College with Yankton College now in full force. Mr. William H. Best, of Boston, one of the prominent Fargo graduates was the Yankton commencement speaker and Mr. James Mullenbach, the first Fargo graduate, addressed the anniversary service. Especially appropriate was the granting of the LL. D. degree to Mr. A. R. Bergesen, the last President of Fargo College. Yankton rejoices in the new "Look Hall," a modern dormitory for men.

W. R. KEDZIE, Secretary,
Dept. Educational Institutions.

AMERICAN STANDARD BIBLES.

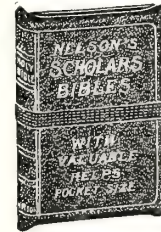
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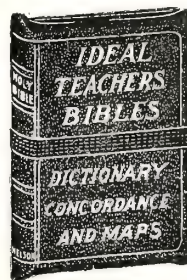
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II. Chron. 7:14.

MONDAY.

Idle Rote.

"When ye pray, use not vain repetitions as the heathens do."—Matt. 6:7.

Moffatt Version: *"Do not pray by idle rote like pagans."*

Doing things mechanically, by rote, is the arch enemy of creative life, and it is more so in prayer. The present processes of material life of standardizing everything, mass production and mass thinking, has no doubt affected our prayer life, causing our minds to become as interchangeable as Ford parts. Thus, our prayers may be rattled off in a mechanical fashion without a thought of what we are saying.

One night a Father was listening to his little daughter say her evening prayers. She rattled it off like a hurried recitation. He stopped her, and then said to her, "Now Mary, think of the Lord as listening to your prayer. Suppose someone were to say something to you in that fashion, what would you think? Now, say your prayer as if you were talking to the Lord, for you are; and understand that he is listening to you, for he is right with you listening." This revolutionized the child's praying; now God is a reality to her. Is he to you?

Prayer—Our Lord and our God, thou art only our portion, but ever present. Make us conscious of thee as our unseen companion at all times, and enable us to live in that consciousness. Amen.

TUESDAY.

SINGLENESSE OF EYE.

"The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light."—Matt. 6:27.

Moffatt Version: *"If your eye be generous."*

First of all, we may observe that the Lord is talking about the evil of accumulating worldly possessions and having undue anxiety about them. The Lord's great desire is that we should be single-hearted, and, to be so, depends upon the presence of divine light within and a keen sense of true values. To try to lay up treasures in heaven and in earth also, make us servant of two masters—double-hearted.

Undoubtedly the Lord desires us to banish temporal anxiety as a part of the heroism expected of his children; that we should not set our hearts upon the accumulation of earthly possessions, or be over-anxious about the necessities of life, for "the cares of this world, and the deceitfulness of riches, choke the word," as expressed in chapter 13:12.

All this is reflected in our eyes. Eyes are ungenerous when they refuse to see. Miserly eyes never glow, and never express the visible sign of a living soul. The eye that sees soulfully for others carries life-giving power and invokes love. It is well expressed in Browning's words, "We lived in his mild and magnificent eye."

The ungenerous eye is not so. It is set as solid as a post. It has been painted thus, "With eyes like little dollars in the dark." How many people have traded eyes for little dollars! A single

eye sees inside of life as well as the outside. That is like God, for we are told that man looketh on the outward appearance, but God looketh on the heart. The power God has given us to see into the heart is a part of our inheritance from the Father.

Prayer—O Lord, our God, we thank thee that the new day brings to our minds and hearts the heritage of likeness to thee. Make us this day more like thee in every way. Amen.

WEDNESDAY.

PAGANS LIVE LIKE THAT.

"For after all these things do the Gentiles seek."—Matt. 6:32.

Moffatt Version: *"Pagans make all that their aim in life."*

It appears that the word "Gentiles" here refers to heathen, and the word "heathen" refers to those who live in ceaseless distraction seeking for so many things they think are necessary, caring nothing for God's will and having no claim upon his providences—there is nothing remaining for them but anxiety. This is Jesus' definition of paganism—pre-occupation with things.

It is interesting to note that Jesus, at the very outset of his training of the disciples, warned them chiefly against this paganism as the deadliest enemy to the way of life. He seemed to say that to smother one's thoughts with food and clothes and possessions is a denial of God.

This paganism still strides the earth like a colossal monster, who leaps on men with a strangle hold ruling our motives and diverting our lives from God's way. We see it in hosts who are frantically scurrying after bootleggers, after continual entertainmen, after superficial pleasures, styles, display, making life a show-window, worrying about what to drink, what to eat, what to wear, etc., as though such were life's major questions. It grows more intense and more complex as the number of things to buy multiplies by new industrial magic. It beggars of atheism.

We are told that one hundred years ago man had 72 wants of which 16 were necessities. Now, man has 484 wants, of which 94 are rated as necessities. One hundred years ago, there were not more than 200 items urged for sale, whereas today, there are 32,000 urged upon us by high pressure salesmanship and easy terms, and the total number of items sold today, including different brands of the same thing, is 365,000.

This civilization gives special point to Emerson's phrase, "To be simple is to be great." It certainly requires greatness these days to be simple. We are bewildered and put to great disadvantage. We would resent being called pagans, but if we apply the test of Jesus, what have we?

Prayer—Our Father, show us the way out of our bewilderment. Give us the one pre-occupation Jesus taught, "Seek ye first the kingdom of God and his righteousness." Empower us with thy help, and save us from untoward living. This we ask for Jesus sake. Amen.

THURSDAY.

NOTES AND BEAMS.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"—Matt. 7:3.

"Mote" is interpreted by Moffatt as "splinter," and "beam" as "plank." It is not to be understood that "splinter" and "plank" add to the meaning, but they do hit us smack in the face. A splinter may be so small that we can hardly see it. A plank will stop a train. Many people

do like to criticise others for very small insignificant things, and at the same time never seem to think of their own faults, which might be so much greater; and perhaps, at the same time, the Christian ideal is entirely forgotten.

In colonial days, for instance, a man could be sent to jail for kissing his wife on Sunday, while at the same time traffic in the slavery of human beings went on with the blessings of the church.

Once it was a great sin to play a violin or an organ in church, while at the same time Christian people drew their fat incomes from child labor.

These things have, or are, passing. But the same sort of thing exists in the individual lives of many, "tithing of mint, anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith. These ye ought to have done, and not left the other undone." (Matt. 23:23.)

It is apparent that many parents everywhere denounce young people of today, but pay no heed to the fact that they have failed to supply them their own example of Christian living. They who would govern, must themselves first be governed. Were the truth known, we might discover that we all have enough beams and planks to build a trans-atlantic liner.

Prayer—O Lord God, do thou bring us into a consciousness of thy reality in living, and of the errors of our own way, so that we may see those errors, turn from them and follow Christ. This we ask in his name. Amen.

FRIDAY.

GOLDEN STREETS.

"And the street of the city was pure gold."—Read Rev. 21:15-21.

The city engineer of Milwaukee, according to the Associated Press, declares that in every cubic yard of the city's pavements there are three cents' worth of pure gold; that a pedestrian treads on four dollars' worth in walking a block, an automobile passes over a hundred dollars' worth in going downtown, and that Milwaukee's streets altogether contain about \$48,500 worth of the precious metal.

In a literal way, then, Milwaukee may claim to be a foreglimpse of the New Jerusalem, with its street of pure gold; but in a higher sense gold is to be found in every town, and in every part of every town. There are precious things everywhere. There is good everywhere.

Of course, we know that for ever three cents' worth of gold in Milwaukee's streets there is a ton of almost worthless clay and sand and gravel. But why not think of the gold rather than the dirt? Is it not the best way to go about increasing the ratio of the gold and bringing our streets up to the standard of the New Jerusalem?

Prayer—So, Lord, teach us to look for the best in the people around us, and rejoice in it. Teach us to acknowledge the bits of good in ourselves, and from them glean hope for the overcoming of our much evil. For if faith is a Christian grace, and if love is the greatest of the graces, there is a third with them, and that is hope. Amen.

AMOS R. WELLS.

SATURDAY.

A QUITTER.

"The house of the wicked shall be overthrown, but the tent of the upright shall flourish."—Read Prov. 14:5-11.

"You're a quitter!" said one boy to another. The answer came like a flash. "When it's a weakness I'm quitting; I'm glad to be a quitter."

That boy's remark was wise enough for any man. Quitting is sometimes the finest thing one

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Preacher.

NATURE'S CATHEDRALS.

"For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the fields shall clap their hands."—Isa. 55:12.

It must have been something to sit on the mountainside with Jesus; to rest one's eyes on the far-reaching valleys below and beyond; to watch the restless waves of blue Galilee; and to feel the quiet, calm, undisturbed words of the Saviour setting up standard of blessedness and challenging men to them in order that they might be the salt of the earth, the light of the world. "And seeing the multitudes he went up into a mountain; and when he was set, his disciples came unto him; and he opened his mouth and taught them." With the memory of the unsaved multitudes in the valley below he talked of salt, and with an understanding of the benighted condition of their darkened lives he talked of light. In that multitude he realized there were "poor," and weeping, and hungering, and oppressed; that there were hearts impure, and stirrers up of strife. It must have been something to have seen the light on his face as he talked of blessed poor, blessed mourners, blessed meek, blessed hungerers, blessed merciful, blessed pure in heart, blessed peacemakers, and blessed persecuted for righteousness' sake. The mountains and the hills must have seemed to break forth into singing, and all the trees of the fields must have seemed to clap their hands together.

It was, indeed, a cathedral of nature and the Priest, and Prophet, and Preacher was there. It is about the cathedrals of nature that we wish to talk this morning. We could talk of nature's hospitals, and recommend them to the sick, or we could talk of nature's schools and recommend them to searchers after knowledge, or we could speak of the storehouses of nature and recommend them to those in search of bounty; but instead we shall speak of nature's cathedrals and recommend them to those who seek after God. And let me put first and last, in the beginning and the middle and the end of what I shall have to say, this, namely, that he who best found God in the out-of-doors habitually sought him in the in-doors of an humble house built by men and dedicated to the worship of the eternal God!

Whenever we go to the doctor's office, or the public library, or the grocer's shop we go on account of some conscious need. If we should go to nature's hospitals, or schools, or storehouses, we would go on account of some lack or want.

How beautiful it is to know that nature has her cathedrals where hungering searchers after God may find him ready to supply their every need according to his riches in glory.

"To him, who, in the love of Nature, holds Communion with her visible forms, she speaks A various language. For his gayer hours She has a voice of gladness, and a smile And eloquence of beauty; and she glides Into his darker musings with a mild And gentle sympathy, that steals away Their sharpness, ere he is aware."

It is he who is first taught in the house of prayer, and praise, and worship to know and love God that finds in nature the finest food for thought, and the most enduring courage for action. In other words, to see the lilies of field in the sinless hands of the Saviour of men, and hear him praise their unearned glory is to catch a new meaning of the goodness and grace of God and is to learn that the ill-gotten glory of an earthly king is never so beautiful as the unmerited favor of our heavenly Father. To be in tune with God is to hear mountains sing, and to see the trees of the forests lift their hands in praise. It is in God's house, the appointed meeting house for worship, that we discover our conscious need of him, and become, therefore, the better prepared to appreciate the lessons and loveliness of nature.

For more than fourteen times in the gospels we find Jesus turning to the out-of-doors for prayer. The fields, and forests, and gardens of Palestine often felt the humble pressure of the knees of our Lord as he looked up to his heavenly Father in secret supplication. Perhaps we shall not be able to fathom that conscious need Jesus felt that sent him so often to seek his heavenly Father in nature's cathedrals, but we may easily discover in our own lives needs which will make it easy for us to seek God, first in his house, and then in his larger house of the out-of-doors.

Firstly, I mention the need of fellowship with the Infinite. Every race and every age so far as yet known has felt this need of fellowship with the Infinite. The American Indian faces the rising sun, and kindles his fire to represent the desire for harmony in his soul with the infinitude of the sun; the African savage feels a something within that longs to be in tune with Something above him, and he marks and mars his body in an effort to make some needed adjustment; the cultured psalmist cries out, "Bless the Lord, O my soul; and all that is within me, bless his holy name." An Oxford poet sings forth:

"A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky."

And so, we see, whatever our station in life, there is that restless longing to be right with God. Jesus says, "What is a man profited, if he shall gain the whole world and lose his own soul?" Tennyson expresses it in a different way:

"What profits now to understand
The merits of a spotless shirt—
A dapper boot—a little hand—
If half the little soul is dirt."

And Holmes cries, "Build thee more stately mansions, O my soul." We may laugh, or shout, play or pout with the fritter and froth of life, but we can never get away from the eternal longing in our souls for a companionship with the Infinite God of love! Who of us cannot catch the meaning of this line: "My father was an eminent button-maker at Birmingham, but I had a soul above buttons." Here is the common cry and prayer of the race: "As the heart panteth after the water brooks, so panteth my soul after thee, O God." For those who have ears trained in God's house to understand the carillons of the cathedrals of nature are calling.

Secondly, I mention the need of worship which this fellowship with God brings—awe, and wonder, and praise, mingling into love. "The heavens declare the glory of God, and the firmament sheweth his handiwork," declared a great lover of nature and of nature's God. Looking upon the holiness of God we realize our own unrighteousness, and a divine urge is felt within that we be like him; and the words of Jesus, "Be ye perfect, even as your Father in heaven is perfect," become a tangible desire in our hearts. From changing sounds to changing seasons there is a varied and constant hymn of praise and if we have not overlooked God in his humble places of man's appointing we shall find him when we look into the hills in prayer. If anyone could find him in the out-of-doors without first regularly seeking him in his house of prayer, it would have been Jesus, and yet Jesus sought him every Sabbath in the synagogue.

And lastly, I mention the re-building of our strength, which naturally follows as a result of our fellowship and worship. "Come unto me, all ye that labor, and are heavy laden and I will give you rest"—renewed strength for the burdens of tomorrow, and renewed courage for the moral battles that will need to be fought. "For ye shall go out with joy, and be led forth with peace; the mountains and the hills break forth before you into singing, and all the trees of the fields shall clap their hands."

"For the wonder of each hour,
Of the day and of the night,
Hill and vale, and tree and flower,
Sun and moon, and stars of light,
Lord of all, to thee we raise
This our grateful hymn of praise."

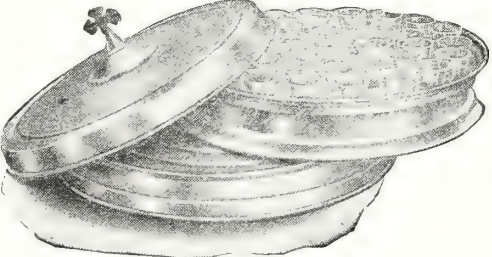
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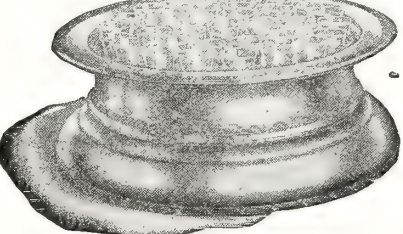
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We have called upon our people when we were in need of some special thing and they have always responded beautifully; but we have always tried to be modest in our calling. We have often done without things we really needed rather than call too often. When we had the misfortune to lose our barn by fire several years ago, I will always remember with a great deal of joy the appeal my good friend, Mr. Darden, made in behalf of the new barn fund, and how willingly and beautifully the people responded to his appeal. Today we have a large modern barn with a modern dairy house where our milk is chilled and handled in a modern way.

It is great to have loyal friends who will help when help is needed. We have needed a piano in the baby home for a long time, but we had been too modest to ask for it. We happened to be in Burlington, N. C., some weeks ago, and went to Mr. C. B. Ellis' music house, where he had the lower floor filled with pianos. We said to him that we needed one in the baby home and if he had a good second-hand one he could give us that I hardly thought he would miss it out of his large stock. His answer was that times were pretty hard to make donations. He has a great big heart and has always been very considerate of the Christian Orphanage. We left the matter with him. The next day a splendid piano was placed in the baby home, and the little children can now have the use of it in getting up their Sunday afternoon programs. We truly hope that Mr. Ellis was as happy in making this contribution as our little children are in receiving it. Many thanks go to Mr. Ellis for his generosity.

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Special Offerings.

Mr. Roberts, support of children...	20.00
Herbert Scholz, Macon, N. C.	2.00
	22.00
Total for the week	\$ 127.24
Grand total	\$ 8,615.13

FAMILY ALTAR.

(Continued from page 12.)

can do. Before one can take up things worth while, one must drop things not worth while. We can not serve God and Mammon. We must be separated from the devil before we can be joined to God.

No one need be ashamed to be a quitter from weakness when it means a beginner in strength. Who need apologize for leaving poverty? "The tent of the upright shall flourish." Who need hesitate to quit failure and defeat? "The house of the wicked shall be overthrown."

Prayer—May we pay no heed, O God, to the clamor of fools. May we never tarry with their

foolishness. May we count it all joy and honor to leave them and go to thee.

AMOS R. WELLS.

SUNDAY.

"TALK LESS, PLAY BETTER."

"Keep the door of my lips."—Read Psalm 1:10.

The aged philanthropist, John D. Rockefeller, played a foursome of golf the other day with three clergymen, and his side won. Mr. Rockefeller's score being the second best. He has not the strength for very long shots, but makes up for that in accuracy. At the close he calmly advised the other side to "talk less and play better."

Mr. Rockefeller's admonition is good for all who are playing the game of life. Let us make our own the psalmist's prayer, "Keep the door of my lips." We are not to be churlishly silent, of course. We are to be friendly and sociable, and sometimes volubility and jesting are highly valuable contributions to our friends' enjoyment. But we must use good sense. We must see that what goes out of the door of our lips is creditable to us and pleasant to all.

Prayer—It is thy gift, O our Maker, this wonderful gift of speech. May we use it to thine honor and glory. May we talk wisely that we may work wisely and play wisely.

AMOS R. WELLS.

A man is what he is, not what men say he is. His character is what he is before God. That no man can touch; only he himself can damage it. His reputation is what men say he is. That may be damaged. Reputation is for time; character is for eternity.—J. B. Gough.

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ing interpreted is, God with us.
24 Then Jesus being raised from sleep did as the angel of the Lord had

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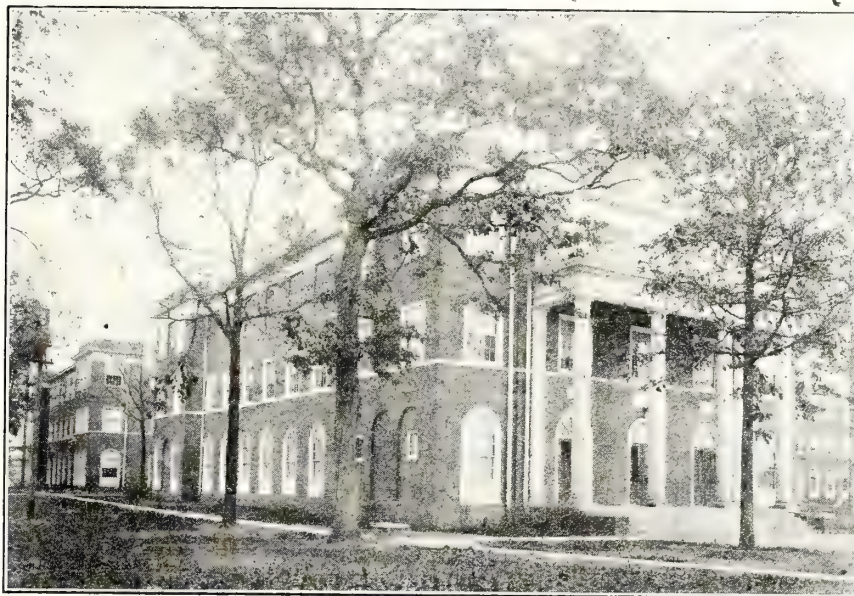
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All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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MARRIAGES

BRITTLE-PARKER.

In Cypress Chapel, Nansemond County, Va., on the night of June 7th, there was a beautiful and impressive wedding, when Miss Mary Sue Parker, daughter of the late Mr. and Mrs. John W. Parker, of Holland, became the bride of the pastor of the church, Rev. Richie Edwin Brittle, son of Mr. and Mrs. R. T. Brittle, of Union Church, Surry County, Va.

The church, decorated by the women of the congregation, was lovely with masses of ferns, evergreens, madonna lilies, white larkspur and Queen Anne's lace, baskets of white and green being used in artistic effect, with white standards of cathedral candles.

Just before the ceremony, performed by the writer, assisted by Dr. W. M. Jay, of Holland, Va., Mr. J. M. Harrell, of Holland, Va., accompanied by Mrs. Wallace Brinkley, sang, "I Love You Truly," and "Believe Me, If All Those Endearing Young Charms."

Immediately after the ceremony, Rev. and Mrs. Brittle left for an automobile trip through the Valley of Virginia and other points of interest.

Bro. Brittle has, for some time, been serving Cypress Chapel and Bethlehem Churches and is much loved by his people. Miss Parker has been an efficient teacher in the Cypress High School, and is held in high esteem.

These happy and consecrated young servants of the church and Christ have the best wishes of their many friends, who believe that continued success awaits

them in the great work to which they have given themselves.

They will make their home about halfway between the two churches, on the North Carolina highway, between Suffolk and Cypress Chapel.

W. D. HARWARD.

OBITUARIES

TEAGUE.

Pleasant Daniel Teague was born March 22, 1862, and fell asleep in death June 21, 1932. His wife passed from time to eternity some months before his

going. He is survived by three children: Mrs. Blanche Riddle; Mrs. Nannie Harrison and Mrs. Elsie Davis, and by four grand-children and a host of friends and relatives.

He united with Pleasant Hill Church when a boy, and was deeply interested in church and Sunday School work and faithful in attendance. He will be greatly missed in home, church and community.

Funeral services were conducted by the writer assisted by Rev. T. J. Green, and interment was made in the Pleasant Hill Cemetery to await the resurrection morning. May the Healer of broken hearts comfort those who mourn.

P. H. FLEMING.

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, JULY 21, 1932.

NUMBER 29.

.. THE SUN'S OBSERVATORY ..

A Hole In One.—

A recent press notice carried the statement that an ice man, who was never on a golf course before, walked up to the tee, smacked the ball, and to the amazement of everyone around, it soared through the air, landed on the green and—rolled into the cup. On the second hole, which was a three-par of about 150 yards, he only took a twelve. We do not know what his final score was, but we do know how to sympathize with him on his second shot, though we never have had the thrill of his first.

What's In a Name?—

He is a peasant farmer of China—quiet, almost illiterate, and he lives in Spinach Village, Shantung Province. He went to work in Manchuria and while there became a Christian. The awful experiences of the recent trouble with Japan enveloped him. He, with the group of Christians he had gathered, sought refuge in a church. Back in Spinach Village he tells of the terrors in Manchuria where Chinese were ordered off the streets in a foreign tongue. In Spinach Village, say the missionaries, this man has won others to the Christian life, not by his preaching, or his logic, but purely by his life and strong faith.

Ladies, Attention!—

The good ladies will welcome the announcement that patents have been granted for a machine which knits "Non-Run" hosiery. We are not so sure that the manufacturers will be pleased with this announcement, for it will probably mean the junking of other machinery at considerable loss, should the feminine taste be suited with the newer kind that will not "run." Buyers for the trade are awaiting with interest the first showings. Are they as pretty? Are they as sheer? Will the cost be prohibitive? These are some of the questions that arise. We do not know about the first two, but we predict that if the sales volume permits, this kind of hosiery will eventually drop to prices in line with the older styles.

Death Comes to Jules Jusserand.—

Jules Jusserand, for 22 years Ambassador to the United States from France, died on last Monday morning at the age of 77 years. He had been ill in his Paris home for nearly two months. No diplomat of his time figured more in American life, and few, if any, received as many honors. It would be impossible to say what part he played in the entry of America into the World War, but it is certain that much of the good feeling on the part of Americans at that time toward France was due to their much-loved Ambassador. It is said that he was deeply distressed in recent years because of the fact that there was not the same feeling of cordiality between the two countries

which existed previously, and that up to the very last he did everything that he could to bring the two nations closer together.

Three Billions for Health.—

The American people spend over \$3,000,000,000 a year to get well, or to keep well. Taken as a whole they are quite a healthy lot, but they pay well for this health, for the above figures do not include the money indirectly spent by public health agencies or that expended by institutions which provide free medical care. Individual expenditures have risen rapidly over a period of years, and rose from 2.6 cents of each dollar earned in 1919 to 3.7 cents in 1929. The percentage is very probably still greater now, though the total expenditure has dropped some in the past two years. In 1929 the average family in the United States distributed their "keeping well" fund as follows: For doctors, \$31; dentists, \$12; home nurses, \$6; institutions, \$39; appliances, \$7; drugs and medicines, \$33; total, \$128. During these ten years there have been some changes in the relative amounts spent, and the hospitals, sanatoria, etc., have increased the proportional expenditure, while the bills for doctors, etc., have remained more nearly stationary.

What Would You Buy Next?—

We wonder if a cross-index of over one thousand American families would be a fair guess as to what you, Mr. or Mrs. Average American, would buy next? Look over the list and see if your want is among those chosen. *Business Week* says: "Public utility men asked 1,057 families in 21 cities of 14 States. Well, they named 37 different things. Here are the 15 things that are first choice of the greatest number, with the percentage of families naming them: Electric refrigerator, 28.0; rug, 14.8; radio, 21; washing machine, 10.1; vacuum cleaner, 9.8; 'furniture,' 9.1; living-room furniture, 7.1; bedroom furniture, 5.7; automobile, 5.5; curtains, 5.2; stove or rugs, 5.2; electric clock, 5.0; dining-room furniture, 4.9; lamp, 4.2; 'electric appliances,' 3.8." From this list, it is apparent that the desire for new furniture is probably predominant, if we should include the various kinds. However, the manufacturers of electric refrigeration should be well pleased that over a fourth of these people desire electric refrigeration above other things.

St. Lawrence Seaway Pact Signed.—

Eleven years ago agitation was started for an outlet from the Great Lakes to the Atlantic Ocean. On last Monday a pact was signed between the United States and Canada calling for the development of the St. Lawrence River from Montreal to Lake Ontario. This pact, while now a binding agreement, has to be ratified by the legislative bodies of the two countries. When

this is done there will be started construction calling for the expenditure of \$800,000,000, involving more work than did the Panama Canal project. Eight years will be necessary in which to complete the work, but when it is finished, ocean-going steamers will be able to visit the heart of the American Continent. In addition to opening up our inland waterways to ocean traffic, the project will include the development of up to 2 billion horsepower electrical energy to be divided between the Canadian and American sections bordering on the waterway. The building of this great joint waterway will do much to improve the spirit of friendship which has always existed between these two American nations.

If We Can Forget.—

"The war," says Harold Cox, "destroyed the pre-existing rough balance between production and consumption. . . . To meet the needs thus created, the productive capacity of the world's industries was expanded at a rate previously undreamed of. When peace came, this fierce demand for purely military and naval equipments necessarily ceased, but meanwhile a new call upon industry had arisen. While fighting was in progress many people had, from compulsion or from a spirit of patriotism, reduced their scale of living, and on the advent of peace there were many household deficiencies to be made good. . . . To meet these needs, most of the industries of the world found they had to work full time, and many industries that had been exclusively engaged on war work turned over to peace work. Thus in the years immediately following the war there was a great burst of industrial activity, but as the various needs created by the operations of the war were gradually made, the calls upon industry began to decline; factories had to reduce their output or even shut down; unemployment became rampant." In commenting upon this, the *Richmond News-Leader* says: "This, of course, is not the only factor in the depression. . . . But," it continues, "the expansion of production to meet temporary demands was probably the major force in precipitating the catastrophe. Demand in some industries will not again equal productive capacity for twenty years, during which time many factories, office buildings and hotels will eat their heads off in interest charges or else become obsolete. The loss has to be taken. Yet America will be immensely the gainer if she ceases to regard 1925-29 as normal years, but views them as a season when every man was picking up money in the street. If we separate mentally what we made because of that temporary replacement-demand, and put in another compartment of the brain what we made from the normal dispatch of normal business, we shall not find ourselves so bad off today. We need to forget as much as we need to remember."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Besides the pastor, Rev. J. E. McCauley, and the writer, four others attended the Eastern Virginia Sunday School Convention from Richmond. They were Mr. and Mrs. W. T. Parsons and their son, Carl, and Miss Helen Alward.

The North Georgia Association of Congregational (the name has not yet been changed to include "and Christian") Churches, will meet August 1st and 2nd, at New Trinity, near Lawrenceville. Prof. Lisle Percy, Demorest, Piedmont College, is Moderator, and with Rev. Theodore L. Leverett, pastor of Macedonia Church, is working out a fine program.

Rev. and Mrs. Theron Zimmerman, S. S. S. workers at Salisbury, N. C., were given a hearty welcome by the people of the church Friday evening, July 8th. A fine reception had been prepared for them, and the people were very happy in greeting these new workers. The young people are delighted at the prospect of a happy summer with these new people.

The Rev. J. B. Thrall, pastor of the First Congregational Church of Asheville, N. C., left for a two months' vacation in Minnesota and the Montana Rockies. His pulpit will be filled by John R. Chapman, of Brockton, Mass., senior student at the Union Theological Seminary at New York. He is stopping at the DeYoung Inn on Merrimon Avenue.

It was great that Mrs. L. W. Stagg, of Christian Temple, Norfolk, had the privilege of attending the National Conference of Federated Church Women at Detroit, Mich., June 14th-17th, and it was gracious of her to send to THE CHRISTIAN SUN a report of that great convention. SUN readers will find Mrs. Stagg's report exceedingly illuminating and informative.

While attending the Eastern Virginia Sunday School Convention, the Managing Editor was delighted to see Dr. W. W. Staley, who is still at Lake View Hospital, Suffolk, Va. We are glad to find him improving, though very slowly, and we hope to be able to report continued improvement as the weeks pass. We miss, and we know our readers miss, his wonderful weekly visits through his "Suffolk Letter."

A faithful reader of THE SUN, a good brother of much curiosity, in a letter a while ago, inquired what the initials "J. O." stood for. We declined to reveal, simply to satisfy curiosity, and now this comes as punishment: "Dear Brother Jeremiah Obadiah—You see how sweetly I have guessed the meaning of your initials at last, etc." We confess that is quite sweet, even if poor guessing. How will Jonah Overboard do?—J. O.

How is this as a tribute after more than one hundred years? A soldier passing through a certain town in old England demanded to know why one could not get something to drink in that town. The reply was, "A man by the name of John Wesley passed through here about one hundred years ago." What a pity, indeed, that we haven't some John Wesleys to pass through some of our cities and towns now.

Dr. E. A. King, of Miami Beach, and Mrs. King and her sister, Miss Leach, have arrived

at Fairview Inn, Fairview, N. C., where they expect to spend six weeks' vacation. During his absence, his pulpit will be supplied in July by Rev. Kenneth Close, of Coral Gables, and in August by Rev. Orville D. Ullom, of Melbourne, Fla. Dr. King recently gave his last radio address for the summer. He has been giving Sunday evening radio talks regularly for the past six years.

Miss Pattie Lee Coghill is to spend July and August working among the churches of Eastern Kentucky as she did last year. She will be moving about a good deal, but she can be reached by addressing 2325 Winchester Ave., Ashland, Ky., care of A. B. Rainey. This year she will be assisted by Miss Jean Fullington of Rollins College and New Port Richey, Fla., a Student Summer Service worker, and by Miss Kroner of St. Petersburg. Miss Kroner goes as a volunteer worker at her own expense because of the joy of the service.

Elon College has completed its first summer session. The campus has been a scene of activity with its Summer Session and its two separate groups of young folks in Religious Training conferences. The trustees and college officials are desirous of making the college buildings and campus render service while the regular college work is suspended for the summer vacation. An enlarged program is being planned for next summer. Dr. J. Allen Hunter, of the Department of Education in the college, headed up the summer school, and to his wise management much of the success of the school is due.

Again we suggest that CHRISTIAN SUN readers turn at once to that refreshing mountain breeze that comes from the high hills of Carroll County, Va., with the signature of "V. E." attached. Many of us, as we have contributed our dimes for the purpose, thought we were making a contribution to Carroll County; we are now learning that Carroll County is making a contribution to us, for out of the soul of those high hills and from the majesty of those mountains, comes a message of faith, hope, courage. Many of us cannot go to the mountains, so the mountains have decided to come to us, and what a glorious visit it is!

✓ Dr. C. H. Rowland, Dr. W. C. Wicker, Rev. Milo J. Sweet and Mission Secretary J. O. Atkinson, met at Winston, N. C., with Rev. W. T. Scott, Thursday afternoon, July 14th, to help in trying to locate and to take the initial steps for securing a lot on which the Congregational-Christian Church of Winston-Salem is to be built. Bro. Scott, the pastor, feels much encouraged, and now that he is living in Winston and among the people whom he is serving, he feels that the time has come when definite steps should be taken to make the work in Winston permanent and assured. A very appropriate corner lot is offered and seems a most fitting and accessible place for our church in Winston.

From Rev. and Mrs. R. T. Grissom, our workers in Carroll County, Va.: "Fancy Gap, Va., July 11.—We began our revival at Elk Spur Christian Church Wednesday night. God is wonderfully blessing us in the meeting. Please continue to remember us, our efforts and the work here, to Him 'from whom all blessings come.' Bro. J. Ray Dickens is helping in our revival. After being in five services yesterday (Sunday) for our Lord, we feel fine this morning. The people here are hungry for the gospel, and while we feel so weak and helpless, we are happy we can serve Him in an humble way. We earnestly ask divine guidance in the service here among

these good people, our neighbors, whom we are learning to love."

Elsewhere we give the report of Mrs. W. R. Sellars, Treasurer, North Carolina Woman's Board. Total collected for the quarter, \$648.01. Mrs. Sellars apologizes, with deep regret, that the amount for the present quarter is no larger, and we join her in that regret, but at the same time the amount collected indicates that the good women are still loyal and faithful and are carrying on in their efforts to maintain the Mission work so near and dear to their hearts as it was nearest and dearest to the heart of our Lord. The men of the church have an opportunity now, through the coin card, to make denial through small offerings for weeks and months as the women do, and thus, if they would, could pile up no inconsiderable sum to prevent the Mission work from suffering.

The Eastern Virginia Sunday School Convention held quite an enjoyable session at Cypress Chapel on last Tuesday, July 19th. The opening address by Rev. H. S. Hardcastle was pleasing and to the point. The reports showed care in preparation and the fact that the officers of the convention had been working. Mr. Jesse West, Jr., president of the convention, presided with poise and kept the sessions going on schedule time. Dr. L. E. Smith addressed the convention at the evening session, and his address well repaid us for the 100-mile drive from Richmond. The rest of the convention was net profit. The meals served by the church and the entertainment were characteristic of Cypress Chapel, and we hardly need to say more than that. Those who missed the convention, missed a treat. We hope for a detailed account from the Press Committee next week.

Here is news, indeed, coming from the pen of our veteran and beloved missionary in Japan, Rev. A. D. Woodworth, D. D.: "In the recent election of the members of the (Japanese) Parliament, twelve Christians were elected, five from our church. One of the projects already proposed for consideration on convening Parliament is to prohibit all manufacture and sale of liquor for five years. The idea is that the purchase of liquor, which is not a necessity, makes the times harder for the poor. If that is so, why should it not be prohibited all the time, since the liquor curse is most keenly felt among the poor? There is agitation of the question of helping the farmers here because in certain districts the economic condition is causing them to sell their daughters to brothels, the price said to be paid for a good-looking girl being about the cost of a horse in the States, viz: \$140.00."

The *Richmond News-Leader* recently showed its readers the fine face of our friend and co-worker, Mr. John T. Kernodle, managing editor of THE CHRISTIAN SUN, giving a complimentary and well deserved sketch of the achievements of our fine friend, and announcing the fact that he became managing editor of THE CHRISTIAN SUN in place of his father, now retired, on July 1st, by the election of the Burlington Convention. "John T." is a fine fellow, indeed, filling an important place in his community, in his city and in his church, and is making a real contribution to our Congregational-Christian constituency. He is a splendid man to work with and takes particular pride in presenting to the subscribers of THE CHRISTIAN SUN an excellent paper in every mechanical and physical detail, and one which compares with the very best in the make-up and attractiveness of a church paper. It is a pleasure to work with "John T."—J. O. A.

Dr. Daniel A. Poling, president of the World's Christian Endeavor Union and chairman of the Allied Forces for Prohibition, was present at and took part in both the Republican and Democratic National Conventions at Chicago. As a result, "he objects to the 'resubmission program' of the Republican platform and the repeal proposal of the Democrats," and in a statement given to the press recently, he announces "that his organization (Allied Forces for Prohibition), is raising funds and organizing for the militant new campaign in support of dry senators and representatives. Our campaign does not wait," he said. "We shall participate in all contests against the repeal of state enforcement laws. We are raising funds and organizing, to help elect a Senate and House of Representatives pledged to enforce and not to nullify the law; pledged to preserve the gains made under the Eighteenth Amendment; pledged to the Constitution of the United States and to representative government. We shall support Democrats and Republicans alike who subscribe to these principles."

THE SUN's editor has a daughter, a school teacher, who is spending the summer "in the old country," and where there is one line in a letter about things that are modern and up-to-date, there are pages about buildings, places, institutions, hoary with age and glorious through the wear and tear of time. From one place in old England, she writes: "The year 1492 is quite modern here. Have just visited a lovely old castle built in 1115. The hotel in which we are stopping is quite up-to-date, having been erected in 1521. I recently passed through and around about a building erected in 35 A. D." When Napoleon wanted to inspire his troops, fighting with the Egyptians, in sight of the pyramids, he cried out to them: "Forward, brave men. Forty centuries are looking down on you from those pyramids. Somehow the past stirs the blood, peoples the imagination and quickens the fancy. This is why the Holy Land is holy. It tells eloquently of a glorious past out of which have come history, and events hallowed by the power to endure and sanctified by the silent march of the centuries."

REVIVALS AND GOOD WORK.

Dear SUN Readers:

We wish to express our heartfelt thanks for your prayers for our revival held at Rocky Ford Christian Church. We felt inspired in a special way. We are now in the midst of a revival at Elks' Spur Christian Church. Will you set aside some special time each day to ask God to guide us? If you could feel as we do that this is our work and God's work together, I am sure you would be more concerned. If you could only come and see! Can you get this picture? After laboring on their farm through the day, a family will walk seven miles to hear the word of God explained, and then walk seven miles back to their home, rejoicing in their hearts, but we do ask for your prayers that we may be guided in carrying forward God's work, your work, and our work.

Again, we request you to write us personal letters about the work here. And most of all, we wish for each of you to feel with us as one of us. This work does not belong to Mrs. Grissom and myself. God's work is left in the hands of his followers, and that includes even you.

We remain, your brother and sister in his service.

REV. AND MRS. R. T. GRISSOM.

Fancy Gap, Va.

PROGRAM.

Following is the program of the Middle Georgia Association of Congregational Churches which meets at the Meansville Congregational Church, July 27, 1932:

Morning Session—10:00 o'Clock.

Worship service.....Miss Marjorie Askins
Words of welcome.....Miss Rosie Gill
Business session.
Young People's Meeting.....Miss Annie Campbell
Reports from the churches.
Adjournment for lunch (meeting of committees).

Afternoon Session—1:00 o'Clock.

Devotional song service.....Mr. John Bush
Evangelism for Today.....Rev. J. H. Dollar
Men's Conference.....Prof. Huey, Leader
Women's Conference.....Miss Campbell, Leader
Suggested Theme: "Planning for the Future."

Our Wider Fellowship,

Rev. M. J. Sweet, Pastor-at-Large

Dr. Bloom's Message.

Business session—Election of officers, reports of committees, etc.

Adjournment.

Evening Session—7:00 o'Clock.

Song service.....Mr. John Bush
Reading of Minutes, miscellaneous business, offering.
Devotional services.....Rev. David Shepherd
Special music.
Conference Sermon,

Dr. Henry C. Newell, Piedmont College

Each church in the Association is to be represented by two delegates and the pastor. One of these delegates should be the church clerk. Please send names of delegates and pastors; how and when they will arrive; whether they will expect to be entertained one or two nights. This information to be sent to Miss Rosie Gill, Meansville, Ga.

PROGRAM.

Following is the program for the 84th Session of the Virginia Valley Central Congregational-Christian Conference, to be held with the Winchester Christian Church, August 10-11, 1932:

WEDNESDAY.

Morning Session—10:00 o'Clock.

Call to order.
Devotional service.....Dr. M. L. Weekley
Enrollment.
Welcome address.....T. W. Matthews
Response.....Walton E. Brill
Report of Program Committee.
Report of Executive Committee.
Miscellaneous business.
Report of Director, Religious Education..K. B. Hook
Annual Address.....Rev. R. L. Williamson
Adjournment for Dinner.

Afternoon Session—1:45 o'Clock.

Devotional service.....Rev. B. J. Earp
Report of Committee on Religious Literature, Alfred Dofflemyre, Chairman.
Address—"Our Publications and Our People," Dr. W. P. Minton, Dayton, Ohio.
Report of Committee on Evangelism, Mrs. A. W. Andes, Chairman.
Report of Committee on Social Service, K. B. Hook, Chairman.
Address—"Our Orphanage".....Chas. D. Johnston, Supt.
Report of Conference Mission Secretary,
R. O. Rothgeb
Adjournment.

Evening Session—8:00 o'Clock.

Program by the Young People.
Address on Young People's Work....Dr. L. E. Smith
THURSDAY.

Morning Session—9:30 o'Clock.

Devotional service.....Rev. W. B. Fuller
Roll call and reading of minutes.

Report of Committee on Education, Rev. A. W. Andes, Chairman.

Address on Education.....Dr. L. E. Smith
Conference Missionary Association.

Report of Committee on Foreign Missions, R. O. Rothgeb, Chairman.

Address on Foreign Missions.....Dr. W. P. Minton
Report of Committee on Sunday Schools and

Christian Endeavor, J. Warner Stearn, Chairman.
Report of treasurer.

Adjournment for dinner.

Afternoon Session—1:45 o'Clock.

Devotional service.....Chas. D. Johnston
Report of Stewardship Committee, Mrs. J. J. Lincoln, Chairman.

Report of Committee on Home Missions, W. C. Wampler, Chairman.

Report of Committee on Christian Union, N. L. Norris, Chairman.

Report of Committee on Apportionments, R. Roy Hosaflook, Chairman.

Miscellaneous business.

Adjournment.

METHODS CORNER

By REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

In our last "Corner" we concluded our talk on "Motives to Missionary Effort," with reference to the so-called command of Jesus to preach the gospel everywhere. I have heard men say that they had no personal opinion about missions, all they knew was that the last command of the Master was to go into all the world and preach the gospel. That was the reason they gave for missions. Such a "motive" is weak because it does not carry with it obligation to study missions and to work with an increasing intelligence. However, the motive has its power. The last wish of a dear friend should be considered seriously and carried out if possible. What would such a person do, however, if he ever came to the conviction that the formula that includes Jesus' "command" at the end of the gospel, was added by a later hand? Not that we think it was, but the thought simply goes to show that the reason for engaging in missionary effort should be something deeper and more gripping than simply a recorded command. Those who are engaging in missionary service today are moved by greater internal convictions. These we shall discuss later.

It is probably true that many people are still moved by all of the "nerves" mentioned to some degree, but the missionary motive of today is a little different. Young men and women, splendidly equipped with education and experience, are offering themselves for foreign missionary service and some of the finest, most upstanding young men and women are entering student summer service in this country, with the greatest possible joy. They are not actuated by the older "motives" that we have been talking about. Or, at least, they are only partly moved by them. Young Christians of today seem to be driven by something more and something different.

There are some very important questions to be asked and answered before we get at the modern motives that enlist the new generation in missionary effort. One question that must be answered, is this, "Do we believe in Jesus?" This question is put by Dr. Stocking in the article in *The Congregationalist* and *Herald of Gospel Liberty* (April 9, 1931), and I am taking the outline he gives because he has summed up the matter so well. This question is not academic, but real. Do we think of Jesus as a real person, the revelation of God on earth, the Saviour of mankind?

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EASTERN NORTH CAROLINA CONFERENCE.

It was the 38th annual session at New Hope Church, Franklin County, July 12th-13th—Rev. R. A. Whitten was president *pro re nata*; Deacon W. A. Newman, vice-president; Miss Erma Jean Whitaker, secretary; Mr. C. H. Stephenson, treasurer. Food was abundant for delegates and visitors—food for the body, food for the mind, food for the soul. The people of the community generously supplied the first named, the good supply of ministers present and others appointed on the program supplied the second and last named. And it was good to be there. The singing was sane and secure under the leadership of that veteran of music, George McCullers. President Whitten told the convention that every Sunday School teacher, not only in presenting one lesson but every lesson of the year, must have in mind a three-fold task, as he or she faces the class:

1st. Intellectual, intelligence, the impartation of knowledge. Robert Rakes, the founder of the Sunday School, gathered up the children of the poor and taught them on Sunday the rudiments of a primary education—reading, writing, arithmetic. Out of this teaching the poor and needy on Sunday, in order that through such teaching the poor might learn to read the Bible, and have in their homes and lives the Word of God, has grown and developed the Sunday School of the present.

2nd. The task is social. Every pupil, as well as every teacher, has social obligations and privileges to face, each as a member of society, and it is within the province of the teacher to drive to the mind of the pupil the thought that we are members, one of another, and if one member suffers all the members suffer. Our social institu-

tions are to be made clean and wholesome, or there is no safety for the individual.

3rd. Evangelism. Every teacher must face the fact that it is his or her duty to deliver the Evangel to the class present, the teaching of Christ and about the Christ, in such a way that the pupil and the class will not only be won to Christ, but will honor him, glorify him, with their lives, their substance, their worship.

The various departments—Home, Cradle Roll, Primary and Beginners, Intermediate and Adult, Missions and Music, were presented with recommendations by the department secretaries.

The Mission Secretary gave an address in the afternoon of the first day, in which attempt was made to show that every Sunday School lesson had its missionary message, if only the teacher would see and reveal that message, and that the "best mission book" ever published is the Bible, many of whose books and chapters are meaningless except in the light of their missionary message; Missions being defined as "the effort, or better, the method of God in revealing himself to those who have not known him, particularly as he is revealed in his only begotten Son. Rev. M. T. Sorrell, presenting the report on Missions, urged teachers and superintendents and pastors to lay upon the hearts of their pupils and classes the burden of the missionary message, the meaning of the missionary task, the glory of the missionary cause.

The writer regretted his inability to be present the second day and to hear the discussion on Christian Endeavor in its various phases, and also to hear President L. E. Smith of Elon College in his address on the "Relationship of the College to the Sunday School;" the address of Dr. W. C. Wicker and Mrs. M. B. Newman and others. Sufficeth to say that the convention was well attended, especially on the first day, and the schools well represented, while teachers and pupils attending the sessions went away feeling that they had really received something of practical worth and merit which they could take back to their schools.

J. O. A.

THE SORDID AND THE SENSUAL.

One fails to understand why the daily press is constrained to spread before the public the sordid and the sensual. The very papers and people who would deny the depravity of man, who would declare that man, by nature, is inherently neither beastly nor brutal, will lose no opportunity of displaying to the gaze of all, every detail, great and small, of that which is sordid, sensual, low and vile.

The North Carolina papers, in particular, and the daily press throughout the country, through dispatches of the Associated Press, has recently given an exhibition of the sordid and the sensual, to the point of nausea and disgust, of a boy not having yet reached his majority, burdened the most of his life with the curse of too much money, passing out of life from a bullet through his head after a high social episode of drinking and debauchery. Every detail of that boy's life must be paraded in the papers, and again and again his name and picture must be presented, "the heir to millions," and that of his wife, a former chorus girl, who acknowledged, when "her husband" passed through the awful tragedy, that she had already passed out from a normal frame of mind, as witnesses testified, from too much drinking. All of the whole disgusting spectacle, to the minutest detail, must be sent broadcast again and again through the daily press. Again we wonder why the sensual and the sordid, especially occurring in "high life" among those whose only thought is that of spending and indulgence, must be paraded in glaring headlines, and made the

most prominent feature of the day. One wonders why all this must be dished out, printed, pictured, day after day, till the heart is sick and the soul is weary of the minutiae and detail of so many revolting crimes.

Possibly, after all, human depravity, "total depravity," is not a reality, and by no means universal, and so to broadcast the deeds of the depraved is news, since it is unusual and not the usual, the abnormal and not the normal. "The heavens," quiet, peaceful, processes of the planets, "declare the glory of God;" whereas, the earthquake, the thunder and the lightning are the eruptions, the breaks, the noises injected into the peaceful processes of the everlasting centuries. The only relief from the sordid, the sensual, the revolting, is that we soon forget it, and wipe out of the mental picture those who played the principal parts—and then forget them forever.

J. O. A.

THE DEPRESSION AND CIGARETTES.

There comes one heartening word from the Internal Revenue Bureau, Washington, D. C. It is to the effect that, in spite of all the advertising to the contrary, the use of the deadly cigarette is declining. According to official figures of the Bureau, almost two billion less cigarettes were consumed in April of 1932 than in April of 1931. The exact figures are:

April, 1931.....9,470,621,253

April, 1932.....7,562,290,327

The actual decrease for April of 1932 over that of April of 1931 was 1,908,330,926.

The drop in the consumption of cigars for the same month was over 1,100,000,000, and manufactured tobacco dropped more than 2,500,000 pounds. These are the returns as reported by the Internal Revenue Bureau for taxes received for the corresponding months. It may be that "hard times" prevent the buying and use. If so, there is at least some compensation in "hard times." Since, as one writer puts it, "human brains will have a chance to function more normally and sensibly during these days (of depression) if they are less stupefied by nicotine." The cigarette smoker is content with nothing else than to inhale the deadly nicotine into his lungs, and thus sweep the poison through his system, with a fair shot at his brains. If cigarettes were an end and not a beginning, it might be different. How often are they a means, or rather a measure, of a way to an end, a way from that which was sensible, safe, sociable, sober, a way, so often, that is anti-social, non-sensible, non-sober and un-healthful. The only value any one has ever logically assigned to the cigarette so far as we know, was that it was a poison which did its work to brains and to conscience slowly. Verily, "depression" has some compensation.

J. O. A.

GOOD CHEER FROM SANFORD, FLORIDA.

Sanford is in the center of the celery and truck farming section of Florida. In ordinary times it is prosperous, but in such times as these the farmers are first to feel the pinch. A large number of them have gone bankrupt. It has severely affected our church there, but the pastor, Rev. J. B. Roat writes that the situation has some encouraging features. One is that it has drawn the people more sympathetically together. He and his family are not taking a vacation—just staying on the job and taking care of all services and helping to keep the people encouraged.

Among other things undertaken to add new interest is a five-piece orchestra led by an old German who had been an orchestra leader. Another new undertaking was an interdenomina-

tional daily vacation Bible school. Concerning this Mr. Roat writes:

"For five years, I have been trying to get the six churches of the city to work together on a daily vacation church school program. This summer I was made chairman with power to appoint my own committee and proceed. We invited Miss Pattie Lee Coghill to sit in with us and advise us. She proved to be not only a source of knowledge, but also a fund of inspiration. We appointed a General Superintendent, and Superintendents for the Beginners, Primary and Junior Departments, teachers, secretaries, pianists, etc., and then had Miss Coghill come in again to advise with us.

"She could not be with us when the school started because of a prior engagement at Elon College, but so well had she trained the staff of teachers that everything went along smoothly, the teachers became more and more enthusiastic with the passing of each day; the children grew more and more interested, and the handwork, which was placed on exhibition on the night of graduation, was a surprise to all who had no idea what a daily vacation church school really can accomplish. On the night of graduation one of the business men of the town declared that the school was the greatest thing that had come to Sanford in a long time and that if there was any deficit he would meet it himself. Everyone is looking forward to the school next summer."

Mr. Roat delivered the Senior High School Baccalaureate address and also the graduating address at the Junior High School, the latter being requested for publication. He has been called upon for addresses before several clubs, one of them being a Jewish club. E. C. G.

PROHIBITION A LIVE SUBJECT.

The two leading political parties have made prohibition a very live subject. No matter how one may wish it not to be made the chief bone of contention it is being discussed everywhere by everybody. The younger generation, those who have never seen a real old-fashioned saloon at work, cannot understand why we who have seen it dread the thought of having it return. Years before prohibition came the saloon dominated certain forms of social and political life and became a menace to all moral progress.

Perhaps the one outstanding organization that faced the saloon bravely and sought to rescue individuals from its baneful influence was the Salvation Army. That organization ought to know something about the saloon and the difference between conditions then and now. In a church paper published in Cleveland, Ohio, May 30, 1932, there appeared a statement from a certain Colonel Davis of the Salvation Army, presumably an officer living in Cleveland. He said that during the past sixteen months the Army had dealt with about a million cases. This reference is doubtless to the work of the Army throughout the United States. Out of this large number only seventy-five were bad cases of drink, and of moderate cases only five hundred. From October 11, 1930, to February 3, 1932, the Army helped 1,102,545 unemployed men. Of this number about 98 per cent were drink free. Having nothing to do, these men would probably have drank to excess if they could have gotten the liquor. The number of women who now go to the Salvation Army with a tale of being ruined by drink is less than one per cent of the entire number, Colonel Davis adds. And the same is true in their family relief work. In these days very few needs arise from strong drink. In the old days of the saloon we are told that 90 out of every 100 destitute cases was caused by drink. Poverty from drink has practically disappeared

since prohibition came. The old-time drunkard has gone.

The Colonel said further that before prohibition the Salvation Army would gather drunks by the truckload and busload from the saloons and park benches. Today one would have to search high and low in every American city to find at one time one hundred men and women of the type the Salvation Army used to gather by the thousands under the rule of John Barleycorn.

Let those who have been reading in the newspapers and elsewhere that prohibition is a failure ponder the words of Colonel Davis. He has reason to know whereof he speaks. E. A. K.

PROGRESS BY ELIMINATION.

The noted humorist and philosopher, Mark Twain, said somewhere that "any library is a good library, provided it does not have in it the books of a certain author" (he named the author, too). Some events, as well as individuals, in this life are measured in value by the conspicuous absence of undesirables. Comes now a case in point. The papers are telling us that the word "reparations" is to be banished from the vocabulary of Europe. *Requiescat in pace.* That

word "reparations" has been used until it has become a nightmare, and any vocabulary will seem richer without it. It took tears, sleeplessness, fasting, prayer, but it came. The amount of Germany's reparations obligations was one hundred and twenty-five billion dollars—an inconceivable sum that was doing the German nation and people to death. The Lausanne Conference, composed of England, France and Germany, agrees that in lieu of this, Germany should contribute the sum of seven hundred and fifty million dollars to "European re-construction." No sum can amend or repair what war has destroyed. The soldiers buried in Flanders cannot be brought back. When death and destruction, hate, madness, murder, do their work, there can be no reparation, and so they have decided to banish "reparations" even as a word. And with a small pittance of the original amount demanded of Germany, they will steadily go about trying to reconstruct some of the things torn down by the sword and the bullet. Our language is enriched, our hearts beat a little warmer, by the elimination of "reparations," as we resolve, by the help of Almighty God, that there shall not be another war, since all "reparation" is impossible, and peace must prevail. J. O. A.

Special Combination Subscription Offer!

A special arrangement has been made whereby those who desire to do so may receive both THE CHRISTIAN SUN and *The Congregationalist and Herald of Gospel Liberty* for just a little more than they now pay for one of these papers.

Beginning immediately, we will accept subscriptions for the two papers at the price of \$3.75 for the combined subscription. This means to SUN readers that for only \$1.75 additional they may receive the great wealth of knowledge that *The Congregationalist and Herald of Gospel Liberty* brings weekly. Those who are already subscribers for the latter paper may add THE SUN to their list for only 75 cents for the whole year.

You do not have to wait until your subscription to one or the other paper has expired, but send in your subscription now. You will begin immediately to receive the other paper and that which you are already receiving will be marked up a year in advance.

While this offer is open to everyone, it should appeal especially to the pastors and lay workers in the Southeast Convention, and we beg them to take advantage of this opportunity.

It is, of course, understood that under this special offer all subscriptions must be in advance, and must be sent directly to THE CHRISTIAN SUN, 1536 E. Broad Street, Richmond, Va., or to *The Congregationalist and Herald of Gospel Liberty*, 14 Beacon Street, Boston, Mass.

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NATIONAL CONFERENCE OF FEDERATED CHURCH WOMEN.

A fine spirit of Christian fellowship prevailed at the Fourth Annual Conference of the National Council of Federated Church Women, which met in Detroit, Mich., June 14th-17th.

This national organization dates its beginning back to that great Foreign Mission Conference held in New York City, in 1900, when the first woman's international group was formed, known as the Central Committee on United Mission Study. The fellowship thus developed led to the Federation of Woman's Boards of Foreign Missions of North America in 1915. In a similar way, the Home Mission Boards were federated. Through unity these Boards enlarged their scope of activities until by 1928 fourteen hundred local interdenominational groups had been formed. There now arose a necessity for a national organization that the efforts of the church women might be harmonized more fully. In Buffalo, in June, 1928, the National Council of Federated Church Women was formally organized. These three organizations cooperate in all matters of common interest, certain tasks being allocated to one or another of the bodies, thus preventing confusion and overlapping.

The general sessions of the convention were held in the Central Methodist Church. The business sessions, the day preceding and following the program, were in the Hotel Statler, which was convention headquarters.

At the opening session Wednesday morning, the key to the City of Detroit was turned over to the delegates by the president of the Michigan Council of Federated Church Women, the Detroit Council of Federated Church Women, and the Council of Detroit Church Federation. Leaders of these organizations expressed their happiness and pleasure in welcoming to their State and city this body that is doing so much for the advancement of the kingdom. Mrs. John Ferguson, the president, that splendid Christian character and scholar of high type, in her greetings stressed the importance of the church women of America in uniting their strength against the rapidly moving forces of evil. The morning session was given over to reports on the following departments: Law Observance, Christian Citizenship, Marriage and the Home, Motion Picture and Drama, Social Service, Spiritual Life, International relations, Race Relations, School of Missions, Missionary Education. While each report was nation-wide in its intent the necessity of laying emphasis on the local was strongly emphasized, as with the individual and local organization abides the "power house."

The ladies of the Detroit Church Federation entertained the delegates for luncheon at the City Club. After greeting from officers there were brief messages from the following: Mrs. Orin Judd for the Council of Women for Home Missions; Mrs. Thomas Nicholson for the Federated Foreign Boards; Mrs. F. I. Johnson for the National Save the Child Movement. The climax of the hour was reached when Miss Harriet Taylor of New York City, Religious News Events editor of *The World*, told something of what the Christian statesmen of the Orient are thinking and doing. The afternoon session was given over to a forum on local, State and national problems. In the evening there were two thrilling addresses, Mrs. J. P. White, editor of the largest missionary magazine in the world spoke on "The Missionary Program of the Church," and Mrs. F. I.

Johnson, of national reputation, brought a marvelous missionary message on "History Shows Tendencies."

On Thursday morning the various committees submitted their reports, and at noon the Detroit Church Federation entertained the Convention at the Young Men's Christian Association, at which time we were told what the four hundred churches of Detroit are doing by uniting their strength.

In the afternoon Dr. Walter Getty, of the Missionary Education Movement, spoke on the imperative need of a stronger missionary program in the church. Among other things he said: "If the youth of our land is not captured for missions in this generation our country is surely doomed." Dr. Roy B. Guile, of the National Federal Council, gave a message on, "It is a Fine Thing that God Left So Much for Us to Do."

On Thursday evening the members of the beautiful Disciples Church invited the convention to dinner, and to hold the evening session with them. Dr. S. M. Cavert, Secretary of the Federal Council of Churches, in the message of the evening, brought hope in his thought that the church is now in the throes of greatest agony for soon the finest spirit of the ages will be born.

A part of the day Friday and Saturday was spent in business conferences. The entire conference was good and great. Each session was delightful, and alive with many things that could not be mentioned in this brief article. It is important that our local and State interdenominational groups become an integral part of this great national organization that has for its object the establishment in the world around of a Christian social order in which all areas of life shall be brought into harmony with the life and teachings of Jesus Christ.

MRS. L. W. STAGG.

Norfolk, Va.

GOING STILL FARTHER WITH THE MASTER.

The Master we are following suffered untold agony that night in the garden. It is easy to sing, "I'll go with him through the garden," but the actual test too often finds us where it found the disciples. We leave him to suffer alone while we indifferently sleep and take our rest. If we are going with Jesus all the way, he will let us have a taste of that garden suffering. He will let us learn something of the meaning of that 53rd chapter of Isaiah.

We will understand the meaning of such words as "oppressed," "afflicted," "bruised," "stricken," "despised" and "rejected," better than we have ever done. We will know their full meaning better than any dictionary could possibly define them. We, too, will know something of the suffering which caused our Lords cry of anguish from the Cross of Calvary. We shrink from the trials, the pain, the suffering and sorrow which God let's come into the lives of his children, that he may perfect their graces. But we, too, are made perfect through suffering. We, too, learn obedience through suffering.

Our Lord lets us come to the end of our resources that he may prove to us the infallibility of his resources, his exhaustless supply, his readiness and willingness to be our help in every time of need. When he had brought you to the place where your resources had failed, when the burden had become so heavy you felt your strength was giving way, when every nerve and muscle was quivering with weariness, when you came to him

weary and worn in body and mind, did he fail you? He took it all as soon as you turned it over to him, did he not?

Have you ever come to him when your God-given prayer seemed to have failed? Have you come pleading, praying, agonizing, as never before? God's ear is open day and night, listening for the cries of his children. "If they cry at all, I will hear." He hears even before the cry leaves our lips. While yet upon bended knees, while we are yet speaking, we feel the prayer is taken away from us. We cannot form another sentence. All we can do is to be silent before God. We know that not only have our words been heard, but Jesus at the right hand of the Father, has taken them up and is pleading them for us. We know the answer is on the way. All we have to do now is to "rest in the Lord and wait patiently for him." Nothing to fear, nothing doubting, all is in his hands. He is near and all is well.

The happiest people in the world are those who have given up most for the Lord's sake. Those who have yielded all, even suffered much for him. The smile cannot be long kept from the faces of those who have yielded all, and are closely following the Master. There is always a joy within the heart of the one who is fully surrendered to the Master's will, which shines through. Paul could not keep from singing praises at midnight, although his feet were fast and his back was bleeding. When we get to thinking about Jesus, what he has done for us, what he is doing, and what he will do, the pain becomes a joy, the sorrow becomes a song of praise, and the tears give way to smiles.

Following Jesus, we look to him for guidance, and when we look to him we look up. Looking up brings joy and gladness. The kindly, beaming, sympathizing face of Jesus draws us on and on, flooding our lives with peace and happiness, more and more, day by day. Oh, blessed Master, we will now go on with thee, anywhere, doing anything for thee, thou wouldst have us do. We cannot now go back. We desire to go all the way with thee, in obedience to thy command, to do thy will until we shall see thee as thou art, and become like thee.

MINNIE LOHR.

Mt. Vernon, Ohio.

YOUNGSVILLE, N. C.

During the week of July 4th, it was my privilege to visit the old home and home-folks in and around Wadley, Ala. The Sunday before was a rainy day—not many attended the services at the old church, of which my brother is pastor. But the thrill of meeting those of former days at the altar where we first saw the light, no words can describe. All of the brothers were there and it fell to my lot to be the preacher. For dinner, four of the brothers and one sister sat at the table with our mother; she is ninety-one and a half, hearty and happy. Many reminiscences of the past came rushing in as we thus dined together at the old home-place.

Monday we could hardly wait for the family, relatives and friends to come for the reunion. They came from many sections of the State and Georgia; and what a meeting! Seventy-five, I think, was the number, and yet there were about one hundred who failed to come. A family of five generations represented in one meeting.

While there, I went over to the college to view again the buildings and grounds of the institution. I thought of the labors and sacrifices that have already been made and could see many more. But such an opportunity you scarcely find at the door of a people as you see there. Southern Union has opened to her from the North a territory of one hundred and twenty-five miles to Birmingham; northeast, to Bowden, forty-five

miles; east, to LaGrange, forty miles; swinging around a little southeast, to Macon, Ga., with Mersa, one hundred and twenty-five miles; continuing to the south, by Americus, Ga., one hundred and twenty-five miles, with no college, so far as I know, with Columbus half-way between, also with no college. To the south is Montgomery, Ala., ninety miles; Auburn, the Polytechnic Institute, fifty-one miles; on to the west, is Judson and Marion colleges, eighty-five miles, and the University of Alabama, one hundred and three miles. This, in a way, will give an idea of the vast field this college has opened to her. Some of the best pupils of the last two sessions have come from Columbus, Ga. The location is ideal; many improvements have been made, the buildings completed and the grounds are being beautified, which make it a lovely place for an institution of learning. They have a good library and a modernly equipped chemical laboratory which was donated by the Alabama Polytechnic Institute. This Institute is standing by the college, and is a great help. They have a Summer School with more than forty pupils which extends teacher certificates and gives full credit for all work done. It was an inspiration to go again to this place and view the possibilities of the institution.

My! it's great to have a home. Even though one may be a long way separated from it, but just to know there is such a place. And the fond recollections that linger, with the hope of meeting again those of childhood's happy days. And so we are hoping to go next July to visit and see again the one who is the inspiration of our lives—our Mother!

E. M. CARTER.

WINCHESTER LETTER.

Our Children's Day services were held on the fourth Sunday in May. The training of the children was under the direction of Mrs. Roy A. Larrick, superintendent of the Primary Department. She was assisted by the teachers of the department, Miss Irene Headly, Mrs. Perry Miller, Mrs. W. L. Cooper, Miss Elsie Mathews, and Mrs. Orville Hoover of the Junior Department, who presided at the piano. A service was rendered that reflected favorably on the children's trainers, and was much enjoyed by all.

On the evening of June 12th, the Ever Ready Missionary Society gave the annual Thank Offering service. The service, under the direction of Mrs. Orville Hoover, president, was well prepared and was not only most interesting, but educational and inspirational as well. This society has some excellent workers, and is doing splendid work for the Master's cause.

In the early morning of June 23rd, a number of our young people left here for Norfolk, to attend the annual session of the Virginia Christian Endeavor Convention. The Winchester C. E. Union secured a bus for the trip, which was comfortably filled with young people of the various societies of the city. They returned Monday morning, reporting a great session and a wonderful trip, without harm or accident. Miss Margaret Richards, of our Society, is State president. Miss Richards was re-elected, with Rene Mathews as first vice-president.

Notwithstanding depression and talk of it, our little band of workers here are bravely trying to meet the situation, and we feel sure that the Lord will bless them in their efforts, and will grant them success in his cause.

R. L. WILLIAMSON.

REVIVAL AT ROANOKE, ALA.

I suppose the pastor will report the revival that is in session at our church in Roanoke, and which closes tonight. It has been the greatest

revival in many ways that the First Christian Church of Roanoke has ever had. Bro. H. C. Caviness and his devoted wife have certainly been at their best all the week. I have not been privileged to attend every service, but each one I attended lifted me higher. There was one thing about this meeting that Roanoke has never had, so far as I know, and that was a sunrise prayer meeting, which proved to be the climax of the services. I have never attended just such a meeting as we had this morning. More people attended these early morning meetings than we expected.

We have had the best cooperation in this revival of any meeting that has ever been held at the First Christian Church. Every pastor in town has cooperated in a most hearty way. The first Sunday night service was held at the First Methodist Church. They were just closing a successful revival, and the pastor, Rev. Ellis, happened to be an intimate friend of Bro. Caviness and invited him to preach in the Methodist Church, which was a delight to all.

The men's service at 2:30 this afternoon was a great service, indeed. Our church was filled with the leading men of the town, and Bro. Caviness brought us a wonderful message.

The closing service was held in the First Baptist Church, which has a large auditorium that was filled to its capacity. The subject of the evening was, "The Second Coming of Christ."

No accessions to the church were made, but we feel that the entire church life of Roanoke was strengthened.

G. H. VEAZEY.

ROSEMONT CHRISTIAN CHURCH.

The quarter ending July 1, 1932, was a record-breaker for the Sunday School of the Rosemont Christian Church. The attendance at Sunday School during the quarter was higher than it has ever been during the history of our school.

At the regular quarterly meeting of the Congregational-Christian Sunday School Conference of Greater Norfolk, held at the Ocean View Church on July 12, 1932, the Rosemont School was awarded the banner for having done the best work of any of the schools in the Conference during the last three months.

The Rosemont Church is proud of her Sunday School Superintendent, H. R. Morrison, and all his fine corps of officers and teachers, and we hope that this fine work will continue.

J. F. MORGAN, Pastor.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

Blessed be the name of him who says, "I am the way, walk with me." Our perverseness, Father, is our shame. Human ways tend but to confusion. Forgive us if we have thought the Kingdom way may be altered. But for thy Son who died to give us peace and who bequeathed to us his yoke of ease, our strength would be consumed by the weight of days. That "It is written" forever stands and that the yoke of Jesus does not bend, praises forevermore be to the Father, Son, and Holy Ghost. *Amen.* L.

A PENTECOST IN INDIA.

By JAMES F. EDWARDS, *Missionary.*

(We wonder what those earnest souls who pray daily for a Pentecost in the church will think of the following which tells of such a Pentecost? And we wonder further what those will think, should any of them read it, who say that money sent abroad for Missions is largely wasted and that in order to win the world to Christ we need to keep what we have at home? Think of it! "Twelve thousand people a month bowing the knees to Jesus for regeneration of life and character. 'Nothing like it,' according to Missionary Edwards, "in all history; this rate of increase is faster than the conversion of the Roman Empire," but read this wonderful story given first-hand by one on the field in the July number of *The Missionary Herald*.—J. O. A.):

When the figures of last year's Indian census are analyzed they show that in a decade when the increase in India's population was unusually large, the rate of increase in the number of those returned as Christians has been *more than three times the rate of increase in the general population*, and that, during a period of such far-reaching disturbance as the Non-Cooperation Movement in the early part of the decade and the Civil Disobedience Movement at its close.

The increase of nearly *a million and a half in ten years* means nearly one hundred and fifty thousand a year, or a steady unbroken addition of over twelve thousand every month of those who are publicly accepting Christ.

This means that in spite of all our difficulties and perplexities and personal imperfections we are really in the midst of a wonderful Pentecost, and that before our very eyes God is answering the prayer of Christendom that by the power of his Holy Spirit he would lead India to Christ. As far as our own knowledge of the history of Christianity goes, there has hitherto been no land and no age when twelve thousand people a month were bowing the knee to Jesus for regeneration of life and character. This rate of increase is faster than the conversion of the Roman Empire, as Sherwood Eddy pointed out some years ago.

The Ideals of Jesus Accepted.

The words of the late Sir Narayan Chandavarkar—"The ideals that lie at the heart of the Gospel are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thought"—apply with greater force than ever today. None can watch India and its movements for uplift without being driven to the conclusion that the Spirit of Christ is the most tremendous force at work amid the ferment of India's religious and social reforms. The ideals of Jesus are more and more accepted all over the land, and these ideals have left their stamp on thousands of students who have gone through

Christian colleges. The Indian Church has come to be a power in India, an example to all other communities, so inspiring an example, indeed, that the presence of a successor to the late K. T. Paul in the Round Table Conference was held to be a national necessity, hence the appointment of that other non-communal Indian Christian statesman, Dr. C. K. Datta.

What Part Has the Missionary in This?

The editor of one of the leading non-Christian weeklies in India not long since stated that he believed the leaders of the Christian Movement in India subjected themselves to a more remorseless process of self-criticism than any other set of people of whom he could think. Since, therefore, our Christian leaders, both Indian and non-Indian, so constantly realize the imperfect aspects of their work, it is in no sense unhealthy that they should receive with gratitude the fine chit that so keen an observer as Lord Irwin gave them last July, for we are sure that "the spirit of service" to which he alluded helps to explain the splendid spiritual harvest of the past ten years. Speaking at the Central Hall, Westminster, London, to the assembled Missionary Societies of Great Britain, he stated:

"The missionaries are doing work of quite incalculable value in India. And their most powerful sermons are their own lives. The work of missionaries is something to be recorded in the history of India. As a result, Christ's name stands high in India today. . . . I am sure Mr. Gandhi knows, as we do, that the work springs only from the irresistible impulse of men and women who, knowing themselves to possess a treasure trove beyond price, long to share it with their fellows, and are impelled by the value they attach to each human soul to spend themselves in lifting the fallen, ministering to the oppressed, and bringing hope to those who have never before known its meaning. Truly, it is by the spirit of service that these men are inspired."

Will Swa-Raj Check Christian Progress?

With complete self-government in India we believe Jesus Christ will have a greater opportunity than ever before. Western India may not yet have the great Christian numbers to show that some other parts have, but when Mr. G. Devadhar, the president of the Servants of India Society, the model social reform agency of India, tells his Jubilee meeting that he received his first challenge to social service for India from the example and teaching of Western India missionaries, there is nothing about which there is need to be discouraged. It is our growing conviction that if Mission Boards in the West and Indian churches and Missions will go on with their patient sowing of the true Christian message, if they will ensure the training of teachers and of preachers and workers of all kinds for the Indian church, and above all, if that church will insist on that voluntary service which means every disciple of Jesus doing some work for him in the home and in every part of Indian society, then there is sure to be a still grander harvest all over India. The question is: Is Jesus Christ going to have in West and East alike a church holy enough and Christ-like enough to reap the harvest when the hour comes?

If you pray for a man sufficiently often and sufficiently fervently, and in secret, you cannot but love that man, even were he Alexander the Coppersmith.—*William Law.*

MISSIONARY OFFERINGS.

WEEK ENDING JULY 16, 1932.

Sunday Schools.

Previously acknowledged	\$ 2,956.44
Wentworth, McCullers, N. C.	3.15
Durham, N. C.	5.67
Leaksville, Stanley, Va.	1.98
First Christian, Winchester, Va.	2.96
Berea (Norfolk), Berkley, Va.	8.46
Mt. Auburn, Manson, N. C.	1.25
Bethlehem, Altamahaw, N. C.	9.68
Elm Avenue, Portsmouth, Va.	2.60
Third Avenue, Danville, Va.	4.74
Total	\$ 2,996.93

Individual and Church Offerings.

Previously acknowledged	\$ 2,747.51
Liberty Spring, Holland, Va.	18.00
Mt. Olivet (R), Elkton, Va.	1.11
Berea (Nans.), Driver, Va.	13.25
Total	\$ 2,779.87

Specials.

Previously acknowledged	\$ 1,552.49
Wakefield Christian Church Endeavor Society, Wakefield, Va.	2.00
United Bank and Trust Co., Burlington, N. C., cash received as per re-opening plan, Treasurer's Account, Home Missions	18.07
United Bank and Trust Co., Burlington, N. C., cash received as per re-opening plan, Treasurer's Account, Foreign Missions	16.00
United Bank and Trust Co., Burlington, N. C., cash received as per re-opening plan, Secretary's Account	146.15
Western N. C. S. S. and C. E. Convention	10.67
Eastern N. C. S. S. and C. E. Convention	1.46
Total	\$ 1,746.84

Coin Card Offering.

Previously acknowledged	\$ 155.53
Mrs. I. J. Carden, Mebane, N. C., Mt. Zion Church	1.00
Jule Pace, Mebane, N. C., Mt. Zion Church	1.00
I. T. McAdams, Mebane, N. C., Mt. Zion Church	1.00
Worth Lynch Mebane, N. C., Mt. Zion Church	1.00
Young Ladies' Bible Class, First Christian Sunday School, Winchester, Va.	1.00
Mrs. J. A. Wilson, Middleburg, N. C., Mt. Auburn Church	1.00
Total	\$ 161.53

Summary.

Previously acknowledged	\$16,748.00
Sunday Schools, regular, July 16, 1932..	40.49
Individual and Church Offerings, July 16	32.36
Specials, July 16, 1932.....	194.35
Coin Card Offering, July 16, 1932.....	6.00
Total to date	\$17,021.20

Those who received and placed the Coin Cards ten weeks ago should now, please, call the roll for them, receive them at the church or school, enter the amount, and send the same in. Thanks to each and every one.

J. O. ATKINSON, *Mission Sec'y.*

Why are we so glad to talk and take our turns to prattle, when so rarely we get back to the stronghold of our silence with unwounded conscience?—*Thomas A. Kempis.*

QUARTERLY REPORT.

The report of the treasurer of the N. C. C. Woman's Missionary Conference, for the third quarter, ending July 15, 1932, is presented, as follows:

Woman's Societies.

Antioch	\$ 2.00
Burlington	144.76
Durham	34.96
Elon College	67.15
Hank's Chapel	5.40
Haw River	8.84
Hebron	1.90
Henderson	50.00
High Point	1.00
Howard's Chapel	5.00
Lebanon	3.25
Liberty (Va.)	3.00
Liberty (Vance)	27.00
Mt. Auburn	7.50
Mt. Bethel	4.25
New Lebanon	7.50
New Hope	2.60
Palm Street, Greensboro.....	4.50
Pleasant Hill	6.75
Pleasant Ridge	5.00
Piney Plains	8.00
Parks Cross Roads	4.00
Raleigh	37.50
Reidsville	50.00
Sanford	27.47
Shallow Well	23.00
Virgilina (Union)	12.25
	\$ 554.58

Young People's Societies.

Durham	\$ 8.00
Graham	2.03
High Point	2.10
Ramseur	10.00
Reidsville	10.00
	32.13

Willing Workers' Societies.

Durham	3.05
	4.53

Junior Willing Workers' Societies

Durham	4.53
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Cradle Roll Societies.

Burlington	\$ 18.73
Durham	1.52
Liberty (Vance) Memorials.....	2.00
	22.25

District Meetings.

Guilford	\$ 7.58
Halifax	6.17
Lee, Chatham	4.40
Randolph	2.30
Vance, Warren	6.75
Wake, Durham	4.26
	31.47
Total	\$ 648.01

MRS. W. R. SELLARS, *Treas.*

Burlington, N. C.

A LITTLE BROWN CHURCH IN THE HILLS.

Have you ever thought how many souls are drawn closer to God as they sing those beloved words:

"No spot is so dear to my childhood
As the little brown church in the vale."

Just the thought of some little church, somewhere, holds many souls for God.

If that memory of your childhood church was wiped out forever—if it had never been—just what would you be? Have you ever thought what your life might have been had it not been

for that little church way back in the past where your father and mother prayed and sang?

My dear reader, I have no such memory. There was no little church for me in my childhood. There was no church where my mother and father prayed and sang. In place of the Sunday School lesson and the Bible being read at bed-time, I heard only tales of murder, ghosts and witches. This is what is always found in the homes of those who have no church.

Of course, there were churches in Carroll County, but I am trying to say that we did not have one in this part. And I could count the times that I was in any church in my early days.

The people of the hills probably have a stronger faith in God, in their way, than any other people, but they don't do much about it. Just sometimes some teacher would start up a little Sunday School in this part, but with no church or pastor to back it, it soon went down. And that is as near as I ever came to having a church in my childhood days.

Can you imagine how sweet it is to me to hear a church-bell in these hills, and to know it is our church? Now the children going out from here can carry with them the memory of "a little brown church in the hills." They have a church to come home to and to love. And I look forward to the day when we can have one of the biggest and best churches. I am dreaming of great things for the hills. Our young people are fine, and many are talented in music.

Let your prayers follow our Hilly Grissoms over the mountain trails. They find these trails steep at times, though they never complain. They would not do that. Though there will be many a heartache that will never go into print, and therefore, never be known to the public.

They made one trip down a trail so steep that Mr. Grissom had to carry the baby with one hand and pull Mrs. Grissom up with the other. Then, when I asked her about the trip, she smiled and said: "Why, it was beautiful down there!"

How is that for a little lady who is from the flat country? And do you blame me for dreaming of great things for our little church in the hills? These Grissoms are sure to win.

V. E.

OUR BEST FRIENDS.

(This oration was delivered by a young student of the Azabu Middle School against fifteen competitors from other schools in Yokohama and Tokio, Japan, and won the prize, a large silver cup. As I did the training, some people said I shared the honor.—A. D. WOODWORTH.):

A dog is said to be our best friend. Many people emphasize money as the best means of happiness and safety, and spend their lives in its accumulation. They think that money is their best friend. But if suddenly we were asked who our best friends are, how many of us would answer, "They are our father and mother?"

Do we consider the months and years when we were helplessly dependent upon them? The hours of wakefulness and care which our parents gave to us in times of sickness? Do we remember the labor and expense which they lavished upon us to clothe us, to educate us and help prepare us for the numerous and difficult duties of life?

We need strong bodies for life's conflicts. Who gave them to us but our parents? It is not uncommon to see small boys and girls, children of defective parents, themselves born defective, with defective eyes, defective digestion and a defective nervous constitution? But if, on the other hand, we are born with sound minds in sound bodies, we have to give grateful thanks to our

fathers and mothers who have bestowed on us their vital strength and energy.

But strength of body and mind are not all that we have received. If these were all, we might be no better off than the wild beasts of the jungle, which have also strength of body and keenness of mind which make them the mighty hunters for their prey. Our parents have given us their love, and in return, have awakened affection in our own hearts. They have inspired us with a desire that our lives shall not be merely those of strong animals, but that we should be noble men, able to control and use our bodies for noble purposes, teaching us that we should be true and noble men.

As we study the lives of such men as Abraham Lincoln, and see the heights to which he climbed, the good he did as the emancipator of millions of slaves, and the example of lofty character which he set before the world, we are reminded of this lofty saying of his: "All that I am and all that I have, I owe to my dear mother."

If it be true that "the boy is the father of the man," it is just as true that the boy owes his ideals of life to the example and precepts which his father and mother have handed down to him. In our country, filial piety has always been esteemed as among the highest virtues. Shall we not then give to our parents, who are our best friends, that loyalty and love which are due to them? Shall we not honor them, not only by our words, but by the noble deeds of our lives? Shall we not also remember that we young men of today are to be the fathers, and the young women the mothers, of the next generation of Japanese people? As we look up to our parents and give them reverence, shall we not make it our ambition to build up our bodies and minds and character that we may be proper examples to the boys and girls that are yet to be? Some of us may have money to bequeath to their children, but while most of us will probably be poor, it is the privilege of all the fathers and mothers to bequeath to their children the priceless legacy of a noble life and a noble example.

A poet says of his father:

"Always my counselor, always my friend,
Always with patience his help would lend,
Always at hand when life's problems I met,
Through all my lifetime my best friend yet,
Always consistent, understanding my case,
Midst all my troubles, there shone his kind face."

So, an ancient prophet said, "Honor thy father and thy mother that thy days may be long on the earth which the Lord thy God giveth thee." So, if I were to offer a toast before you today, it would be this: "All honor to our fathers and mothers, our best friends and true."

THE NEED OF CONVERSION.

Our weakness as a Church is that so many of us fall short of the full conversion to Christ. It is of little use to have dignity, order, beautiful forms of worship, noble architecture, if we lack the one thing that can give life and meaning to it all.

Conversion to Jesus Christ does not conflict with the reality of our sacraments; conversion means awakening to, and using the mighty blessings given to us in the sacraments. I believe with my whole soul in the Holy Catholic, and Apostolic Church, but I know that the Church is dead, that it is only a husk, unless it is filled with people who are converted and whose lives and influence are bringing others to Christ. If the New Testament is true Jesus Christ can be known today, and is to be known, by each of us as really as we know each other.—Bishop W. T. Manning, in the *Living Church*.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

YOUTH AND YELLOW JOURNALISM.

Every child and young person carries in his or her mind a dormant desire for something thrilling, something exciting. They are seeking something that will give them social recognition. The mind is a great laboratory in which many experiments are performed, making the training of children and young people in Christian living of immense value. In this "Century of Christian Progress" the agile minds of young people may be poisoned by the wrong kind of literature.

With these facts in mind, we turn to the daily newspapers filled with stories of killings, suicides, robberies, breakings-in, and gun play between the racketeers and policemen. Any child who is inclined in the least to be a hero worshiper, may admire the successes and failures of such activities. How can a Christian nation promising liberty, justice and freedom to all be so blind as to pay millions and millions of dollars daily for their children to become prospective criminals in the future by reading such accounts. The young mind is like unto the potter's clay, it can be molded in any way. Few of the Summer Service workers, Sunday School workers, and workers in the Youth Fellowship realize how much their little deeds of service are doing to stem the onslaught of a great crime wave.

Recently, several of the leading newspapers of our country stated that religion and the church no longer had a place in our modern civilization. Such statements may prove disastrous if they are weighed by serious-minded young men and women. This writer is of the opinion that young people should not make any such mistakes as these because they hold within their grasp the destiny of the young people and the nation.

CARL R. KEY.

WORSHIP.

While I was attending the Elon Summer Conference, I learned all over again the real meaning of worship. Each morning at 8:00 o'clock, the group went to Chapel or Morning Devotion, which was led by Mrs. Marian Parsons. At these morning services we worshipped the Lord in hymn, scripture and poetry. These services were uplifting, and helped us to go through the day with sweeter and cleaner minds.

Then each evening at the close of the day when man can feel closer to God through nature, we met for Vesper services. These were interesting because they served as a sort of laboratory where the young people who were taking Miss Coghill's course in "Training in Worship and Devotional Life," could carry out the ideas which they were learning in the classroom.

The young people taking this course were required to hand in a worship service made up by themselves. Miss Coghill was kind enough to turn these papers over to me, and I am passing them on to you. There is space for two of these programs this month.

The first is by Inez Duncan, Ingram, Va.:

THEME: "Courage and Faith."

Prelude—"Faith of Our Fathers."

Call to Worship—Responsive Reading by two young people:

Leader—"Trust in Jehovah with all thine heart and lean not upon thine own understanding."

Response—"Behold, God is my salvation; I will trust, and not be afraid, for Jehovah is my strength and song."

Leader—"Watch ye, stand fast in the faith, quit you like men, be strong."

Response—"The Lord God will help me, therefore have I not been confounded; therefore have I set my face like a flint, and I know that I shall not be put to shame. Therefore, will we be strong and of good courage:

"The Lord of hosts is with us;

Blessed be His holy name."

Hymn—"My Faith Looks Up to Thee."

Leader's Talk—(Outline):

1. Joy that follows faith and courage.
2. Suffering and persecution endured by the fathers of old.
3. How courageous are followers "in spite of dungeon, fire and sword," their faith is still living to challenge the loyalty and courage of God's people everywhere.
4. The necessity for us to put our faith and trust in God and live courageous lives.

Prayer—God of our fathers and all, give us courage and faith to face the trials that come to everyone. May our faith rest entirely in thee, and by courageous lives, perform the duties of life. We ask it in the name of Him, whom we can trust with all our hearts. Amen.

Poem—"Faith":

"What if I say
That Jesus Christ is Lord divine;
Yet fellow pilgrims can behold
Naught of the Master's love in me
No grace of kindly sympathy?
If I am of the Shepherd's fold
Then shall I know the Shepherd's voice,
And gladly make His way my choice.
We are saved by faith, yet faith is one
With life, like daylight and the sun
Unless they flower in our deeds,
Dead empty husks are all the creeds.
To call Christ, Lord, but strive to obey,
Belies the homage with what words I pray."

—Maud Fraser Jackson.

Reading—Since without faith we cannot be courageous, and both are so closely related, one to the other, may our faith be increased as we hear read:

"Faith scales the dungeon wall, and through the bars
Beholds her future written in the stars:
She reads her kindred with infinity,
And waits the moment that will set her free."

"Hope sings her lyric when the path is steep,
And watches for the morning without sleep;
When courage falters at the long delay
Her voice is first to hail the dawning day."

Hymn—"My Life, My Love, I Give to Thee."

Closing Prayer—Help us, our Father, to see the real beauty of faith and through it be of much courage. May we be able to fear nothing, knowing "The Lord is our Shepherd." Amen.

The second service is by Ruth Duke, of Elon College, N. C.:

THEME—"Life."

Hymn—"Holy, Holy, Hly."

Call to Worship—

"Blind and stumbling
Weak and thoughtless
Selfish are these hearts of ours,
O, our Master;
But with all our faithlessness
Thou lovest us."

Response—

"True love is born and exists
In a realm beyond this world
In God Himself;
In God, and God alone,
When our souls are silent before Him."

Poem—"A Psalm of Life":

"Tell me not in mournful numbers
Life is but an empty dream,
For the soul is dead that slumbers
And things are not what they seem."

"Life is real! Life is earnest!
And the grave is not its goal.
Dust thou art, to dust returnest
Was not spoken of the soul."

"Not enjoyment, and not sorrow
Is our destined end or way:
But to act that each tomorrow
Finds us farther than today."

"Art is long and time is fleeting
And our hearts tho' stout and brave
Still like muffled drums, are beating
Funeral marches to the grave."

"In the world's broad field of battle
In the bivouac of life
Be not like dumb driven cattle,
Be a hero in the strife."

"Trust no future, however pleasant,
Let the dead past bury its dead:
Act—act, in the living present,
Heart within and God o'erhead."

"Lives of great men all remind us
We can make our lives sublime
And, departing, leave behind us
Footprints on the sands of time."

"Footprints, that perhaps another
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother
Seeing, shall take heart again."

"Let us, then, be up and doing,
With a heart for any fate,
Still achieving, still pursuing—
Learn to labor and to wait."

Leader—May we bow our heads in a moment of silent prayer, and continuing in prayer, sing 1st verse of "Jesus Saviour, Pilot Me."

Response—"Jesus Saviour, Pilot Me."

Speaker—"The Desire to Live a Better Life."

Hymn—"Father, I Know that All My Life."

Benediction.

MABEL SMITH,

Devotional Life Superintendent.

CHRISTIAN ENDEAVOR NOTES.

"WHAT IS GAMBLING? WHY IS IT WRONG?"

In the worship service, use for your scripture lesson Prov. 13:5-11; and for your theme: "Well-Founded Trust in God." These hymns have been suggested: "Praise Him, Praise Him," "For the Beauty of the Earth," "All Hail the Power of Jesus' Name," and "Rock of Ages."

This is a question we should approach tactfully and thoughtfully. Gambling is rank paganism. There is nothing in Christian thought or teaching that encourages chance or getting without earning, or pursuing a pastime that has evil effects. Every influence of true Christianity is and has always been against gambling, whether in its gross or its petty developments. "The lucky breaks" that the gambler seeks is we miss in this lesson the implied promise of God to provide his people with the daily bread for which the Christ commanded us to pray. There has not been a time when this lesson has been so

(Continued on page 11.)

Sunday School Lesson

BY REV. STANLEY C. HARRELL.

THE GIVING OF THE MANNA.

LESSON V.—JULY 31, 1932.

GOLDEN TEXT: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights."—James 1:17.

LESSON TEXT: Exodus 16:1-36.

TIME: B. C. 1491.

PLACE: The Wilderness of Sin.

In the lesson of last Sunday, we studied the miraculous deliverance of the children of Israel at the Red Sea. It would seem that after such a wonderful experience that the Israelites would have been established in an unshakable confidence in God. The Red Sea incident spoke clearly and definitely of God's care and protection. It was a monumental experience of divine power. The fact that it did not make a more lasting impression upon the minds of the people is an evidence of the weakness of miracles as a basis of faith. If people are to be held in the way of faith through miracles, it requires a great miracle today and a still greater one tomorrow.

The shores of the Red Sea were scarcely out of sight before the minds of the people were centered upon the question of food. It was a vital issue. A casual reading of Exodus gives us no idea of what a multitude of people Moses was responsible for. Conservative estimates fix the number of people that went out from Egypt as three million. Exodus 12:37 gives the number of men as six hundred thousand. It was no small task to feed so great a number of people, moving as nomads through a strange country.

We make a mistake, however, if we think of the wilderness country through which they were passing as desert. The Old Testament describes as wilderness, country that is not thickly inhabited and intensively cultivated. But to the individual that is lacking in faith there are always difficulties that seem insurmountable; and to him that is disposed to grumble, there are always ample grounds for complaint. The people set up a mighty wail against Moses and Aaron. They wished that they were back again in Egypt that they might enjoy the bounty of that land. There are always people to whom an empty stomach outweighs all advantages that life may offer.

The way that the Lord responded to their complaints is an evidence of his graciousness. He heard their murmurings as if they had been prayers, and immediately promised to give them bread and meat. The meat came in the form of immense flocks of quail that settled down about the camps. The bread was sent in the form of small particles that covered the ground like frost. It had the shape and size of small seeds, and when cooked was of a delicious flavor.

The name "manna" by which we have come to call this God-given food, means in Hebrew, "What is it?" And the word in its ancient Hebrew meaning is still the most appropriate name that could be given to it. All attempts to supply an explanation of the feeding of the Israelites in terms of natural agencies have failed. There is a tree that still abounds in that section which exudes a substance very like the description of the manna upon which the Israelites were fed. But the entire peninsula does not provide over five hundred pounds. While during the forty years of the wilderness sojourn, six days in every week there was found enough for every individual to gather between a half gallon and three quarts.

Perhaps we do well to see in the manna a type of the Christ, who was to testify of himself, "I

am the bread of life." But it seems to me that sorely needed in a great many years. There are thousands who sorely fear that starvation is to be their lot. A short time ago we felt that the marvels of science could supply all human needs. It now becomes apparent that our condition would have been far better had we relied upon the kindly care of a loving heavenly Father.

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

absolutely opposed to the God that Christ reveals—one who works according to law and order, yet in the spirit of love is both just and merciful and is ever ready to hear and answer prayer.

Ask two or three young people to prepare a definition of gambling, using a dictionary if needed. Have some one make a study in your community. What forms prevail? Are young people or old people participants? Try to arrive at some method of eliminating such practices. Note the different things your community will class as gambling.

Gambling is like the many-tentacled octopus—you will find it appearing in various forms. These may be used in discussion groups: "Adventuring, The Bible and Gambling," "How Much is Bet," "Gambling, the Greedy Man's Grab," "Threatened by His Own Nemesis," "Huge Profits of Organized Gambling," "Gambling Takes Bread from Children," "Gambler's Money Corrupts Government," "Gambling Takes Many Forms," "Something for Nothing," "Somebody Always Loses," and "Avoid the Appearance of Evil."

It doesn't matter what our social standing or customs are, it all depends on the principle of the thing whether we gamble or not. Paul says: "It is good not to eat flesh, nor to drink wine, not to do anything whereby my brother stumbleth."

Questions for Discussion—"In what sense is gambling ever guilty of deceit or lying?" "How can one make his conscience, his inner sense of right, his best policeman?" "What kind of riches has the fleetest wings with which to escape from us?" "How can one be poor and yet have great wealth? What kind of wealth?" "In what sense do the poor enjoy life more than the rich?" "Who do you think tend to live longest, the good or the evil? Why?" "What nations could you cite as causing contention by pride in their armies and navies?" "Why do ill-gotten gains slip more easily away?" and "How do small means help make people thrifty?"

PROGRAM.

Following is the program of the Young People's Congress of the Eastern Virginia Conference, to be held with the Bethlehem Church, July 26, 1932. "Youth's Present-Day Calls to Service" will be the theme of the session:

Morning Session—9:30 o'Clock.

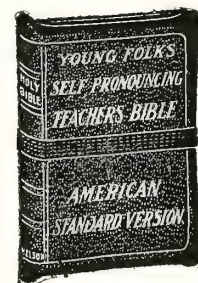
Call to order.....President
Invocation.....Dr. W. D. Harward
Pledge to the U. S. flag and the church.
Songs service.....Miss Mary Rawles Jones
Worship service.....Mr. Watson Cobb
Welcome.....Miss Doris Eure
Response.....Mr. Fletcher Raiford
President's message.....Mr. C. E. Warrington
Business session.
Special music....Misses Estelle and Francis Cotton
Address—"The Call of Youth in Recreation, Rev. H. S. Hardeastle.
Special music.....Cypress Chapel
Chalk Talk—"The Call of Youth in Prohibition," Dr. Ed. J. Richardson, Supt. of Anti-Saloon League of Virginia.
Roll call of churches.
Adjournment for lunch.

Afternoon Session—2:30 o'Clock.

Call to order.....President
Song service.....Miss Mary Rawles Jones
Worship service.....Miss Louise Pitman
"Purpose of Youth Fellowship".....Rev. Carl Key
Business session.
Installation of officers.
Special music.....Miss Charlotte Morgan
Address—"Youth and Missions."
Special music....Misses Claudine and Katherine Barrett
Closing service.....Rev. F. C. Lester

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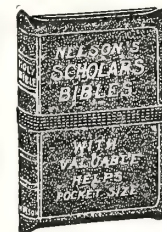
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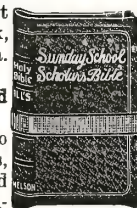
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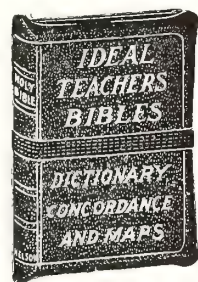
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II. Chron. 7:14.

MONDAY.

LESSON: James 3 (Be sure to read.)

"Every idle word that men shall speak, they shall give an account thereof in the day of Judgment."—Matt. 12:36.

Moffatt: *"For every careless word that men shall utter."*

A recent writer has said that Dr. Moffatt has not improved upon the understanding of this passage by changing the word "idle" to "careless," except in its suggestiveness. That suggestiveness comes in this way: Idle words may be interpreted to refer to mere useless speech, ordinary words which flow as the product of imagination, jocular brandishments and expletive outbursts.

Careless words are those that run like the pattern of Solomon's wives, or the drippings of a leaky spigot, and such careless words may be busy words, in fact the busier our words the more careless they are liable to be.

It is understood that our Lord does not mean that mere jest, good humor, or even useless speech shall be charged to our lives as sin, but that the endless flow of words void of understanding, and which have no background of thought or flavor of personality useful to mankind, piles up an enormous liability for Judgment Day, because life has a meaning and that high meaning should flow in all our conversation.

The person who is not "gifted with flashes of silence," or who does not acquire the gift of being "still and knowing God," by dint of self-control, is bound to have mostly careless words.

"A fool's voice (cometh with a multitude of words . . . and vanities in many words; but fear thou God." (Eccl. 5:3, 7.)

"He whose spirit is without restraint is like a city that is broken down and without walls." (Prov. 5:28.)

"If any man among you seem to be religious, and bridled not his tongue . . . this man's religion is vain." (Jas. 1:26.)

"Not that which goeth into the mouth defileth a man; but that which comes out of the mouth, this defileth a man." (Matt. 15:11.)

The control of the tongue seems to be the message, and every day is a judgment of what we have said.

Prayer—Our Father, we pray to thee for the baptism of the Holy Spirit in our inner soul, that we may boast only in the power and glory of God through the cross of our Lord Jesus Christ. Give us control in all things and specially in our speech in all we say, that those who hear us may be edified. This we ask for Jesus sake. *Amen.*

TUESDAY.

HEARTS WAXED GROSS.

"The people's heart is waxed gross."—Matt. 13:15.

In this text we are told that "gross" means "dulled." A mind is dulled when it is dominated by things. To be obsessed with mere things is like being under the influence of drink, one's mind becomes befuddled, proportions and perspectives are lost, understanding is hazy. If life is lived in terms of outward possessions and void

of spiritual significance and values, it is clouded and one cannot grasp the finer issues and interests of life.

Prayer—Our Father from whom all blessings flow, and who art the Blessor of all spiritual blessings, shine thou in our lives through all the things about us, and give unto us spiritual vision to penetrate clear through to all that is noblest and best. In Christ's name we ask it. *Amen.*

WEDNESDAY.

CHRIST SHOCKED PEOPLE.

"The Pharisees were offended, after they heard these things."—Matt. 15:12.

Weymouth: *"The Pharisees were shocked."*

Jesus never tried to shock people, but he often did, and it seems that he was never afraid to do so, if it were necessary. He came into the world, as he says, "to bear witness unto the truth," and sometimes the truth shocked.

Christ had just reproved the Pharisees for not honoring Father and Mother and making the commandments of God of none effect by certain outward traditions, teaching the commandments of men rather than of God. They were rebuked for drawing nigh unto him with their mouth, and honoring him with their lips; but their hearts were far from him.

Jesus seems to have shocked their dignity. One commentator says, "imagine how a cautious adviser may have said, 'Now, Master, of course your ideas of the importance of ceremonial cleansing are all right, but don't say them out bluntly. There is a way to say it without offending. These are very influential people and if you would succeed you cannot afford to offend them. Put it this way: 'You are greatly to be honored for your devotion to traditions, but there is another point of view that will bear looking into.'"

If Jesus had spoken in that strain, what would you think of him? He would not so much as make an impression. Jesus came to build a new way for the salvation of humanity, and building a new road requires blasting. The test of an electric wire is its ability to shock. That indicates life. The test of Christian character is often found in its ability to shock people. A Christian life is different and often opposed to traditions.

"Let not kindness and truth forsake thee." (Prov. 3:3.)

"He that uttereth truth showeth forth righteousness." (Prov. 12:17.)

"They that deal truly are a delight to the Lord." (Prov. 12:22.)

Prayer—Our Father in heaven, come thou and dwell in our hearts and lives this day, and give us the courage to show forth thy truth and thy love and mercy in all our days. *Amen.*

THURSDAY.

JESUS AND THE AVERAGE MAN.

"And Jesus said, are ye also yet without understanding?"—Matt. 15:16.

Moffatt: *"Are ye totally ignorant?"*

Peter was among those apostles who had come to Jesus to tell him that the Pharisees were shocked at what he had said, and it appears that he would insist on Jesus telling him why it was necessary for him to shock these people. Jesus asks Peter, if he too, like them, is ignorant of what he is talking about. He explains to Peter how it is that it is not that which enters in at the mouth that defiles a man, but that which comes out of the mouth.

Although there is a clear note of exasperation here, Jesus explains patiently. Jesus never treats any one with scorn, no matter how humble, or how slow to understand.

Scorn is one of the most dangerous emotions any one can allow himself to feel. It spoils one's whole spirit. It is common to perch one's self upon some height of superiority and call some one a "boob," "moron," etc. Jesus' attitude furnishes a sharp contrast to such disdain. No matter how slow one may be to get in motion, he had respect for him, and he went to work patiently to share the truth with him. Jesus had a deep penetration into the larger values of ordinary men, and it was through these very men he brought the Kingdom of God into the world. This is a challenge to us to follow him in this spirit also.

Prayer—Our Father, it is human to err, but thou dost teach us that it is divine to follow Christ. O God, may we follow thee in true humility all the way. *Amen.*

FRIDAY.

"And they reasoned among themselves."

"And he said unto them . . . do ye not yet understand?"—Matt. 16:7-8.

This solemn warning against becoming like the Pharisees which Jesus had given had gone over their heads, and they were "discussing something" among themselves. They seemed to be arguing over a lunch basket.

How often since that time have Christians given themselves to lengthy discussions as trivial as the contents of a lunch basket, and missed the message that Jesus had for them?

"Ye tithe mint, anni and cummin and neglect the weightier matters of the Kingdom."

Shall we make Jesus continue to say, "Why do ye doubt?"

Prayer—O Lord, our God, we dedicate ourselves to thee this day to follow thee all the way the best we can. Help us to forget the lesser for the greater and know thy will. In his name we ask it. *Amen.*

SATURDAY.

TIRED OF SHERLOCK.

"Thou, Jehovah, hast made me glad through thy work; I will triumph in the works of thy hands."—Read Psalm 92:1-10.

When Sir Conan Doyle was celebrating his seventy-first birthday, he declared that the world and seen the last of his famous character, Sherlock Holmes. He said he was tired of hearing himself described as the author of "Sherlock Holmes."

In the only conversation I ever had with Thomas Bailey Aldrich, I spoke of my pleasure in reading his famous "Story of a Bad Boy." "I'm sorry I ever wrote that book!" he exclaimed. Of course, he had written much of higher literary charm, but he need not have been ashamed of his renown among the boys.

Many of us are best known for work of which we think the least just because it is easiest for us to do; but for that reason it is probably our best work. No matter what it is, let us be glad and triumphant in the achievement, because it is the work not only of our hands but of His.

Prayer—Co-worker with thee, O God! What honor is greater than that? And is it for thy assistant to select the task? *Amen.*

AMOS R. WELLS.

SUNDAY.

HERD TYRANNY.

"Be not afraid . . . for all the multitude." Read II. Chronicles 32:1-8.

In a strong essay, President Morgan of Antioch (Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

THE FORGOTTEN CHRIST.

"And when they found him not, they turned back again to Jerusalem."—Luke 2:45.

There are two pictures in the world never to be forgotten. One is of that group with faces turned from Jesus, the other is that group with faces turned toward him. We may stand aloof and look upon those two groups—those facing toward Jesus, and those facing from him, and forget that our faces are turned one way or the other. But we need not forget, for the light on our face, the love in our heart, and the labor of our hands will eventually disclose to the whole world whether our face was to or from the Christ!

How the words in our text race back toward Jerusalem! "Turned" to Jerusalem; "turned back" to Jerusalem; "turned back again" to Jerusalem! How they re-double upon themselves! When Mary and Joseph found their faces turned away from Jesus they went back, back, back, seeking him!

The Lindbergh kidnapping story had covered the land. Fear had been driven into the hearts of thousands of parents of little children. We awoke one morning a little after sunrise and went in to our two-year-old baby's bedroom only to find her bed empty! For a moment it was appalling to see that empty bed. A brief search soon discovered the child out on the lawn in her nighties. How our hearts went back, back, back; out, out, out in search for her. How the heart of God must hunt his own.

Not long ago a little six-year-old girl in Cincinnati was lured along down a back alley, and was later found dead in a discarded basement. It is far worse to turn our faces away from God.

I.

What an array of folk have turned their faces away from Jesus. Before he was born, the innkeeper in Bethlehem began the procession; then Herod falls in line and seeks to murder him as a Babe, but he might as well have tried his hand at blotting the stars out of the sky; then Mary and Joseph unluckily find themselves almost in the procession, but with their hearts in their throats they raced back to Jerusalem to find him; the multitudes began to follow him for the bread he could furnish, the forgiveness he could offer, and the life he could give, but soon, for one reason or another, they began to turn their faces from him. Priests moved by jealousy, and the Pharisees moved by hate; young men for lack of courage, and older for lack of conscience turned away.

Good men, like the rich, young ruler; and worthy men like the one who came by night, began to leave him. What did they gain by leaving him? What has history said about their perfidy? What good deeds have they done with their faces set away from the Saviour of men? All save the disciples on one occasion left him. Jesus asked them if they would also go. Had they gone he would, no doubt, have found an even humbler group from the highways and hedges and would have written their names imperishably upon the pillar-stones of a redeemed world! Judas did eventually go. How my heart yearns to see those I love stay by the Christ and the church, because Judas went away. I do not like the results of facing away from the holiest and best the world has to offer! Peter's path of penitence led him back, humbling himself like a little child at the very feet of Jesus. If you should

ask me what good deed Peter did while his old salt face was set away from Jesus, I would answer with the thanks of untold millions: He turned around and repented.

We are told that they all forsook him, and fled. And when dying for all on the cross, Jesus cried, "My God, my God, why hast thou forsaken me?" But it seems that God had not forgotten him. And God had not forgotten him, for he led them forth conquerors and to conquer.

II.

What a beautiful sight it is to behold those whose faces are turned toward Jesus. There they are, never to be forgotten: Mary, the mother of Jesus, pure and chosen of God; and Mary of Magdala, impure and discarded of men—both faces alike fill with holy love, and undying devotion as they turn toward Jesus Christ. Now I see the face of blind Bartimaeus, weaving blindly back and forth as it turns hopefully toward Jesus; and now the poor cripple at the pool of Bethesda; and again an unhealed and haunted woman who stretches out her hand to touch, if she may the hem of his garment; some with broken bodies, and some with broken hopes; some with seared skin, and others with seared souls; anxious fathers bring their sons, and loving mothers bring their babes; and something happens to every face that longingly turns toward Jesus that makes angels in heaven rejoice.

Peter facing away from Jesus could be frightened out of his wits with the accusations of an innocent little girl, but turned toward Jesus the combined evil forces of Jerusalem and Rome could not shake his courage. How easy it is for us to be floored with some simple thing when we are not in tune with God, and how steadily we battle real life problems and come out conquerors and more than conquerors when our faces are looking to Jesus. Tennyson has Sir Galahad say:

"My good blade carves the casque of men;
My tough lance thrusteth sure;
My strength is as the strength of ten,
Because my heart is pure."

Meeting Jesus in the quiet heart-searching moments of the morning watch, and engaging his companionship, and leadership for the day, will make one able to set one's face as steadfastly toward the New Jerusalem as Jesus set his toward the old and passing one. Consciousness of the companionship of Christ brings achievement and victory.

III.

What a large part of our present generation seems to have lost courage, lost heart, lost the calming, abiding presence of the Christ. Whose fault is this? Is it the Christ's? Or is it the world's? When Mary and Joseph lost Jesus what did they do? Did they join the stock market at Jericho? Or did they seek the gold of Ophir? What did they do? "And when they found him not, they turned back again to Jerusalem, seeking him."

Do you recall that giving by the church to missions had greatly fallen off before this economic collapse came? Do you recall that gifts to large and powerful educational institutions, which institutions had largely separated themselves from the church, increased; while small church-owned and controlled colleges began to suffer even unto their dissolution? Do you recall that church building programs ceased almost completely before the crash in 1929? Is our world now hungry? discouraged? And in many places without present hope and solution? What

did Mary and Joseph do when they found Jesus not with them? Why they "turned back again" to the place where he might be found—namely, in God's house of prayer, where they had left him?

We took our money from the altar of prayer and put it in the armaments of destruction; we took our attention away from the evangelizing command of Jesus Christ, and put our trust in far more material things, to put it mildly, we, all too largely, forsook the call to unselfish service in building up a new Christian world order, and turned rather to the machine, and the motor, and the monster implements of war in expectation of a new day. Invention is right. Invention and inspiration form an humble worship of God, are handmaidens of peace and prosperity. In short, let the individuals in the church, the nations which bear the name of Jesus and Christendom at large, start a real "turn back again" to Jesus regime, and a new day will dawn.

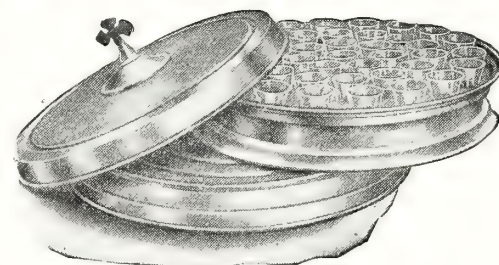
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

Five of our children had a week's outing that they will long remember. They are members of the 4-H Club in Alamance County, N. C. The Home Demonstrator for the county and the Assistant Farm Demonstrator carried sixty-five of the young boys and girls from the several clubs in the county on a camping trip near Reidsville, N. C. These were divided into four groups, and a captain was elected for each group. One of our girls and two boys were elected captains of three of the groups.

It was not only a camping trip, but was a school, too. They had a graduate nurse to give lessons in first aid, an expert gave lessons in swimming and two of our boys qualified as life savers. Two of our children were elected as the best sports. Two were elected as the best campers. They were taken in the forest and given a lesson in identifying trees, and our children got the following grades: Joe Cox, 99; Burl Duke, 97; Louise Duke, 94; Joe Thompson, 93.

At the close of the camp, our girl captain was voted by the entire camp as having the best group in the camp. You see our children met shoulder to shoulder with the county boys and girls, and won high honors.

Our two girls that went on this trip have been here four years and had never had an opportunity to have a vacation. They are splendid girls and we were delighted to give them this outing.

We have a number of little boys and girls who never get a vacation because of the fact that they have no place to go. It would do them a lot of good if some one would invite them for a few days.

We will thank all the Sunday Schools and individuals who have soap coupons for the Orphanage to mail them at once.

CHAS. D. JOHNSTON, Supt.

REPORT FOR JULY 21, 1932.

Sunday School Monthly Offerings.

Brought forward	\$ 8,615.13
North Carolina and Virginia Conference:	
New Lebanon	\$ 1.50
Greensboro, Palm Street	6.00
Durham	11.67
Howard's Chapel	3.00
Elon College	6.25
Third Avenue, Danville	4.75
	33.17
Eastern North Carolina Conference:	
Mt. Auburn	\$ 1.25
Pleasant Union	2.00
Shallow Well	1.60
Youngsville	1.00
Piney Plains	6.50
Wentworth	7.49
Western North Carolina Conference:	
High Point	\$ 2.40
Burlington	33.66
Pleasant Grove	4.13
Shiloh	1.96
Randleman	1.00
	43.15
Eastern Virginia Conference:	
Barrett's	\$.95
Berea, Norfolk	5.84
Wakefield	2.22
Mt. Zion	2.45
Union, Surry	3.70
Cypress Chapel	5.41
Elm Avenue	2.29

Valley Virginia Central Conference:	
Leaksville	1.33
Special Offerings.	
J. Spencer Love, Burlington, N. C.	
support of child	\$ 60.00
Western Sunday School and Christian Endeavor Convention....	10.67
Burlington Rotary Club, for dinner	35.25
Eastern Sunday School and Christian Endeavor Convention....	4.54
R. J. Morgan, support of Morgan children	30.00
Men's Bible Class, Union Southampton Sunday School.....	1.05
Endowments.	
Lawrence S. Holt Endowment.....	\$150.00
Total for the week	\$ 411.86
Grand Total	\$ 9,026.99

RELIGIOUS BOOKS

(Any book reviewed in this Department may be had of THE CHRISTIAN SUN at the publisher's price.)

THE CHURCH SCHOOL COMES TO LIFE, by Mildred Hewitt. The Macmillan Co. 341 pp. \$2.50.

This book is written especially for Episcopal schools, but its general principles are of value to all schools. It is welcomed in this day of shifting impulses and pioneering efforts in religious education.

While the book is forward looking in all respects, the chapter on building the curriculum is especially noteworthy. Miss Hewitt says in this

chapter: "We must teach not only knowledge, but also attitudes and habits. To do this we need in our church schools a planned series of experiences." Again she says: "By curriculum we mean all of the planned activities of the school." And again: "The curriculum of the Church School is really its life, and the life of the school, its curriculum. When learning is interpreted as living, the Church School comes to life."

The positions taken are far in advance of the old-type transmissive curriculum, centered in information to be imparted and acquired. Miss Hewitt is not ready to make the actual experiences of the growing persons in the school its curriculum. When we are ready to do this, we will really have life as the basis of the curriculum, but the Church School itself will have life.

W. A. H.

THE PRAYER LIFE AND TEACHINGS OF JESUS, by A. C. Wicand. Fleming H. Revell Co. 172 pp. \$1.50.

Prayer is conceived of religion in action. There appears to be a slight artificiality about the fact that 20 prayer teachings of Jesus are presented and the same number of instances presented from his life. The appendix is greatly enriched by a summary statement of the philosophy of Jesus respecting prayer. Here philosophy involves action, which is not generally conceived as an essential characteristic of philosophy. The atmosphere of the book is good, wholesome, reverent. It supplies a real elixir for life. W. A. H.

Final rejection of God's call to repentance seals destiny, and all men unwilling to settle for their sins at the mercy seat must meet them at the judgment seat.—Selected.

ALL SELF-PRONOUNCING

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Specimen of Type

ST. MATTHEW 2 The three wise men carrying away into Babylon fourteen generations; and from the carrying away into Babylon fourteen generations shall Christ be born.

ing interpreted is, God with us. 24 Then Joseph being raised from sleep did as the angel of the Lord had said.

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COMMAND ATTENTION AND APPROVAL

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CHAPTER 23.

THEN spake Jesus to the multitude, and to his disciples,

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FAMILY ALTAR.

(Continued from page 12.)

College, speaks of the tyranny of the herd. He has himself lived where abstinence from strong drink made him almost a social outcast. In reference to the present craze for immodest clothes, he writes: "If modesty and reserve become 'old-fashioned' in a community of young people, any young woman who persists in these traits is considered queer and uninteresting, and is shunned in social affairs."

The cry today is for "personal liberty," but often the personal liberty to be strong and pure and wise is hotly denied by the clamorous herd.

Scarcely is any truth more to be sought than the ardent conviction that "one, with God, is a majority." Let us revise our definition of a multitude. God is always the multitude.

Prayer—May we fear nothing, O Lord, but to oppose thee. Walk thou with us, and though all perils line the road, it will be the pathway of eternal peace. *Amen.*

AMOS R. WELLS.

THE MERGER.

(The following is from F. G. Coffin, President, General Convention of the Christian Church):

Dear Friend and Co-Worker:

You will be interested and encouraged in knowing that the Congregational-Christian Union is working to success with a promptness and unanimity beyond the original expectations of its promoters. The generosity and fairness of each organization to the other as we get more deeply into the plans have given a new and forceful testimony of genuine Christian spirit. Our machinery and programs are being co-ordinated in a most encouraging way.

The Union could not have been inaugurated at a more difficult time than during the present depression. The minds of our folks have been absorbed through the pinch of other things. Their contributions have been smaller. This in turn has forced a limitation of expenditures and reduced that personal official visitation which would have given information and guidance in the union, its meaning, details and progress. Notwithstanding all this, the progress has been almost phenomenal.

Unfortunately, in a few cases where our churches had not fully understood the union, representatives of some denominations, strongly inclined to be parasitic in habit, have tried adroitly to alienate such churches to their fellowship. Occasionally a tendency has cropped out in our own fellowship to become insurgent and not enter into the movement, but in the very few such cases, the promotion of this attitude is traceable to individuals whose pique or personal ambition is stimulating it. These same persons have rarely co-operated wholeheartedly in the plans of our own church even before the merger.

There is all encouragement for the new movement. We, above all others, should make such an effort succeed. It brings to partial realization that cardinal principle of union for which our church has stood from its beginning. It enlarges the scope of our fellowship and the extent of our influence in the world. It gives to the churches of other denominations, an encouragement toward that complete unity for which Christ prayed.

"Let us not grow weary in well doing for in due season we shall reap if we faint not." Enter heartily and co-operate fully in the plans of the united church. Whenever possible seek closer fellowship with our new brethren. Privately and publicly rebuke any who attempt to hinder the

unanimous and successful consummation of the union and its plans of work.

If your officers can be of any help to you, or provide you with any needed information, do not hesitate to write them.

Columbus, Ohio.

Dishonesty is nowadays substandard. It portrays an inferior quality both in mind and heart. For a man to be strictly honest, he must be honest

to himself. Charity begins at home; so does honesty. Integrity is the foundation of a man's character, and, like the foundation of any structure that is well built, will stand and can be trusted to weather the storms and to stand as a monument to those who designed it. Employers learned long ago that those who are dishonest for them will be dishonest with them. Consult any successful business man, and he will tell you that "honesty is the best policy." Honesty pays dividends in dollars and in peace of mind.—*Selected.*

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SUMMER TERM, JUNE 6th to JULY 15th. The college has arranged for a summer session of six weeks this summer at a very low rate for the expenses. Students living near the college, and coming from their homes, can take the six-weeks' course for as little as \$15.00. The total cost for students that board on the campus is \$45.00 to \$50.00. Courses will be offered for college credit towards a degree and for raising and renewing Teacher's Certificate.

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Change of Address: Be sure to give both old and new address when asking that your address be changed.

When sending subscriptions for friends, state whether paper is to be stopped at end of year.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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MARRIAGES

FRANKLIN—CANDLER.

Saturday evening, July 9th, at the home of the writer on Shepherd Street, Durham, N. C., Mr. Elbert G. Franklin and Miss Mattie Candler were united in marriage in the presence of a few close friends.

Mrs. Franklin is the daughter of Mr. and Mrs. Pete Candler, of Durham, N. C. Mr. Franklin is the son of Mrs. Maggie Franklin, of Durham, having spent his childhood days at the Elon College Orphanage, after the death of his father. For the past two years he has made his home at Roaring Gap, near Asheville, N. C. They will make their home at Warrensville, N. C.

J. S. CARDEN.

OBITUARIES

ROUNTREE.

When one who is known so well and loved so much as Mrs. L. C. Rountree departs this life for a better world, we should be grateful to Almighty God for our associations with her. Therefore, be it resolved:

First: That we, the members of the Missionary Society of Damascus Christian Church, of which she was a member, express our appreciation of her loyal friendship and generosity. She was kind-hearted and lovable, always ready and willing to help lighten another's burden, and to comfort and help those in distress.

Second: That we deeply sympathize with her family in their bereavement and

bid them look up to Him who rules and reigns in heaven and in earth, and is able to sustain them at all times.

Third: That a copy of these resolutions be published in "The Christian Sun," a copy made in our church register, and a copy sent to her family.

MRS. J. R. CORBITT,
MRS. ALMIRA HINTON,
MISS ANNIE LASSITER,
Committee.

FOX.

Samuel J. Fox was born October 17, 1874, and was killed suddenly in an accident May 31, 1932. His age was 57 years, 7 months, and 14 days. Mr. Fox

was a man of clean habits, honest and industrious, and highly respected by all who knew him. Funeral services were held at Timber Ridge Christian Church, June 2, 1932. A. W. ANDES.

RUSH.

Mrs. Tracy Lineweaver Rush was born January 22, 1869, and died June 5, 1932, aged 63 years, 4 months, and 13 days. She is survived by her husband, Edward Rush, and four sons and two daughters. Sister Rush was a member of the Progressive Dunkard Church. Funeral was held at Narrow Passage Church, near Edinburg, Va., June 7, 1932.

A. W. ANDES.

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Size, 8 x 5 1/2 inches.

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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY.

IN NON-ESSENTIALS, LIBERTY.

IN ALL THINGS, CHARITY.

VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, JULY 28, 1932.

NUMBER 30.

.. THE SUN'S OBSERVATORY ..

Maroon and Gold

Christian Advocate Issues Centennial Number.—

Of unusual interest in church circles is the issuance of the Centennial Number of the *Richmond Christian Advocate*. This special number carries specially prepared articles which are of especial interest to the members of the Methodist Episcopal Church, South. The paper, which has been edited since 1921 by Dr. J. M. Rowland, has had among its editors the foremost men of the church which it represents. It has been a power for good among its constituents and throughout the State of Virginia.

A Subscription Campaign.—

We note that the *Methodist Protestant-Recorder* has been running a subscription campaign in the State of Maryland. This campaign was carried on by the ministers of the various churches and brought the paper 1,094 renewals and 165 new subscriptions. The net money returns amounted to \$2,341.63. Times are not so hard but what a person can pay *four cents* a week for a church paper if they really want it. The minister who will take the time and trouble to see that his members take and read their church organ, will himself be repaid many times by increased interest manifested in the activities of the church, both local and general.

The Depression Curtails Marriages.—

Marriages have declined greatly in number in the past year, but the cost incidental to divorce seems to have had its effect also. The Bureau of the Census, in its preliminary reports from 39 States and the District of Columbia, shows that there were nearly 37,000 fewer marriages in 1931 than in 1930. The divorces decreased 5,456 during the same period of time. The slump in both marriages and divorces seemed to be general, but it is quite possible that more stringent laws passed by several of the States had their effect as well as the depression. A notable instance is Idaho, where marriages fell off 49.7 per cent, due to the adoption of more rigid laws. The largest increase in marriages (not divorces, mind you), was in Nevada, amounting to 25.1 per cent!

Revenue from Gasoline Decreases.—

Sixteen states report decreased consumption of gasoline for the first four months of 1932, compared with the first four months of the previous year. The decrease varies from 17,000,000 gallons in California to 2,000,000 gallons in Idaho. A peculiar thing about this decline is that it seems to have little if any relation to the gas tax imposed. Missouri, with a gas tax of 2 cents per gallon, used 7,000,000 less than in 1931, while Florida with a tax of 7 cents, consumed 4,000,000 less. There are fewer cars registered in Florida than in Missouri, but there are many more visitors to Florida at the time of year considered.

For the entire country the decline in the use of gasoline was 6,000,000 barrels, or about 5 per cent. This decline may have been caused by lack of use of cars, but part of it was possibly due also to improvements and refinements in engines which have given them greater gasoline mileage.

Treasury Offers \$650 Million in Notes.—

On Monday of this week the United States Treasury offered for subscription, at par and accrued interest, two series of notes, amounting to \$650,000,000. Both of these series are dated and bear interest from August 1, 1932. One series, amounting to \$325,000,000, or thereabouts, is to run for two years and will bear interest at the rate of 2 1-8 per cent. The other series for a similar amount, will run for four years, and the interest rate will be 3 1-4 per cent. Neither of these series is subject to call before maturity, and the principal and interest are payable in gold coin of the present standard of value. The notes will be exempt, both as to principal and interest, from all taxes now or hereafter to be imposed by the United States or any of its subdivisions. Applications for the notes may be made at any Federal Reserve Bank, or branch, throughout the country.

Glass Piping Perfected After Many Trials.—

After years of experimenting, the announcement was recently made that glass piping has been perfected. There has for a long time been a demand for glass pipe in the food, chemical and mining plants of this and other countries, where the conveyance of hot or corrosive liquids is a serious problem. In food plants, especially, glass offers cleanliness with complete visibility. One of the greatest drawbacks to the use of glass has been the need for regular removal of the lines for cleaning. A joint that is heat-proof and air-tight, and can be put up and taken apart without the necessity of special mechanics, had to be developed. Such a joint has been perfected, and consists of sections held together by a wide-flange metal collar with asbestos inserts which absorb the pressure of the bolts and form a heat-resisting joint. It is said that it is now possible to cast 100-gallon containers which will rival porcelain in food and chemical plants. The toughness of this glass makes it as hard to crack as glazed tile.

The Farm Board Unloads.—

The Farm Board has gone a long way toward unloading its great surpluses of a year ago. Then, when it stopped buying wheat, it had purchased a little over 329 million bushels at an average price of 82 cents per bushel. At that time the Grain Stabilization Corporation owned about 257 million bushels, or about three-fourths of

the country's carry-over. Within the past year over 47 millions have been sold abroad, 85 millions given to the Red Cross for relief work, and 81 millions sold on the domestic market. There are 25 million bushels stored in Canada which will probably be disposed of there, and the Board has 30 millions of wheat "futures" which it will probably not take up. This leaves only about 18 million bushels of cash wheat to be disposed of, slightly more than 5 per cent of that held a year ago. Of the 1,300,000 bales of cotton acquired by the Cotton Stabilization Corporation, 500,000 is to be given to the Red Cross and 650,000 is to be gradually disposed of during the year beginning August 1st. Thus, by the end of the next fiscal year, very little of this commodity will be held by the Board. The financial side of the picture is not so bright, for the Board's holdings have had to be disposed of at about one-half of the price paid for them. Nevertheless, the fact that these stocks are pretty nearly disposed of should be a helpful factor in their respective markets.

"Overproduction" May Prove an Illusion.—

We have heard many people complain of the fact that "overproduction" was causing many of our troubles today. We have thought all along that this contention was just another attempt to find a reason, and that it would be hard to prove. We are glad, indeed, to find that we are borne out in our opinion by no less an authority than *Business Week*, one of the leading statistical journals of the country. It says, in part: "Many of our economic troubles, including, finally, the depression, have been blamed on excess production capacity. But many of those who have laid the blame at this door haven't been altogether clear as to what they have been talking about. Confusion arises from the fact that, in their talking and thinking, they sometimes fail to distinguish between two kinds of excess. Most manufacturing plants have more equipment than they would need if they could operate 24 hours a day, day in and day out, without regard for seasonal demand, storage facilities, or traditional labor practices. But most plants don't operate that way. Few have more machinery than they need to produce, under normal conditions of operation, the quantity of goods required to satisfy the normal demands of consumption in a given period of time." The National Industrial Conference Board goes even further, and says: "In view of the rapidity with which equipment becomes obsolete and the fact that in the past two years there has been little replacement, the opinion is held by some well-informed persons that, far from having at the present time an excess capacity, American industry is not properly equipped to meet a normal demand for its products."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

President L. E. Smith, Elon College, preached at the United Congregational-Christian Church, Raleigh, N. C., July 24th, in the absence of the pastor, Dr. Kirby, who is away on vacation.

"Let it not be imagined that the life of a good Christian must be a life of melancholy and gloominess; for he only resigns some pleasures in order to enjoy others infinitely better."—*Pascal*.

Rev. Oscar H. Denny, pastor of North Miami Church, received 22 new members into the church on Sunday July 10th. On the evening of Sunday, July 17th, an Immokalee service was held by the young people in connection with those from Miami Beach and Coral Gables.

Rev. Joseph E. McCauley, pastor of Richmond First Church, is assisting Rev. C. E. Gerringer in revival services at Wakefield this week. At the close of these services, Mr. McCauley, with his family, will visit Rev. J. W. Fix, at Urbana, Ill., and with him will attend the Winona Bible Conference. Rev. R. L. House, of Newport News, will also attend the Winona Bible School.

It will be learned with regret that Rev. G. R. Underwood, Goldston, N. C., is in failing health, and a brother minister, who visited him recently, writes unless there is a change for the better, this faithful man of God and true soldier of the cross will not be with us much longer. Let all friends, who know him, write a cheering line, a word of favor and friendship, to this worthy and beloved brother.

Chaplain H. E. Rountree, U. S. Navy, Charleston, S. C., writes: "It may be of interest to the readers of THE CHRISTIAN SUN to have mentioned that I was on the air over WCSC, July 21st, 22nd, and 23rd, directing the morning devotions under the auspices of the Ministerial Association of the city. I was assisted by Miss Richolda Luden, soloist, and Miss Dorothy Bulwinkle at the console, both of St. Philips' Episcopal Church."

CHRISTIAN SUN readers may bear in mind and assure their friends that Elon College opens for its 43rd annual session September 12, 1932. Reports from the administration are very favorable for a large opening. Applications are coming in very encouragingly for rooms and reservations. Every friend of the college should use his and her influence to make the coming session the best in all of our honorable history, since Elon offers the best in scholarship, in training, and in all Christian activities.

Miss Mary D. Atkinson, writing from Scotland, July 12th, says: "Yesterday we saw an old Roman camp and walls built in 122 A. D. These walls were built and used to separate England from Scotland and have roads on top, as they were seven feet wide and connected the camps." How the ages do laugh at the folly of man in the past. Think now of a wall to separate England from Scotland and soldiers with swords and bayonets drawn to keep peace by separation of sturdy Briton and canny Scotsman.

Rev. O. D. Poythress, South Norfolk, Va., assisted Rev. J. W. Patton, Bethlehem Church, Alamance County, in a revival service the past

week. The meeting was largely attended and the results were very encouraging. Bro. Poythress called at THE SUN office full of enthusiasm for the work of the kingdom. His church is still making a bold and courageous effort to go forward under heavy indebtedness and to meet its obligations. Considering conditions, he feels much encouraged with the prospects.

Our Ocean View Church, under the aggressive leadership of Rev. J. H. Warren, pastor, has recently been constrained to put a \$1,000.00 addition to the Sunday School rooms. The addition is now enclosed so it can be used and represents real self-denial on the part of those who have financed the same. The average attendance at the Sunday School for June was 101 each Sunday, and the average offering per Sunday for the month was \$4.75. The average attendance at church for the morning services was 89, for the evening services, 42. This new church shows up well and sets an example for many of our older churches.

A line from Mrs. R. T. Grissom, Fancy Gap, Va., July 18th: "Our revival closed last night here at Elk Spur with twelve additions to the church. If you could have been here to see the congregations and cooperation we had, your heart would have been thrilled as ours were. Some of the members received are the most substantial and influential citizens of this community. The entire community fell in love with Rev. Ray Dickens, who did the preaching and assisted in the meetings, and many have asked him to return next year. Raymond, my husband, is to help Mr. Dickens at Lee's Chapel, beginning next week."

"We had a wonderful meeting here with Rev. H. C. Caviness, Portsmouth, Va., as the preacher. He did fine work for us here, and our little church has been greatly revived and much encouraged to go forward, looking to God for greater things. We had our Missionary and Children's Day at Antioch and New Hope Churches in June. It was a real pleasure to witness the scene. The children gave their pennies, and the young people their nickels and dimes. Thus, out of their loyalty, they gave their offering for the Lord. It was not much, but it was seemingly the best they could do. I will be in revival meeting next week at New Hope Church." So writes G. D. Hunt, Roanoke, Ala.

It is with genuine delight and gratitude that the editor of THE SUN learns that Rev. J. Lee Johnson, Fuquay Springs, N. C., who has been out of the pulpit because of impaired health for several months, is now much improved and has been occupying his pulpit for the last two Sundays, and now hopes and expects to go right on with his work. He will be assisted in his strenuous revival services the remainder of the summer, but he feels equal to the task of carrying on his work. A characteristic line from our good friend says: "I am quite sure that the prayers of the many saints of God in behalf of my recovery have been a greater means through grace to sustain me than all other things combined. To Him be all the praise."

Rev. A. W. Hurst, pastor of Elon Church, announced Sunday, July 24th, that he would preach his final sermon as pastor at the College, July 31st, the church having voted him August as a vacation month; his resignation as pastor of the church taking effect September 1st. Rev. Hurst is beloved by his entire congregation and constituency at Elon, and it is with sincerest and deepest regret on the part of the church and the community that his pastorate here is to close.

We are not advised as to the church, whose fortune it will be to secure him as pastor. He is a student, an able expounder of the Word, an eloquent minister, a true and faithful pastor. That church, indeed, will be fortunate that secures him as preacher, pastor and leader.

Rev. and Mrs. R. T. Grissom, Fancy Gap, Va., were happy visitors at Elon last Thursday. They were accompanied by Rev. J. Ray Dickens, Holly Springs, N. C., who had been assisting them in a revival at Elk Spur, Carroll County, Va., the past two weeks. The Grissoms are delighted with their work, both Sunday Schools having been reorganized, very happy revivals enjoyed at both churches, and they feel encouraged in every way with the work they have found and the people they are living and laboring with at Fancy Gap. They have decided that they have about the best field of labor and the most agreeable people to live and labor with of anybody. They are finding real neighbors at Fancy Gap and folks who are ready and anxious to go forward in building up church and Sunday School—a most hospitable people and most gracious and generous to serve. Mr. and Mrs. Grissom are in a meeting with Rev. J. Ray Dickens, pastor, at Lee's Chapel this week and next, but left the work at Elk Spur and Rocky Ford in competent hands, members there who are loyal and true to their church and their God.

THE SUN is certainly indebted to Rev. E. C. Brady, Hemp, N. C., for his "Historical Development of the Sunday School," which this issue carries. We would advise Sunday School superintendents and teachers to read this sketch and tuck it away for safe-keeping. It has permanent value. Out of a desire to teach the poor reading, writing and arithmetic, has come the whole modern Sunday School movement, worldwide, now, in scope and organization, and at this very time a World Sunday School Convention is meeting in South America, with its many hundreds of delegates interested in Sunday School work, from practically all the nations of the earth. Surely, that man was right who said: "Nothing is so powerful as an idea come to its time." Robert Raikes, founder of the modern Sunday School, simply gave expression to "an idea come to its time." We think of making contributions to the poor; well, the poor have made some very valuable contributions to us of this world, the Sunday School being not the least among these. The historical development of the Sunday School makes a page in history that illuminates all the other pages and makes this whole world a brighter and better place for its writing.

ANNUAL CAMP MEETING.

The Annual Pentecostal Camp Meeting, of the Southside Virginia Holiness Association, will be held at Wakefield, Va., Camp Grounds, August 5th-14th, inclusive. This camp is interdenominational, and is supported by all denominations in this section.

Ministers in charge this year are: Rev. Robert A. Young, pastor Grace M. E. Church, South Riverside, Cal., a great preacher; and Rev. H. C. Caviness, pastor, First Christian Church, Portsmouth, Va., also a successful pastor and a great preacher.

The prayers, support and cooperation of all of God's people everywhere are solicited for this special effort in soul winning.

Meals and lodging on the grounds.

Yours in Christian service,

O. M. COCKES, President.

Elberon, Va.

DOLLAR-A-MONTH CLUB.

I hope that you have read the report of the Dollar-a-Month Club for the past two weeks. If so, you have an accurate idea of the progress that we have been able to make. Up to and including last week, we have enrolled 341 memberships. If your name is in the list, I know you are happy to be counted among those who are willing to add their gifts as an expression of their faith in the college and their determination to do their bit that the college may be enabled to meet her obligations and to carry on her program of instruction and culture with profit and enthusiasm. If your name did not appear in the list, think of what encouraging assistance you would lend by sending your name to the office at the college for membership, and enclosing your fee. What an inspiration it would be if a large number of those who have not, would join in and become a part of this popular and growing Club. May we have your name and your first contribution?

Now, just a word to those of you who have joined: It is one thing to join, and we are glad to have you, but it is another thing to keep your dues paid. Some of you are considerably behind. It will be difficult for you to pay if you wait much longer. The best way to be interested about this proposition and to keep happy about it, is to keep your dues paid up promptly. Then, too, you are carrying out the spirit of the Club.

Our expenses are monthly, and what we want and need is a large number of friends who will not only be interested in giving us their moral support, but who will be concerned and give us their financial aid. So, if you are behind with your dues, won't you please send them in as early as possible?

We are happy to report the following new members this week:

Mrs. J. J. Lincoln, Lawrenceville, N. J., 1 membership	\$3.00
Miss Louise Watkins, Windsor, Va., 1 membership	1.00
Mr. C. D. Johnston, Elon College, N. C., 1 membership	12.00
Mrs. C. D. Johnston, Elon College, N. C., 1 membership	12.00

We have received total cash receipts for the week amounting to \$47.00.

L. E. SMITH, Pres.

RELIGIOUS WORK CONVENTION LARGELY ATTENDED.

The Eastern Virginia Sunday School and Christian Endeavor Convention held a one-day session at Cypress Chapel on Tuesday, July 20th. The meeting attracted a large attendance and an inspiring program was furnished those present.

The Rev. H. S. Hardcastle delivered an address on a "Pod of P's for Sunday School Workers," emphasizing personal piety, and personal work. J. M. Darden, chairman of the Orphanage Board, and C. D. West, member of the Board, presented the claims of the Orphanage. An appeal was made for continued support of the Orphanage with not only money, but food and clothing.

An hour was given to reports of departmental superintendents as follows: Cradle Roll, Mrs. M. T. Whitley; Beginners, Mrs. W. H. Johnson; Primary, Mrs. R. E. Brittle; Juniors, Doris Eure; Intermediates, F. A. Osborne; Seniors, Mary Lee Godwin; Young People, Lillye Holland; Adults, E. L. Daughtrey; Young People's Congress, Irene Cotten. Children's Division led by Mrs. R. E. Brittle; Juniors, Intermediates and Seniors, led by Mrs. B. D. Jones; Young People, Young People's Congress and Christian Endeavor, led by Rev. F. C. Lester and Miss Lillye Holland;

Adult and Home Department, led by Dr. W. G. Newman.

Rev. D. M. Spence led the devotional service in the afternoon. A report was made on "Literature" by Rev. H. S. Hardcastle. Rev. W. M. Jay spoke on "How to Teach Missions in the Sunday School," after which a group of Christian Endeavorers conducted a model program, the theme of which was "What Is Meant by Living a Christian Life?" featured by talks by the young people and by special music. Special prayer was offered by Dr. W. W. Staley. The cup, offered to the Christian Endeavor Society making the best record for the year, was won by the South Norfolk Society for the second year in succession.

The Resolutions Committee voted a change in the custom of having a two-day session of the convention, confining the convention to one day. The matter will be referred to the convention at its next session.

The Committee on Nominations presented the following report, which was adopted:

President, Rev. J. F. Morgan; vice-president, E. L. Daughtrey; second vice-president, Aubrey Todd; recording secretary, W. H. Baker; executive secretary, Rev. R. E. Brittle; Christian Endeavor secretary, Mrs. W. B. Wililamson; treasurer, J. W. Folk.

Executive Committee: Rev. J. F. Morgan; E. L. Daughtrey, Aubrey Todd, W. H. Baker and J. W. Folk.

Departmental Superintendents: Cradle Roll, Mrs. M. T. Whitley; Beginners, Mrs. W. H. Johnson; Primary, Mrs. R. E. Brittle; Juniors, Miss Doris Eure; Intermediates, Mr. F. A. Osborne; Seniors, Miss Mary Lee Godwin; Young People, Miss Lillye Holland; Adults, J. W. Roberts; Young People's Congress, Irene Cotten.

Home Department, to be supplied.

Supper was served by the ladies of the church, and after a vesper service by Aubrey C. Todd, the night session was called to order. Rev. F. C. Lester presented the report of the Board of Christian Education and Dr. L. E. Smith, president of Elon College, delivered an address on "The Challenge of Religious Workers Today." Remaining matters of business were disposed of and the convention adjourned.

PROGRAM.

Following is the program for the 84th Session of the Virginia Valley Central Congregational-Christian Conference, to be held with the Winchester Christian Church, August 10-11, 1932:

WEDNESDAY.**Morning Session—10:00 o'Clock.**

Call to order.
Devotional service Dr. M. L. Weekley
Enrollment.
Welcome address..... T. W. Matthews
Response Walton E. Brill
Report of Program Committee.
Report of Executive Committee.
Miscellaneous business.
Report of Director, Religious Education.. K. B. Hook
Annual Address..... Rev. R. L. Williamson
Adjournment for Dinner.

Afternoon Session—1:45 o'Clock.

Devotional service..... Rev. B. J. Earp
Report of Committee on Religious Literature, Alfred Dofflemyre, Chairman.
Address—"Our Publications and Our People," Dr. W. P. Minton, Dayton, Ohio.
Report of Committee on Evangelism, Mrs. A. W. Andes, Chairman.
Report of Committee on Social Service, K. B. Hook, Chairman.
Address—"Our Orphanage"..... Chas. D. Johnston, Supt.
Report of Conference Mission Sec'y, R. O. Rothgeb.
Adjournment.

Evening Session—8:00 o'Clock.

Program by the Young People.

Address on Young People's Work.... Dr. L. E. Smith

THURSDAY.**Morning Session—9:30 o'Clock.**

Devotional service..... Rev. W. B. Fuller
Roll call and reading of minutes.
Report of Committee on Education, Rev. A. W. Andes, Chairman.
Address on Education..... Dr. L. E. Smith
Conference Missionary Association.
Report of Committee on Foreign Missions, R. O. Rothgeb, Chairman.
Address on Foreign Missions..... Dr. W. P. Minton
Report of Committee on Sunday Schools and Christian Endeavor, J. Warner Stearn, Chairman.
Report of treasurer.
Adjournment for dinner.

Afternoon Session—1:45 o'Clock.

Devotional service..... Chas. D. Johnston
Report of Stewardship Committee, Mrs. J. J. Lincoln, Chairman.
Report of Committee on Home Missions, W. C. Wampler, Chairman.
Report of Committee on Christian Union, N. L. Norris, Chairman.
Report of Committee on Apportionments, R. Roy Hosaflook, Chairman.
Miscellaneous business.
Adjournment.

METHODS CORNER

By REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

The question, What do we think of Jesus? is of vital importance in the solution of our missionary work. Is it true that the message of Jesus is what the whole world needs? Does he mean much to us? Do we wish to share that with other people? Is our experience worth sharing? Would the teachings of Jesus, if applied, solve the problems of the world? If we are convinced they would, then we have one driving motive at least to send us out into the world to try to convince men that this is true.

Then there is the spirit of devotion, loyalty, love. Perhaps one may say, an emotion so great as to sweep everything else aside and make this one tremendous. This personal devotion to Christ and his cause is, probably, the great missionary motive, yet I can imagine many people who have all this who cannot quite agree that such devotion should be spent in "foreign" missionary effort. However, this is one of the "nerves."

Another question that must be asked and it is this, Do we believe in the brotherhood of all men in all the world? Do we believe the world to be a brotherhood? I would like to call your attention to Dr. Cornelius Patton's book, "God's World," because it sets before us an understandable world filled with needs. When you read that book you see what the human needs are and you can then determine whether you will spend your time, thought, money and other things for home consumption only. Read such a book as Albert Schweitzer's "On the Edge of the Primeval Forest," and his later books and see what a talented, cultured Christian thirty years of age thought of his obligation to help people other than his own with practical missionary service.

Then there is another question to ask: Should we share our privileges with others of lesser opportunity? Does privilege such as ours mean that we are in duty bound as Christians to share it? A great many Christian people believe that they ought to share with others less privileged the blessings they enjoy. Because this is true we have teachers, evangelists, educational missionaries and medical missionaries.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EVANGELISM.

This is the evangelistic season especially in our rural churches. Reports of gracious, even glorious revivals, come from many pastors and churches. This is heartening and gives new hope, brings new courage. He who delivers the evangel does a good work and is wise. One of the most convincing and magical sermons this writer recalls ever having heard, was delivered by the late, lamented Rev. Dr. Torrey, using as his text, Proverbs 11:30: "He that winneth souls is wise." It was compelling, and sent the hearer forth with an unquenchable zeal to win a soul, that in so doing wisdom might come. We know by doing, and as we deliver the Evangel to others, thus doing the will of God, we come to know the way of God. It is a spiritual task, and in performing a spiritual task, there is developed, fervor, fire, flame. The poet, Whittier, wrote:

"And comet-like, adding flame to flame,
The priests of the new Evangel came."

Evangel; Good News; the Gospel! And so the preacher, giving his message of flame and fervor, the devout and loyal souls in the congregation, taking that message and bearing it to others, personally, till the whole community is aflame with zeal for God—the power of the Evangel, the good news. That, indeed, revives the church, and carries renewed zeal to the membership of the church. Some one has truly said that, delivering the Evangel in person, telling the good news of the saving power of the Christ to another by word of mouth, is Evangelism; while sending that good news through prayer and purse, where one cannot go in person, is Missions. Missions and

Evangelism, the two elements of the same process: Missions—sending the good news; Evangelism—carrying in person the good news.

And so, in many of our churches now, pastors and devout men and women of God are telling others the good news of the saving power of our Lord. This is that for which the church was founded of our Lord, and this is why the church is the body of our Lord, and he is its head. It is the institution that declares, as Peter did in the moment of divine revelation: "Thou art the Christ, the Son of the Living God."

Religious education is necessary at all times to train youth in the lessons and in the atmosphere of religious opportunity and restraint; but no sort of intellectual process or program can take the place of, or act as substitute for, the direct delivery of the Evangel, the good news, the saving power of our Lord and the calling upon the individual, whether youth or adult, to face the fact of personal salvation through Christ, and of accepting him as Saviour and Redeemer, choosing to enlist under that name, which is above every other name, and be found bearing that banner waving over the hosts of those who are battling to make this world, a world of righteousness and the kingdoms of this world, the kingdoms of our Lord and his Christ. Ephesians 6:12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Evangelism is the very heart and soul of the church, and unless the church is evangelistic it has no right to the name church. J. O. A.

GOD FINDING FRIENDS.

We need and must have friends. In that particular, we are made in the image of God. God wants and must have friends. He has made his work on earth depend upon the plans and pursuits of his friends. We have put into song our friendship for Jesus; "What a Friend We Have in Jesus." I am certain that Jesus would also have us put into song, "What Friends I Have in You."

Isaiah spoke of this relationship, saying: "Jacob, whom I have chosen, the seed of Abraham, my friend." God works through his friends, and he depends upon his friends to carry on his work; but God makes no man his friend until that man has known God and realized God in his own heart. Jesus made this clear (John 15:15): "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you." If we would be friends to God, we must know God. This is true of all friendships. Our friends are those whom we have learned, whom we know, whose life is an open book to us.

And thus God intrusts the doing of his work in the world to the hands of his friends. God could have chosen cohorts of angels flying through the world with tongues of fire and eloquence to proclaim that he was God, and that Jesus Christ was his only begotten Son, and that through him was life. On the other hand, he chose men and women, and intrusted to them the work of declaring and revealing him to the world. God needs us just as we need God, and his heart longs for friends who are willing to know him and do his will just as our hearts long for loved ones and friends about us.

It was Horace Bushnell who said: "God could publish his will in flaming letters on the sky. He could have sent cohorts of angels flying through the air to publish the good news. He could have set the stars chiming with the music

of salvation. He could have made the stones of the mountains proclaim his will. But his purpose is that the great work of redemption should be carried on by us."

But he had better things than this for us, viz: He wanted to be with us unto the end, enjoy our friendship, and so he said: "And, lo, I am with you unto the end." How sweet and precious, indeed, is that declaration of our Lord (John 15:14): "Ye are my friends, if ye do whatsoever I command you." J. O. A.

WHAT NEXT—THEN?

It took the church, great statesmen, devoted and anxious fathers and mothers, one hundred and fifty years to shut up the saloons of America and outlaw the liquor traffic. It was through prayer, earnest pleadings, faithful teaching, invincible logic that this was achieved. Now we are told that the Eighteenth Amendment must be repealed, prohibition annulled, and the manufacture and sale of liquor legalized. Thus, in a decade, the ex-saloon-keepers, those who love booze and beer more than they love their fellowmen, are demanding that we tear down that which we were so long in building up. We are told that this will be better, and that if the government will again legalize beer and booze and give it the sanction of sale and manufacture, times will be better, morals will improve, youth will be safer.

This is, indeed, a strange spectacle. We are to unleash the lion, for whose capture and caging the sober citizenship of a nation spent a century of tireless and unceasing loyalty, consecration and effort. Now, we are assured, society will be safer when once again the lion is unleashed. We are not told as to who will guard the lion, protect the youth and the homes of our land against his approach, devastation and death. When the Eighteenth Amendment is abolished, when the prohibition law is modified, when liquor and beer are made more abundant, their manufacture and sale become universal, who, then, will manage the beast? Who, then, will save our boys, our girls, our fathers and brothers, our mothers and sisters from this, the deadliest foe that ever has cursed mankind and sought his destruction? If the United States Government, with all of its police and constabulary, is impotent to cope with this monster now, who is to cope with him when the national government shall have acknowledged its impotency, its inability, its incapacity to handle the deadly monster, or cope with his subtle, devastating and murderous attacks? Can individual states, can local communities, do more for self-protection and defense than all the states and all the communities can do unitedly? Who, then, will manage? Who, then, will be able to cope with the demon, drink—this monster of ruin, of death, and of hell?

One may tear down a house in a day that had been a year in the building. Is our Government to tear down in a few weeks that which it took a century and a half to build up? If so, who, then, will manage, who build up, who protect? J. O. A.

Life is like fire. There is always more or less smoke about a fire to choke the voice, fill the eyes with tears and obscure the light of day. But if only the fire is hot enough and the stoking done with sufficient care, a fire can consume its own smoke, not only destroying the smoke as smoke, but utilizing it as fuel. So if only the fire of our spirit is warm enough, we can make fuel of our own miseries, clearing the atmosphere of our lives and strengthening the blaze of our souls.—Holmes.

A DOCTOR OF THE OLD SCHOOL.

Word comes to us of the illness of Rev. W. W. Staley, D. D., pastor emeritus of the Suffolk, Va., Christian Church. He is suffering with an affliction in one of his eyes, which is very painful, but we are glad to announce that the latest report from Lake View Hospital of Suffolk is that his condition is improved.

Few ministers of the Christian Church are more widely known and loved than Dr. Staley, who is rounding out a service of fifty years in Suffolk, and in the church at large. As a young man he came, in 1882, to a small church, which he served as active pastor for forty-one years, and built up what is probably the strongest church of the Christians in the Southland. In 1923 Dr. Staley was made pastor emeritus, with salary and parsonage for life, and with freedom to do as little or as much in the pulpit and in pastoral work.

Rev. H. S. Hardcastle, of Princeton Theological Seminary was engaged as active pastor. The relation between the pastor emeritus and the acting pastor at Suffolk for these nine years has been a beautiful one. Dr. Staley preaches on occasion, and occupied the pulpit for a continued term during the illness of the acting pastor last year. Few men in our church, or in any other church, have come nearer to the lives of the people than has Dr. Staley. His pastoral work through his forty-one years of active ministry was his great strength, and there was no illness or trouble or need in the homes but that Dr. Staley seemed always to be the one to first discover it, and the last to stand by and see that the need was met. That long-continued work became a part of his life, and has not slackened in his nine years as pastor emeritus. It is a pleasure and a real thrill to walk with him for an hour on the streets of Suffolk, and to see him greeted by boys and girls, as well as by men and women in all walks of life; and including colored people, to whom he has ministered and whose attitude shows both love and respect. One colored minister in Suffolk is reported as saying to his people that Dr. Staley may be a white man, but *he has got a black heart!* So close does he come to understanding and being close to them and their lives.

Fifty years is a long time for a spiritual leader to minister to a community, and he became so much a part of it that when he resigned as active pastor the community attempted to make him a judge in its courts, but he declined such honor in favor of continuing his visitations and pastoral work. These young couples you meet on the streets were married by him, and their fathers and mothers were married and buried by him. These boys and girls show by their attitude and salutation their respect and devotion to him. The whole community rises to do him honor on any possible occasion. A committee of the church has been appointed to arrange a suitable Jubilee next November, in honor of his coming to Suffolk fifty years ago in November, 1882. It will be a great occasion and one worthy of such a long ministry.

May we add an incident which is illuminating regarding Dr. Staley's long ministry. The writer had the privilege of being with him a week in Franklinton College, N. C. (colored), and one day, in conversation, we came to the matter of his long pastorate approaching fifty years in one church, and the writer said, banteringly, that he would think that a church would get tired listening to one preacher for fifty years. This started Dr. Staley engagingly to reveal his philosophy of a successful ministry. He acknowledged that if his work were preaching alone, they would have long ago grown tired of him, but he had based his ministry on something else than a Sunday morning sermon. When he came to Suffolk he did not think of himself as a great preacher, or one who would ever become great, but he took

himself seriously as a pastor and went into the homes of the people, and came to know each one of them and their children personally, and to talk to the people on the street and to know what they were doing and thinking and desiring. His tabulated list of calls in homes ran well over the two thousand mark each year, and informal meetings and greetings outside the homes and hospitals were never charted or counted on such a list. He came to be one of the people and his homely way of putting it (at Franklinton to us) was: "My philosophy is that if you can get folks to like you they won't care what you say," and he illustrated it by citing the writer's old father (whom he had met shortly before that), and saying how he had bragged on his son, and commented on it by saying: "That old father of yours does not like you because you are smart, but he thinks you are smart because he likes you." He carried that on in an illustration of a young fellow just out of Yale who was cultured and refined, but who fell in love with a girl who had never finished high school, and whose grammar was anything but perfect. Dr. Staley said that young collegian just hung on her every word—not because that word was so perfect or worth listening to for its worth, but because he loved

her, and everything she said and did was perfect to him. It was a homely presentation of the secret of success of one of our most successful ministers, but many a young minister can get more from it than from some of his books and studies if he will but sense and follow the spirit of the suggestion.

The late Dwight Morrow, when appointed Ambassador to Mexico to establish friendly relations, was told that he could do nothing with those "greasers." He replied, "Well, I can like them anyway." And that policy won out in Mexico and in Suffolk, and wherever there are folks in need of fellowship.—*Hermon Eldredge in The Congregationalist.*

NOTICE.

Visitors to the Virginia Valley Central Conference will please notify the undersigned. This will greatly aid us in our efforts to make your stay with us as pleasant as possible. There will be a two-day session, opening at 10:00 A. M., August 10th. We hope the delegates will come prepared to attend all sessions.

R. L. WILLIAMSON.
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"BEING DEAD YET SPEAKETH"

By H. H. SMITH.

Shakespeare makes one of his famous characters say: "The evil men do, lives after them; the good is oft interred with their bones." While it is true that the world is often prone to forget the good and remember the evil, it is a momentous fact that both the good and the evil of one's life survive to bless or curse the world. Every life sets in motion currents of influence that continue after death. Some rough English soldiers, entering a town, complained: "Why can't a fellow get a drink here?" The reply was: "Because a man named John Wesley passed through this town a hundred years ago." The good that Wesley did was not interred with his bones. Not long ago a noted criminal was arrested for mail robbery and murder. He confessed that he had been a student and admirer of atheistic literature. The skeptics, infidels and atheists set forth their doctrines in their books and finally passed on, but their influence survived and brought forth a harvest of evil.

Stephen was a mighty preacher—we have his fiery sermon in the book of Acts—but no sermon he ever preached accomplished so much as his triumphant death for the truth. Saul of Tarsus, a young man, stood by and watched the face of Stephen in his dying hour—a face glowing with heavenly light and peace, as he prayed for the forgiveness of his enemies. It was such a spectacle as could never be forgotten. On his way to Damascus to persecute the Christians, no doubt the persecutor meditated upon that strange but impressive scene—a man dying in agony, with the joy of heaven in his heart, fervently praying for the forgiveness of the murderous persecutors. No doubt, that this incident had much to do with the great apostle's conversion to Christianity.

On North Broad Street, Philadelphia, there is a great church—Dr. Russell Conwell's church—known as the Temple Baptist Church. There is an interesting story connected with the building of this church. Dr. Conwell had been preaching in a very small church building in that community—so small that it could not accommodate the growing congregation. One Sunday morning, as Dr. Conwell approached the church, he met a little girl who was crying, and when he asked her why she was crying, she replied that there was no room in the Sunday School and she had to go home. The great-hearted preacher took the little girl in his arms and said: "I will find a place for you." A short while afterward, when the matter of building a larger church was being discussed, the little girl showed great interest and began to save her pennies for the building fund. Only a few weeks after that she was taken suddenly ill and died. At the funeral, her father told Dr. Conwell that the little girl had been saving her pennies for the building fund, and handed him the amount she had saved—fifty-seven cents. At a meeting of the trustees of the church, Dr. Conwell told them of the little girl's desire to help build the church, and the pennies she had saved. He says: "The trustees seemed much impressed, and it turned out that they were far more impressed than I could possibly have hoped, for in a few days one of them came to me and said that he thought it would be an excellent idea to buy a lot on Broad Street—the very lot on which the building now stands. I talked the matter over with the owner of the piece of land, and told him of the beginning of the fund, the story of the little girl. The man was not one of

our church, nor, in fact, was he a church-goer at all, but he listened attentively to the tale of the fifty-seven cents and simply said he was quite ready to go ahead and sell us that piece of land for ten thousand dollars, taking—and the unexpectedness of this deeply touched me—taking as a first payment just fifty-seven cents and letting the entire balance stand on a five per cent mortgage."

It was only a short while after this negotiation for the property that another pleasant surprise came to Dr. Conwell. His members arranged a surprise party for him, and at that gathering it was announced that the entire amount, \$10,000, had been raised to pay for the building lot for the new church.

When you visit Philadelphia, and pass the Temple Baptist Church, recall this story of the little girl and the fifty-seven cents. "Being dead yet speaketh."

Ashland, Va.

"I WANT TO BE ORDAINED."

Faithful is the saying, "If a man seeketh the office of a bishop, he desireth a good thing." So said Paul. He knew. Then he uttered a warning by describing the qualities of a "God minister of the New Testament." "Without reproach." "No brawler." "Not a novice." "Have good testimony from them that are without." "Apt to teach." "Gentle." "Not contentious." What a man Paul saw when he was selecting the qualities of a good preacher, or minister, or pastor, for that is after all what the office of a bishop in Paul's days really meant.

And these same qualities obtain today. If anything the requirements are greater. Today a minister must be an administrator as well as a good preacher without reproach in character, training or temper. He must be "a very gentle knight." He must have had his academic training put well behind him. But he must not be puffed up nor a lover of money. Paul was a great example. Perfect in all the training of the law of the Jew before his conversion to Christianity; and then a three years' course in theology some where in Arabia before he was "ordained" to preach or to become a missionary. And this, too, it may be believed, as it seems to have been in Jesus' experience, despite the fact that he was to preach to "unlearned and ignorant men."

What can be said then, to seem of the finest types of Christian manhood who seek to be ministers, who are saying, "I want to be ordained." Who shall say they may not qualify? Who shall close the door? Or who shall open it? The writer knows some of the gentlemen of God, whose desire to do good is never to be gainsaid or brought into question at any point. They ask to be ordained. What has been done or what is being done to help them worthily and helpfully to gain the satisfying training which they must have if they are to be "without reproach" and happy in a ministry where so much is being demanded today? Before answering the question let it not be forgotten that God needs great laymen today quite as much as he does ministers. Indeed, ask any pastoral supply committee or any one who knows where ministers may be found and he will tell you that the supply of men trained for the ministry exceeds the demand.

Nevertheless something is being done to help young men who have not had a college chance to

prepare for an honorable and suitably dignified ordination. If God does really call a man to the ministry, he will not forget to provide some way to give him the proper training for the great demands placed upon him in this worthy calling.

There are night schools for those who have lost the high school advantages. There are correspondence schools or courses. There are teachers in our public schools who will gladly give such guidance as may be requested by any young man who earnestly seeks to know. There are ministers who often do give time and encouragement to those who come to him. And besides all these self-evident opportunities for self culture, all our conferences provide a course of study for young men (or older men) who seek to become full-time ministers. This is the method of it in most instances:

A young man is asked by the church to be its minister, or at least to preach for the people. He seeks to be licensed in order to be found doing the work in an orderly way. The conference or association asks for the story of his call. A special committee inquires into the conditions. Gets news from the church, interviews the man. Then the committee, if it sees fit, recommends the candidate for licensure for one year, providing he is willing to pursue the course of study provided for by his conference. The man accepts the challenge. At, or near, the close of the conference year the man is asked to take an examination on the course. Or, perhaps, he has been taking examinations at various times during the year. If the committee is satisfied, the man is recommended for licensure for a second year, and then, if he passes the second-year studies, for a third year. Then, if he satisfies the committee of his ability at the end of the third year he is recommended for ordination. It is a simple process and one which demands only that which dignifies other professions and holds the calling of the ministry to a standard which all must acknowledge is its due.

In following out this method it has been found best in many places frankly to suggest to men over forty years of age and without adequate training, that they had better not ask for ordination. They may be licensed. But manifestly time has taken its toll of life and responsibility has come in the way of a home and work which make it quite inadvisable for men of this age to seek ordination and full-time pastorates. It is pitiful how some good men come to this age, even having been trained, only to find few churches open to them. It is hard to face facts, but it is honest and honorable to do so. It is also the only safe thing to do. Except in very exceptional cases, men over forty seeking the ministry as their life profession, will find their truest friends will advise them not to do it. Better cling to the old lines of making a living and being a first-class layman. God needs such more abundantly. A man over forty, untrained, has not the time to prepare before he has crossed the dead line into the unknown when churches are seeking for a new minister. This may be more true than it ought to be, but in some cases it is too bitterly true. And those who know would, if they would be true, disclose the facts to friends. Let all know that one can't be called into the ministry on flowery beds of ease. Hard work—early morning, late at night—every day. But when you ask for ordination, stand on a solid rock of preparation which will make you honored, not pitied, by those who love you and seek your everlasting good. S.

Just a word—Summer Christianity ought to be of the gladdest kind for God shows us his beauty in the flowers, in the singing birds, in the green fields, and in the happy children.

HISTORICAL DEVELOPMENT OF SUNDAY SCHOOL.

By REV. E. C. BRADY, *Hemp, N. C.*

A historical study of religions and moral education shows that some form of religious instruction existed amongst all peoples, whether primitive or civilized. It is found in the earliest history of Egypt, when the priest class was dominant; it is found among the Assyrians, the Chinese, the Indians, and among the educational ideals of the Greeks and Romans. Early Hebrew life well illustrates the purposes and uses of this form of teaching. All the way from the prominence of the Hebrew scribe and interpreter of the law down through the development of the synagogue, certain features of religious education may be found. When the patriarch gathered his household about him for sacred instruction, great importance was attached to this form of education. Religious teachings began at the father's knee and formed one of the best examples of the earliest and most effective moral and religious teachings.

If we follow the Sunday School movement closely, we will see that it is an outgrowth of an organized system of instruction of a general rather than a definite or specific character. These schools, were first of all intended for poor people, who had no other educational opportunity, and so exclusive was their attention to the poor and destitute that they soon came to be called "ragged schools." These schools attempted to teach reading and writing, and in some instances, arithmetic. They were entirely separate from the church and their work often met with direct opposition from the church. Not until about 1850 were they regarded (in England) as a part of the church organization.

Robert Raikes, to whom the modern Sunday School movement has been credited, and yet some say other teachers held organized classes previous to his efforts, had an interest in the poor children of the Gloucester pin factories. This interest led him to establish schools for their training in reading, writing, elementary arithmetic, the Bible and the catechism.

Teaching in these Sunday Schools was not at first voluntary; the teachers were paid for their services. Some of the earliest teachers under Raikes were paid one shilling per day. It is said that in the beginning ladies of fashion undertook teaching in this movement. Certain it is that the work Raikes was doing was received with some favor and the impetus which he gave the movement caused it to expand and greatly extend its influence. This is shown by the fact that at the time of his death, there were a large number of schools in England doing a work similar to that which he was doing.

Sunday School work began in this country near the close of the 18th century, when Raikes' plan was brought to America. Here, however, two conditions were found which were likely to hamper its work. One of these was the more extensive elementary school system; the other was the objection of the church. Little is known of this work in America in its infancy. It is of interest to note that Bishop Asbury established a Sunday School in Virginia as early as 1786. A Methodist conference in session in Charleston in 1790, ordered the establishment of Sunday Schools in or near the churches or places of worship, and provisions were to be made "to teach gratis all who will attend and have capacity to learn from 6:00 o'clock in the morning till 10:00 A. M., and from 2:00 to 6:00 P. M."

This movement increased in popularity until by 1832, when headquarters were established in Cincinnati, within two years there were 2,800 Sunday Schools established.

About this time the church became interested in these new schools and adopted the Sunday School system. The Methodists first recognized the importance of this work. The Unitarians, Lutherans, Congregationalists, Baptists, Presbyterians and Episcopalians, in the order named, recognized these schools.

The Sunday School has been called the noblest development of the 19th century. The past 100 years have seen the origin and development of more agencies for human betterment and human progress than any preceding century since the Christian era. In the long list of these institutions and organizations the modern Sunday School occupies imperial rank, and as an agency for far-reaching reformation and effective training, it has possibilities which have not been realized. Born of a movement which gave unusual attention to child life and development and encouraged by religious upheavals, it has had rapid growth. But its advance in a career of usefulness is met by many difficulties, among which we shall name only a few.

One of the biggest hindrances facing the progress of this work is the task of securing, training and maintaining a body of competent teachers for the work of all departments, who have a

proper appreciation of the work for which they are engaged. The real purpose of the Sunday School is to develop intelligent and effective Christian lives and to train intelligent and useful leaders for the work of the church. Too many Sunday School superintendents are very grateful to get almost anybody to teach classes on Sunday. Fully 75 per cent of our teachers are not the ones we would choose but we must take whom we can get, writes one superintendent. Teaching in the Sunday School has been too long regarded largely as a matter of conscience and duty; and too often it is looked at as a duty to be assumed or neglected by anybody.

Inefficient teaching in the Sunday School is, in a large measure, responsible for the prevalent criticism that this part of the church work is losing ground. Three-fourths of the boys who enter Sunday School leave before they become eighteen, and practically every one of them is able to give a good reason: "Nothing vital in the teaching," "Never an inspiration," "Monotonous," "Not enough practical study." These and others are the reasons the boys give for being on creek bank or in the swimming pool on Sunday, rather than in the Church School.

(Continued on page 14.)

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

Blessed be the name of him who says, "I am the way, walk with me." Our perverseness, Father, is our shame. Human ways tend but to confusion. Forgive us if we have thought the Kingdom way may be altered. But for thy Son who died to give us peace and who bequeathed to us his yoke of ease, our strength would be consumed by the weight of days. That "It is written" forever stands and that the yoke of Jesus does not bend, praises forevermore be to the Father, Son, and Holy Ghost. *Amen.* L.

TO THE UNKNOWN MISSIONARY.

Some sixty years ago, a Christian missionary found his way into Macedonia, which was then under Turkish rule. Among the converts was a young man named Kalaloff, who became a flaming evangelist and organized a little group of converts, whom he served as a lay-preacher.

Through war and persecution, he faithfully served this congregation. Today the work goes on in that little Macedonian village, which is now a part of Yugoslavia, under the leadership of the son of the lay-preacher, who is an ordained minister. But that is not the whole story.

In Port Colbourne, Canada, is another son, who keeps a confectionery store, but who is also known throughout the country as a leading Christian layman. Another son is on a farm near Simcoe, and two daughters are in Toronto; all are fine Christian characters.

The name of the original missionary has probably been forgotten, but down through the years his influence has lived on in the lives of these humble, but useful, Christians.—*From the Record and Missionary Review of the United Church of Canada.*

POPE HAS PASSION FOR MISSIONS.

The current issue of the *International Review of Missions* contains an exceedingly interesting account of the increasing interest in missions in the Roman Church during the last ten years, a period which coincides exactly with the pontificate of Pope Pius XI. Much of the \$87,500,000 which was paid to the Holy See by the Italian Government in settlement of their long-standing disagreement was spent for missions. In addition, special funds were subscribed for missions in the same year to commemorate the fiftieth anniversary of the ordination to the priesthood of Pius XI, who is known as "the missionary pope."

During 1925, which was a "Sacred Year," when multitudes made a pilgrimage to Rome, a missionary exhibition was held in the Vatican gardens illustrating the whole work of the church overseas. A Day of Prayer for Missions was instituted in 1927, and is observed annually on the "penultimate Sunday in October." The development of a sense of responsibility for missions has been especially rapid in the United States since the close of the war. Nearly 20 per cent of the adult communicants of the Catholic Church in the United States support the Society for the Propagation of the Faith, which draws nearly \$1,500,000 annually—over one-third of its annual budget—from this country. During the past decade much attention has been given to the training of a native clergy in mission lands, which has required a great increase in the number of seminaries. The same policy expresses itself in the appointment of indigenous bishops, of whom thirteen have been consecrated in China

(three of whom died shortly thereafter.) The centralized organization of the Roman Catholic Church is a source of strength in its missionary activities, for through it the enthusiasm of the present Pope makes itself felt in every country.—*The Congregationalist.*

MISSIONARY OFFERINGS.

WEEK ENDING JULY 23, 1932.

Sunday Schools.

Previously acknowledged	\$ 2,996.93
Morrisville, N. C.	2.65
Pleasant Hill, Liberty, N. C.	4.95
Belew Creek, N. C.	2.20
Rosemont, Norfolk, Va.	16.94
Happy Home, Ruffin, N. C.	1.95
High Point, N. C.	2.50
Wake Chapel, Fuquay Springs, N. C.	10.00
Berea (Nans.) Driver, Va.	4.33
Cary, N. C.	11.32
First Christian, Greensboro, N. C.	27.29
Biscoe, N. C.	1.60

Total \$ 3,082.66

Individual and Church Offerings.

Previously acknowledged	\$2,779.87
Miss Margaret Wilkins, McLeansville, N. C.	1.00
Rev. J. Ray Dickens, Holly Springs, N. C.	1.00
Liberty (Vance), Henderson, N. C.	4.50

Total \$ 2,786.37

Specials.

Previously acknowledged	\$ 1,746.84
Burlington Sunday School, Burlington, N. C.	101.65
Christian Temple, Norfolk, Va.	750.00

Total \$ 2,598.49

Coin Card Offering.

Previously acknowledged	\$ 161.53
Liberty Spring Sunday School, Suffolk:	
F. F. Brinkley	1.00
Mrs. F. F. Brinkley	1.00
E. B. Rawles	1.00
Mrs. E. B. Rawles	1.00
Joel Harrell	1.00
Mrs. E. F. O'Perry	1.00
Mrs. J. W. Tidwell	1.00
Miss Lizzie Harrell	1.00
Miss Hattie Harrell	1.00
Mrs. Roscoe Harrell	1.00
Rosemont Sunday School, Norfolk, Va.	32.80
Damascus Sunday School, Corapeake, N. C.	5.00
Class No. 5, Winchester Sunday School, Winchester, Va.	1.00

Total \$ 210.33

Dollar-a-Month Club.

Previously acknowledged	\$ 171.50
Miss Hontas Rawles, Suffolk, Va.	1.00
B. F. Branch, Raleigh, N. C. (Catawba Springs Church)	1.00

Total \$ 173.50

Summary.

Previously acknowledged	\$17,021.20
Sunday Schools, regular, July 23, 1932..	85.73
Individual and Church Offerings, July 23	6.50
Specials, July 23, 1932.....	851.65
Coin Card Offering, July 23, 1932.....	48.80
Dollar-a-Month Club, July 23, 1932.....	2.00

Total to date \$18,015.88

Many have had the Coin Cards ten weeks now, and we trust they will be sent in soon. The pockets in the card make it convenient for any and all who have the will to do something for Missions. And there is great need now.

J. O. ATKINSON, *Mission Sec'y.*

TO VICTORIA OF THE HILLS.

Dear "Victoria of the Hills":—We greet you across the many miles of space which separates us, for we are of the "Cities of the Plains." As we write these words we think of Abram and Lot, and of how Lot chose to dwell in the plains. We did not choose the plains as our earthly abiding place, but we do believe that God placed us here for some special purpose and we want his purpose to be worked out in our lives. Our tents overlook "Sodom" and in every direction we can see nothing but the tents of the multitudes of others who inhabit the plains with us. But we can look up into the same sky that you can see beyond your hills and see the clouds as they mass into different forms and hues.

We have never had but one little glimpse of the hills like yours, yet as we look at the clouds we let our imagination work "over time," and think that we can see hills and valleys. It refreshes us so much to look away from the sin and sorrow of the cities of the plains, and feast our eyes upon God's handiwork, even though some might think that we have lost our senses. The Psalmist said, "I will lift up mine eyes unto the hills, from whence cometh my help." So, we just look up to the only hills we have for we know that the same God made the clouds that formed the "everlasting hills."

Yes, we have churches and schools in plenty, but O, how few according to the vast number, take advantage of the opportunity which they present. There are many who would love to worship and learn but owing to some physical handicap cannot get to either church or school. But the great majority have let the cares of this world, and the deceitfulness of riches, and the lust of other things, keep them from the house of God, and from service in his kingdom. This is the tragedy of the age that men are lovers of pleasures more than lovers of God. Such contemplation would tend to keep us defeated in our high purpose, but we just look up and he, the blessed One, the coming One, gives us the victory over the world, the flesh and the evil one. We are glad that you, too, know this victory that overcomes the world and that your name echoes it. May you ever keep the victory, Victoria.

So, Victoria of the Hills, we greet you as we sojourn in this strange country, for we, like Abram of old, have no continuing city, yet we look for a city which hath foundations, whose builder and maker is God. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

"W" IN A CITY OF THE PLAINS.

P. S.—I read the two articles by "V. E." in THE SUN at our missionary meeting last night, and they were appreciated. In the circle of prayer that followed, different ones prayed for "Victoria of the Hills." "W."

With machines ever enlarging man's power and capacity, with electricity extending over the world its magic, with the air giving us a wholly new realm, our children must be prepared to meet entirely new contacts and new forces. They must be physically strong and mentally placed to stand up under the increasing pressure of life. Their problem is not alone one of physical health, but of mental, emotional, spiritual health.—*President Hoover.*

MISSIONARY PROGRAMS FOR AUGUST.

MRS. W. M. JAY, *Editor*.

PROGRAM V.

WOMEN'S SOCIETIES.

"The Father of All Mankind."

Purpose of this meeting: To help the women to a feeling of brotherhood because all may claim "Our Father."

1. Service of Song—"Day is Dying in the West" (if an evening meeting); "For the Beauty of the Earth"; "This Is My Father's World."
2. Service of Prayer.
3. Talk.
4. Discussion:
 - A. How folks of other lands are helping us.
 - B. Ways in which we can strengthen our spirit of brotherhood toward other folks
5. Hymn, "Dear Lord and Father of Mankind."
6. "There's a Long, Long Trail A-Winding."
7. Closing Friendship Circle.

Suggestions.

It is very appropriate to hold this meeting out of doors. When we are out in God's great out-of-doors, it is much easier to think of God as the Father of everything beautiful and the Father of all races everywhere.

A few weeks before the meeting is held, ask each person to bring in as many small pictures of folks of different lands as possible. These can be found especially in The National Geographic Magazine, missionary magazines, and our own church papers. Thus begin thinking about other nations. For invitations, paste one of these on paper cut in the form of a leaf or tree, or something typical of the out-of-doors. For poster, paste these pictures around the edge of a large cardboard, in the center of which announce the meeting in an attractive way, such as "Meet With Us to Discuss 'The Father of All Mankind' at such time and place."

For Your Program.

1. In your worship service, keep in mind that you are worshiping the God of the out-of-doors as well as the Father of all. In the first hymn, note the phrase, "Lord God of Hosts." in the chorus; in the second, that the gifts of the Father are such that they are for *all people everywhere*; in the third sing, "This Is Our Father's World," instead of "My." Or, try to find other familiar songs which give this message.

2. Ask certain ones in advance to pray and suggest the following thoughts for their prayers: (1) Thank God for the out-of-doors, where we can get close to Him; (2) Express our appreciation that He is our Father and the Father of all people everywhere; (3) Ask Him to make us realize in a greater measure that we are brothers.

3. Bring out the thought that God taught that He is "Our Father." "The field is the world," said the Master. Emphasize the need of acquiring the habit of thinking of the whole world as our dwelling place and the different races as our brothers and sisters in our Father's family.

4. This discussion may be led by one person who is good at getting people to take part, or several phases may be assigned in advance to different members.

A. What gifts do we receive from other lands and other peoples? Are we so grateful for the gifts that come to us every day from these folks that we can forget color and racial differences? A good illustration is the following: "A young missionary knelt for the first time at the communion rail of a church in India. An American missionary administered the bread and the Indian pastor passed the cup as he said, 'I too am ministering in His name.' Touched as never before, the girl looked into the fine face of this earnest

servant of God and said to herself: "Oh, Pastor, we came here to serve you and you are serving us!" With a new humility and a keener sense of brotherhood, as they knelt together, she forgot every difference of color in the realization that they were united in the presence and love of God.

B. How can we help to express our brotherhood to others in our own community? In our churches? Throughout the world?

5. Read the second stanza as a prayer of consecration.

6. Have a group dressed to represent various nations pass by slowly as some one sings:

"There's a long, long trail a-winding,
Into the lands far away,
Where our brothers sit in darkness,
Waiting love's bright ray;
Go and end their night of waiting
Unto our Father be true,
Go seek and find and bring them
Down the long, long trail with you."

(Tune: "Long, Long Trail.")

As the group comes back, have some one read or sing, "In Christ There is No East or West." As the first stanza is sung or read, have them stand apart; approaching each other as the second verse is sung, joining hands on the third, and standing thus for the last.

7. For closing, have all clasp hands and join circle begun by these in costume, and sing some appropriate song, as "The Whole Wide World for Jesus." Close with prayer that we may all be drawn closer together as one great family, with God as our Father, and that peace may come as we become one great brotherhood.

YOUNG PEOPLE'S SOCIETIES

TOPIC—"God and the Census."

Theme—"Christ at the Door."

I. Business Period.

II. Study Period—Chapter XI: "Why Does the Enterprise Sag?"

1. Leader may give a brief review of preceding chapter, and use first page of this chapter as an introduction.

2. "Why Does the Enterprise Sag?"

(a) Denominational differences, pp. 135 to 137, a member; (b) Spiritual weakness, 137-141; (c) The great god organization, pp. 141-143, a member; (d) Creeds, 144-145, a member.

III. Worship Period.

1. Hymn, "Let Him In."

2. Call to Worship, "The Lord is His holy temple; let all the earth keep silence before Him."

3. Scripture, I. Cor. 13.

4. Prayer.

5. Story.

6. Offertory.

7. Hymn, "O Jesus, Thou Art Standing."

8. Benediction.

WILLING WORKERS OR JUNIORS.

Theme—"God's World."

Have this a picnic meeting. After supper have a short worship program consisting of songs, sentence prayers, and some one might tell a suitable story.

CALL TO PRAYER.

Not since the critical days of the Great War has there been a time when Christian people have been as conscious of the sad plight of the world, of their own shortcomings and of their need of Divine leadership and help as today.

The wide extent of unemployment; the distress of missions in respect to daily bread; the prevalence of lawlessness; the tide of secularism; the

threat of international strife; the lack of human leadership equal to the new problems of government and society, the failure of Christian people to rally to the support of the church as the saving agency of God; the crippling of our missionary work at home and abroad—these, and other conditions present to our minds, call for a deep searching of heart, a fresh evaluation of our resources in God, and a persistent waiting upon him. It is a time for earnest and united prayer throughout the Congregational-Christian fellowship of our land.

To this end, the Committee on the Encouragement of Prayer, of the Commission on Missions, has felt constrained to issue the following:

"Conscious that the present period, with its world-wide distress, is a time of testing for all who bear the name of Christ, God is summoning us as never before to share our material and spiritual possessions and to bear the burdens of our fellowmen; that the Church of Christ must experience a new birth of spirituality and power if she is to rise to the present demand; we of the Congregational and Christian Churches feel called to a special session of united prayer. We believe in God. We believe in Christ. We believe in the Gospel as the power of God for the saving of society in a time like this. We believe in prayer. Let us then, in humility and faith and in singleness of will, lift up our hearts and minds to God."

We suggest that our prayer in regular gatherings, such as mid-week and young people's services, and in special groups formed for this purpose be concentrated for the coming weeks upon specific objectives—objectives relating to the needs of those who participate, of the local churches, of the fellowship of the churches as expressed in their State, National and world-wide missionary endeavor, and of the nations and peoples of the world. The services are available in leaflet form, and may be secured from the Regional Offices of the Commission on Missions, 287 Fourth Ave., New York City. It might be well to have them distributed in the pews before the "Call" is read. Attention is also called to the Prayer Cycle arranged for daily individual use, for surely many will be moved to subscribe to this helpful quarterly at this time.

It is earnestly hoped that this movement, proposed by a praying group in one of our cities, may receive the endorsement of State Conferences and Associations; and that the suggestions, in so far as they meet with approval, may be followed with a minimum of organization.

GRAINS OF MUSTARD SEED.

"The Kingdom of Heaven is likened unto a grain of mustard seed."

1. "The Spirit of Missions is the Spirit of the Master."

2. "Prayer and Missions are as inseparable as Faith and Works."

3. "We've a life and a love to share with the Nations."

4. "We see Christianity at its best only in Missions."

5. "Your Mission offering will help send Jesus to others."

6. "God's best gift to us—His Son. Our best gift to Him....?"

7. "Christ gave His life—what have you given?"

8. Not how much of my money will I give to God, but how much of God's money will I keep for myself?"

9. "Just give until the Lord stops giving to you."

10. "What a Friend we have in Jesus; but what sort of a friend has Jesus in us?"

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

GOING TO COLLEGE?

Hot July and August weather may not be conducive to serious thinking, but many a life decision has been made in these hot months of the summer time. It was at a summer session of a Sunday School convention that this writer signed an application to enter Elon College the next September. On that decision hinged my life from that day forward.

Going to Elon meant leaving a widowed mother and a younger brother on a little Carolina farm. It meant years of hardship and struggle. It meant sacrifice for me and those I loved. But it meant a step toward ideals, personal development, and future service. Five years at Elon and three years in a seminary seemed like a long time to invest in preparation for life's work. With no money in hand and but little prospect of getting any in the future it seemed like an impossibility. But it was only a venture in faith. The eleventh chapter of Hebrews said that "many had ventured in faith" and found it to work. I now add my humble testimony—it does work!

If you who read this are debating about going to college, let me recommend that you cease the debate, pack your trunk and enter your church college when the doors open in September. It can be done—and it is worth all the cost.

Get ready to go to college, so you can live a bigger and better life.

RELIGIOUS EDUCATION AND THE STATE.

Recently the editor of this page had the privilege of sitting with half a hundred leaders from over the State of Virginia at a Round Table on "Religious Education" at the University of Virginia. For a week these teachers of Leadership Training Classes and other church leaders seriously sought to find the best in the field of Religious Education. The work being done was evaluated, aims stated, and methods considered.

It is significant that a State University through its Institute of Public Affairs, deemed it wise to call in leaders in the field of religion for a Round Table. The leaders of this university feel that religious training is one of the problems of the State, and that it deserves study along with other problems. For all too long the State has ignored religion and religious instruction for it is in the realm of religion that people develop attitudes that lead to success and happiness, or the contrary. Business men and statesmen are beginning to recognize that economic recovery can come only by a return to honest and honorable practices which grow out of religious ideals. For the State to try to promote the two hundred protestant denominations, the Roman or Jewish Church would be silly, but to ignore them is tragic.

The Institute of Public Affairs was wise in calling together leaders from the various denominations to discuss their common problems. Among the leaders were Dr. Forest L. Knapp, Director of Leadership Training of the International Council of Religious Education; Rev. Minor C. Miller, General Secretary, Virginia Council of Religious Education; Miss Mary E. Skinner, Director of Children's Work, Methodist Episcopal Church, South; Miss Florence M. Hostetter, Director of Religious Education, Albemarle, Augusta and Rockingham Councils of Religious Education; Dr. Charles W. Brewbaker, Director, Bureau of Evangelism, United Brethren in Christ;

Dr. Z. B. Edworthy, Director of Young People's Work, West Virginia Council of Religious Education, and Dr. Henry W. McLaughlin, Director, Country Church Department, of the Presbyterian Church in the United States.

It was evident from the first that whatever our church affiliations might be, we were interested in the same things. Congregationalists and Presbyterians, Methodists and Baptists, Disciples and Christians, Brethren and all the rest were eager to know how to train boys and girls, men and women, so they will grow into the fullness of Jesus Christ. Our words may be different, but our aims are the same. We are all "members one of another" and citizens of the State. It is well that the State called us together to counsel on our common problems. Those who attended were deeply grateful and expressed by appropriate resolutions their appreciation to the Institute of Public Affairs for the high privilege which this great old State institution gave to its Christian educators.

YOUTH.

(Passed on to THE SUN by CARL R. KEY.)

Youth is not a time of life—it is a state of mind. It is not a matter of ripe cheeks, red lips, and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions; it is a freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity, of the appetite for adventure over love of ease. This often exists in a man of fifty more than in a boy of twenty. Nobody grows old by merely living a number of years; people grow old only by deserting their ideals.

Years wrinkle the skin, but to give up enthusiasm wrinkles the soul.

Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the head and turn the growing spirit back to dust.

Whether seventy or sixteen, there is in every being's heart the love of wonder, the sweet amazement at the stars and the starlike things and thoughts, the undaunted challenge of events, the unfailing childlike appetite for what next, and the joy in the game of life.

You are as young as your faith; as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope; as old as your despair.

In the central place of your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, grandeur, courage, and power from the earth, from men, and from the Infinite, so long are you young. When the wires are all down and the central place of your heart is covered with snows of pessimism and ice of cynicism, then you are grown old, indeed.—Anon.

Horace Greeley is said once to have received a letter from a woman stating that her church was in distressing financial condition. They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, Japanese weddings, poverty socials, mock marriages, grab bags, box socials, and necktie sociables. "Would Mr. Greeley be so kind as to suggest some new device to keep the struggling church from disbanding?" The editor replied, "Try Christianity."—*The Christian*.

CHRISTIAN ENDEAVOR NOTES.

"PROBLEMS OF YOUTH ON MISSION FIELDS."

This is a question that should be given much thought and study. To do this an effective worship service is necessary. For the Scripture lesson use I. Thess. 1:1-8. And any of these hymns are suitable for this program: "The Whole Wide World for Jesus," "Teach Us, O Lord, True Brotherhood," "Christ for the World We Sing," "We've a Story to Tell to the Nations," and "In Christ There is No East or West."

Youth is a time of transition and readjustment. Then, let us think seriously about our own needs and problems in our own homes and community, and see how many are common to youth everywhere. We are sure that youth in mission lands have some problems that are much more acute than ours. What about the youth of China, Japan, and India, and all other lands beyond the seas? These countries, as well as the youth, are passing through a period of transition and readjustment and therefore the problems of youth are greatly intensified.

There are several problems we might use for discussion:

The Church Presents a Problem.—When missionaries are sent out by our American churches they are told by their own church how to do the work. As a result our churches have been transplanted into foreign soil. Denominationalism is a stumbling-block in non-Christian lands. Our orders of service, our hymns, our church architecture are all strange and out of harmony with the life and culture of other lands.

The Conflict with Loyalties to Family and to Country.—A young Indian goes to the mission school and becomes a follower of Christ. Then he returns home; will he remain loyal to Christ, or loyal to his family? Today Mahatma Gandhi is in prison in India, and the fires of unrest smolder throughout the land; will the youth remain loyal to their country or not?

The Chasm Between Ideals and Practicabilities.—In India, there still remains what is known as the caste system. The people are members of their own isolated, independent group and their customs of eating, marriage, etc., are different. It is a disgrace and they become outcasts if these customs are broken. What can our Mission schools and colleges do about it? In China and India the marriage customs require a betrothal of the boy and girl early in life. No matter what happens the betrothal cannot be broken. If the boy dies the little "wife" becomes a widow for life, maybe at the age of five years.

The Problem of a Life-Work Upon Graduation.—Most Chinese and Indians expect to enter governmental service and prepare for this in college and later find that there is no opening. The problem is to fit them for the practical purposes of life. Missionaries must recognize the cultural values of the marriage intermingled with the historical background of Oriental youth when they may become leaders of the natives. And another challenge to youth in mission lands is the acceptance of responsibility. This will give the missionary a chance to be an adviser and co-operator rather than a director.

The Demonstration of Reality in the Christian Life.—The time has come when all youth are seeking for reality. They are tired of pretense, sham, platitudes and pious phrases. The leaders in mission lands must show by their lives and their willingness to help the youth how they can find the real God and the real Christ.

"I have better use for my brain than to poison it with alcohol. To put alcohol in the human brain is like putting sand in the bearings of an engine."—Thomas A. Edison.

Sunday School Lesson

BY REV. STANLEY C. HARRELL.

THE TEN COMMANDMENTS—PART I.

LESSON VI—AUGUST 7, 1932.

GOLDEN TEXT: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might."—Deut. 6:5.

TIME: B. C. 1491.

PLACE: Mount Sinai.

In the lesson for last Sunday, we studied the love of God manifested in the gift of Manna, that was to feed the Israelites during their sojourn in the wilderness. That lesson set forth one side of the religious life; the attitude of God toward man. The lesson for today and the lesson for next Sunday set forth the other side of religion; the attitude of man toward God. The average individual would much prefer the former, and is always inclined to overlook the latter. It is the weakness of modern Christianity that it does not properly emphasize the duty of man toward God.

In order to properly appreciate the facts of this lesson, one should read carefully the nineteenth chapter of Exodus, which sets forth the preparations which were to be made for the reception of God's Commandments. God rarely ever speaks to the unprepared mind and heart. Or if he does speak to those who are not prepared and expectant, the message is unheard or unheeded. We should not expect that God would waste words on careless and unthinking men.

The Ten Commandments are the *Magna Charta* of human conduct. They are the irreducible minimum of human duty. No standard of human conduct is complete and perfect that neglects any phase of the Ten Commandments. Much has been made of the fact that other codes show striking resemblance to the Ten Commandments, especially in the case of the Code of Hammurabi, which authorities agree was of an earlier date than the Decalogue. The Bible never claims that it presents truth that has never before been glimpsed by the mind of man. So much of God's truth is foreshadowed in his universe that thinking men could not have failed to chance upon some of it. But man waits upon God's revelation for a complete and adequate understanding of the truth.

It is especially important that we carefully study that portion of the Commandments which is included in the lesson for today. It has to do with the relationship of man to God. It is foolish to expect right relationships between men, who do not have the right relationship toward God. The moral collapse of the present generation, is the direct consequent of the weakened sense of man's duty to God which developed in the preceding generations. It is a waste of time to try to establish an enduring morality in the lives of men and women who are not conscious of their duty to divinity.

The Commandments begin with a reminder of the deliverance from Egypt, and attention is directed to the fact that their God had wrought that deliverance. God challenges our allegiance to him through what he has done for us. God is by this reference identifying himself with both their past and their future.

The First Commandment enjoins that Jehovah is to be the supreme and only God. This commandment seems especially necessary for the Israelites, since they had just come out of Egypt where the gods were all but numberless. The constant contact with such worship could not have but left an impression upon the minds of the people. It is well, however, that we remem-

ber that men have always turned to the gods in the hope that they may exert a helpful influence in the present welfare of the people. Are we placing our hope only in God? If not we are liable to be breaking the First Commandment.

The Second Commandment is very closely related to the first. It forbids the making of any graven image as an object of worship. Perhaps it was intended to prevent the people from making images that would through a material presence represent to them the Lord whom they served. It is very hard to keep worship entirely upon a spiritual plane. But only spiritual worship avails anything for the heart of man. For idolatry works two ways. The New Testament tells us that covetousness is idolatry.

The Third Commandment forbids the irreverent use of God's name. It not only forbids what we commonly know as profanity and cursing, but it also forbids the use of the name of God to establish a falsehood. The breaking of this commandment witnesses two things against the transgressor. First, it is an evidence that he does not know enough to clearly and emphatically express his ideas. And second, it is an admission that he does not believe others to have sufficient confidence in his truthfulness to believe him unless he bolsters his statement with an oath.

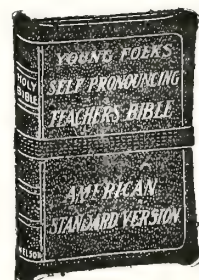
The Fourth Commandment forbids the desecration of the Lord's Day. It is very clear and explicit as to what may and may not be done on the Sabbath. It is intended not only to make holy things sacred. It is designed to prevent man's selfishness from destroying his spiritual interests. In the day in which this commandment was spoken, man was most liable to let his desire for gain cause him to disregard the Sabbath. Today it is the desire for pleasure that is the strong temptation that confronts the masses. Greedy men anxious to turn the desire of others for pleasure into their own profit, are making a desperate effort to commercialize the Lord's Day. These four commandments lay the foundation for all human conduct by bringing men into the right relationship with God.

LOOK UP!

"A young man once found a five-dollar bill on the street," says William Feather, a well-known writer. "From that time on he never lifted his eyes when walking. In the course of years he accumulated 29,516 buttons, 54,172 pins, 12 cents, a bent back, and a miserly disposition. He lost the glory of the sunlight, the sheen of stars, the smiles of friends, tree-blossoms in the spring, the blue skies, and the entire joy of living."—*San Francisco News*.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



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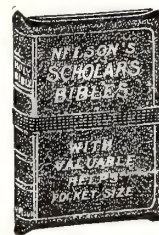
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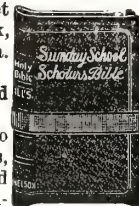
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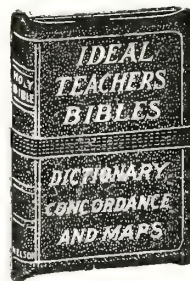
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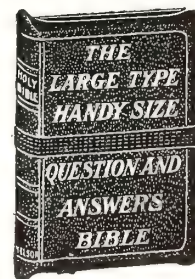
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond Virginia.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II. Chron. 7:14.

MONDAY.

HINDERING GOD.

"Get thee behind me, Satan; Thou art an offence unto me; for thou savourest not the things that be of God, but these that be of men."—Matt. 16:23.

Goodspeed: "You hinder me, for you do not side with God, but with men."

Peter, it appears, was surprised at this outburst of Christ, and no wonder, for it, no doubt, was furthest from his mind to either be an offence or an hindrance to Jesus. He thought he was making things easy for Christ. Peter had just been blessed by his Lord, and in turn he felt that he would protect his Lord to the last ditch.

This brings to our minds that love itself may be the most formidable hindrance to us in doing the right thing. Love forces us into the easiest way, and yet to take the easiest way may prevent one from achieving the heights. Love may cause one to make it easy for a child, and to give way to the child's will; but the easy way to a child hinders the development of his best manhood, and to have his way leads to a living positively vicious. A wife may play the part of a loving devastator to her husband. It was a deeply seeing man who cried: "I can take care of my enemies, but save me from my friends."

Does it take much for you to hear Jesus say: "You are hindering me?" "On to Calvary," is still his watchword. If we take the easier way, we would, like Peter, urge him to stay in Bethany, that there are crosses in Jerusalem. But love, joy and peace are to be brought to the world, and to produce these traits means Calvary. We must go with him, help him, and die for the cause, if necessary.

Prayer—O Lord, our God, show us thy way. If the hard way is the best, wilt thou not make it plain to us wheresoever thou shouldst go—may we be willing to follow, fearing nothing. O God, we trust thee. Amen.

TUESDAY.

"Thou savourest not the things that be of God, but those that be of man."—Matt. 16:23.

Goodspeed: "You do not side with God."

Moffatt: "Your outlook is not God's."

Either of the above interpretations are true and fitting. There is a great deal in being on the Lord's side, and there is more in having God's view of things. The latter is promised and is an outcome of the former, and the original word embraces both.

One thing we can do is side with the Lord. All righteousness makes such a step the most reasonable step to take. One thing we can have in common with our Lord and in that be consciously like him, is, our view-point. What an inspiring thought it is that we can each day look at things and consider things as God sees them and have our understanding of them according to Divine purpose. Certainly, we cannot have the mind of God. His thoughts are above our thoughts, but we can have his outlook. It was not the con-

dition of heart that Jesus rebuked in Peter, but it was the direction in which he was looking.

Jesus thus gives a new depth of life. He has plumbed beneath mere outward observances and struck the bottom of the heart. He pulled away the clouds from the material skies and stretched Peter's eyes unto new heights as the necessary human outlook for the kingdom. He tore away the fences that kept Peter from seeing the world as God's field, and opened his eyes to the needs of neighbors, and all people.

Jesus had no use for fences. They shut out view. It was one of the surest evidences of his divinity that he tore down the walls between peoples and took the Gospel to the world.

When we take a less circle of humanity in our interest than Jesus did, the outlook is man's, not God's.

Prayer—Our Father, we believe that thou knowest what we need better than we do. We confess that at our best we are selfish and mean. We pray for thy indwelling with us to make us all that thou wouldst have us be. Amen.

WEDNESDAY.

PUTTING CHRIST IN UNIFORM.

"And they stripped him and put on him a scarlet robe."—Matt. 27:28.

Commentators tell us that in this text "scarlet robe" is interpreted to have been a "General's short crimson cloak." Such an interpretation is in keeping with the sarcasm and ridicule of the things they did to Jesus on the cross. For instance, they crowned him King, using a crown of thorns; they put an inscription over his head, "King of the Jews," and then they put upon his body the robe of a Roman general, and spat upon him. What irony to dress the Prince of Peace up thus and subject him to low indignities!

All this is symbolic of much that has happened in Christian history. Each age has made violent wrenchings and distortions of Jesus in order to make his meaning fit our ideas of pleasure, lust and personal interest. We set him up in institutional religion, but institutional religion does not represent Jesus Christ. We dress him up with a long face, but that is not Jesus. Today we dress him up in the garb of a "go-getter," the "high-powered" executive, etc., but Jesus is love, joy, peace, longsuffering, goodness, gentleness, meekness, the truth, the life, the Author of faith and the Finisher of faith. As "the Kingdom of God is righteousness," so is Jesus righteousness, justice and peace. There is no need in the world greater than to strip Jesus of everything foreign which man has placed upon him and let him stand out unhindered and undisguised in all these things, forgetting everything else, in our endeavor to promote them.

Prayer—O Lord God, lest we forget, be with us today in a consciousness of these supreme trials of Christian character and help us to make everything else in all our lives subordinate and contributing to the achievement of love and righteousness. In his name we ask it. Amen.

THURSDAY.

PASSING THE BUCK.

"I am innocent of this just person; see ye to it."—Matt. 27:24.

Moffatt interprets the last clause thus: "It is your affair."

It is a common occurrence for some one to shift responsibility upon someone else. This is called "passing the buck."

Four times in the trial of Jesus he was handed over to someone else on the plea that it was "their

affair." After it was all over the concerned innocent ones said, "It was not my fault." Anything to get Jesus off their hands was the motive.

This passing of Jesus from one to another is the supreme instance of side-stepping responsibility. It is a part of the daily picture of life. Trying to locate responsibility and getting action thereon.

The most serious aspect of this is that in most cases it is a lie. Jesus was the affair of Judas and of everyone to whom he was subsequently turned over. Jesus is every man's affair and he cannot be sidestepped. He is our affair in every choice we make. The whole trial is a looking-glass for all of us. Shall we too pass up our responsibilities for decision on him? It is easy for us to condemn them, but how about us?

For instance, the blame for crime today is put on almost everything—home, school, laws, police, newspapers, movies, prohibition. We are pointing to each of them and saying, "that is your affair." Nobody says, "I am to be blamed for that; what shall we do?" We are saying, "Why don't they do something; they are to blame?" We pray, "What wilt thou have the social order to do?" instead of saying, "Lord, what wilt thou have me to do?"

Not until we learn that we are responsible for our homes, our schools, our laws, our police, our newspapers, our movies, our prohibition failure, etc., will conditions be better, it matters not whether we repeal or continue. We must say this, "This is my affair; I will stop lawlessness." How different things would be if we would

Prayer—O Lord, make us all over again. Make us more interested in the Kingdom than in alibis. We see where it all leads. God save us from the hell of it all. Amen.

FRIDAY.

THE RESURRECTION AND THE CRUCIFIXION.

"And the graves were opened; and many bodies of saints which slept arose."—Matt. 27:52.

At the supreme moment of Jesus' sacrifice, the dead arose. Has that not always been so? Whenever the spirit which Jesus manifested on Calvary finds expression, men are shocked into life.

When Francis, of Assisi, showed men the love of Christ there was startling awakening of life. When David Livingston plunged into Africa, a new world came forth. "God's trumpets wake the slumbering world," said Longfellow. The sacrificial life has always been the most effective. In fact the sacrificial life has been the only life that has brought forth new life, even in the advancement of science.

"Ten thousand musics never could
Stir an image out of wood;
But let love knock at the door,
And Saints in niches, gray with lore,
Step from their halos to the floor,
And laugh, and are alive once more."

Well, many a Saint is sleeping in his niche today. Some general resurrection is needed to bring forth new life.

Resurrection always follows crucifixion. Said one, "I've always known what the Bible said about it, but I never saw anyone before who had the nerve to live it. You have given my thinking a jolt." That is our final hope, and the only hope of the Kingdom of God. Nerve to live it.

Prayer—Our Father, give us faith that knows no daunting. Make us willing to follow thy lead—to sacrifice for the sake of life. In Christ's name, we ask it. Amen.

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

PERSONAL WORK.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and forever."—Dan. 12:3.

I. *The Price of Personal Work.*—Before we can win others we must first pay the price of personal work. When Peter and John were going up to the temple at the hour of prayer a poor cripple asked alms of them. And Peter said, "Silver and gold have I none; but what I have, that I give thee." And we can only give what we ourselves have. If we cannot offer much, let us seriously ask ourselves whether or not we have much to offer. It would not take so much training, talents, or time—if we had our pockets full of ten-dollar gold coins—to give them to others.

If we have our own lives full of the confidence of our own salvation—for both this world and the world to come—it will be an easy matter to seek others. For instance, if we feel a happy impelling spirit within us which causes us to love God, to love God's people, to love God's house; and a spirit within us which would see our hands cut from our arms rather than engage us in evil-doing; and if we have within us a spirit of anxiety to do the will of God in living, loving service—then, and not until then, will we have a real testimony for others. Or again for instance, if we—knowing the promises of God as found in his revealed Word, feel a witness within our own hearts that our own personal sins have been wiped out as far as the "east is from the west"; or that they "have been cast into the river of forgetfulness"; or that "no more will God remember them against us forever"; and that when we come before the great judgment bar of God, we will stand clean, pure, innocent, and redeemed through the blood of the Lamb—then, and not till then, will we have the most effective message for others.

Matthew was sent out to be a personal worker for Christ, but not until he had paid the price. Before he was sent out we read of him that he "forsook all." This was the very first thing he did—before he even "rose up." It was a great mental and spiritual exercise within. Sitting there at the seat of custom, hearing the call of Christ, he simply and unequivocally decided to put God first. Two things must have been controlling his mind, namely, his love for the clean, beautiful life calling him; and also his desire to fill a place of real service for others in this life. Ah! my friends, if those two motives might reach first place in our lives today! Our love for Jesus! How we know him! Why we see what he has done for us; and then we see what, through so many centuries, he has done for others. He is no stranger to us. How we should love him! Then, too, we should desire to be like him in serving others. In rendering a service which will be remembered long after our bodies are turned to dust. So much for the price of personal work.

II. *The Power of Personal Work.*—Matthew did not stop at forsaking all. That would have been tragic. Too many people think religion is a process of "quitting." It is mostly just the opposite. Nature abhors a vacuum. And religion, that is the Christian religion, is a great "beginning to do and teach." All our lives we are to be undertaking things for God. He will give the increase. Matthew rose up and followed him.

He put evil purposes out. He took Jesus in. "And as many as received him, to them gave he the power." (John 1:12.)

He had power to follow him. And the beauty about this faith is that we need not always quit whatever we are doing to follow Jesus. Many times Jesus wishes us to follow him at just what we are doing. Not always did he permit them to leave their work, or place to follow him. Sometimes he specially charged them to remain where they were. The Gadarene, who was healed of a mental disease, and given a spiritual blessing, wanted to go with Jesus, but was told to go home to his own people instead. I suppose that the women of the city of Sychar continued to carry water from Jacob's well after she had been called to follow Jesus. She must have done the same kind of honest work, and in much the same way and yet what a difference there must have been. Every time she dipped up a butt of that water how she must have drunk in ever after the "living water" of which the Saviour spoke!

If we allow Jesus to empower our lives, "behold all things become new." How the old tasks shine! How the old work thrills! Here was a man making money to hoard away. To count by day and by night. One day men found his treasure and stole it away! His very heart was gone. He felt that he was ruined beyond repair. A short while later a little lost girl found her way to his hearthside, and her little life made immediate and urgent demands upon him. He began to serve her, and without his gold. Little by little, and quite rapidly, he found his gold again in the sunshine of her laughter. Silas Marner worked again, and made money again; but for, oh! such a different purpose, and with such a different zest.

In a former parish I had a man who loved God. One day I challenged him to show his love by giving the church \$500 to clear it of a little debt. He did, and a few weeks later he voluntarily gave that same church another check for \$500; the same size check to another church in the community; and a check twice as large to a church institution. His money had a different meaning to him. God gave his life a new power. God gives us power to start, and as we go he adds power—and besides this, our very going for God increases our power an hundred-fold! Go out. Win one soul. See if you do not immediately wish to win another.

In Norfolk, Virginia, I was holding a meeting and a young truck driver became a Christian. He lived down in a sort of forgotten section. He canvassed that section for his own neighbors—got them to promise to come to his home for a prayer meeting, and invited me to come down for an hour before my evening services began. I went, and before the meeting was over, he had added twelve persons to that church. Let us likewise accept the power God gives us, and go out to win others; God will honor our efforts and bless our own lives and the lives of others. "And said unto him, Follow me. And he forsook all, and rose up and followed him." Amen.

ANSWERED WHILE SPEAKING.

A company of Covenanters had been pursued by their prosecutors until their strength was exhausted. Reaching a hill which separated them from their pursuers, their leader said, "Let us pray here, for if the Lord hear not our prayer and save

us, we are all dead men." He then prayed: "Twine about the hill, O Lord, and cast the lap of Thy cloak over our old Saunders and these our things!" Before he had done speaking a mist rose up about the hill, and wrapped the devoted little band about like the very cloak of the Lord he had prayed for. In vain their enemies sought to find them and while they were wearying themselves in the efforts, an order came which sent them on an errand in a different direction.—*Arthur T. Pierson.*

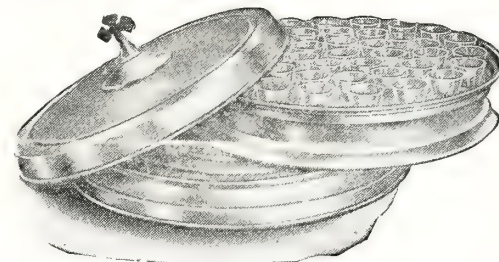
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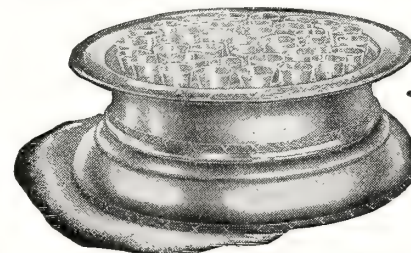
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

We some times wonder if some of our church people don't think those who work at the Christian Orphanage have a good, easy time. If so, they should come and spend a week with us, and satisfy themselves as to the true facts.

Your superintendent has had charge of this institution for nearly sixteen years, and during that time he's had two weeks' vacation. Time has been too precious and the work has been too strenuous to take time off. In fact, vacations never appeal to us. We are always happy at work.

Then think of the matron who has charge of the kitchen and dining room in one of the buildings which houses from thirty to forty children. Three meals each day, every day the year 'round. Ah! you say, the girls help do the work. Of course, they do, but the responsibility, the planning of the meals, the serving of the meals, the constant study how to economize and make everything go as far as possible, because they are checked after each month.

Then, take the house mother, who has the discipline of the children—who is responsible for their training, conduct, the clothes, the tidiness of the house, the sewing and one hundred other things. The girls help, of course, to do the work, but the responsibility that weighs upon one's shoulders and never lets up!

Take our farm. Think of cultivating 150 acres with a bunch of little boys. This year they made 813 bushels of wheat, 423 bushels of oats, 31 bushels of rye, 250 bushels of Irish potatoes. We make all the vegetables we use. 50 acres in soy beans and 20 acres in corn, three acres in tomatoes and five acres in sweet potatoes. Think of the work it takes to cultivate this much land.

We go to the dairy and find thirty head of pretty Holstein and Jersey cows. Think of the work to handle that many cows every day and to handle sixty gallons of milk daily and keep everything spotless and clean so we can hold our "A" grade.

Then we go to the piggery and see 25 nice fat, slick hogs to make our meat for next year. Can you imagine much time to rest? Not much.

Since your Christian Orphanage opened you have given care to 368 children and they have all been trained in some of the above departments. You have been a friend to them when they needed your friendship. They asked you for a home and you did not turn them away. They asked you for food and you heard their cry. They have been sick and you have visited them. You have done it in His name.

We advise the use of lots of Octagon Soap this hot weather, and mail the coupons to the Christian Orphanage. We want 10,000 more by September 1st. Put on an Octagon Soap campaign.

CHAS. D. JOHNSTON, Supt.

REPORT FOR JULY 28, 1932.

Sunday School Monthly Offerings.

Brought forward	\$ 9,026.99
North Carolina and Virginia Conference:	
Mt. Zion	1.25
United Lynchburg	3.93
Ingram	3.00
Salem Chapel	1.72
	9.90
Western North Carolina Conference:	
Pleasant Ridge	2.27
Ether	1.00
Antioch	.44
	3.71

Eastern North Carolina Conference:	
Christian Light	\$ 2.00
Wake Chapel	10.00
Liberty Vance	3.36
Cary, January to July	9.22
	24.58

Eastern Virginia Conference:	
First Norfolk	6.99
Valley Virginia Central Conference:	
Winchester	\$ 3.48
Timber Ridge	6.52
	10.00

Special Offerings.

R. J. Miller, support of children..	\$ 30.35
W. A. Lee, support of children..	5.00
	35.35
Total for the week.....	\$ 90.53
Grand Total	\$ 9,117.52

DEVELOPMENT OF SUNDAY SCHOOL.

(Continued from page 7.)

Another fallacy is in the selection of teachers. The best teachers usually go to the Men's Bible Class or the Woman's Class. The next best to the young people's class and so on down the line, until we get to the beginners, who get the sorriest teachers. We should see that the beginners have the best teachers. Well might we remember the Catholics' emphasis on primary training.

Next, let us look at the physical plant, and see what we find there. I wonder how many churches in our conference have Sunday School classrooms either built as an integral part or sectioned off by means of wires and curtains. Roughly estimating it would not seem too low to say that one

in ten have these rooms. Then in the words of Christ, "Where are the nine?" How many of our churches have all the special equipment for these Sunday School rooms? Our guess would be about one church (Burlington). Where are the rest? They (the pupils) are groping in a conglomeration of teachers' voices with their attention fluctuating from one teacher to the other, each struggling for an audience until that most gladsome news comes for the classes to reassemble. Contrast this picture with the picture you get on entering any classroom in any standard or elementary high school in North Carolina, and you will see conditions so vastly different that they will hardly appear as supplements in the great task of the 20th century.

Let us remember that the Sunday School movement arose to meet a felt need in the proper development of youth. It has grown and developed from a more or less sporadic, unorganized institution, operating independently of the church, to a highly organized institution connected with the church, and forming one of the most important parts of its organization.

More attention must be given to training the teachers. Poor teachers fail to beget in their pupils right attitudes, conduct and appreciation.

The teaching period should be lengthened. At the rate of thirty minutes per Sunday it would take 20 or 25 years to complete an English or History course in a standard high school.

We should have better buildings and a great deal more equipment.

Why should we not awaken and bestir ourselves to action? How foolish of the blacksmith to idly stand by while the glowing heat passes and then when the iron cools tries to shape it! How foolish the farmer to neglect the seasons! How foolish the church to neglect her nursery!

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Specimen of Type.

AND the third day there was a marriage in Cana of Galilee; and the mother of Je'sus was

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2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.....	.85

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Specimen of Type

ST. MATTHEW 2 The three wise men

carrying away into Bab-
ylon are fourteen genera-
tions; and from the carry-
ing away into Bab-ylon
unto Christ are fourteen

ing interpreted is, God
with us.
24 Then Je'seph being
raised from sleep did as
the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges.....	\$ 1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included.....	1.50
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Holman GEM Testament

POCKET
SIZE
3¾x4½
inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Je'sus to the multitude, and to his disciples,



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MASANETTA SPRINGS.

The Young People's League of the Synod of Virginia closing at Masanetta Springs recently, was pronounced by leaders as a well organized, fine spirited, character building conference. There were in attendance approximately 450 including the teachers and counselors. The depression has not yet apparently had any great effect upon the attendance at the Massanetta Springs Conference.

The new officers elected for 1933 were Mr. Edwin Hemphill, Petersburg, Va., president; Mr. Clarence Ale, Alexandria, vice-president; and Miss Helen Williamson, Washington, D. C., secretary.

No one can compute the influence which went out from the text-book and classes and inspirational addresses. Those giving inspirational addresses were Dr. R. C. Long, Greenwood, S. C.; Rev. Parks W. Wilson, Harrisonburg, Va.; and Dr. Ben R. Lacy, president of Union Theological Seminary, Richmond, Va.

There were fourteen text-book classes and a total of 35 speakers, teachers and counselors. Approximately 350 students will each receive three credits for work done in the text-book classes. Fifteen young people received the "Order of Massanetta."

The Training School for Auxiliary Workers opened at Masanetta Springs on the 26th of July. Among the outstanding speakers are Dr. S. M. Zwemer, famous missionary and now Professor in Princeton Seminary; Dr. Donald Richardson, Professor in Union Theological Seminary, Richmond; Dr. C. Darby Fulton, Executive Secretary of Foreign Missions, and others.

The Bible Conference for Ministers begins on August 8th, and runs through to the 21st. This meeting is usually attended by many of our own ministers, and this year will probably prove no exception.

Reduced rates are given by bus lines and railroad trunk lines in Virginia and adjoining States.

FAMILY ALTAR.

(Continued from page 12.)

SATURDAY.**MONKEY OR GORILLA?**

"There were they in great fear, where no fear was."—Read Psalm 53:1-6.

Not long ago, near where I am writing, a little monkey escaped from a park. The news of his escape was exaggerated as it traveled until it was believed that a terrible man-eating gorilla was at large. Great fear seized the people. At last two small boys emerged from the woods carrying the little monkey, which played merrily with them like a kitten.

So it is with our fears and worries. We magnify them out of all reason. We do not find out the facts regarding them, but rest on fancy. We flee from them while they have no intention of chasing us. The cure is a firm reliance on God. If we trust him, we shall not be afraid of any evil, however terrible it may seem.

Prayer—Our divine Leader, lead us from foolish fears. Draw us away from our petty worries into peace. Assure us of thy presence, and be our invincible confidence forever. *Amen.*

AMOS R. WELLS.

SUNDAY.**NO FOREIGNERS.**

"Why have I found favor in thy sight, that thou shouldst take knowledge of me, seeing I am a foreigner?"—Read Ruth 2:8-13.

Ruth, the Moabitess, was amazed that Boaz, the rich Jew, should take any notice of her, still

less do her a kindness, since she was of alien blood. The entire Book of Ruth shows how exceptional were such acts in those days. Indeed, the world had to wait for the coming of the Son of Man, a descendant of Ruth and Boaz, before it began to learn to be courteous and helpful to foreigners. He planted the spirit of brotherhood in all his true followers.

It took a long time for even Christians to learn the lesson. Paul, as he spread Christianity among the foreigners, even to Greece and Rome and Spain, had to fight bigotry and exclusiveness at home as he fought idolatry abroad. And still now, after nineteen centuries of Christianity, the Christian Church has hardly reached the full

state of brotherhood, to say nothing of the rest of the world.

Each one of us is to go to a better country, Paul assures us. Our Saviour has prepared a place for us there. But will not the warmth of our reception depend in part upon the warmth of our reception of these strangers and foreigners here below?

Prayer—How alien was this world to thee, our Saviour, and how cruelly it treated thee! And we know that thou makest the cause of all foreigners thy cause also. May we not offend thee in offending them. *Amen.*

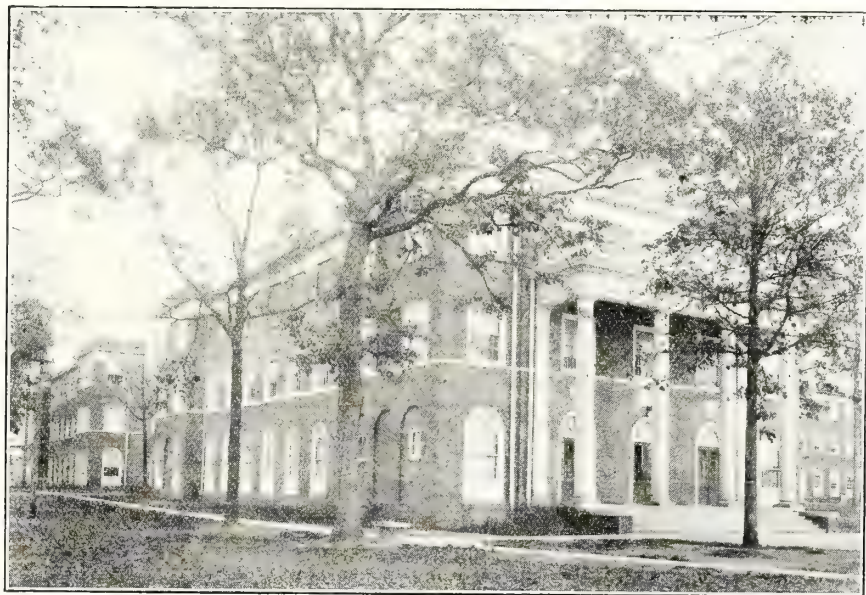
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Change of Address: Be sure to give both old and new address when asking that your address be changed.

When sending subscriptions for friends, state whether paper is to be stopped at end of year.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

BRIDGES.

Robert Henry Bridges was born January 15, 1860, and departed this life May 14, 1932, aged 72 years, 3 months, and 29 days. Deceased was a man of good standing in his community. He lived near Elkton Va. He is survived by his widow and one son. Funeral services were held at the home, May 16, 1932, and interment was in the Elkton cemetery. A. W. ANDES.

RESOLUTIONS OF RESPECT.

Whereas, God in His infinite wisdom, has removed from our midst our friend and co-worker, Mrs. Lou McAden Yar-

brough, a member of the Woman's Missionary Society of Lebanon Christian Church, be it resolved:

First: That we are grateful to the Master for her happy and useful life; though her prospects seemed so bright, God's finger touched her and she slept.

Second: That we miss her gentle presence which was ever a joy and inspiration to us, but pleasant memories of our association with her will abide.

Third: That we extend to the family our sympathy and commend them to Him whom she served.

Fourth: That a copy of these resolutions be sent to her husband, Mr. John Yarbrough, of Semora, to her daughter, Mrs. Clifton Wells, of Edgerton, Va., and to "The Christian Sun," the church paper she loved, with the request that they be published.

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Be it further resolved, That the Missionary Society of Lebanon record in its minutes, this expression of our affection for our departed friend and member.

MARKS.

Georgiana Benton Marks was born July 12, 1866, and passed to her reward May 22, 1932. She was married to James L. Marks December 24, 1883, and to this union there were born six sons and one daughter, all of whom, except the one son who died in infancy, survive her. She became a Christian in early life, and when she moved to Hoke County, near Vass, N. C., she became a member of Mt. Pleasant Christian Church and re-

mained a faithful member and devoted Christian until death.

She died suddenly about 5:00 P. M., Sunday, May 22nd, after returning from Sunday School and after taking dinner with her daughter. She loved her church and did all she could to build it up and keep the good work of the church going. She was buried in Mt. Pleasant cemetery May 23rd, the funeral being attended by a large company. The floral offerings were elaborate and beautiful. The funeral was conducted by the writer, assisted by Rev. T. Fred Wright, of Sanford. Truly, a good woman has gone to her reward. J. S. CARDEN.

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, AUGUST 4, 1932.

NUMBER 31.

.. THE SUN'S OBSERVATORY ..

Number of Automobiles Decreases Slightly.—

According to the estimate of the Department of Commerce, at the close of 1931, automobiles owned throughout the world numbered 35,263,397, as compared with 35,805,632 at the close of 1930. This is a decrease of approximately 1.5 per cent. During this time passenger cars declined 2.1 per cent, but trucks and busses increased 1.4 and 6 per cent, respectively. The United States still leads with nearly 26 million registrations, but shows a decline of nearly 3 per cent.

Public Libraries Cut Costs.—

In normal years the public libraries of the United States spend around 19 or 20 million dollars for new books and periodicals. Up to the present year this amount has held up very well, but owing to cuts in appropriations and other conditions, there has been a drop in purchases amounting to an average of 24 per cent, or nearly \$5,000,000. This is quite an important item in the book and periodical business, and would in itself account for a great part of the falling off in that line of business.

Youth and Prohibition.—

W. Roy Breg is the authority for the statement that "Young people are playing an increasingly important part in the fight for the Eighteenth Amendment." He continues to say that Allied Youth Councils have been formed in more than 200 cities in connection with the educative movement now being carried on for the retention of the amendment and the strengthening of its enforcement. Every State in the Union is represented, and the present enrollment numbers about 150,000. At this late date the prohibition forces are attempting what should have been a continuous program since the enactment of the law, that is a program of education as to its value and of the detrimental effects of a backward step.

Good Will Handkerchiefs.—

The World's Sunday School Convention is meeting this year in Rio de Janeiro, and the Philippine Council of Religious Education has sent to this convention a box of international good-will handkerchiefs for distribution. These handkerchiefs were prepared by members of the Philippine Sunday Schools for the Sunday School children of the world, and the idea urging the preparation of the handkerchiefs created quite a keen local interest. The handkerchiefs are said to be beautiful in design, being embroidered with the Holy Bible, the Philippine flag and the name of the donor. They are sent with the hope that "the distribution of these good-will handkerchiefs at Rio will help create a more intelligent and intimate fellowship among the Sunday School forces of the world."

Canada Makes a Mistake.—

Under the Dominion Trademark Act, which becomes effective on September 1st, protection is no longer provided through the known use of a trademark by a particular manufacturer or for a specific line of goods. American firms are warned that registration will be the only guarantee of exclusive ownership, and if they do not register their brands and someone else wishes to use that trademark, they have no redress at all. Contrary to common law usage, the Canadian Act provides that prior registration alone determines ownership. This act will work great hardships upon American firms advertising and doing business in Canada, but the Canadians themselves will be the ones to pay the greater penalty. The act gives unscrupulous manufacturers the chance to cash in on the advertising and good-will of reputable firms, and to use similar trademarks on inferior goods. We are afraid Canada has made a mistake.

Massenetta Bible Conference.—

Massenetta Springs is the scene each year of religious conferences for young people, lay workers, and others. There is also a musical festival which has become nationally important. Probably, however, the Bible Conference which is held the last two weeks of the open season, is better known than the others. Though under the auspices of the Presbyterian Church, ministers and laymen from practically every major denomination may be found in attendance. Eminent speakers from all over this country and from all parts of the English-speaking world participate in making this conference well worth-while, and this year should be no exception. Among the speakers for this year are numbered Dr. Robert E. Speer, of New York; Bishop E. D. Mouzon, Rev. "Billy" Sunday, Dr. J. Stuart Holden, of St. Paul's Church, London, England; General Smedley D. Butler, and others of equal note. The Christian Church is represented on this program by Dr. Leon E. Smith, who is to speak on "The Christian Message for a Time Like This." Ministers and others cannot do better than time their vacations so as to attend at least one week of this conference.

Some Good in Increased Expenditures.—

Not all of the increase in the cost of government can be said to be due to waste and extravagance. The American people seem to be eager for personal improvement and educational advantages. This is shown by the increase in expenditures for education in elementary and secondary public schools. In the year 1870 the expenditure per capita amounted to only \$1.64, while in 1928 it had risen to \$18.23. In 1929, the total expended for educational purposes by

the Federal, State and local governments, amounted to \$2,489 millions, of which \$2,184 millions was used for public elementary and secondary schools. Thus, in 1929, approximately one-fifth of the total gross expenditures of Federal, State and local governments went for education. During the same year, in addition to the amount spent on public institutions, the amount paid for private education must have been enormous, as the following figures will show: 2,309,886 students were enrolled in private kindergartens and elementary schools; 373,159 in high schools, academies and college preparatory departments; 10,117 in normal schools and teachers' colleges; 550,306 in private universities, colleges and professional schools. These, with other special schools, gave an enrollment of approximately 3,500,000 paying for private education. If the right influences can be thrown around the boys and girls, the young men and women, in our schools today, this country truly has little to fear from the future.

The Home Loan Banks.—

Under the provisions of the Home Loan Bank Bill which was passed by the last Congress as part of Mr. Hoover's relief program, there seems to be the possibility of building up another system of banks comparable in size to the present Federal Reserve System. From eight to twelve of these banks are to be set up, with initial capital of \$125 millions, which will be supplied by the United States Treasury. This capital is, however, to be gradually taken over by local banking and mortgage institutions, building and loan associations, etc. It is provided that these institutions may become members by subscribing 1 per cent of the unpaid principal of their outstanding mortgages. These members may rediscount their home mortgages with the Home Loan Bank up to 60 per cent of the unpaid principal of amortized mortgages, but not more than 40 per cent of the value of the property; when the mortgage is not of the amortized type, up to 50 per cent of the unpaid balance, but not over 30 per cent of the value of the property may be reborrowed. Another provision is that loans cannot be made on property valued at more than \$20,000. Under the 40 per cent of valuation rule this would make \$8,000.00 the largest amount that could be loaned on any piece of property by the bank. Thus a building and loan association which, in some cases, might lend as high as 75 per cent on a \$20,000.00 property, or \$15,000.00, would have the privilege of reborrowing \$8,000.00 of that amount and have it available for relending. If the various commercial organizations of the country will take advantage of these banks, much can be done to relieve the distress among those who bought too strongly in the boom years of the past.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Dr. and Mrs. Edwin C. Gillette have returned from Asheville, N. C., where they spent a short vacation at the Forest Hill Inn.

Bro. Neese was a welcome visitor at Elon College this week, coming to make arrangements for two of his sons to enter college in September.

Rev. J. Delman Kuykendall, D. D., of Coconut Grove, Fla., is spending his vacation with his family at their summer home in Cloudland, Tenn.

Rev. C. Arthur Lincoln, of Daytona Beach, Fla., is spending a few weeks in New England and is supplying several important churches during his vacation.

Rev. A. L. Lucas is at Linville, N. C., for a few days where he can be reached by correspondence should any pastor desire him to assist in revival services this month or next. He will be glad to correspond with any pastor desiring help in evangelistic work.

Rev. T. J. Green, Ramseur, N. C., is assisting Rev. J. F. Apple in a revival at Bethel, N. C., this week. Besides being a beloved and successful pastor, Bro. Green is used and blessed most abundantly of the Lord in evangelistic meetings. He is one of our most faithful and consecrated preachers and pastors.

Under date of July 27th, Rev. G. D. Hunt, pastor, writes: "I am at New Hope this week in a fine meeting with great services, and the church is being much revived. I have no ministerial aid. The Elder reunion takes place at the church today, and this is an event of deep and very widespread interest throughout the whole country round about."

Rev. Ralph Krout, pastor of our church at New Port Richey, Fla., announces that his church, in cooperation with the Methodist Church, is holding a Daily Vacation Bible School. The four young lady teachers of the West Tampa Cuban Mission are assisting in the school. Mr. Krout expects to leave on August 15th for a vacation in New England.

Bro. Neese reports a very happy revival at Pleasant Ridge Church, beginning July 3rd and closing July 8th. Rev. J. M. Allred did the preaching throughout the services, which was very much enjoyed by the large congregations in attendance. The church was greatly revived, and there were two additions at the close of the meeting. More are expected to unite later.

One of his members, writing from Newport News Church, says: "We are getting along fine. Our people are fond of our 'House' (Rev. R. L. H.). From ages six to sixty-five are praising him. He has done marvelous work with our young people, and in this line he is particularly helpful in our work here." Bro. House recently assisted in a meeting at Shallow Ford near Elon College, and the people there esteem him for his good work and able sermons in the revival.

Dr. Clarence A. Vincent, pastor of the church at Winter Park, Fla., is spending a vacation with his family at their summer home in Hennessey, N. H. All their children and grandchildren except one are to be with them during parts of

the summer. Mrs. Vincent, who was ill before leaving, has been recovering since her arrival in New England. Dr. Vincent is supplying several pulpits during the summer in various cities in the east.

A paragraph in a personal letter to the editor reads: "Truly, these last years have done things to me, and it is not all bad, either. I have learned things—things that I had to know. As yet I have not learned to 'wait upon the Lord' as well as I must learn. I must keep trying. But I have learned a little, and that little is a great help. I praise God for that much." There is always hope for folks who are teachable. There is always progress in lives that are still learning and wanting to learn. The trouble with many of us is that we do not care to know more than we do know, nor to be taught things differently from the things we learned long ago.

From our beloved and venerable brother, Rev. Albert Godley, Tenaflly, N. J., this wholesome message comes: "I enjoy THE CHRISTIAN SUN weekly, and I pray God's blessings upon you and our dear Brother Staley in his affliction and in his work. I pray God to bless all the faithful. Often I say, God bless them, as I read of their faithful work. May the Lord help us all to be truly faithful. I am getting stronger, and I hope to be able to walk soon. I have to be carried at present." Bro. Godley has been a cripple for some time, and it is a joy to get such a line of cheer from his loving and true heart and hand.

From Roanoke, Ala., under date of July 23rd, Rev. G. H. Veazey writes, very happily: "We closed the best revival yesterday that New Harmony has had in several years. The old standbys have passed on and the church is composed of younger people, and some of them are very consecrated. Rev. J. D. Dollar was with us most of the time and was certainly at his best. The church was greatly revived and we received eleven members—all young people, no children, nor any old people—six young men and five young women. The baptismal service was the climax when one more young man stepped out for Christ, making a total of ten candidates for baptism."

Rev. J. F. Apple assisted Rev. J. L. Neese, pastor, in a very gracious and glorious revival at New Lebanon, Rockingham County, N. C., beginning July 17th, closing the evening of July 22nd, holding four services daily—three preaching services and a prayer service each day. There was a full house in attendance every service and the deepest interest prevailed. The church was very greatly revived, and the whole community became deeply interested and blessed under the leadership of the pastor and the preaching of Bro. Apple. There were many confessions on faith and renewals and five united with the church at the close of the meeting.

The following is of interest to CHRISTIAN SUN readers who are gratified at every movement and gesture of progress in our initial Winston-Salem work: "Sunday night, July 24th, at the United Congregational-Christian Church, at Winston-Salem, was one of the best services the new congregation has had. Rev. John G. Truitt, of Dayton, Ohio, was present and spoke. Little James Albert Scott, infant son of Rev. and Mrs. William T. Scott, was consecrated to the Lord in a beautiful service conducted by Bro. Truitt. This day and the consecration service for the little Scott has added much encouragement to the new work in Winston-Salem. May the church ever seek to bring under its guiding hand little children, 'For of such is the Kingdom of Heaven.'"

Today, said the Psalmist, I am filled; "my cup runneth over." Tomorrow and forever I shall be with the Lord, dwelling in His pavilion. If trouble overtakes me and sorrow wounds me, goodness is trailing me, and will soon overtake me and heal me; if the archers of sin should shoot me and mistakes should confuse my steps, mercy will help goodness to relieve me, for she, too, is on my track, not far behind. "Surely goodness and mercy shall follow me all the days of my life"; and, beyond the days of this life, I shall continue to live—in the house of the Lord forever.—*Christian Witness*.

SUN readers will regret to learn that it became necessary for Dr. L. E. Smith, president, Elon College, to undergo a semi-serious surgical operation July 29th. Dr. Smith was on the operating table from 8:00 to 11:00 A. M., the operation being a tedious one—that for varicose veins in one of his lower limbs. Reports are that he stood the ordeal as well as could be expected, and there is promise that the operation was successful. He will possibly be in the hospital and confined to his bed for some two weeks or more. He is in Duke Hospital, Durham, N. C., where friends may reach him with a line of cheer and encouragement, if they wish. Mrs. Smith was with him during and following the operation.

One of our fine, intelligent young women said the other day: "I am just what the church has made me. I mean, all that is worth-while about me has come through Christian people." There are thousands of young people who could, if they would, make testimony to the same effect. Many of them may be indifferent to the church, and a pastor complained to the editor recently that the young son of a charter member of his church had not been to the church in many a day. And yet even that son, if he would search himself, would confess that whatever there is that is worth-while in him, whatever there is that is pure and true and good, noble and upright in him, he owes to the church, even to that father and mother who were faithful to the church and who never failed at the services.

Dr. A. D. Woodworth, one of our most beloved, faithful and efficient missionaries in Japan, writes from Tokio, July 4th: "The financial agitation is causing much anxiety in this land. The yen has slumped from about forty-eight and one-half dollars to the hundred yen to twenty-seven dollars for the same (almost one-half). A new law forbids anyone to change his currency into the American currency for stability. There is talk of adding a billion yen of fiat money to meet expenses. If this is done, I look for a further big jump downward. Active missionaries are paid two yen to the dollar." That is to say, the missionaries, besides having their salaries cut, and owing to the slump in the value of the yen, being paid two yen (twenty-seven cents each), they now receive only fifty-four cents instead of ninety-seven cents, \$1.00 in our money being equal now to almost four yen, Japanese money. Our poorly paid missionaries are learning, indeed, what it means to suffer slump and cut in salaries and support.

NOTICE.

Visitors to the Virginia Valley Central Conference will please notify the undersigned. This will greatly aid us in our efforts to make your stay with us as pleasant as possible. There will be a two-day session, opening at 10:00 A. M., August 10th. We hope the delegates will come prepared to attend all sessions.

R. L. WILLIAMSON.

12 Clifford St., Winchester, Va.

REVIVAL AT ELK SPUR.

Sunday, July 17th, marked the close of the greatest revival in the history of our church here at Elk Spur. God moved mightily upon the hearts of the people here. We, who were in the church, needed an awakening, and we have had it. Our meeting lasted twelve days and was enjoyed by all.

We had Rev. J. Ray Dickens, of Raleigh, N. C., to do the preaching, and our hills join me in praising God for a boy like that. We hope our Christian Church has more like him in its ministry. His youth and sincerity won the hearts of all. It will be many a day before the light of his smile and the strength of his prayers will be forgotten here.

The people from other churches came, and all were as one. There was a great rejoicing when God brought to the altar more than forty to take Christ as their Saviour.

The last night of our meeting we had more people out than I have ever seen here at a revival. I have heard many say that this was the greatest meeting, in every way, in the history of our church here. Many SUN readers know that we have a large building for this part of the hills, and the building was packed. The school rooms were opened up and all seats were taken. People sat in the windows, they brought all the chairs from the parsonage, seated over twenty children on the stage, and took the preacher's chair. Our Grissoms had to sit on the floor. Then I was to learn later that another roomful stood outside. Yes, we have had a meeting. The mountains moved!

Twelve united with the church, and we expect more. Among those who united with the church was one of the leading men of this community, and one whom this church has needed so much, Mr. W. C. Strickland. I mention his name, because many Christian friends know him, especially those who have worked on this field, and they will be glad to know that this man whom we need so much will lend his influence for God and our church.

And I want to say to you Christian friends who made this great revival possible, your prayers are being answered in a mighty way, and I want to thank you.

Yes, all has been done through prayer. Our "Hilly Grissoms" are praying people, and this boy who preached certainly believes in prayer. "Ask and it shall be given." They prayed—all prayed—and God heard. It made all want a part to hear these boy preachers tell of two dear mothers back home who were praying for them and our meeting here. We praise God for mothers who send out sons like these. They have helped to make our hills ring with the praise for God.

And our little Mrs. Grissom has worked hard and prayed in these meetings. She came out tired but happy. Her place is hard to fill, but she is still smiling.

I have heard so many say, while the meeting was going on, that no boy could be educated to the place where he could preach like that without a power back of him. In other words, young Dickens proved that God was God of all.

I want to say to the youth of our church that we, too, can prove that God is God, and do so more easily if we start while we are yet young. May each of us hear God's call to the many fields of service, and answer that call now.

May Christian friends let their prayers follow these young workers as they go just now to another revival, and continue to pray for our hills and our "Hilly Grissoms."

May God's blessing abide with all who made possible this glorious revival in our hills.

"VICTORIA OF THE HILLS."

ENEMIES OF PROHIBITION.

What a strange group is getting on the beer-wagon to stampee the country for legalized liquor! We think of the news reports of Al Capone, now Number 40,886 in the Atlanta Federal Prison. The reporters wrote that he took a strong position against the Eighteenth Amendment. He would like to see it repealed. Governor Franklin D. Roosevelt, in a recent news item, once more assured the country that he is wet. No need of that, especially for those who live in the state where he is governor.

John D. Rockefeller, Jr., would like to see booze returned in legalized trade. We have a copy of his letter to Mr. Butler as an editorial favor. He would like to see the Eighteenth Amendment repealed. He says there is more drinking than before national prohibition. No truthful and well informed man can say that. He may think he is writing a fact, but be ill-informed; or he may be well informed and make a wild statement to carry his point. The news columns today report that John R. Mott, connected with the Y. M. C. A., cables from London that he would like to see the Eighteenth Amendment "resubmitted," which means nothing unless it means "changed." If prohibition is the best we have that; anything else means liquor legalized and the trade once more set up. This is a good time to hold steady and keep off the beer-wagon. It is running wild just now. Some men, otherwise sane and level-headed men, are clamoring for the return of the liquor trade. They are saying and writing wild statements about the benefits of getting the people drunk to make them prosperous and contented. We still have some faith in our country and in its statesmen, but we hope our politicians will not play with fire too much.—*Wesleyan Methodist*.

PROGRAM.

Following is the program for the 84th Session of the Virginia Valley Central Congregational-Christian Conference, to be held with the Winchester Christian Church, August 10-11, 1932:

WEDNESDAY.

Morning Session—10:00 o'Clock.

Call to order.
Devotional serviceDr. M. L. Weekley
Enrollment.
Welcome address.....T. W. Matthews
ResponseWalton E. Brill
Report of Program Committee.
Report of Executive Committee.
Miscellaneous business.
Report of Director, Religious Education..K. B. Hook
Annual Address.....Rev. R. L. Williamson
Adjournment for Dinner.

Afternoon Session—1:45 o'Clock.

Devotional service.....Rev. B. J. Earp
Report of Committee on Religious Literature, Alfred Dofflemyre, Chairman.
Address—"Our Publications and Our People," Dr. W. P. Minton, Dayton, Ohio.
Report of Committee on Evangelism, Mrs. A. W. Andes, Chairman.
Report of Committee on Social Service, K. B. Hook, Chairman.
Address—"Our Orphanage".....Chas. D. Johnston, Supt.
Report of Conference Mission Sec'y, R. O. Rothgeb.
Adjournment.

Evening Session—8:00 o'Clock.

Program by the Young People.
Address on Young People's Work....Dr. L. E. Smith

THURSDAY.

Morning Session—9:30 o'Clock.

Devotional service.....Rev. W. B. Fuller
Roll call and reading of minutes.

Report of Committee on Education, Rev. A. W. Andes, Chairman.

Address on Education.....Dr. L. E. Smith
Conference Missionary Association.

Report of Committee on Foreign Missions, R. O. Rothgeb, Chairman.

Address on Foreign Missions.....Dr. W. P. Minton

Report of Committee on Sunday Schools and
Christian Endeavor, J. Warner Stearn, Chairman.

Report of treasurer.

Adjournment for dinner.

Afternoon Session—1:45 o'Clock.

Devotional service.....Chas. D. Johnston

Report of Stewardship Committee, Mrs. J. J. Lincoln, Chairman.

Report of Committee on Home Missions, W. C. Wampler, Chairman.

Report of Committee on Christian Union, N. L. Norris, Chairman.

Report of Committee on Apportionments, R. Roy Hosaflook, Chairman.

Miscellaneous business.

Adjournment.

METHODS CORNER

BY REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

I have a young friend who grew up in one of the California churches. I was the pastor of that church and was well acquainted with the family. The father had been a medical missionary in China, and on account of his wife's health came back to America. This home was a large, generous home where visiting clergymen, missionaries and reform workers were always welcome as was the minister. This boy came to our Christian Endeavor Society and Sunday School and to the church services. The atmosphere of the home was one that expressed great human interest and sympathy with all men everywhere. It was a home where everything in the world was of interest and where a world-outlook was constantly maintained. Religion was natural in that home. It was not surprising, therefore, that the young man thought occasionally of a way of spending his life. Naturally he felt that he would do something to help mankind. He turned to medicine and in time cast the die in favor of China. Yes, he would follow his father, and become a medical missionary. This he did, and is now in China giving his life with its skill and helpfulness for others. He was a devoted Christian, in fact, very much so in his devotion and his convictions. He was influenced by his family, of course, and the church did something, but he had to decide for himself. He wanted to follow Jesus in the ministry of healing. He desired to share what he had with the under-privileged and the needy. His wife is a physician, and was led in a similar way to consecrate her life to this great missionary cause. Here are two young people, skilled and able, living among a people who need them very much.

I once had an assistant who resigned to give his life to leadership with under-privileged boys. He wanted to do this. He was earnest and sincere in the matter. Well educated, finely trained, physically perfect, this fine specimen of Christian manhood deliberately turned down a career that seemed to promise more that he might give his life for those who seemed to need someone like him to minister to their needs. This is the kind of stuff the modern young missionary is made of. He is not moved by "commands" or even creeds, or questions of true or false religions. He is not interested in propagating Western civilization, or opening up riches for commerce. He is out to serve his fellowman, to share and to live the Gospel.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SPIRITUAL BANKRUPTS.

Figures and accountants indicate that we are financially bankrupt — economically prostrate. Debts and obligations on government, institutions and individuals have piled up and we cannot pay. The brief definition of this condition is "depression." Because the wheels of industry move sluggishly, and business is not brisk, we cover the whole category of our ailments under the single item—"depression."

Now it begins to appear that we are spiritually bankrupt, also. We say "appear," because we are just beginning to see the outward evidences, the obvious consequences of our spiritual bankruptcy. The fact is that spiritual bankruptcy came first, then financial bankruptcy; and now the fruits of both must be eaten. In the days of prosperity, the destroyer came. This is the teaching of Scripture: "In prosperity the destroyer shall come." (Job 15:21.) We lived as if prosperity would abide, and we said with the Psalmist: "And in my prosperity, I said, I shall never be moved." But it was in the day of our country's prosperity that the seeds of our bankruptcy were sown—first in the soil of the spiritual, then in the soil of the financial and economic. There were wise ones who were declaring from the pulpit that "America's greatest sin was that of forgetting God." These men were real prophets, and the consequences of our sin came upon us. Spiritual depression came first, and was obscured through the pleasures and pursuits of possessions. Now that financial depression has come, we have discovered how thoroughly and completely we are depressed, bankrupt, morally and spiritually. From our prosperity, we

were giving God and his cause a "hand-out." We were supporting the work of the kingdom with that which we did not wantonly waste and wish away. We became indifferent to the spiritual cause, and claims of the Kingdom of God, and now, when we are financially unable, we discover how spiritually bare we have become.

There is nothing that indicates the spiritual life of a people as its interest in Missions or the lack of that interest. Missions is the spiritual barometer of the church, because Missions is carried on solely by and through the one spiritual body, the body of our Lord, of which he is the head, namely, the church. Missions, a spiritual task, carried on solely through a spiritual body, reveals at all times the spiritual zeal or the lack of it among any people. As an evidence of our spiritual bankruptcy, therefore, we can turn to our Mission cause, a cause supported only by the church, with no outside benevolent, charitable, or fraternal order aiding the church, and there discover the facts and fruits of spiritual bankruptcy. Take our own Congregational-Christian fellowship. Our present plight in our missionary effort is pitiable, indeed, and nothing more clearly reveals our spiritual bankruptcy and depression. The Prudential Committee, named in the following, is the committee sponsoring the Foreign Mission work of our church, and the following is taken from the *Record of Christian Work* for August:

"Forced to desperate action by present conditions, the Prudential Committee of the American Board has now ordered that within one year six stations and six institutions must be closed, and 68 missionaries must be withdrawn from their fields, so that over \$200,000 more shall be cut from the budget at home and abroad. Orders to this effect and information to the missionaries have been sent to the various missions, and comprise the most tragic message ever sent from the offices at home to the workers overseas."

The reason why this comprises the most tragic message ever sent from the offices of our Mission Board is that it indicates our spiritual paralysis and bankruptcy. It is significant that Missions suffer at a time like this; significant because it indicates the spiritual condition of the church—Missions being a spiritual task of the church, that task which alone undertakes to build up other churches, support the gospel, and hold up the banner of the cross. We shall have to recover our spiritual solvency and security before we recover our financial solvency and security, and if this time of economic depression will enable us to see ourselves in the true light and apply the remedy, then the "depression" will not have been in vain, but will prove the greatest of blessings even in disguise.

J. O. A.

"A WARNING."

The Family Welfare Association of America, with headquarters in the Russell Sage Foundation Building, No. 130 E. 22nd St., New York City, issued "a warning" that this writer undertakes to guarantee will not be heeded. This warning is to the effect that "the \$300,000,000 relief fund to States contained in the Federal Relief Bill signed last week by President Hoover will not be sufficient to meet the mounting demands for aid upon welfare agencies in 1932-33." This warning is given out as "a joint statement by the American Public Welfare Association and the Family Welfare Association of America which represents the public and private local agencies throughout the United States and Canada." Let us see another statement from this warning. It reads: "No community and no private citizen should feel that because three hundred million dollars has been made available to States that the

relief situation in this country is taken care of. It is estimated that in 1931, the private and public agencies of 81 cities alone expended \$167,000,000 for relief. Several hundred towns and cities carrying on relief work are not included in this figure. Expenditures in 1932 will be higher than those in 1931." Read one more line from this warning: "From reports from the field, it is clear that local tax appropriations and private contributions will be absolutely necessary if our welfare agencies are to meet the demands for food and care which will be made upon them this winter."

The appeal comes that State, county and municipal appropriations will be necessary, and that the \$300,000,000 appropriated by the National Government should not allow the sources of other relief to "dry up." What a "warning!" All the government agencies, from the highest to the lowest, seem to have gone into the relief work with coat off and sleeves rolled up. The result of which is, as is always the case, the more relief that is granted, the more is demanded. We admit that there are thousands who need employment and are without it, thousands who need food who are without it; but the number has not decreased, but increased with the dole, and with wholesome relief methods and agencies. Of all the times when able-bodied men needed to find something to do and do it, ours is that time. One may afford to be idle, and to make excuses for not working when times are easy, wages high, money plentiful, trade and industry lively. But when times are hard, money scarce, employment difficult to get, food, clothing, and shelter are needed, then is the time that every able-bodied individual ought to do something for the relief of himself and his family.

It is very easy in a time like this to give up and join the vast horde who are clamoring for relief. Now is the time that tries the souls of men and women; now the time that courage is required. There was a slogan much used years ago: "Find a way or make it." That slogan needs to be adopted by many today, and because the way is difficult, one need not give up; because the pay check is not as large as it used to be is a poor excuse, indeed, for calling on the government or a welfare agency for help. The Family Welfare Association need not have even issued its warning that the \$300,000,000 direct relief fund by the government of the United States would not be sufficient, for the only way "hard times" have ever been solved was for individuals of energy, character, determination, initiative and effort, to call upon themselves and the resources around about them for relief and not depend upon government welfare agencies, or others than themselves. Several years ago the noted teacher of Sociology at Yale University, Professor Sumner, said in one of his books that "the most pernicious thing to vice was charity." Teachers everywhere sprang at the throat of Professor Sumner and said he was heartless. But what Professor Sumner meant was not heartless, nor was it an exaggeration, as he explained it, for much of the so-called charity and relief were taken by the weak-willed to make their wills weaker than they were. Much of the so-called charity for the relief of thousands who would be one hundred-fold better off if they would go, with coat off and sleeves rolled up, to work and depend upon themselves and their own hard licks and efforts rather than depend upon a relief or a dole from a welfare agency or a charitable institution.

One wonders if the day has not come for another Professor Sumner to cry out and spare not against the desire for a dole, and the unwillingness to earn a living by energy and hard work. This may sound heartless, but is it any more

heartless than the law established by God and written upon the hearts of humanity: "Six days shalt thou labor and do all thy work, and on the seventh day thou shalt rest." The command is as much to work six days as it is to rest on the seventh. Increasing thousands have made to none effect both parts of this eternal command, and this cannot be done with impunity.

J. O. A.

THE HABIT OF READING.

How easy it is to get out of the habit of reading! How difficult it is to cultivate the habit of reading if it has been neglected for many years! In spite of the fact that more books are written and more are being borrowed from public libraries than ever before, a great many people do not read, even the newspapers.

Life is so full of activity there seems to be no time for sitting alone with a book for an hour or so. Some people get their information from the news-reels at the motion picture theaters, and others from headlines in the newspapers. Then there are many church-loving people who get their information and inspiration from Sunday School classes or sermons on Sundays. And perhaps the largest number get their mental stimulation by the medium of the radio. No one can adequately estimate the number who get their sermons from the radio.

These are all popular sources of information, but personal reading of a good book that requires some quiet time and mental effort is the best of all. Books do not cost much these days. Many people think little of bringing a box of candy home that costs from fifty cents to a dollar and a half. It is soon gone. No one is the better for it, but a good book brought home and read by every member of the family and loaned to friends and neighbors, does a world of good, and opens up the mind, starts a person to thinking and sometimes changes the whole current of life. Take such a book as Kagawa's "New Life Through God." It contains the wonderful story of a man who found God and who was found by God; who gave himself to Christian service in the slums of Japan and who has become one of the six great Christians of the world. The book contains a series of addresses on the deep religious problems of the day. To read this book is to be enlightened, inspired and set to work in God's kingdom. Such a book loaned to friends and neighbors is equal to a revival.

Ministers, as a rule, purchase many such books and they would be glad to talk about them, to loan them and perhaps talk about them at prayer meeting or review them Sunday nights. They would do so if requested by members of their congregations.

A good book is the embalmed thought of some earnest soul who has a message to give, and a good book may become a good friend, always at hand to inform, give joy, encouragement and inspiration. Reading can be cultivated and become the greatest pleasure in life and the most profitable exercise in the world.

E. A. K.

AND SO CHRIST IS PREACHED.

Paul was a man of decided opinions, and immovable convictions. But he was as tolerant of others as he was bold and fearless in proclaiming his own. The passion that consumed him was that the Christ of the Cross should be preached. "Some, indeed, preach Christ even of envy and strife," he declares to the Phillipians "but others preach him of their good-will." Some preach Christ of contention, and they are not even sincere, and yet others, like himself, preach him of love, seeking only to share that

love with others. But love suffereth long and is kind. What then? Whether it be of envy and strife, or contention, and of good-will, whether in sincerity or in pretense, or in truth, "Christ is preached, and therein I do rejoice." One is reminded in this tolerant attitude of that which our Lord Christ himself expressed when John came with the story of one who was "carrying on" in the name of the Master, "And we forbade him, because he followeth not with us." To which Jesus replied, "Forbid him not, for he that is not against us is for us."

In our day there are those who preach Christ, some as "a way of life," others as a "Life," and still others as the "Truth;" some believe he is about to come again, others that his coming is afar off, the time of which no man knoweth. What then? "Herein we rejoice and do rejoice, that Christ is preached." How different the attitude of Paul to that of the man who said: "My opinion may be changed, but I would like to see the one who can change it." One of the graces of Christianity, exemplified in the life, and proclaimed in the preaching of Paul, was that of toleration for others, the belief that Christ himself being the beloved Son of God, the revelation of the Father, the Incarnation of the Infinite,

is large enough, liberal enough, loving enough to be interpreted from many angles and through varied opinions; but all opinions converging and climaxing in the fact, that however, we may differ about him, he is the world's only Saviour and Redeemer, the true and only begotten Son of God. Christ is preached, and therein we may rejoice.

J. O. A.

An infidel was lecturing to a great audience and, having finished his address, he invited any who had questions to ask to come on the platform. After a short interval a man who had been well known in the town as a notorious drunkard, but who had lately been converted, stepped forward, and taking an orange from his pocket, coolly began to peel it. The lecturer asked him to propound his question, but without replying to him the man finished peeling his orange, and then ate it. When he had finished his orange he turned to the lecturer and asked him if it was a sweet one. Very angry, the man said, "Idiot, how can I know whether it was sweet or sour, when I never tasted it?" To this the converted drunkard retorted, "And how can you know anything about Christ if you have not tried Him?"—*Christian Herald.*

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A PRAYER MEETING TALK—INGRATITUDE

Perhaps about forty years ago a pleasure boat, the *Lady Elgin*, went out from the city of Chicago with about four hundred passengers on a picnic excursion. For their enjoyment, they ate, they drank, they played cards. Some gambled and some made love. But a fearful storm suddenly arose. The rudder was broken and the ship was dashed on the shore a wreck. The waves were so high and the wind so strong that no life boat could be launched. Now, believe it or not, there was a strong man there who swam out to the wreck and brought in one passenger, went again and brought in another. Being finally exhausted, he lay down and rested, then went again until he had brought in twenty-three. So great had been his exertions that from that day to the end of his life he was said to be a helpless invalid. Of the passengers save, how many returned to give him thanks? Not one. Was it because they did not consider the value of their own safety? Was it because they did not appreciate the tremendous sacrifice which was made for their own rescue? Of the other passengers their dead bodies were picked up along the shore the next day.

Of the ten lepers whom Jesus healed, only one returned to give his thanks. Jesus, in wonder, asks: "Where are the nine?" It is said that there are two sins which are common above all others. One of these is against man and the other against God. Francis Xavier said that he had given extreme unction to many men, all their sins forgiven just before passing on to the next world. But while it was common for men to confess to such sins as theft and adultery and murder, no man had ever confessed to the sin of covetousness. But this is the common sin against one another. The other common sin is that of unthankfulness. Paul speaks of the common sins of the last days in II. Timothy, and among them mentions "unthankfulness, unholy."

In my French Bible in Psalm 103, when the English says, "And forget not all his benefits," the French says, "And forget not one." The French seems to be a little stronger than the English. It would be easy to say, "Remember all the Japanese people," but it would be stronger to say, "And don't forget one."

In his day William M. Evarts was considered to be one of the great lawyers and statesmen. One time he made a statement that he had reached a point where he no longer wanted to deal with individuals, but wanted to deal with people in great crowds. We remember that some of the finest work that Jesus did was done with individuals, such as the work he did with the woman at the well and with Nicodemus. It was in his heart not to forget one among the millions of the human race, even to remembering the most unworthy people, such as we are tonight. If you have been a real help to some people, how many of them have shown a real and deep appreciation of what has been done for them? Personally I have sometimes felt as Jesus did toward the ten lepers, but how does God feel toward us?

It was a Jew who said, "If I believed what you Christians believe, I would go out on the street and shout the glad tidings at the top of my voice, and nothing but death would stop me."

Forty years ago an American visiting pastor to Japan told of a hallelujah member of his church, a poor man, having little education, but a man tremendously alive to the mercies of God, for which he was always shouting hallelujah.

If the pastor talked of the love of God, it was hallelujah. If it was the precious blood, hallelujah. One day this man visited the home of the pastor, and having to wait a little, he was given a book on physical geography to amuse himself with, the thought being that he would find nothing in that to be especially happy over. But soon he was shouting "hallelujah." When asked what he had found, he said, "This book says the ocean is five miles deep, and the Bible says God has buried our sins in the depths of the sea where he can never find them. Hallelujah."

I have a very vivid recollection of the prayer meetings I attended sixty-five years ago in the little brick country church of my childhood days. The aged fathers and mothers in Israel, all of them of sainted memory, one by one stood up and with tears streaming down their faces and their voices broken by sobs as they endeavored to recount the great and unspeakable mercies that God had showered upon them. How near the Lord seemed! How great and loving and wonderful! And is he not just as wonderful here tonight? How thankful are we?

A. D. WOODWORTH.

SOCIAL SERVICE.

Today's mail brought THE CHRISTIAN SUN. I want to express my appreciation of its weekly news. A small paper has its advantages as each writer gives something worth reading in a few words. I especially enjoy news of "The Youth at Work in the Church," and hope they will wholeheartedly promote Dr. Poling's organization, the Allied Forces for Prohibition, which you have so splendidly reported in "Notes and Personals."

I have been especially anxious for news of the National Conference of Federated Church Women, and Mrs. L. W. Stagg, of Norfolk, Va., satisfies that hunger with a fine detailed report of the Fourth Annual Conference of that organization, held in June.

On another page, I find what I have been watching for in the pages of our Christian paper of the Southeast. It is included in your report of the Eastern North Carolina Conference, President Whitten's outline of the Sunday School teacher's three-fold task. This task, he says, is not only intellectual and evangelistic, but also social. My experience the past year as secretary of Social Service in our Woman's Congregational League of the Carolinas, has shown me the absolute necessity of righting many social conditions as we seek to teach our people clean, wholesome Christian living. With many of our rural children in such abject poverty that they are barely covered with one garment in winter, without shoes and so little food that soap for cleanliness is an impossible item of expense, we have a problem to meet. It is a joy to know there are over one hundred Christian churches scattered over North Carolina which, joining forces with Congregational Churches, can certainly meet this challenge from these very needy children.

Like Robert Raikes, "we must teach them the rudiments of a primary education so they can read their Bibles," and this means North Carolina must provide free text-books and our community churches must help the unemployed so they can earn food and clothing and make it possible for the children to attend day school and church school.

This type of work is well called "Social Service," as it must never be allowed to divert our

wholehearted service to Christian Missions or subtract from our missionary funds. This is a splendid cooperative task of all the churches in a town or city, allied with other civic organizations. We did so last winter in Southern Pines, and by placing copies of an illustrated Gospel with a Christmas card with its verse of Scripture with each gift of food and clothing, we made sure the message of the Christ entered every home. This spring we secured seeds and government flour for these families. When a citizen insisted we were helping a bootlegger, I felt compelled to question this former tenant farmer, who had been obliged to move his large destitute family near town. This fine-looking American looked at me quietly and answered by going into the house and bringing out his Bible, and saying, "I live by this teaching." His life since of diligent work has shown the truth of his statement.

Do you not think there is great danger of the church losing the Christ-like personal contacts with those in need when so many benevolent agencies act in her place? While these agencies are largely manned by Christian people, those receiving help do not accept it as done in the name of Christ, or to make known the loving sympathy of God, their ever-present Father.

I trust all of our churches have members appointed to this special field of social service.

IDA S. ROBINSON.

Southern Pines, N. C.

FROM ALABAMA.

We closed a very fine meeting at New Hope Church last evening (July 30th), in the presence of one of the largest congregations I have had the privilege of addressing in a long time.

I have never had better attention, and surely never more earnest cooperation any where, or at any time, than I had this week at New Hope Church. Many hearts were blessed, many souls rejoiced, and a large number of the members pledged themselves to a more earnest consecration to their Lord and to the church. Some three or four hundred confessed that they had received a blessing during the meeting, and four nice young ladies gave their names for membership in the church.

We will baptize them tomorrow. One brother volunteered his automobile, another paid the gas bill, and two of the brethren canvassed the community for a pounding for the pastor. It was a wonderful response the people gave, and so this morning Bros. E. C. Stevens and Dewey Elder drove up to our gate and unloaded such things as the people had a mind to give—meal, syrup, lard, potatoes, tomatoes, dried fruit, roasting ears, butter-beans, jelly, peas, soda, matches, etc., all things that are needed in the dining-room and pantry. Our hearts were made glad and we thank everyone who had a part in the affair.

This is a sure way to bless the pastor and the people. I hope more of it can be done. It is a pleasure to serve a people who are so willing to help in such times of depression. God bless every one, and may His servants somehow be provided with the necessities of life.

G. D. HUNT.

You never can acquire anything in this world without purchasing it—purchasing it by your own will and effort. You may attain high state office. It will never come to you as a gift. You may attain a high place in business; your name may be emblazoned in the newspapers, and other distinctions may come to you. They are at the end of a long, hard road that only men and women with ability and energy can traverse.—*J. Ramsey MacDonald.*

THE FUTURE OF CHURCH COLLEGES.

By WALTER S. ATHEARN.

The belief that secondary schools and the first two years of the college course should constitute a single unit of educational administration, is now generally accepted. The rapidly growing Junior College Movement has affiliated itself with the department of secondary education of the National Education Association. It took three hundred years for the United States to produce six hundred four-year colleges; it has required thirty years for the United States to produce three hundred junior colleges.

It is generally believed by educational administrators that general education should be completed by the end of the second year in college and that specialization should begin with the junior college year. There are those who confidently predict that the senior high school and the junior college will in due time be united into a new administrative unit to do the work of general education formerly done by the liberal arts college, and that the senior college will affiliate itself with the professional school of the university.

If the senior high school and the junior college do unite to form the new college unit of the future the present four-year church college will find itself facing a serious problem of reorganization. If the local high schools expand into junior colleges there will be little patronage for the freshman and sophomore years of the present church colleges. The junior and senior years cannot be maintained alone without a very greatly increased endowment. Added to this difficulty is the attractive appeal of the larger tax-supported colleges where church foundations and other similar developments integrate the secular and religious courses.

Will the present church college divide, the senior college join the Church Foundation Movement at state universities, and the junior college coordinate itself with the new Junior College Movement and become the apex of a week-day religious school movement which begins with the grade school and continues on through the senior high school and junior college years? Or, will the church college continue its own independent course without feeling the influence of the modified state school plan? It seems clear that radical changes are ahead for the church college.

Whatever the organization may be, the leaders of the church college development of the future must seek a basic philosophy of education consistent with the genius of the Christian religion, and, in the light of this philosophy, they must interpret the needs as well as the trends of the times. Four distinct tasks must be achieved by the church school wherever it may be conducted:

1. To preserve the essential disciplines and cultures of the liberal arts college.
 2. To give religion and the Bible their rightful places in the college curricula.
 3. To give proper recognition in the college course of religious education and various forms of social service as vocational fields of great personal and social significance.
 4. To prepare college students for satisfactory graduate work in graduate and professional schools in the fields of religion and social science.
- Historically the liberal arts college has attempted a two-fold training. It has sought to give the student some measure of ordered knowledge in each of the main fields of human interest and it has also sought to train the students in the processes of acquiring and using knowledge. The church college which survives for the future must clearly recognize two facts:

1. Religion is a major discipline worthy of full academic credit as a cultural subject on its

own merits regardless of its vocational possibilities.

2. Religion and religious education are fields of service worthy of the professional and technical emphasis given to other learned professions.

No student should be allowed to go through a Christian college without being prepared for intelligent lay service in the local church. The subjects included should relate the student sympathetically with the needs of the local church, and create within him a sense of personal responsibility for the ongoing of the agencies which foster the religious life of the community in which he is to reside. These courses should also stimulate the development of the personal religious life of students, give them a body of reasoned religious convictions, and established habits of worship and service which they can carry with them from the college into their homes. —*In the World-Call.*

"YOU MUST NOT . . ."

"You must not study that! You should not allow such words to fall upon your ears. Just let your husbands come, I'll tell them all about it. I'll tell them to tear up your books and put them in the fire—for it is a sin to even listen to

such things!" Thus a caste man upbraided some Indian women who were being taught by a Bible woman near Aruppukottai, India. Formerly this would have frightened the women, but not so today. A new spirit of independence is gripping them. "Indeed, we certainly mean to study, for in these words we get good and wise teachings," they retorted. And they continued to study—and no one hindered them. An amazing side note on this is the fact that work was not started in this village until three short years ago.

IF YOU WANT A THING BAD ENOUGH.

To go out and fight for it,
Work day and night for it,
Give up your time and your peace and your sleep for it—
If life seems all empty and useless without it,
If you'll gladly sweat for it,
Fret for it,
Plan for it,
If you'll simply go after that thing you want
With all your capacity,
Strength and sagacity,
Faith, hope and confidence, stern pertinacity—
If dogged and grim you besiege and beset it,
YOU'LL GET IT!

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2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

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a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
to Mercy and truth together; righteousness hath kissed each other.
xx Truth shall spring

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Has over 50,000 center column references. Measures only 6¾ x 4½ inches. (A splendid gift for a young lady.)

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9 Behold, O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better
a Gen. 15. 1.
b Ps. 56. 1.
c 57. 1.
d or, all

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Specimen of Type

8 9 Jē-hōi'-ā-chin was 8 years old when he began t

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- As No. 03255x, with concordance. No. 03276x \$6.50

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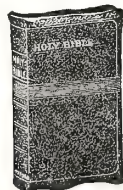
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

Blessed be the name of him who says, "I am the way, walk with me." Our perverseness, Father, is our shame. Human ways tend but to confusion. Forgive us if we have thought the Kingdom way may be altered. But for thy Son who died to give us peace and who bequeathed to us his yoke of ease, our strength would be consumed by the weight of days. That "It is written" forever stands and that the yoke of Jesus does not bend, praises forevermore be to the Father, Son, and Holy Ghost. *Amen.* L.

SUFFERING WITH HIM.

Let us not decide that because we live in an easy, happy-go-lucky time and country, there are not those who yet suffer, even as Paul suffered in the name and for the sake of the Christ. There are yet courageous souls who endure all things for His name's sake, that through them the gospel and the power of the gospel may be manifest to others. *The Record of Christian Work* asks these pertinent questions:

"Have you had a policeman follow you for ten miles to ask what you are going to do next?"

"Have you been put in a room with a setting hen about to bring off her brood?"

"Have you ridden an ox both forward and backward?"

"Have you ridden for days in a slat-bottomed, wooden-wheeled bull cart?"

"Have you crossed a stream on a man's back, and by a misstep been submerged to your neck?"

"Have you been rescued from the bottom of the sea?"

"Have you been taken for a Buddhist priest?"

"These and more are the experiences of one missionary in the far reaches of the Whanghai Province."

But this missionary, who chanced in this instance to be a woman, has the promise which was given through the inspiration of Paul: "If so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Romans 8:17-18.)

No, all the heroes and heroines of the faith did not pass away with Paul, and Silas, and Barnabas. There are those who are willing this day to suffer for his name's sake, and it behooves us to cheer and sustain them with our gifts and with our prayers, even though in so doing we are called upon to obey the command of our Lord who said: "If any man will come after me, let him deny himself." It is, indeed, through self-sacrifice that the life of our Lord has ever been revealed, his cause carried on, his kingdom supported and sustained on the earth. J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 30, 1932.

Sunday Schools.

Previously acknowledged	\$ 3,082.66
Providence-Memorial, Graham, N. C.	2.10
Shiloh, Kemp's Mill, N. C.	1.33
Liberty, N. C.	1.08
Long's Chapel, Mebane, N. C.	1.50
New Elam, New Hill, N. C.	2.81
Hank's Chapel, Pittsboro, N. C.	3.20
Eure, N. C.	1.00
Newport News, Va.	8.00
Wakefield, Va.	2.08

Antioch (R), Bennett, N. C.	.49
Ether, N. C.	.71
Monticello, Brown Summit, N. C.	7.20
Third Avenue, Danville, Va.	4.30
Pleasant Ridge, Ramseur, N. C.	2.95
Bethlehem, Harrisonburg, Va.	1.58
Union Grove, Asheboro, N. C.	.72
Holland, Va.	7.50
Total	\$ 3,133.21

Individual and Church Offerings.

Previously acknowledged	\$ 2,786.37
Lebanon, Semora, N. C.	1.06
Miss Stella Sharp, Summerfield, N. C.	5.00
W. S. Pearce, Youngsville, N. C.	1.00
Ocean View, Va.	10.00
Total	\$ 2,803.43

Specials.

Previously acknowledged	\$2,598.49
Class No. 3, Rosemont, South Norfolk, Va.	5.00
Total	\$ 2,603.49

Coin Card Offerings.

Previously acknowledged	\$ 210.33
Roanoke Sunday School, Roanoke, Ala.	12.00
Piney Plains, Raleigh, N. C.	1.00
Miss Pauline Martin, Graham, N. C., Graham Christian Church	1.00
Miss Emma Harden, Graham, N. C., Graham Christian Church	1.00
Mrs. M. R. Rives, Graham, N. C., Graham Christian Church	1.00
Total	\$ 226.33

Woman's Board, Southern Christian Conference.

Previously acknowledged	\$ 8,844.53
Received of Mrs. H. S. Hardecastle, Treas., July 30, 1932	1,646.45
Total	\$10,490.98

Summary.

Previously acknowledged	\$18,015.88
Sunday Schools, regular, July 30, 1932	50.55
Individual and Church Offerings, July 30	17.06
Specials, July 30, 1932	5.00
Coin Card Offering, July 30, 1932	16.00
Woman's Board, Southern Christian Conference, July 30, 1932	1,646.45
Total to date	\$19,750.94

J. O. ATKINSON, *Mission Sec'y.*

MISSION REPORT.

Report of Woman's Mission Board of the Southern Christian Convention for quarter ending June 30, 1932:

Receipts.

Alabama Conference:	
Woman's Societies	\$ 16.45
North Carolina Conference:	
Woman's Societies	\$554.58
District Meetings	31.47
Young People's Societies	32.13
Willing Workers' Societies	7.58
Cradle Roll Societies	22.25
	648.01
Eastern Virginia Conference:	
Woman's Societies	\$260.00
Young People's Societies	200.00
Willing Workers' Societies	50.00
	510.00
Total	\$ 1,174.46

Disbursements.

Home Missions:

Mountain Work, Virginia	\$200.00
Ocean View Church	200.00
South Norfolk Church	100.00
Raleigh Church	288.00
	\$ 188.00

Foreign Missions:

Japan, General Work	\$643.35
Bible Woman	50.00
Kindergarten	10.12
	703.44
Porto Rico, General Work	\$144.85
Cradle Roll	10.13
	154.98
Total	\$ 1,646.45

Respectfully submitted,

Mrs. H. S. HARDCASTLE, *Treas.*

REPORT.

Woman's Home and Foreign Mission Board of Eastern Virginia Conference, third quarter, 1932:

Woman's Societies.

Antioch	\$ 3.39
Berea, Nansemond	54.85
Berea, Norfolk	6.00
Bethlehem	32.00
Christian Temple	27.00
Cypress Chapel	22.50
Damascus	30.23
Dendron	5.20
Elm Avenue	5.98
First, Portsmouth	26.80
First, Norfolk	26.20
First, Richmond	3.80
Franklin	16.90
Holland	20.00
Berta Rowland, Holland	24.00
Holy Neck	50.50
Hopewell	2.00
Isle of Wight	9.50
Liberty Spring	10.00
Mt. Carmel	15.85
Newport News	5.30
Oakland	4.25
Ocean View	4.25
Rosemont	23.45
Suffolk	85.00
South Norfolk	6.00
Wakefield	5.00
Windsor	3.40
	\$ 529.35

Young People's Societies.

Antioch	\$ 3.00
Burton Grove	6.50
Bethlehem	23.00
Christian Temple	10.00
Dendron	4.50
First, Norfolk	20.00
Portsmouth	27.50
Franklin	16.25
Holland (Berta R.)	4.40
Holy Neck	2.25
Hopewell	3.10
Liberty Spring	30.00
New Lebanon	5.00
Mt. Carmel	6.00
Old Zion	2.50
Rosemont	11.08
Suffolk	53.50
Spring Hill	5.35
Windsor	2.95
	236.88

Cradle Roll.

Bethlehem	\$ 4.50
Franklin	9.00
	13.50

Willing Workers' Societies.

Berea, Nansemond	\$ 3.00
Bethlehem	4.00
Christian Temple	12.00
First, Norfolk	6.00
First, Portsmouth	3.25
Franklin	15.00
Holland	12.50
Holy Neck	15.00
Mt. Carmel	6.00
Newport News	2.26
Rosemont	3.86
Suffolk	5.00

87.87

Grand total \$ 867.60

Respectfully submitted,
MRS. W. V. LEATHERS, Treas.

MISSIONARY PROGRAMS FOR AUGUST.

MRS. W. M. JAY, Editor.

PROGRAM V.

WOMEN'S SOCIETIES.

"The Father of All Mankind."

Purpose of this meeting: To help the women to a feeling of brotherhood because all may claim "Our Father."

1. Service of Song—"Day is Dying in the West" (if an evening meeting); "For the Beauty of the Earth"; "This Is My Father's World."
2. Service of Prayer.
3. Talk.
4. Discussion:
 - A. How folks of other lands are helping us.
 - B. Ways in which we can strengthen our spirit of brotherhood toward other folks
5. Hymn, "Dear Lord and Father of Mankind."
6. "There's a Long, Long Trail A-Winding."
7. Closing Friendship Circle.

Suggestions.

It is very appropriate to hold this meeting out of doors. When we are out in God's great out-of-doors, it is much easier to think of God as the Father of everything beautiful and the Father of all races everywhere.

A few weeks before the meeting is held, ask each person to bring in as many small pictures of folks of different lands as possible. These can be found especially in The National Geographic Magazine, missionary magazines, and our own church papers. Thus begin thinking about other nations. For invitations, paste one of these on paper cut in the form of a leaf or tree, or something typical of the out-of-doors. For poster, paste these pictures around the edge of a large cardboard, in the center of which announce the meeting in an attractive way, such as "Meet With Us to Discuss 'The Father of All Mankind' at such time and place."

For Your Program.

1. In your worship service, keep in mind that you are worshipping the God of the out-of-doors as well as the Father of all. In the first hymn, note the phrase, "Lord God of Hosts." in the chorus; in the second, that the gifts of the Father are such that they are for *all* people *everywhere*; in the third sing, "This Is Our Father's World," instead of "My." Or, try to find other familiar songs which give this message.

2. Ask certain ones in advance to pray and suggest the following thoughts for their prayers: (1) Thank God for the out-of-doors, where we can get close to Him; (2) Express our appreciation that He is our Father and the Father of all people everywhere; (3) Ask Him to make us realize in a greater measure that we are brothers.

3. Bring out the thought that God taught that He is "Our Father." "The field is the world,"

said the Master. Emphasize the need of acquiring the habit of thinking of the whole world as our dwelling place and the different races as our brothers and sisters in our Father's family.

4. This discussion may be led by one person who is good at getting people to take part, or several phases may be assigned in advance to different members.

A. What gifts do we receive from other lands and other peoples? Are we so grateful for the gifts that come to us every day from these folks that we can forget color and racial differences? A good illustration is the following: "A young missionary knelt for the first time at the communion rail of a church in India. An American missionary administered the bread and the Indian pastor passed the cup as he said, 'I too am ministering in His name.' Touched as never before, the girl looked into the fine face of this earnest servant of God and said to herself: 'Oh, Pastor, we came here to serve you and you are serving us!' With a new humility and a keener sense of brotherhood, as they knelt together, she forgot every difference of color in the realization that they were united in the presence and love of God."

B. How can we help to express our brotherhood to others in our own community? In our churches? Throughout the world?

5. Read the second stanza as a prayer of consecration.

6. Have a group dressed to represent various nations pass by slowly as some one sings:

"There's a long, long trail a-winding,
Into the lands far away,
Where our brothers sit in darkness,
Waiting love's bright ray;
Go and end their night of waiting
Unto our Father be true,
Go seek and find and bring them
Down the long, long trail with you."
(Tune: "Long, Long Trail.")

As the group comes back, have some one read or sing, "In Christ There is No East or West." As the first stanza is sung or read, have them stand apart; approaching each other as the second verse is sung, joining hands on the third, and standing thus for the last.

7. For closing, have all clasp hands and join circle begun by these in costume, and sing some appropriate song, as "The Whole Wide World for Jesus." Close with prayer that we may all be drawn closer together as one great family, with God as our Father, and that peace may come as we become one great brotherhood.

YOUNG PEOPLE'S SOCIETIES

TOPIC—"God and the Census."

Theme—"Christ at the Door."

- I. Business Period.
- II. Study Period—Chapter XI: "Why Does the Enterprise Sag?"

1. Leader may give a brief review of preceding chapter, and use first page of this chapter as an introduction.
2. "Why Does the Enterprise Sag?"
 - (a) Denominational differences, pp. 135 to 137, a member; (b) Spiritual weakness, 137-141; (c) The great god organization, pp. 141-143, a member; (d) Creeds, 144-145, a member.

III. Worship Period.

1. Hymn, "Let Him In."
2. Call to Worship, "The Lord is His holy temple; let all the earth keep silence before Him."
3. Scripture, I. Cor. 13.
4. Prayer.
5. Story.
6. Offertory.

7. Hymn, "O Jesus, Thou Art Standing."
8. Benediction.

WILLING WORKERS OR JUNIORS.

Theme—"God's World."

Have this a picnic meeting. After supper have a short worship program consisting of songs, sentence prayers, and some one might tell a suitable story.

MISSIONARY ALPHABET.

Always attend the meetings.
Be prompt.
Collect money and pledges often.
Do heartily as unto the Lord.
Every one can do something.
For Jesus' sake.
Give systematically.
How much owest thou my Lord?
Invite your neighbors.
Join faith and works.
Knowledge insures interest.
Learn and you will love the work.
Make preparations for meetings.
Never be discouraged.
Omission, not mission, is written
against too many of our names.
Pray, pay, and persevere.
Quiet, prayerful work needed.
Read the missionary magazines.
Study the needs and the fields.
Talk about the work.
Use influence, time, means.
Vow and pay unto the Lord.
Whatsoever He saith, do it.
Expect great things from God.
You each have responsibility.
Zeal and love will inspire success.
—Baptist Basket.

MY DREAM CITY.

I will speak out
Tho' no one yet will hear.
I see a City
Set upon a hill;
So wonderful it is,
I have no fear
But it will come
Till blighting doubt and ill
Shall see it,
Beautiful, complete, as now
I see it day and night
In star-lit dreams
As surely it is rising
On earth's brow—
So far away,
Yet near at hand it seems,
In teeming cities,
Cursed with dirt and wrong,
In country hamlets,
Often dull and coarse,
I'll set my dreams to music
In a song
That will refine the voices,
Crude and hoarse.
O Powers that be,
Nerve this right arm to fight
The wrongs that curse and weaken
Human kind,
Speed to the mark all arrows
For the right,
Till everywhere men shall
Fair justice find,
And the dream-city
Shall this wide world fill,
Love drive out greed,
And justice supplant ill.

CLARENCE A. VINCENT.

Winter Park, Fla.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

GOING TO YOUR CHURCH COLLEGE?

Every young person has seen a smouldering fire, with only one large stick of wood on it, slowly dying away to ashes. Youth should not be like that. It should be like the fire that is burning brighter because it is replenished with sticks of many different sizes and shapes.

When we stop to think of it, the picture above is a beautiful one, isn't it? Now, you are wondering what that has to do with going to a church college? What it has to do with my life, my happiness, and my place in the community? At the church college there is an atmosphere that does not exist on the campus of a State university. One vital factor is obtainable at the church college that we do not find at the State school—religious life and religious training. You will no doubt say that a successful life depends on how much joy and happiness there is for the taking. Then, if you desire such a life, consider your own church college first; where you can combine the secular with the sacred; where you can develop your attitudes, ideals, purposes, and philosophy of life in a Christian atmosphere, helping to put sticks of many different sizes and shapes on the fire of youth. Then a successful, happy, and well-rounded life will be yours.

If you are planning to enter the ministry, missionary work, or any type of religious work, then it becomes a part of your duty to consider seriously your own church college. Talk it over with your pastor, your father and mother, send your room reservation fee to the registrar of your church college and be there in September to greet him with your smile. Ready to launch out and take a peek behind the horizon.

PUBLICATIONS.

It was the aim of the Superintendent of Publications for the "Youth Fellowship" of the Southeast that every pastor and key-worker of each church, and all the conference officers should receive a letter acquainting them with the work and containing the names of the church papers, etc., for which to get subscribers. We hope that everyone who has been called on to help in this campaign will feel that it is a part of their duty to cooperate, making this venture a success.

In a recent meeting of the "Youth Fellowship" of Eastern Virginia Conference, the organization set as one of its goals to get 100 new subscriptions to THE CHRISTIAN SUN. If every conference could do that well it would mean 700 new subscribers to only one church paper. Think of it! Now, I believe every young person who has been asked to help is going right to work and please their neighbors, themselves, and their God by a bit of Christian service.

Some people seem to think it is a bad policy to borrow or lend. All things have their good and their bad. I would suggest that each church member who is taking a church paper, read it and pass it on to a neighbor member who cannot afford a paper for the time being. You may say the Superintendent is trying to defeat his own purpose by advocating a thing like this. No, that isn't it. I want every church member in the Southeast to become familiar with the activities of our church through its publications. An exchange of ideas and ways of doing things helps even the most learned men, then why shouldn't others do it? Let's share our papers with others.

I would like to suggest a few more books and

some poetry for our young people to read during the month of August: "The Personality of Jesus," by Kirby Page (Association Press, paper, 90c, cloth, \$1.50); "Men and Religion," by Walter S. Ryder (Stratford, \$2.00); "The Gospel Minister," by L. M. Zimmerman (Meyer & Thalhimer, Baltimore, Md.); Poetry: "The Marriage Feast," by Alice Brown (Macmillan, \$1.50); "Path of Life," by Jeane L. Gould (Humphries, \$2.00).

Any of these books may be had by ordering through THE CHRISTIAN SUN, 1536 East Broad St., Richmond, Va.

CARL R. KEY,

Supt. of Publications.

"YOUTH FELLOWSHIP."

(Editor's Note.—I have never seen more industry, enthusiasm and determination manifested by any group of young people than in this meeting. The program was well planned, inspirational, and carried out in fine style. It proves that the young people are and will be doing a fine work for our churches. The success of this program is due largely to the efficient work of the president and secretary. There was a total of 191 present and 21 churches were represented.)

Report of findings of Committee of Sixth Annual meeting of "The Youth Fellowship," of the Eastern Virginia Christian Conference, Bethlehem Church, Tuesday, July 26, 1932:

The theme for the Sixth Annual Meeting of "The Youth Fellowship" of Eastern Virginia was "Youth's Present-Day Calls to Service." The theme was emphasized in both the song and devotional services by appropriate selections.

The usual routine of welcome and response was followed by a very timely and constructive message from the president. The outstanding event of the business meeting was the adoption of a Constitution and By-Laws by "The Fellowship."

An address by Rev. H. S. Hardcastle on the subject, "The Call of Youth in Recreation," was a challenge to the youth of the conference. A most interesting and informative lecture was part of the Chalk Talk by Dr. Ed. J. Richardson, Superintendent of the Anti-Saloon League of Virginia. His talk and illustrative drawings were on the subject of Prohibition and Youth.

The afternoon session opened with a song and devotional service. Rev. Carl Key spoke on the "Purpose of Youth Fellowship." He stated that the purpose of the organization is still vague in the minds of some of our leaders, but expressed great optimism that the organization would soon find its proper place in the minds of these leaders.

After a brief business session the new officers for the coming year were installed by Dr. N. G. Newman, as follows: President, C. E. Warrington, 132 E. Berkley Ave., Berkley, Va.; Vice-President, Mills Godwin, Jr., Chuckatuck, Va.; Secretary, Irene Cotten, Dendron, Va.; Treasurer, Mary Knoeller, Waverly, Va.; Reporter, Doris Eure, R. F. D. 3, Suffolk, Va.; Superintendent of Devotional Life, Watson Cobb, 227 36th St., Norfolk, Va.; Superintendent of Service, Emily Tidwell, R. F. D., Suffolk, Va.; Superintendent of Leadership Training, Lottie May Cross, 128 Morgan St., Suffolk, Va.; Superintendent of Moral Standards, Aubrey Todd, 1207 Bainbridge St., South Norfolk, Va.; Superintendent of Publications, Lanson Granger, 405 E. Liberty St., Berkley, Va.; Pastor-Counsellors, Rev. F. C. Lester, Waverly, Va.; Rev. R. E. Brittle, R. F. D. 1, Suffolk, Va.; Lay-Counsellor, Miss Lillye Holland, Holland, Va.

The outstanding message of the afternoon ses-

sion was Rev. F. C. Lester's address, "Problems of Youth in the Mission Field."

The Goals Committee, composed of Mrs. W. B. Williams, Chairman; Kathryn Burgess, Burwell Barrett, offered the following suggested goals for "The Youth Fellowship" of the Eastern Virginia Conference for 1932-33:

1. A youth organization of some kind in each church.
2. Have a representative key-worker in every church, who will: (a) Keep chart and goals before the young people's organizations of the church; (b) Receive mail and share it with the young people's organizations of the church; (c) Report to the editor of the Young People's page in THE CHRISTIAN SUN any news items in the local church.
3. At least one young person from each church attending Elon Leadership Training School.
4. The young people of every church giving to missions this year.
5. At least 200 converts to Christ won through the efforts of the young people.
6. All young people's organizations taking an active part in the program of Allied Youth in support of the Eighteenth Amendment and for Christian Citizenship.
7. At least 100 new subscriptions to THE CHRISTIAN SUN secured by the young people.

CHRISTIAN ENDEAVOR NOTES.

"HOW DOES NATURE SPEAK TO US OF GOD?"

The worship service should be opened by singing one of the following hymns, or any of your own selection: "For the Beauty of the Earth," "In the Garden," "Day is Dying in the West." And for the Scripture lesson, read Psalm 19:1-6. Any poem on nature would be appropriate if it was read or recited to the Society.

Since God first created this universe nature has been making and breaking all types of life from time to time. Surely there is a God who controls its activities. And this writer is of the opinion that every person can hear the voice of nature telling of God. Our eyes must cooperate with our ears, our nerves must keep our bodies in coordination if we try to hear that still small voice. The whispering of the wind, the music of the birds, the many colored leaves of autumn, the amber and lavender sunset, all tell us about God and His handiwork. Nature renews God's promise to us as storm and disaster are doomed by the rainbow. The poet has said: "One touch of nature makes the whole world kin."

Then we might say nature tells of God through the waves that wash every shore. The following excerpt from Wordsworth's "The Tables Turned," expresses our ideas in part:

"And hark! how blithe the throstle sings!

He, too, is no mean preacher:

Come forth into the light of things,

Let nature be your teacher.

"She has a world of ready wealth,

Our minds and hearts to bless—

Spontaneous wisdom breathed by health,

Truth breathed by cheerfulness.

"One impulse from a vernal wood

May teach you more of man,

Of moral evil and of good,

Than all the sages can.

"Sweet is the lore which nature brings;

Our meddling intellect

Misshapes the beauteous forms of things:

We murder to dissect."

Does the Voice of Nature Make God Real?—Yes, a thousand times, yes! What greater assurance that there is a God who is omnipotent and omnipresent than what the voice of nature tells us? You feel that sense of reality in the rays

(Continued on page 11.)

Sunday School Lesson

BY REV. STANLEY C. HARRELL.

THE TEN COMMANDMENTS—PART II.

LESSON VII—AUGUST 14, 1932.

SCRIPTURE LESSON—Exodus 20:12-21.

GOLDEN TEXT: "Thou shalt love thy neighbor as thyself."—Leviticus 19:18.

TIME: B. C. 1491.

PLACE: Mount Sinai.

Last Sunday's lesson was on the part of the Ten Commandments which defines man's duty and relationship to God. The lesson for today defines man's duty to man. The two are inseparably joined together. Any religion that emphasizes the one at the expense of the other, becomes a one-sided religion. Any attempt to live the one and disregard the other becomes a most dangerous half truth. There are many who are convinced that the moral collapse of the present day is due to the fact that man has tried to build a system of morality that leaves God out of account.

The Fifth Commandment states the attitude and duty toward parents. Here we have another instance of the divine insistence of putting first things first. Religion reaches its highest peak in what develops in the home. The foundation of all right relationships between men is laid in the home. It is not without significance that in the light of the ancient world's tendency to despise woman, that the Decalogue should place the father and mother on perfect equality. It should also be remembered that the Mosaic Law made the parents responsible for the teaching of religion. Not only religion but also civilization have their roots in the right sort of homes.

The Sixth Commandment provides for the sacredness of human life. The most priceless thing that one man may take away from another is life itself. Wherever man has recognized any law, murder has always been forbidden. It is a sad commentary on man's lawlessness that after fifteen hundred years of the Mosaic dispensation, and nineteen hundred years of the Christian era, that human life is held so cheap. Not only has man been unable to enforce the law against what is technically known as murder, but nations that call themselves civilized still make war on one another and kill men by the millions. This commandment not only forbids the actual taking of human life; but whatever gradually weakens or destroys human life would be forbidden by the spirit of the commandment.

The Seventh Commandment has for its purpose the safeguarding of the purity of life. If as we have contended the future of society rests upon the home, just as surely the future of the home rests upon the sanctity of sex relations. Among the peoples that have come upon the stage of history and passed away, disregard for all the restrictions of sex relationships has always preceded their downfall. That man or woman that is impure in the relations of sex, has paved the way for the destruction of all the virtues.

The Eighth Commandment provides for the safeguarding of human property. A man's life does not consist of the abundance of things that he possesses, but it does depend upon his ability to provide himself with the necessary things for his physical existence. Man cannot rise much above the level of the brute until he has been able to provide for more than his immediate needs. Whenever there is a man that has, there is a temptation for some other to take it from him by stealing. Always there is more involved than the mere thing itself. Possessions have always been a means for the development of personality

and the attainment of future ends. Stealing is not only taking from another that which he has. It may be depriving another of that to which he has a just right, but of which he has not been able to gain possession. Most of our modern economic questions are rooted in that which this commandment has in mind. We shall never be able to claim a Christian social order so long as one man is surfeited with this world's goods and another is starving.

The Ninth Commandment safeguards man's good name. The bearing of false witness, where there is any possibility of the falsehood being believed, is even a greater wrong than the taking of property. It is a sad reflection upon man that the civil law must draw a broad distinction between what a man says under oath and his ordinary conversation. The fact that we are not always careful of what we say about others makes this distinction necessary. The reverse side of this commandment should remind us that we should be careful about that to which we listen. The fact that so many of us desire the sordid and the sensational, makes it possible for a certain type of newspaper to make money through the defamation of character.

The Tenth Commandment goes beyond the outward act that a man may do, and recognizes the fact that the real source of danger is the unholy desire that may exist in the mind and the heart. Thou shalt not covet drops a plumb line into the very depths of the soul. It is the climax and capstone of the Decalogue. It was this commandment upon which Jesus laid the greatest emphasis of all. In fact it may be correctly said that Jesus built his gospel upon the positive side of this commandment. Our study of the Ten Commandments shows us how completely and perfectly God has mapped out the way for us. When we consider the spirit of the commandments, they should, as Paul describes it, be as a schoolmaster to bring us to Jesus.

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

of the sun and the mellow glow of the moon and stars. The coming and going of the leaves tells us that God is real.

Questions for Discussion.—What does nature have to do with our food, clothing and shelter? Does it tell you anything about God? What thoughts enter your mind as you look over a bountiful crop ready for the harvest? Does nature tell us anything about God as we view the human body with its symmetry? Is not God a loving God? Isn't it nature to love? Man craves social contact—does nature play any hand there?

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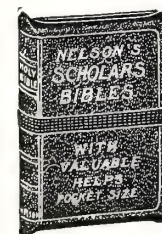
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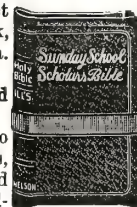
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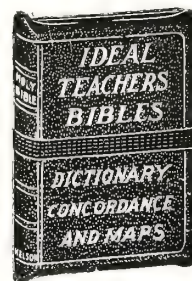
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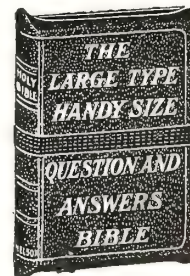
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THE CHRISTIAN SUN

1536 East Broad Street Richmond Virginia.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II. Chron. 7:14.

MONDAY.

GOOD MORNING.

"Jesus met them, saying, all hail,"

Goodspeed says, "Jesus met them, saying, 'Good morning.'" There is a touch of familiarity and human interest in Goodspeed's translation. People do not use the word "hail" any more as a salutation. "Good morning," is the most common salutation today.

The unique thing about Jesus' "good morning," to these ladies in the garden, is that it was a good morning forever, the first of all days that had ever dawned on an eternal, living Christ, and the dawn of a new era to humanity. Death is vanquished and there is life eternal.

A beautiful song comes to us from Negro spirituals, quoting from Luccock's "Preaching Values":

"Trees will be a-living and a-waving
When I am dead.
Birds will be a-living and a-singing
When I am dead."

At the last of the song faith is restored, when, in a spirit of triumph, it sings:

"Who will be a-living when I am dead?
I will! I will!"

That "I will," is a joyous response to Jesus' "Good Morning." Let us reflect that spirit in our every-day walk.

Prayer—O Lord, our God, we pray for the vision to see with the glories of each new day, that greater glory in the new life in Jesus. We pray that we may have more faith to live by him this day. Amen.

TUESDAY.

THE MINISTRY OF JESUS.

"And he said, let us go into the next towns, that I may preach there also; for therefore came I forth."—Mark 1:38.

Moffatt translates this passage thus: "Let us go somewhere else, to the adjoining country towns, so that I may preach there as well; that is why I came out here."

Jesus had begun his ministry of preaching, teaching and healing. Crowds thronged him. The people besought him to "stay here." See the crowds that follow you. See what good you can do." But Jesus could not be tempted by the crowds. He refused to be localized. He avoided setting up an institution. The road of the world was better. He came not to be a town favorite, but a world Redeemer, so he must needs go on to others.

In this policy of the Master there lies the destiny of Christianity. As each new frontier has been reached, the Macedonian call has come, "Come over and help us," and some inspired soul has said, "Let's go." Home says, "Stay!" Love of our dear ones says, "Stay!" The making of money says, "Stay!" Friends and happiness say "Stay!" But the whole progress of Christianity has rested upon the struggle between "go" and "stay," in which God won out.

Most important it is that, as applied to us personally, Christianity is not expressed in form, dogmas, and organization. Christianity is yeast,

not concrete. It is a condition within. It should ferment. It should grow. If Christians, we are to let our light shine so that others who see us may too know him. We cannot hide it under a bushel. The rich man said to his soul, "Now, we're all set. We have goods for many years. We don't need to think, or plan, or work, or worry." He thus set himself like a plaster cast and God decided that he was of no more use. When we stop, life is gone.

Prayer—O Lord, our Father, whatever thou hast for us to do help us to do with our might, failing in nothing. Lead us on and on with souls aglow with Christian fervor. In his name we ask it. Amen.

WEDNESDAY.

BLINKING AT CHRISTIANITY.

"There were certain of the scribes setting there, and reasoning in their hearts."—Mark 2:6.

One translator says, "Pondering in their hearts;" another says, "Arguing in their hearts." To reason means to think out rationally: to ponder, means to consider heavily, laboriously, dull: To argue, means to discuss, dispute, etc. The scribes in the text seemed to be thinking like an owl blinking in the sunlight. There was something they could not grasp. Jesus had forgiven a man his sins. This came like a flash of light into their eyes and they were befuddled. They could see nothing to it but blasphemy. They never reached the realm of vital human need nor of spiritualities.

It is easy for us to think more of the form of baptism, or whether a child should be baptized, or whether a choir should be paid, or whether Christ was born of a Virgin, than we do of the saving grace of our Lord. The point is: believe on the Lord Jesus Christ, renounce the world, the flesh and the devil, and follow Christ, and thou shalt be saved. Why reason, or ponder, or argue?

Prayer—Dear Heavenly Father, we come to thee with faith as simple as the day. We lay ourselves on the altar to live for thee this day. Make thyself known to us each step of the way. Amen.

THURSDAY.

THE SIN OF OBSTINACY.

"He looked round about on them with anger, being grieved for the hardness of their hearts."—Mark 3:5.

Goodspeed's translation says, "Being hurt by their obstinacy," and Moffatt says, "In anger and vexation at their obstinacy." Obstinacy seems to be our present word for the attitude of these people toward Jesus. They would not even be fair enough to answer his question lest they be caught in a trap themselves and have to yield to the Master. They were determined to carry out their intentions in spite of advice, appeals, remonstrance or force. Jesus ignores them; goes on about his work. But the grief he suffered, the anger he felt, and the resistance he offered classifies this human trait—obstinacy—as a sin against the Kingdom of God.

It is sin because it may easily pass for Godly virtue. One loves to think he has an opinion and, once asserting it, he considers it virtuous to stick to it. It takes on the air of firmness, perseverance, strength of will, loyalty, integrity. At the same time it may be sticking to something dead wrong, or absolutely selfish.

Obstinacy is sin because it is hard to get over. It is something that grows with age deeper and deeper in nature and helps one to reach permanently the point where he is "set in his ways."

Obstinacy is sin because it hinders God. It can block any movement anywhere and at any

time. It can raise a barricade to every advance of human progress.

Prayer—O Lord, our God, may we ask ourselves, "Is it I?" We know that thou alone canst cure our obstinacy. Cure thou us this day of any scintillation of it in us. We beseech thee to lead us, we promise to follow. Amen.

FRIDAY.

THEIR FAVORITE SPORT.

"It is vain for you to rise up early, to take rest late, to eat the bread of toil, for so he giveth unto his beloved sleep."—Read Psalm 127:1-5.

This year's vote of Brown University named sleep as the favorite pastime. Memories of my own college days place me in sympathy with that vote. In most colleges, for both men and women, each professor is all too likely to assign work on the supposition that his are the only classes in the institution. A conscientious student never gets really enough sleep.

But after we leave college, sleep is the favorite sport of more of us than will confess it. We will hardly miss any other pastime, or at least find easily a satisfactory substitute; but keep us from sleep, as ingenious torturers used to do, and we become insane before long, and soon topple over into our graves.

The victims of insomnia clearly understand what a blessed gift is God's bestowal of sleep. Well is it said by the psalmist to be God's gift to his beloved. Do we praise him enough for it? Are we grateful enough for it? It is to be ranked with the air we breathe and the bread we eat, the three being our greatest worldly blessings, and, for most of us, the blessings least regarded.

Prayer—Thou gracious giver, may we join with thy wisdom in the ordering of our lives. May we so pass our days that thou canst give us sleep, and crown with it all thy other gifts. Amen.

AMOS R. WELLS.

SATURDAY.

SILENCE AND SONG.

"Jehovah thy God is in the midst of thee, a mighty one who will save; He will rejoice over thee with joy; He will rest in his love; He will joy over thee with singing."—Read Zephaniah 3:14-20.

Love has words, Love needs no words. Love sings. Love is silent. Love rests in fellowship. Love labors in union. There is a time for silence and rest, and there is a time for speech and activity, because there is always a time for love.

So it is with the love of God. His children know equally well the joy of silent communion with him and the blessedness of listening to his songs, and joining in them. God is known in many ways. If it were not so, he would not be an infinite God. Let us find as many of these ways as we can ourselves, and let us join in many of them with others.

Prayer—Whether in silence or in speech, reveal to us thyself, O our Father. By every means come closer to us for eternity is too short to learn thee completely. Amen.

AMOS R. WELLS.

SUNDAY.

WASTE.

"The highways lie waste."—Read Isaiah 33:1-10.

Americans are said to be very wasteful, and indeed many a populace could live in comfort on what we throw away; but the situation would be much worse if we were not also a very saving people. Probably a billion dollars' worth of waste.

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

THE SABBATH WAS MADE FOR MAN.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates: For in six days the Lord made the heaven and the earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

The above commandment is the highest law of God and man and is contained in the twentieth chapter of the Book of Exodus. It has for all the years been recognized by Christian nations, embedded in the life and laws alike of Hebrews and Christians. Undoubtedly the Hebrews construed the law as to the seventh day so that it became a burden instead of a day of worship and rest.

When Jesus Christ came he rebuked a too literal interpretation, saying: "The Sabbath was made for man, and not man for the Sabbath," adding: "Therefore, the Son of Man is Lord also of the Sabbath."

What was the occasion of this divine utterance of the new dispensation? Mark thus records it in chapter two:

"And it came to pass that he went through the cornfields on the Sabbath day; and his disciples began, as they went, to pluck the ears of corn.

"And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful?"

"And he said unto them, Have ye never read what David did, when he had need, and was hungered, he, and they that were with him?"

"How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him."

The supreme law of God for the Sabbath as therein contained, is the act of Christ in healing the man with a withered hand on the Sabbath, saying to those who criticized his good act: "Is it lawful to do good on the Sabbath day or to do evil; to save life or to kill?" Mark tells us that his critics "held their peace." These instances might be multiplied as to Christ's attitude toward what may be done on the Sabbath. His whole teaching might be compressed in the story that if the ox is in the ditch it is lawful and humane to remove him on the Sabbath. From this teaching men have practiced those works on the seventh day deemed essential in a dispensation which recognizes that "the Sabbath was made for man, and not man for the Sabbath."

The laws of men have followed the laws of Moses and the seventh day has long been set aside as a day of rest, with freedom from labor and the worldly pleasures proper and to be commended on the other six days of the week. In recent years in our country there has been a breaking down of the inhibition toward work and play on Sunday with the consequent destruction of much of good to the physical, as well as the religious well-being of mankind. During the French Revolution the trend away from tradition was so strong that the Sabbath was abolished, and the plan was to deny the need of any day set apart

from the other six days of the week. Aside from considerations of religion it was found that man needed one day in seven to preserve his health and strength, as well as for reflection and worship. Neither man nor animal can do his best work without one day for rest and contemplation and worship. After all, as Daniel Webster said, religion is the chief concern of man. Break down all the inhibitions of the Scripture, all the discipline of religion, all the blessings of lives attuned to the will of God, and what remains of man beyond the lower animal?

The question of recreation on the Sabbath, of what may be properly done on the Sabbath, has recently been sharply raised in North Carolina by the playing of professional baseball in games where admission is charged. The ministers and others in Raleigh, apprehensive that this game to be encouraged and promoted as clean sport, would promote disregard and disrespect for a day always held sacred as "the Lord's day," have protested against what they regard as a desecration of the Sabbath. They hold that "the seventh day is the Sabbath of the Lord thy God," and should not be used as an ordinary day, but observed as taught in the law of Moses as broadened in the teachings of Jesus.

The ministers and others, who look upon making the Sabbath just like the other six days, see in this departure from an ancient tradition and a sound principle, the open door to the breaking down of the day of rest and worship. If commercial baseball and moving pictures (however innocent or even educational those shows may be on that day) are to become a part of the Sunday diversion and recreation, what will be the next innovation? And how long until the old-time respect for the Sabbath, impressed by the teachings of Moses and Jesus Christ, will give way to the continental Sabbath of bull fights and elections and all things having no regard for the sound principle that "the Sabbath was made for man"—made for his physical, moral and religious well-being?

The debacle in business, in industry, in all the things that touch life will be complete and irremedial if the people look for no divine guidance. The hope of the better day is in a return to the teachings of Jesus. The present debacle may be traced to the ignoring of his teachings by men in the seats of authority, in the marts of trade, in the haunts of the money changers. The call is "Right About Face" to the things of the spirit and toward the further disregard of religious teachings.—*Raleigh News and Observer.*

SINS OF THE OLD.

The blackest chapters in human annals record not the sins of youth against age but of age against youth. In this catalogue of crime are the tyrants who in cowardice and cruelty slew the innocents of Bethlehem, the fanatics who slaughtered children by the millions in foolish and fruitless efforts to secure a shrine from an entrenched enemy, and the monsters of greed who will grind the flesh and bone of little children in the mills in order to fill their own coffers with gain. But these are not by any means all the sinners with gray hairs upon their heads. The young are open-minded and eager for the truth. Then along comes age guided by prejudice and slams the door of knowledge in the face of youth. The graves of all the battlefields of earth have been filled by young men. But the

young men were not responsible for the wars. Older men than they and old men did it. If the men who start the wars had to fight the battles there would be no wars. The generation that goes before is in each and every instance responsible for the sins of its successor. The race has been damned by the very people who were old enough to know better. Gray hairs which ought to be a crown of glory may, and too often do, become the symbol of shame.—*N. C. Christian Advocate.*

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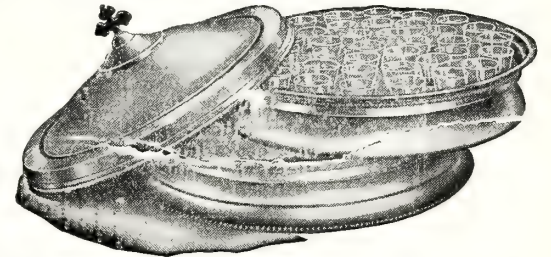


Style No. 50-A.

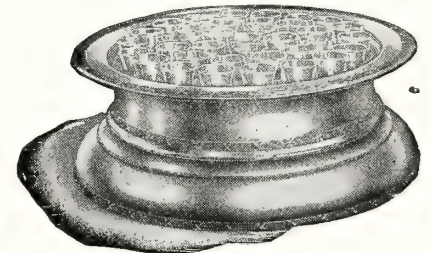
- Tray No. 2—Interlocking, with 40 plain glasses \$7.00
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- Bread Plate No. 3—Narrow Rim.....\$ 9.00
- Bread Plate No. 4—Broad Rim..... 9.00
- Filler—Silver Lined..... 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

If we could get our people interested enough to visit the Christian Orphanage and see their own institution, with a hundred little children in its care, who have been taken from helpless and needy circumstances, and are being trained to be of service in the communities in which they may reside, we believe they would get a broader view of what our church is doing in this work.

Those who do come seem to be pleased with the entire plant. Its cleanliness is very important—even the barn and dairy where the milk is handled. We try to impress on our children the idea of cleanliness. The children in one building do not want some other building to be kept better than theirs, so they put forth their best efforts to keep everything spotless and tidy in every department. The boys do not want the girls to get ahead of them, so they sweep the barn daily and wash the cow-shed where the cows are milked twice each day. The boys in the milk-house, where the milk is strained, bottled, chilled and churned, are careful to not fall behind in their department. So water and brushes are used freely each day. They are taught that cleanliness is next to Godliness.

We cannot get all our people to visit us; some do not have the time. It is not convenient for some, and some live quite a distance from us, so the best we can do is to take a sample of our work to the several churches. We are training a singing class that will visit churches from now until Thanksgiving, and we will be glad to visit any church that would like to have us. It may be we cannot come on the Sunday you want us, on account of previous arranged dates, but if you want us to visit your church, write us and we will be glad to work out a date. Our good friend, H. A. Carlton, of Raleigh, N. C., donated to the Orphanage last year a buss to carry the class, and we want to make good use of it. If you want us to visit your church, write us. We can visit any church within a radius of one hundred miles and return the same day. You would be asked to furnish lunch for the children.

CHAS. D. JOHNSTON, Supt.

REPORT FOR AUGUST 4, 1932.

Brought forward \$ 9,117.52

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Greensboro, First \$ 20.83
Third Avenue, Danville 4.30
Monticello 7.10
Union Virginia 2.30

34.53

Eastern North Carolina Conference:

Bethel (Wake) \$ 2.00
New Elam 3.21
Henderson 3.45
Morrisville 1.27

9.93

Eastern Virginia Conference:

Mt. Carmel \$ 6.80
Holland 7.50

14.30

Valley Virginia Central Conference:

Linville \$ 6.02
Mayland 1.00

7.02

Alabama Conference:

Roanoke 1.00

Special Offerings.

Sale of bed \$ 5.00
New Center, offering for singing class 4.59

Seagrove, offering for singing class	7.39
A friend	25.00
F. C. Owen, guardian for James Brown	12.50
A friend	5.00
Refund on gasoline by State.....	39.78
	99.26
Total for the week	\$ 166.04
Grand total	\$ 9,283.56

FAMILY ALTAR. (Continued from page 12.)

material is recaptured every year in this country, chiefly waste metal of different kinds, including a half million tons of copper, half a billion dollars' worth of iron and steel, and large amounts of gold and silver.

Let us honor the junk man, and let us all become of his trade. Saving a dollar is as useful as earning a dollar. And saving a soul is the most glorious salvage imaginable.

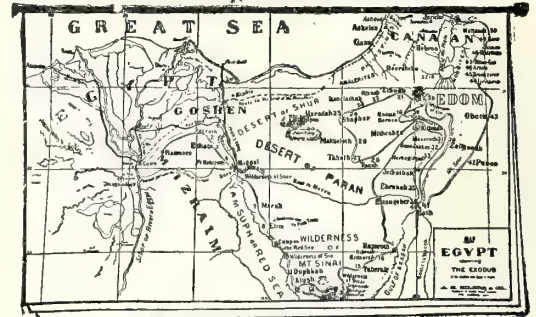
Spiritual economy includes the economy of time and health, and especially the utilizing of influence that might be thrown away. We owe it to God that the lives he gives us shall be made to count for as much as possible. To waste our mental and physical energies is sinful, but to waste the powers whereby we might "praise God and enjoy him forever" is to miss "the chief end of man."

Prayer—Teach us, O Creator, to follow thy ways whereby all operations and materials co-operate in thy vast designs. Make us prudent. Make us rich in all the resources of thy kingdom. In thy name. Amen.

AMOS R. WELLS.

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are in Set No. 1,
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THE CHRISTIAN SUN,

1536 East Broad Street,

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PRONOUNCING

Holman Testaments

COMMAND
ATTENTION
AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jesus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match gold titles. \$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles.60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.85

VEST POCKET TESTAMENT AND PSALMS
2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.

13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges.90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included. 1.35

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4¼ inches x¾ inch
The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2

The three wise men

carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges. \$ 1.00

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5036PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms 2.60

Holman GEM Testament

POCKET
SIZE
3¾x4½
inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jesus to the multitude, and to his disciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3¾x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

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RED LETTER GEM TESTAMENT

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Extra Large Print

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Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines.

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Specimen of Type.
THE book
of Jesus



PSALMS INCLUDED
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Same as above, with the Sayings of Christ in Red.

3913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included. 3.10

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A SAD SPECTACLE.

It is distressing to many Christian citizens to note the persistent way in which many political candidates lug the booze question into their campaigns. It seems with many of these candidates the one supreme and potent campaign slogan is, "Repeal the 18th Amendment." There are many more serious questions facing these United States in these trying times, both at home and beyond. The stability and the security of this country—yea, its very existence—depends upon the way our statesmen handle these questions. But these questions are pushed aside in the presence of a more personal one, "Shall we repeal Prohibition?"

Our people at home are facing serious burdens unknown before. We are passing through revolutions. Our country is full of people out of work—want stalks our streets. Crime is powerfully entrenched. The fires of the Russian Reds threaten to flare up. The farmer struggles under his heavy burden, and needs a friend in all office-holders. The moral fiber and the religious foundations are threatened. But in the midst of these questions of great moment, about all we hear from many politicians, including some seeking the White House, is a loud appeal to overthrow Prohibition.

Any man qualified to hold any kind of office ought to know—and he does know—that the overthrow of Prohibition and the return to any form of legalized liquor would greatly increase all of these troubles. It would add to our criminal class, because a liquor-fired mind is always fertile ground for crime. It would add to the danger of city traffic and unload on the country people an army of drunken fools, menacing the land in gas motors. And yet the one big thing to which they are committed is the return of the legalized sale of liquor.

The United States never had greater responsibility as she faces a foreign policy. But these candidates are giving little thought and prayer to the part these United States should play in the family of nations. Their first big thoughts seem to be whether or not these States shall go back in the liquor business.

We might not be surprised to see some ruffian running for the City Council from the Bowery on a liquor platform, but it does seem that any man who thinks he is in the Presidential class, or whom anybody else thinks is in that class, would have too much dignity and maintain a higher standard of statesmanship than to try to ride to the White House on a booze wagon. But this is the big campaign powder that Governor Ritchie, Governor Roosevelt, and Al Smith are using.

Here is the wet platform of Governor Roosevelt recently given to the press:

"I have advocated the return of the control over the sale of liquor to the State. I want to point out that the States, which controlled the sales of every kind of intoxicating liquors would find for themselves a larger source of revenue."

The words of a man who aspires to the White House! He would again turn us back to the pagan custom of blighting the bodies of our citizens, destroying their homes and damning their souls for revenue. He would thrust this whole Union into civil strife that would be as bitter as war over what States should be wet and what States dry. He knows we could not have a nation half slave and half free. He also knows we cannot have some States wet and some dry. If New York is wet and the South dry, New York will do all in her greedy power to override the dry South and flood it with liquor. Since when has a wish of a dry community been respected by the wets in a wet community?

Why can't our would-be statesmen keep this question out of politics? Who is stirring up the

trouble? Is it asking too much to ask that we have candidates who leave this question alone and support the Constitution?—*Editorial in Richmond Christian Advocate.*

THE BURDEN.

"To get Ourselves Off Our Hands."

In his story called "A Raw Youth," Dostoevsky puts these profound words into the mouth of an old saint: "A man who bows down to nothing can never bear the burden of himself." God is not a luxury: He is a necessity. When man loses faith in God he worships humanity; when faith in humanity fails, he worships science, as

so many are trying to do today. When faith in science fails, man worships himself, and at the altar of his own idolatry he receives a baptism of boredom and a benediction of vanity. Hence the tedious egotism of our day, when men are self-centered and self-obsessed, unable to get themselves off their hands. Only God, the eternal Other, is equal to the need of the little, infinite human soul. Dostoevsky himself found liberty, at last, in a final prostration of his soul, stripped and humbled before God.—*Joseph Fort Newton.*

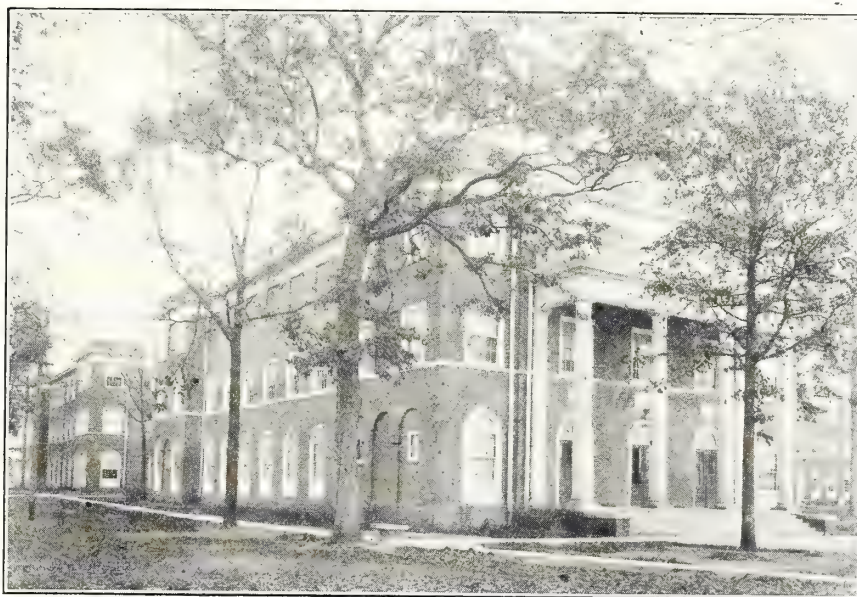
Without the Bible man would be in the midst of a sandy desert, surrounded on all sides by a dark and impenetrable horizon.—*Daniel Webster.*

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THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

FALL TERM OPENS SEPTEMBER 15th. Freshmen register on Tuesday, September 13th, and upper classmen on the 15th. Expenses reduced for this session. Write for Catalog and application blank.

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

BOYD.

Miss Sarah E. Boyd, born July 10, 1881, died June 23, 1932. Miss Boyd professed faith in Christ in girlhood and united with the Ingram Christian Church, of which she remained a faithful member until the end.

The many beautiful flowers and large crowd gave evidence of the esteem in which she was held. The church and community has lost one of its most faithful and consecrated workers.

At the time of Miss Boyd's death, a brother, Mr. Ira Boyd, of Henderson, N. C., was in the hospital critically ill, has since gone to his reward, leaving to mourn their loss one sister, Mrs. L. E.

Carlton, of Paces, Va., and one brother, Mr. A. W. Boyd of Chase City, Va., and many other relatives and friends.

The services were conducted by the writer, assisted by Dr. J. O. Atkinson, Mission Secretary, Elon College, N. C.; Dr. T. S. Wilson, a life-long friend of the family, pastor of the Presbyterian Church of Oak Level, Va., and Rev. J. E. McCauley, pastor of the First Christian Church, Richmond, Va.

Interment was in Pleasant Grove Cemetery. May the Lord comfort the bereaved.
H. E. CRUTCHFIELD.

BRADY.

Thomas Haywood Brady died July 10, 1932, being 77 years, 1 month and 28 days of age.

He had long been a member of Pleasant Grove Christian Church, and was

THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

Are helping give the Gospels, which is "the power of God unto salvation to every one that believeth," to the forty thousand Latin people of Tampa. The evangelical forces working among the foreigners of Tampa are by no means covering the territory sufficiently.

Methodists have six preachers, Baptists two, Presbyterians one, Congregationalists one. Church workers and teachers must be supported for this great missionary work. Send check to

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Size, 8 x 5 1/2 inches.

Specimen of Type
"From that time Jesus began to preach, and to say, 'The kingdom of heaven'"

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faithful to his church and to his God to the end.

It may be truly said, a good man has passed to his reward.

He is survived by one daughter, Mrs. J. A. Cox, Ramseur, N. C., and four sons, H. M. Brady, Bennett, N. C.; H. T. Brady, Spartanburg, S. C.; N. E. Brady, Florence, S. C., and H. C. Brady, Washington, besides many other relatives and a host of friends. His burial was largely attended.

His remains were placed in Pleasant Grove Cemetery, by the side of his wife, who preceded him in death about four years ago.

T. J. GREEN.

"Whom God appoints he annoints."

RITENOUR.

Mary E. Ritenour was born May 1, 1874, and died May 30, 1932, making her age, therefore, 58 years and 29 days. She was a consistent member of Joppa Christian Church for about 40 years. She was the daughter of John K. and Jane E. Clem of the Fort Valley, and was married to Enoch Ritenour, October 1, 1896. She is survived by her husband, two children, four grandchildren, one brother, and two sisters. Funeral services were held at the United Brethren Church in Edinburg, Va., June 1, 1932.

A. W. ANDES.

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Will function during the present financial depression as a Junior College only.

FALL TERM WILL OPEN SEPTEMBER 7.

DEPRESSION PRICES.

Depression prices during the coming year, made possible by extensive gardens, careful planning, organization and donations—Tuition, board and room, \$192 for entire scholastic year; tuition alone, \$48; each payable in six equal installments.

Unsectarian, but thoroughly Christian.

For Information, write—

DEAN MARLIN G. SATTERFIELD,
WADLEY, ALABAMA.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY.

IN NON-ESSENTIALS, LIBERTY.

IN ALL THINGS, CHARITY.

VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, AUGUST 11, 1932.

NUMBER 32.

.. THE SUN'S OBSERVATORY ..

Salvagers Find Ocean Treasure.—

It is reported that treasure-hunters have located the Ward liner *Merida*, which was sunk together with the personal fortunes of refugees en route from Mexico to New York, some years ago, to the amount of \$4,000,000 to \$6,000,000. This is the fifth attempt that has been made to recover this vast fortune, and the hunters are hoping for success at this time.

A "Heavy" Bank Deposit.—

A cashier in the town of Onslow, N. C., recently received a cash deposit which required the better part of two days to count, if Associated Press reports are true. The deposit was made by an Onslow County man, who brought in between 110 and 120 pounds of coins of various denominations, the largest being a 25-cent piece. When the cashier had finished his arduous task he found that there was just \$800.00.

Automobile Fatalities Increase.—

According to the statistics just announced by the United States Bureau of Census, deaths from automobile accidents increased from 24.5 in 1930 to 24.9 per 100,000 of population in 1931. For the country as a whole, exclusive of Utah, there were 29,547 deaths in 1931 against 28,950 in 1930. By geographic divisions, the Pacific group had the highest death rate in 1931 as well as in 1930, it being 34.6 per 100,000 for each year. The Middle Atlantic group came fourth on the list with 25.3 per 100,000. Nevada led the list of States with 68.5, and was followed in turn by Wyoming with 43, California with 36.8, and Florida with 34.4.

U. S. to Build Great Smoky Park Highways.—

It has been recently announced that \$509,000 of the \$3,000,000 carried in the emergency relief law for park improvement will go to the Great Smoky Mountains National Park. Of this sum \$109,000 is to be spent for surveys and other incidental work. The remaining \$400,000 will be used for construction. Every assurance has been given by those in charge that the surveys will be hastened to the utmost, and road contracts will be let as soon thereafter as possible. Day labor, with ex-service men receiving the preference, will be used on a considerable portion of this work. \$50,000 of the money to be used for preliminary work is to be spent in conjunction with the North Carolina State Highway Commission. It is estimated that the cost of road-building in this area will ultimately amount to over \$2,500,000.

Rooster Goes to Jail for Blocking Traffic.—

Its feet trussed tightly with string and guarded by two policemen, a two-pound Rhode Island Red rooster recently rode in a patrol wagon to the

First Police Station, in Richmond, Va., there to face charges of playing havoc with Broad Street traffic, causing several near-wrecks, and upsetting the nerves and equilibriums of nearby pedestrians. The afternoon traffic, already bad enough, was made appalling when some unlucky Richmonder, crossing the street with his fat fryer for supper, dropped the rooster. Writhing and leaping in spite of its tightly tied legs, the fowl so congested traffic, that the patrol wagon was hastily summoned. After its capture the rooster was turned over to the patrolmen, and vigilantly guarded, went to jail to face charges of "careless and reckless flying, obstructing traffic, being a public nuisance, etc." We wonder if this is a capital offense when committed by a rooster.

Seabury Submits Rebuttal Against Walker.—

The Seabury Committee has offered a rebuttal of 20,000 words to the defense made by Mayor Walker of New York City, in which there are caustic charges of contradiction, evasion and falsification on the part of the Mayor in offering his defense. Governor Roosevelt is told that the Mayor has proven himself "unworthy of belief" about his official conduct, and that "the record now before you clearly proves the Mayor is guilty of the acts set out in the specifications." The Mayor's contention that he can only be removed for acts of the present term, drew the following arraignment: "It is a sorry sight, indeed, to see a person occupying high public office, whose honor is impugned, taking the position that the people must suffer him to continue in his public office because he was fortunate enough not to be caught in time." Governor Roosevelt has stated that no political consideration would influence his decision, yet it cannot but be an annoying situation for him. There is widespread speculation as to the effect this controversy and its outcome will have on the political situation, both State and National.

A Prohibition Research Committee.—

Probably the latest thing presented by "wets" in the present prohibition argument is a self-constituted prohibition research committee, said to be representing "students of more than twenty colleges and universities" scattered throughout the land. Their declared purpose is to discover the number of former drunkards who were reformed solely as a result of the prohibition law. To date they claim that they have not been able to find one, though they have visited welfare agencies, W. C. T. U. headquarters, and other places of like nature in thirty-five of the largest cities of the country and have traveled more than 9,000 miles in their quest. The chairman of this "committee" says that they "have found a number of reformed drunks, but that not one of them gave credit to the prohibition statute." Really, what

does it matter to whom or to what the credit be given, just so the fact is accomplished. In direct contrast to their statements are those of such workers as Evangeline Booth, Jane Addams, who should know whereof they speak. A slum worker, a friend of the writer, when asked why he had closed his "hand-out" houses in the city in which he lived, made the succinct answer: "Prohibition has run me out of business."

Non-Resistance in China.—

A recent issue of *The Congregationalist and Herald of Gospel Liberty* carries this story which was reported by Harold W. Robinson from the meeting of the North China Council in Tehesin: "The most dramatic hour was when one of the country delegates, a Mr. Wang, related his experiences with the bandits. He has long been a non-resistent, believing this to be the only logical position for a Christian to hold. Last fall our *Mission Monthly* published an article raising the question whether a Christian should use firearms to defend property and life. The question was quite a disturbing one to Mr. Wang. It had never occurred to him that there was any question about it. Of course he would not. Then his neighbors began to buy rifles to protect themselves from bandits. They wanted him to buy a rifle. He discussed the matter with his family, but since a rifle cost \$115 Mex and he would have to sell land to raise the money, his son, who is also a non-resister, decided they buy a mule instead of a rifle. The rifle was not bought. One night in March, Mrs. Wang aroused her husband and informed him that some one was on the roof. He had already formulated in his mind a plan if bandits ever came to his house. He told the three men on the roof if they wanted anything which he had to come and take it, but he asked them not to frighten the family by firing. They came down, tied up Mr. Wang and his son, and led them away. After a while the son was released so as to go back and get money to redeem his father. Mr. Wang was nearly sick when he was captured, but was led several miles to another village where he was locked in a room. He was offered food and treated well, but he was so sick that he could not eat. Every night for ten days he was blindfolded and led to some other place. He does not know whether he was actually taken to other villages or was led around in the same one. During his captivity he was in constant prayer—praying that he might be released in time to attend the Tehesin meeting to which he had been elected a delegate. After two days of the meeting Mr. Wang suddenly appeared in our midst—like one risen from the dead, he said. We don't know yet just why he was released, nor does he. No ransom was paid. Mr. Wang's only explanation is that his prayers were answered."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

J. T. Kernodle, managing editor of *THE SUN*, with his wife, left Monday for Massanetta Springs, to attend the Bible Conference. They will also attend the Valley Conference in Winchester.

Rev. C. Arthur Lincoln, Daytona Beach, Fla., has returned after a few weeks spent in New England. On August 7th, he preached at Holyoke, Mass., and on July 31st he preached at the South Church, Hartford, Conn.

Dr. Lillian B. Fulton, of Lake Worth, Fla., is spending a vacation of several weeks in Hendersonville, N. C. During July, Rev. Frederick Held, of Jupiter, preached at the Lake Worth Church for the morning service and at his own church in the evening.

News has just been received at this office that Dr. W. W. Staley, who has been ill for several weeks in a hospital, on account of an affection of the eye, is now resting very comfortably at his home in Suffolk. Hopes are entertained for his ultimate recovery, which will be most gratifying to his many friends.

If you have not done so within the past month, turn to page 16 and read, under the mast head, the directions as to Change of Address, Contributions, etc. It will facilitate matters for both the editor and the managing editor, and will insure more prompt attention to the business with which you may be concerned.

Rev. Frederick Held, Jupiter, Fla., visited the Jacksonville office recently en route to Illinois with his family, where they expect to visit with friends in former parishes during the month of August. Mr. Held reported the closing of a very successful Daily Vacation Bible School held in his church. The church was filled with visitors at the time of the closing exercises of the school.

Rev. and Mrs. R. T. Grissom report forty conversions during the month of July in their work at Elk Spur and Rock Ford, Carroll County, Va., and twelve members received into the church, several of these members being among the most influential persons of the communities. There has been organized a home nursing class at Elk Spur for young ladies and mothers, with deep interest on the part of those who have joined the class.

Dr. and Mrs. C. Rexford Raymond, of Chattanooga, Tenn., have been making a brief visit at Miami Beach, Fla., visiting their daughter, whose husband, Rev. Orville D. Ullom is supplying the pulpit of the community church for the month of August. Dr. Raymond has been supplying the pulpit of the Christian Temple, Norfolk, Va., during July and returned to his own pulpit for August 14th.

Mr. Chas. D. Johnston, superintendent of the Christian Orphanage at Elon College, N. C., with his wife and sister-in-law, Mrs. C. C. Jones, of the Eastern Shore, were visitors in the home of Dr. and Mrs. P. J. Kernodle for a short while the past week. Mr. Johnston's visits are always short, because his family of more than one hundred children, claims his attention and has his first consideration.

Rollins College, Winter Park, Fla., will receive \$50,000 from bequests of \$975,000 to educational, religious and charitable institutions as shown in the appraisals of the estate of Mrs. Ella M. Burke, Cleveland, O., widow of the late Stevenson Burke of that city. It is understood, but not officially announced, that Rollins will place the above bequest in her endowment fund and only the interest on the sum will be used for operating expenses.

Elsewhere in this issue will be found a list of those who have sent in payments on their subscriptions to *THE SUN* during the month of July. If, perchance, you sent in yours, and your name is not listed, look at your label, and if it, too, remains unchanged, write the managing editor a card giving him the date and amount sent, and it will receive his prompt attention. Every effort will be made to eliminate mistakes, but they some times occur in spite of all precautions.

We note that in addition to his position as Professor of Religious Education in the Vanderbilt University School of Religion, Dr. W. A. Harper has been appointed special faculty representative and campaign director in the endowment campaign which is now being waged. This campaign is an effort to give the School of Religion an endowment of one million dollars. Dr. Harper can be counted upon to make every effort that his duties be carried to a successful conclusion.

Among others who passed through Richmond Monday, on their way to attend the Bible Conference at Massanetta Springs, were Dr. C. H. Rowland, of the First Christian Church, Greensboro, N. C., and Rev. H. S. Harcastle, of the Christian Church in Suffolk. They spent a short time in the home of Dr. P. J. Kernodle, former managing editor of *THE SUN*, who has been confined to his home by illness for the past three years. It is a great pleasure to Dr. Kernodle that so many of his friends remember to visit him since he has become a shut-in.

The Georgia State Conference will meet this year with the Duncan's Creek Church, near Buford, on October 31st and November 1st. This will be a joint meeting of the Georgia and Alabama Annual Conference and the Congregational Conference. The executive committee of the former and the committee appointed for the purpose from the Congregational wing are planning a meeting the last of August to initiate plans for the merger of the two, forming a United Congregational and Christian Conference of Georgia, or whatever name may be adopted.

The Piedmont Young People's Leadership Conference, announced to be held in Demorest, at Piedmont College, will be held on the same dates, August 11th to 18th, at Owen Heights, near Zebulon and Meansville, Ga. This change is made in order to save delegates from South Georgia about three or four hundred miles of travel. Owen Heights is a beautiful, large farm home which has been used for years as a summer resort for people from Florida, Atlanta and other points. Beautiful shade trees, wide roomy porticoes, large modern rooms, plenty of level spaces for outdoor games, etc., all in all almost a perfect setting for this first summer conference for Georgia young people.

Our S. S. S. men are carrying on in splendid style. "Eddie" Dubois at Chapel Hill, during July, in conjunction with the pastor, Rev. Cleveland R. Dierlamm, made a survey in a general way of an area of twenty-five miles; they or-

ganized the young people in a most gratifying manner. And now Dubois is working with Rev. T. L. Leverett in Macedonia Parish, Georgia, during August. Arthur Swartz, with Rev. S. M. Penn, in North Carolina, Sophia Parish, preached many times in revival meetings with marked success. Bailey's Grove took on a wonderfully satisfying new lease of life. Mr. Swartz is now in Georgia, working with Rev. W. Carl Parker at Duncan's Creek Church, Center Church, Atlanta and Hampden Church, Lovejoy. John Chapman, at Asheville, is working hard on a similar program, and is acting pastor in all that means with much preaching. Gregory Williams is proving himself a very fine assistant to Rev. David W. Shepherd at Columbus and Phenix City. All in all a wonderfully satisfactory work is being done by all these S. S. S. men and women.

The Columbus United Congregational and Christian Church is increasingly reporting progress. One of the last forward movements is the organization of a Men's Bible Class in the Sunday School, with a great big policeman, Mr. J. H. Tyner, as teacher. But he is far from being "Tiny." It is reported that the Daily Vacation Church School this year, under the leadership of the pastor and Miss Dorothy Grigsby and Mr. Gregory Williams, was unusually successful. Not only was there a large enrollment of children during the day, but the young people, in large numbers, met each night for training in leadership. They put on two splendid pageants to the delight of the whole church. And in this connection less specific news tells an equally happy story of the same kind of work at La Grange, where Miss Annie Campbell and Miss Mildred Rister held sway. One hundred and five were enrolled in this school. Miss Rister and Rosie Gill are now engaged at Meansville, Miss Campbell is assisting at Wadley Summer Conference and Miss Grigsby is in the Friendship Parish in South Georgia, Pearson, Whitehall, Antioch and Friendship Churches carrying on valuable work.

TITHING EDUCATION MADE EASY.

Any church may now put on a ten-weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, 730 Rush Street, Chicago which has distributed many millions of pamphlets on the tithe, now announces an attractive new series, at so low a price that distribution to an entire church through ten weeks costs only *two and a half cents per family*.

A set of samples and full particulars will be sent free of charge upon request. Please give denomination, also mention *THE CHRISTIAN SUN*.

I have looked the whole planet over, and I see no man but Jesus only who is able to take away the sin of the world. I have sat at the feet of the world's crowned religious leaders, and I have seen all the great religions in their homes, and I know that it is Christ or nobody. He has no competitor in the field! No one else has the slightest chance of winning the homage of the entire race. More and more he is to me what he was to Saul of Tarsus, "the image of the invisible God." More and more he is to me what he was to John the Beloved, "God made manifest in the flesh." More and more he is to me what he himself claimed to be, the eternal Son of the living God. To know him is indeed life eternal. To work with him in establishing on this earth the kingdom of righteousness and peace and joy, this is what makes my life more and more worth living.—Charles E. Jefferson.

SUBSCRIPTION REMITTANCES.

We have received remittances on their subscriptions to THE SUN from the following list during the month of July. We appreciate their cooperation, and hope that we may report a much larger list next month. The church paper should be in the home of every member of the Congregational and Christian Church in the South. Won't you do your part to help place it there?

RENEWALS:

Mrs. A. M. Atkinson, R. 3, Raleigh, N. C.
Lorenzo Bailey, Windsor, Va.
E. W. Ballard, Walters, Va.
Mrs. H. L. Bondurant, Norfolk (Berkley), Va.
S. A. Bennett, Carrsville, Va.
E. W. Beale, Zuni, Va.
R. T. Bowden, R. 1, Zuni, Va.
Mrs. L. H. Brantley, R. 1, Ivor, Va.
Miss Julia Brinkley, Suffolk, Va.
Mrs. Eliza J. Cook, R. 1, Altamahaw, N. C.
Rev. O. H. Denny, North Miami, Fla.
Dr. W. A. Harper, 2321 W. End Ave., Nashville, Tenn.
Mrs. W. H. Hines, Wakefield, Va.
Mrs. Jane Huffines, R. 1, Elon College, N. C.
Rev. Alfred W. Hurst, Elon College, N. C.
J. G. Johnson, R. 1, Zuni, Va.
Mrs. J. T. Johnson, R. 1, Zuni, Va.
Mrs. W. E. Jones, 205 4th Ave., Franklin, Va.
Otis V. Joyner, Walters, Va.
R. U. Laine, Wakefield, Va.
I. T. Lane, Ivor, Va.
Elihu Lankford, Carrsville, Va.
Mrs. Allen Lassiter, Sunbury, N. C.
Mrs. L. H. Liles, R. 1, Roanoke, Ala.
Mrs. J. J. Lincoln, Lawrenceville, N. J.
W. D. Lowe, Walters, Va.
Mrs. J. D. Luke, Suffolk, Va.
J. W. Pittman, 18 Albemarle Ave., Richmond, Va.
Mrs. Dora Steele, 711 Markham St., Durham, N. C.
Mrs. Susie V. Strickler, R. 3, Luray, Va.
Mrs. Mary E. Williams, R. 1, Ivor, Va.

NEW:

Rev. Elisha Bradshaw, Walters, Va.
R. L. Leggett, 3328 Patterson Ave., Richmond, Va.
E. L. Pittman, 2701 W. Cary St., Richmond, Va.
Dr. Hugh V. White, 14 Beacon St., Boston, Mass.

LOST: MY DESIRE TO DIE.

Eight years ago, when I saw the doors of knowledge closed in my face, and heard my doctor read the verdict: "Nothing but rest will save you," little did I know what I was facing. I had bright hopes for the future, and as I saw the tears in that dear old doctor's eyes, I felt more sorry for him than for myself. I was sure it would only be a "little resting," and I would be out again. Oh, how glad I am that I did not know—was not afraid.

In the fight I have mixed things up. I have not fought a good fight, nor have I won. I have seen my little world collapse about me. But when I came to the place where only God could save, He reached out and took my hand, saying: "Be still and know that I am God." My battle is simply one more that God has won. I failed, but God saw fit to win this very battle. That is the battle I spoke of as being between mind and soul. There is another battle between life and death, and I find that people want to know how this battle is going.

I have letters from those who are kind enough to read my writings, and all want to know about this life of mine. To those friends I want to say that I have lost my desire to die, and that fact in itself helps one to live. I no longer ask a doctor to say what he thinks of my case, but I believe I still have a chance. Though it matters little how long we live, for it is how we live that counts.

I can walk some, can attend a church service,

and if any of you want to come to see me, don't look for someone who looks so much an invalid, for you won't find me, if you do. And please don't look for a long face, for I haven't that kind of religion. I believe if I can find something to do to help hold the cross of Christ before the world, I can still be just as happy as anyone. And I expect to hold to that statement even if I come out with one lung, or less. I feel that God has left me here for service, and may I find and do his will.

The writer of the letter to me in THE SUN said: "We believe God has placed us here for some special purpose." I am glad I can say that I think so, too. And I can say further that I think the same about us of these hills, also. My prayer is that our hills may yet be as great a blessing to you out there as you have been to the hills. I want to say here that I am now doing this writing, not to get before the public, or because I think I can write, but to do my humble part to make our hills a blessing to all. You want to know of life here, and I have lived my life here, so I can give you my life in its true colors. You can understand why I take my own life and not the life of others to put into the paper. And I trust that you can also understand that where I am there are others also. I would not ask you Christian friends to hold my hand any longer, for you have done enough for me, but there are those here who can do more than I. It is for them that I ask you to turn your thoughts toward the hills and your prayers to God.

I thank you for reading my little writings, and for the letters I have from you. All this gives me something to live for. You have shown me God and made me want to live on by telling me I can help in His work. So long as you wait with me thus, I can say that I have lost my desire to die.

I say, now, with Edwin Markham:

"I look to the future for my wine and bread,
I have hidden the past adieu.

I laugh and lift my hands to the years ahead,
Come on! I am ready for you."

"VICTORIA OF THE HILLS."

A CENTURY OF PROGRESS.

The story of mankind's amazing progress in the past hundred years will be dramatized in Chicago's 1933 World's Fair—A Century of Progress Exposition—which will formally open its gates to the world on June 1, 1933, and run for 150 days thereafter.

The Exposition will celebrate Chicago's 100th birthday, but what is even more important, it will celebrate the progress of civilization which has made the growth of cities like Chicago possible.

A century ago man moved on the surface of the earth only as fast as his own feet or the feet of animals could carry him; communication was possible only by messengers and depended on the speed of their legs; people lighted their homes with candles; open fireplaces provided warmth; privations and diseases claimed millions of victims yearly.

Today travel has been revolutionized on the earth by the railroad and automobile and man now invades the realms of the air and the depths of the sea; communication is instantaneous by radio, telephone or telegraph, to the remotest corners of the earth; electricity lights the nation's homes and runs its factories; radiators and furnaces heat our homes; medical science has developed new weapons for fighting diseases; commodities and conveniences undreamed of 100 years ago by even the most wealthy are now available.

As one of the outstanding features of the Ex-

position, a Hall of Religion, forming part of the Social Science Group, is being planned. In this building exhibits of various denominations and religious organizations will be located. It is also planned, in connection with the work of the Religious Committee to hold during the Exposition a series of world conferences and congresses on world peace, the labor problem and other phases of religious and civic activities.

The site of the Exposition is a beautiful stretch along the shores of Lake Michigan, within walking distance of Chicago's downtown business section.

METHODS CORNER

By REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

In talking about motives for missionary work I wish to call attention to another of Dr. Stocking's remarks. He asks the question, "Do we love people?" Now, I rather think this is the crux of the matter. How many of us are deeply interested in other people's well-being? Are we sensitive to whatever hurts people—hunger, pain, child labor, etc? (Read in Dr. Patton's book, "God's World," the chapter on a hungry world.) Are you moved by the story of "The Young Revolutionist," by Pearl Buck? How can we help these people? Is there any way we can show our interest? Yes, there certainly is, because sensitive, benevolently minded Christian people have made the way easy for us. The vast system of missions provides the way. Missionary work opens up avenues of helpfulness. As individuals we may do little, but by combining our gifts and our efforts we can reach many needy people in a most helpful ministry. If we are able and capable, we may go ourselves.

I was interested some years ago in trying to find out what influence the church had in the lives of social service workers. I ran upon a statement from the director of a society in Boston. This man said that his organization was not a religious society, but most of the workers were Christians, because they were the only ones who could love the unlovely and stay put. That is a wonderful testimony, but it is the very thing that is at the bottom of our efforts in all lines of missionary labor. Of course, many people engage in mission work because they enjoy it, because they get a tremendous satisfaction in mingling with the needy and watching the effect of their generosity. I hardly think that is a high motive, but it is a motive just the same.

The motives to missionary effort are numerous and we are moved by them all in many ways. But at the bottom is vital faith in Jesus Christ as the revealer of the infinite love of God for all men everywhere. The most important "nerve" of missionary effort is religion—real, warm, radiant, practical. There must be a mixture of emotion and intellect and some serious appreciation of the values of life. In addition to the incentive there must be a goal. What is it all for?

GOOD EXAMPLES TO FOLLOW.

The obedience of Abel.—Heb. 11:4.

The piety of Enoch.—Heb. 11:5.

The perseverance of Noah.—Heb. 11:7.

The venture of Abraham.—Heb. 11:8-10.

The self-denial of Moses.—Heb. 11:24-26.

The courage of David.—1 Sam. 17:32, 47.

The patience of Job.—James 5:11.

The prayers of Elijah.—James 5:17, 18.

The spiritual force of Peter.—Acts 2:15, 37-41.

The missionary zeal of Paul.—Acts 9:19, 20.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE HIGH HILLS.

Editorial Correspondence.)

Hendersonville, N. C., Aug. 6, 1932.

The American Revision doubtless has the better translation: "I will lift up mine eyes unto the mountains; From whence shall my help come? My help cometh from Jehovah." (Psa. 121:1.) Now that is about right, I think. As one looks up at the mountains one just naturally feels that the great God Who made the high hills can and will give help to the needy and to all of us little ones who call upon him. He has the power, the might, the strength to help. I came up here for help. And thousands of others from the level and low lands of the Carolinas, Georgia, Alabama, Florida, Kentucky, Mississippi, Louisiana, Texas—everywhere—have come also.

Hendersonville is alive with tourists seeking wholesome atmosphere, cool breezes, abundant ozone, and all the help of high altitudes. The town itself, like Asheville, its neighbor, is plateau enough; but ride out in any direction and before you know it you are all tangled up with hills whose elevation is 2,500 to 3,000 feet above sea level. And their green slopes, rocky ledges, dashing, gurgling waterfalls take your breath with wonder and adoration at the freaks, fancies, frills and wild variations of nature. We rode to Tryon and back last afternoon—and we had dreams last night of grandeur, majesty, glory, greatness. The Psalmist was right—the mountains suggest unmistakably that our health, and happiness, come from God. History teaches that most of the giant minds of the earth either come

out of the mountains or from close to the sea—where God displays his might and majesty, with a full and free hand.

People from throughout the south and east in particular have come into these hills, built or bought summer homes, camps or lodges, and they are all here now. Automobiles throng the highways, health seekers throng the golf-links, seekers of rest and recuperation lounge in easy chairs and hammocks on shady lawns and in quiet, peaceful nooks. So we have come to the high hills and taken a cottage beside the road, and look on at the passersby, and up at the mountains which suggest and proclaim that God is good, as well as great, for these hills give health and relief and refuge and rest. Why shouldn't one rest when one is tired, and seek strength when one is weak? These high hills are God's invitation—and we accept with grateful hearts.

J. O. A.

ITS MORAL (?) ASPECT.

Appearing in the papers (as a paid advertisement—paid, of course, by the liquor interests) is a two-column statement from Ex-Governor Westmoreland Davis of Virginia. Commenting on the platform of his party, he says:

"The outstanding plank of this marvelous platform is its moral aspect, which promises the repeal of the Eighteenth Amendment. With the repeal of the Eighteenth Amendment, home teaching will replace home brew. Mothers who fought successfully the saloon, the barroom, so that they will not return, are now, through the repeal of the Eighteenth Amendment, again to protect their boys and girls from the pernicious influences and great menace of the bootlegger and speakeasy—the products of prohibition."

So our advocates of liquor have turned moral, and are pleading for the return of easy and abundant liquor so that we may be more moral and spiritual. The same day on which the Davis statement (paid advertisement) comes out, the daily press brings the information that a hotel in New York, long noted before prohibition days for its fine wines and liquors, in anticipation of the repeal of the Eighteenth Amendment, has placed its order in France for an immense quantity of wine (the press gives the exact amount of the order) to be delivered next year. Also the daily press brings information that certain breweries, in anticipation of the repeal of the Eighteenth Amendment, are repairing their plants and applying for new charters, that they may be ready to start at full blast as soon as the Volstead Act is modified and the Eighteenth Amendment is repealed. The faithful mothers, the sober fathers and the pulpit of our land, who fought valiantly for one hundred years to get the Eighteenth Amendment, must now be taught by the advocates of liquor, the "moral aspect" of abundant and easy wine and liquor. Possibly so. This writer had a friend, a deacon in a church, who was a consistent anti-prohibitionist, his argument being that the saloon and easy liquor afforded society temptations which it needed to kill out the weak-willed, the intemperate, and the addicts of liquor. He said such people ought not to live, and if one could not resist the temptations of the open saloon, he was too weak to be a member of society and should, therefore, be eliminated. Which position also is upheld by an outstanding English statesman and moralist, who says that prohibition is wrong, because there is no agency, not even war itself, that kills folks as rapidly as the saloon; that there are too many people anyway, and unless we have some agency to woo and win a large per cent of the population to early graves, the world's population will increase too rapidly. Those two were teaching the "moral

aspect" of drunkenness and debauchery, as an easy means of leading those who are inclined to be morally strong to develop into stronger characters.

One can hardly believe that the United States is quite ready yet to open the flood gates of wines and liquors, and again legalize the awful curse that ever visited the human family, and again make respectable and lawful a trade that does more to impoverish homes and to destroy the virtue of human society than any other agency ever known among men. There may be a "moral aspect" of legalized liquor, but the world has yet to discover and prove it.

J. O. A.

RENEWED INTEREST IN CHURCH-GOING.

In a most interesting article in *The Forum* for July, 1932, there is a confession of renewed interest in church-going by an anonymous author which is worth reading. As a matter of fact, men and women have been leaving churches and returning to churches ever since they were established, and it is worth much to know why they act the way they do.

This article includes the man's wife, and one chief influence that took them back to church was their children. This often happens; "A little child shall lead them," still holds good. We do many things for the children's sake.

The author of the article was a "church product" in the beginning. A regular attendant, a Sunday School teacher, a young people's worker and a promoter of missions. Somewhere along the line he failed to adjust his simple religious belief, and his study of the Bible to modern knowledge. He had gotten the idea that all heathen "go to hell," to use his own language. That is, like many others, he forgot, or never knew, St. Paul's saying in Romans 2:12-15 that the Gentiles, which love not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, etc. (See John 10:16.) Being very fond of the "Iliad," his sensitive heart was saddened to think of them (Agamemnon, Achilles, Hector and Ulysses) as being eternally lost, and the same thing happened in regard to Socrates. In other words, the young man went away to college and though his school was a center of Fundamentalism, he began to think for himself. He discovers that his father was not a church member and was skeptical about the Bible and church doctrines, though his mother was a devout orthodox Christian. His acquaintance with a Jewish boy was the cause of another strain on his belief. He began to realize that according to his religious teaching he would be eternally lost, too. He had been brought up on a "Plan of Salvation" and he began to suspect it was not altogether correct. As one might suppose, he gradually lost his belief in a personal God and then he just gave up going to church.

As a result of leaving the church, he was unhappy. When one of his boys was very sick, he prayed to God for help, and this made him realize that he still believed in God. Why deny Him when all goes well, and call on Him when in trouble? He got to thinking things through and he woke up to realize that his children needed ethical training. He must either send them to Sunday School or not allow them to go. There were many other things that made him feel that after all the church is about the best expression of religion and morals a community possesses. The whole family finally went to church, and went in for the whole program with some mental reservations. Better read the whole article and call it to the attention of some men in your community who do not go to church now. E. A. K.

THE HEALTHIEST AND HAPPIEST.

O. O. McIntyre, noted columnist, in his "New York Day by Day" column, wrote a fact worth repeating: "I am fortunate in knowing a number of earnestly religious people. They are the healthiest, happiest and most prosperous of my acquaintances. Certainly they are the most tolerant. I have always found the greatest bigotry among non-churchmen."

Our Lord, founder and head of the church, said: "The truth shall make you free," and the reason people go to church, patronize and support the church, is that they may know the truth, and thus find freedom for body, mind and soul. It is the word of inspiration that says: "The way of the transgressor is hard." It is usually the law-breaker, the one who disregards church, violates the Sabbath, abuses the law of the land, who, at the same time, violates the laws of health, the laws of happiness, the laws of prosperity. The best and wisest of all economists said: "The meek shall inherit the earth." The ungodly may prosper for a season, just as he who defies the law of health for the body may remain strong physically for a season, but the one road to health and happiness is the way of righteousness, loyalty to God, faithfulness in obeying the laws which he has written, not on statute books, but on the fleshy tablets of the heart, and the invisible page of the spirit.

If you want to talk to a bigot—one who feels that all good people are narrow, all righteous deeds are restricted, all church people are ignorant and limited in wisdom and knowledge—if you wish to find a real bigot who is intolerant of others, talk to the man who thinks the Bible is too dull or impractical, who seldom goes to the house of God, and who contributes nothing to the support of righteousness in the world. McIntyre told his New York audience and the hosts who read his column a whole volume when he said: "I have always found the greatest bigotry among non-churchmen." The church is today—has ever been—the breeding place of liberty, broad-mindedness, cultural insight, progress.

J. O. A.

WHAT IS NEEDED.

Roger Babson, in addressing a Federal Council Conference on Evangelism at Northfield, Mass., composed of representatives from over twenty denominations, said:

"For churches to close this summer is like hospitals closing during an epidemic. I say this because an epidemic of fear, such as is raging today, is as dangerous as an epidemic of 'flu' such as raged in 1918. The need of the hour is not more money, more real estate, or more stocks and bonds, but more self-control, more unselfishness, more faith, and more courage.

"Self-control, unselfishness, faith, and courage are spiritual qualities which cannot be secured from bankers or stores, but only from vital religion. In behalf of the discouraged business men, the unemployed wage-workers, and the millions of others in trouble today, I beg of ministers to minister to the wants of these people at this critical hour. An economic recovery is only awaiting a spiritual revival.

"Preachers wonder why they do not have better church attendance. Is it not because they are failing to give a message which will truly help the bewildered people of the present day? Business men, wage-workers, and mothers are today primarily interested in how to pray and how to trust God, and what to do that they might exist. Under ordinary circumstances it is all right to preach about abstract theological and sociological problems, but today men and women want personal and immediate help in solving pressing

needs and in making momentous decisions. It is the ability to make decisions correctly which people really want, rather than any material thing, and this wisdom is a spiritual quality, which only religions can give.

"For a man to expect spiritual help in his time of trouble and yet not be willing to give an hour or two a week in attending and aiding churches, upon which he is absolutely dependent, is to me beyond comprehension. Such a man does not deserve help and cannot logically expect it. To get anything in this world we must make some sacrifice, and the first sacrifice people must make in order to get spiritual help is to give their time and support to the churches. At various times in past history different forms of sacrifice have been required. Once it was goats and bullocks; later it was one-tenth of one's income; today it may be giving up a game of golf or turning off the radio on Sunday morning.

"A minister who sees his congregation dwindling may be quite sure it is due to one or more of these four reasons: (1) To sermons which are uninteresting, unintelligent, and nonhelpful to the average man and woman; (2) To the fact that those who attend his church prove no more honest and kind than those who do not attend;

(3) To a lack of spiritual influence in the home and school and the bad example as to 'church-going' set by certain influential people in the community; (4) To the feeling that the church does not render a service important enough to call for support. By a carefully planned campaign to correct these four handicaps over a period of five years, church attendance and church benevolence could be easily doubled."

THUMBS DOWN.

Over 1,345 signatures, most of them merely inked thumb-prints, made up a petition received recently by the American Board from Indians in and around Vadala, asking the return of their "honored young sahib and madam sahib," Rev. and Mrs. Robert W. Fairbank. The Fairbanks' work throughout an area mostly rural and covering 1,000 square miles dotted with villages. Aiding the Indian farmer in raising better crops, better chickens and producing more and better eggs have been some of the practical features of Mr. Fairbank's work. He is taking special courses at Rutgers right now with an eye to doing even more when he returns. Mrs. Fairbank specializes in religious education.

Special Combination Subscription Offer!

A special arrangement has been made whereby those who desire to do so may receive both *THE CHRISTIAN SUN* and *The Congregationalist and Herald of Gospel Liberty* for just a little more than they now pay for one of these papers.

Beginning immediately, we will accept subscriptions for the two papers at the price of \$3.75 for the combined subscription. This means to *SUN* readers that for only \$1.75 additional they may receive the great wealth of knowledge that *The Congregationalist and Herald of Gospel Liberty* brings weekly. Those who are already subscribers for the latter paper may add *THE SUN* to their list for only 75 cents for the whole year.

You do not have to wait until your subscription to one or the other paper has expired, but send in your subscription now. You will begin immediately to receive the other paper and that which you are already receiving will be marked up a year in advance.

While this offer is open to everyone, it should appeal especially to the pastors and lay workers in the Southeast Convention, and we beg them to take advantage of this opportunity.

It is, of course, understood that under this special offer all subscriptions must be in advance, and must be sent directly to *THE CHRISTIAN SUN*, 1536 E. Broad Street, Richmond, Va., or to *The Congregationalist and Herald of Gospel Liberty*, 14 Beacon Street, Boston, Mass.

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CONTRIBUTIONS

THE BEGINNERS' DEPARTMENT.

The following was submitted by Mrs. W. H. Johnson, Superintendent of the Beginners' Department, at the Eastern Virginia Sunday School and Christian Endeavor Convention, recently:

Instead of a report of facts and figures, I desire to present some of the principles which are essential if the work of the Beginner's Department in the Sunday School is to mean what it can and should mean in shaping the lives of our little ones.

First, I appeal to the superintendents of the Sunday Schools, in placing teachers to remember the old adage, "as a twig is bent, the tree is inclined," and to provide for the Beginners the very best teachers at your command. "A teacher who is sympathetic with little children and who has a deep sense of their religious nature" (The Elementary Teachers' Standard for the Beginners' Department.) A kindergartner has the proper training and often the right spirit. A mother has often the knowledge and love of little children and the ability to guide them. Any one with the sincere love of God in their heart and the tender love for little children, by the proper study may fit herself for a Beginners' teacher. Young girls very seldom, if ever, realize the seriousness of this initial religious training and the patience and understanding that is essential, although they often make good helpers. If an inexperienced teacher must be used somewhere, let it be for men and women in preference to the little ones.

Some things that are essential for a teacher of Beginners are: Intelligence, consecration, sympathy, tact, perseverance and patience. We should remember, also, that no matter how much experience and training a teacher has had, there is always more to be learned and every opportunity should be used to make our teaching more effective. A teacher needs to be quiet and composed herself if she expects to quiet the restlessness of little children. "When teaching little children, go slowly, suiting the language and the lessons to the children's present needs." (Mrs. Anna N. Ross, in the *Beginner's Teacher*.)

It is essential that we watch every step of the way, as the "incidental or picked up" learning is oftentimes of more value in shaping the lives of the children than the lessons we have carefully prepared.

First and foremost, we should seek to give to them a sense of nearness to and dependence upon the heavenly Father. That thought should be in our minds in all our teaching. We want them to feel thankful for all things, that we are dependent upon him for all things. Lead them to talk of the heavenly Father naturally in their own words, rather than to say prayers. Their prayers should be not only prayers of thankfulness, but prayers for help. "Help me to share." "Help me to give up." "Help me to help others."

They should be taught that Jesus was God's Son, who lived on earth to show us how to live. That the Bible is a book about God and Jesus written by their friends. They should not be made to memorize a great many passages of Scripture for use in their future lives. Teach only such passages as they can understand and as will carry over into their lives now, and help them to live better. There are many such passages if we take the trouble to look for them, and to fit them into the pattern of their lives.

They should be taught right attitudes toward the church. They should be taught that the

church is a place for reverence, that it is a place of fellowship, a place to learn about God and Jesus, a place to learn to help others, a place where we go because we want to go.

"To lead a child to God, a teacher must know the way herself. The richer her own experience in Christian living and fellowship with God, the richer she can make the religious experience of her pupils." (The Elementary Teachers' Standard for the Beginners' Department.)

A DIFFERENCE.

When the Emperor of Japan rides through the streets of the great city of Tokio in his red automobile, the people crowd the streets to wait for him and to see him pass. But no one at the crowded street crossings is allowed to come nearer than fifty yards to his auto. The purpose is, of course, to protect His Majesty from personal harm, as there are known to be many radicals in Japan who would not hesitate to throw a bomb and kill him if they could. But, even if that were not so, his person is regarded as so sacred that to the common people he is unapproachable.

When we open the Book to see what God is like, we find that "As a father pitieth his children, so the Lord pitieth them that fear him." While he remembers that we are but dust, he has set his love on us, and in his great desire to save us, has exhausted the treasures of heaven, because our Lord was his greatest treasure. With God, the common people, made in his image, are the most important things in the world.

The Emperor has too much pride and dignity to mingle with the common people, but it is God's great delight. He walked with Enoch three hundred years, then took him to heaven that he might walk with him forever. And so he wants to walk with us.

Nearly everything that Jesus did shows the divine fingerprints on it, while the doings of the disciples were mostly of the earth earthy. The disciples had no use for the noisy children, but Jesus took them in his arms and blessed them. The disciples told blind Bartimaeus to shut up because he was calling so loudly for mercy. He was only a beggar, anyhow, and blind at that! But Jesus stopped the procession, called him and gave sight to his blind eyes. In Matthew 15, the disciples would send away the hungry crowd, but Jesus fed them. The disciples would burn up a town in revenge for mistreatment, but Jesus went on to another town. The disciples could argue eloquently about who of them was the greatest, but Jesus shows them that only those of the child-like spirit are great, and that the chiefest of all is the one who serves the most.

Do not facts like these show that our Gospel came from the heart of God?

A. D. WOODWORTH.

PALESTINE.

The Jordan River is rolling to some purpose these days. Ten years ago a Jew named Pinhas Rutenberg, obtained a concession from the British authorities for a Palestine Electric Corporation. This company is now supplying light and power to Palestine and Transjordan from a hydro-electric plant in the Jordan Valley, just south of the Sea of Galilee, where the little Yarmuk River has been dammed, producing a lovely lake, through which most of the waters of the Jordan must flow, on their way to the Dead Sea.

Only one of the four turbines is now in use, but it is expected that the increased consumption of power will soon draw on the reserve. Long lines of electric transmission towers now stalk across the historic plains of Esdraelon and Sharon—adding no beauty to the scene. Jaffa, Tiberias and other towns are served, but not Jerusalem, which has a power plant of its own. An interesting irrigation prospect is opened by the development. The Jordan, whose bed lies so far below the surrounding terrain that its waters are not available for irrigation, will now be able to lift itself—by its own bootstraps, shall we say?—and make the surrounding desert bloom like the rose. When Doctor Weizman, the Zionist, was questioned some years ago by an eminent geographer as to the possibility of maintaining a large population in so arid a land, he answered that the Jewish genius would so enormously increase the fertility of the Promised Land that it would support more inhabitants than ever. Mr. Rutenberg's company is fulfilling his prophecy.—*The Christian Advocate*.

CLAIM, CLAIM, CLAIM!

The more abundant life—it is for you!

Christ still says, "I am come that you might have life"—have it "to the full"—happy life on earth and eternal life with joy unspeakable and full of glory in heaven.

To have this life one must be born again—born from above, born of the Spirit. "Except a man be born again, he cannot see (discern, understand) God." "Blessed are the pure in heart, for they shall see God." "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

All true ministers and other Christian workers are members of the *World-Wide Purity Legion*. We wish all to help spread the Graded Purity Booklets world-wide that more souls may be saved to see God. *This is a vital part of the church work*. Times are close, but the church work must be sustained by the grace of God. Let each pastor and other Christians pray a little harder and practice a little more self-denial, and there will be few, indeed, who cannot give a dollar a year for helping to sustain this all-important part of the church work. Begin now to save a little each week to send the dollar.

We have started in July a new list of faithful helpers. The names will be kept standing to give credit to those who reply.

"If any have not the Spirit of Christ (practice self-denial) they are none of his."

We have written some persons of large means, asking that they take over this work and make it a success. They are not willing. God has this week strongly impressed that we are to have faith that the many sending a dollar each will bring success and that a great blessing will come to the churches. Let us have more faith in God and toil on. This is a very important part of the church work. We freely give our time to it.

ALBERT GODLEY.

Tenaflly, N. J.

ARTIFICIAL GOLD.

Sheffield, England, has long been famous as the city of steel and cutlery. Now it will become known as the city of artificial gold if the present new industry continues to boom. There they have succeeded in casting an alloy of aluminum and copper which has the appearance of gold. It can even be cast to imitate the various carats of gold in color. The alloy is stainless and can be washed with alkali solutions without injury. It is being made into various utensils which are sold at prices equivalent to those obtained for nickel silver.—*Exchange*.

THE BASIS OF PROHIBITION.

By G. MYKING MEHUS.

Of the Social Science Department, Northwest Missouri State Teachers College.

In 1914 a prominent speaker for the American Brewers' Association declared: "The so-called personal liberty argument loses more and more of its force. Consideration of the public welfare continues to grow and overshadow the rights of the individual. The drink question must be fought out upon the ultimate foundations of morals, hygiene, and social order."

In spite of this recognized principle we have a large number of folks who still argue that national prohibition should be abolished because it interferes with their personal liberty. They seem to forget that public welfare is more important than personal liberty. In every walk of life we have our personal liberty interfered with in order that the welfare of the group may be advanced. We have quarantine laws which prevent a person from leaving his own home and spreading contagious diseases. We have speed laws which prohibit us from driving at a reckless speed and thus endangering the lives of children. We have laws which specify the kind of buildings a person shall be allowed to erect on his own lot in the business districts in order that fire hazards may be minimized. We have laws which prohibit a person from shooting wild game out of season even on his own land in order that wild game may not be exterminated.

A parent cannot do as he pleases with his own children, for the law says that they must be sent to school and that they must not work in mines and factories under a certain age. One's life is not even one's own, for if a person becomes tired of living and tries to commit suicide and fails, he is arrested and put in jail.

A favorite argument with those who are opposed to national prohibition is that the law cannot be enforced. Anyone will admit that this law is not perfectly enforced, but neither is any other law observed to the letter. We have laws against murder and yet our newspapers are filled with lurid accounts of fiendish murders. Shall we, therefore, abolish our laws against murder and license murderers? We have fraud and theft. Shall we do away with our laws against these and make stealing respectable? Bandits ply their trade and racketeers are found in our large cities. Shall we regulate them or to try to exterminate them?

We should remember that other reforms came just as slowly as does the elimination of the liquor traffic. The slave trade was abolished in the United States in 1807 and in 1810 we find Madison calling upon the nation to put down the illicit traffic. Seven years later Monroe is urging the enforcement of this law and in the thirties the law is still violated and 200,000 slaves are smuggled into our country. It was not until 1871 that Congress passed the last act against the slave trade. It took more than a dozen years to stamp out the illicit slave trade—it took two generations.

Our federal constitution had a hard and bitter struggle during the first years of its existence. In 1787 our Constitution was adopted and then came the struggle to enforce it. Washington died in 1799 despairing that the Constitution would ever be enforced. John Marshall championed it in favor of federation and against decentralization, but when he died in 1835 he felt very pessimistic over the future of our Constitution. But it came through, although it took more than a dozen years. And in a like manner national prohibition will gain strength as the years pass.

We often hear that the Eighteenth Amendment was "put over" on the American people. A little history will show that it was not put over on the American people, but that it was put over by the American people. Since the founding of our government about 2,300 amendments have been proposed in Congress and of this number only 24 have been submitted to the States for ratification and only 19 have been ratified. The liquor question has been one of the dominant issues in politics since 1900. The Congress that passed the Eighteenth Amendment was elected in the fall of 1916 before our country had entered the war to "make the world safe for democracy" and "to end war." The Senate passed the amendment by a vote of 65 to 20 and the House by a vote of 282 to 128. The House passed it on December 18, 1917.

The amendment was ratified by 46 State legislatures and became a part of the U. S. Constitution in the manner designated in the Constitution itself. The vote in the legislatures was 4 to 1, as follows: Senate vote, 1,304 to 240; House vote, 3,775 to 1,025. By the time the amendment became effective on January 16, 1920, a total of 33 States had already voted dry. These States

included 95 per cent of the area of the United States and contained 68 per cent of the total population. On the other hand, when the United States entered the World War 26 States had voted dry and over 80 per cent of our area (all but 305 of our 2,848 counties) inhabited by more than sixty million people, was dry territory.

The national election of 1930 resulted in a greater dry majority in the national Congress than there was at the time of the enactment of the Eighteenth Amendment. During 1931, 44 States had sessions of their legislatures. In eleven of these States there was not a sufficient wet strength to even call for the introduction of a wet bill, while in fifteen States bills calling for repeal of the state prohibition laws were defeated. New York State passed a bill asking Congress to provide national referendum on national prohibition; but five other States killed similar bills. Two States called upon Congress to call a convention for the repeal of national prohibition, while six States defeated similar bills.

The slander that is being circulated in regard to the drinking among our young people was effectively answered by Principal Stearns of

(Continued on page 15.)

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17. 1.

20. all

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MISSIONS



REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

Eternal and Almighty God, how love I thy law, thy word, thy precepts, thy truth. It is my meat and drink, my light, my joy. Our burden is for all men to know God and enjoy him forever. Work thou in and through us, blessed Teacher, that by our labor Christian hearts may come to possess the strength, the blessing, the peace thou so freely givest. Thy Kingdom, O God, is a scepter of equity. For the sake of him who gave himself, teach us stewardship. And may thy Kingdom come. *Amen.* L.

POSSESSIONS.

For about two years, as stewardship secretary of the V. V. C. C. Conference, this humble scribe has been trying to promote the thought that evangelism is *doing*—winning souls, specifically “beginning at Jerusalem; that missions is *sending*—soliciting by proxy, souls that cannot be reached in person; and that stewardship is *sharing*—expressing through gifts of money personal salvation and the purpose to become a power in the salvation of others. The order, I believe, is evangelism, stewardship, missions; then some more evangelism, stewardship, missions; and on and on, rotating always, forever, until the kingdoms of earth shall become the Kingdom of our Lord Christ.

Through evangelism and stewardship, missions are to reclaim the world. Evangelism is the work of the Spirit through human instrumentality. As evangelism precedes Christian stewardship, so must Christian stewardship precede effectual missionary effort. Today, the trouble about missions is too little Christian stewardship.

Some of our richest possessions are not material. We miss the highest reach in Christian living if we do not recognize and use these unenumerated, unseen possessions. But if the blessings and benefits accruing to us from these possessions are to enrich life by multiplying to others more and more of their kind, underlying and perfecting their use, there must be structural preparation for, and a vivid experience in, the Christian sharing and giving of all that is tangible and real. This is stewardship, in other words, “the Christian use of possessions.”

MRS. J. J. LINCOLN.

THE BIBLE—A CURE FOR DEPRESSION.

By ROBERT E. SPEER.

When days are dark, men need its light.

When times are hard, men need its comfort.

When the outlook is discouraging, men need its confidence.

When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and good-will. It is a summons to helpfulness: “Bear ye one another’s burdens.” It is a summons also to self-respecting independence: “Let every man bear his own burden.” It teaches charity, but also justice. It calls us to the giving and serving which the strong owe the weak, and those who have to those who lack; but it also strikes straight and clear at the moral

defects in individuals which are responsible for a large part of the poverty and suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells his story. It alone preserves his words, which are spirit and life. It alone records his deeds by which he saved the world, and would save it now if it would obey him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, of wrong, of war.

ARROWSMITH TRUE.

Those who have read “Arrowsmith” by Sinclair Lewis, or seen the motion picture, may have accepted the horrors of the plague scenes as more or less dramatic incidents in a book or play. But again this year, as previously, comes word of the service rendered by Dr. Percy T. Watson and his associates in stamping out the Black Death in Shensi and Shansi. The National Health Minister at Nanking sent Chinese and foreign doctors to aid. Rats carry the germs. Says the Taiku Hospital report: “If it were not for the patient and faithful watchers at these frontiers the vials of this devastating pestilence might at any time be poured forth on the civilized world.”

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 6, 1932.

Sunday Schools.

Previously acknowledged	\$ 3,133.21
Howard's Chapel, Wentworth, N. C.	1.00
Henderson, N. C.	3.23
Antioch, Harrisonburg, Va.	2.00
Mt. Zion, Mebane, N. C.	1.00
Elon College, N. C.	6.25
Holy Neck, Holland, Va.	6.93
Wood's Chapel, New Market, Va.	1.00

Total \$ 3,154.62

Individual and Church Offerings.

Previously acknowledged	\$ 2,803.43
Mrs. Jane Huffine, Elon College, N. C. .	1.00

Total \$ 2,804.43

Specials.

Previously acknowledged	\$ 2,603.49
Ladies' Bible Class, Rosemont, Norfolk..	12.50

Total \$ 2,615.99

Coin Card Offering.

Previously acknowledged	\$ 226.33
Ether Sunday School, Star, N. C.	10.00
Mrs. N. F. Brannock, Elon College, N. C.	
(Elon Christian Church)	1.00
Leaksville Luray, Va.	8.00

Total \$ 245.33

Summary.

Previously acknowledged	\$19,750.94
Sunday Schools, regular, August 6, 1932	21.41
Individual and church offerings August 6	1.00
Specials, August 6, 1932	12.50
Coin Card Offering, August 6, 1932	19.00

Total to date \$19,804.85

J. O. ATKINSON, *Mission Sec'y.*

SO YOU DON'T BELIEVE IN FOREIGN MISSIONS.

By STANLEY HIGH.

I had read a good deal about the offensive American tourist, but I had to travel to Central Africa to meet him. I won't say that he was worth the trip. But he did prove to be valuable. He gave me the “low-down” on foreign missions at a time when I needed it. I have never needed it since. In fact, it still works to stimulate my enthusiasm for foreign missions just to recall his booming generalities as we sat there on the wide portico of the Victoria Falls Hotel.

He had come out to Africa, as he said, “to have a look around;” spent a week in Johannesburg (“it's obvious what's wrong with the mining industry”); stopped off for three days in Bulawayo (“these Rhodesians have got a lot to learn about farming”); and, when I met him, had just come back from a quick look at the famous falls of Zambesi (“don't hold a candle to Niagara”).

All these things he told me. And, then, with the sudden entrance of a missionary family from the cut-rate hotel annex, he told me all about foreign missions. “Why, some people,” he said, “give good money to support these missionaries is beyond me. They're bad for the natives and bad for the whites. The only trouble with Africa is the African, and the African's worst trouble is the missionary. He was happy enough until we started to jam religion down his throat. Now look at him. He wants higher wages, schools and a six-day week. No wonder business is bad. What's the idea of sending our good American money out of the country anyway. Charity begins at home. The whole outfit ought to be sent back, bag and baggage. That's what I think of the missionary.”

Well, I never met that particular American again. But I have met his arguments repeatedly. In fact, what he thought about the missionary seems to be what a lot of people think—a lot of people much closer than he to the missionary collection plates of the Western church. This man's one-paragraph dismissal of the missionary, “bag and baggage,” is a pretty good summary of the currently popular case against foreign missions. And for plain, unadulterated shortsightedness, that case probably has no parallel in the whole roster of our popular misconceptions.

There are plenty of strictly evangelical reasons for foreign missions. But there are others, also. Quite apart from evangelical arguments it ought to be plain that our world cannot afford to dispense with foreign missions. We could get along without almost any other agency of international intercourse more readily. And with less ultimate cost. We can follow the advice of the American tourist and take up “home-work” as a substitute for foreign missions; but the net results, for ourselves, are not likely to resemble charity. The churches, sometimes cheerfully, often with reluctance, have built up a world-wide missionary enterprise. And now, when in its support there seems to be less cheer and more reluctance than ever, that enterprise begins to loom up as the world's most significant international asset.

That's partly the result of the kind of a world we live in. It is a congested world, with congestion on the increase. Already elbow room is at a premium. If it's not elbow room for farms that's wanted, then it's elbow room for trade. Everybody lives next door to everybody else and is likely, now and again, to tread on almost anybody's toes. We thought, back in my home town in 1914 that Sarajevo, Serbia, was a long way from the Mississippi valley. But it turned out to be tragically close. Manchuria and Shanghai are separated from us by a safe six thousand miles of water. But six thousand miles of water

do not provide safe separation for anybody from anybody else—not in our kind of a world.

Economists seem to agree that the recent pain in our pocketbook was caused, not so much by industrial illness at home, as by industrial illness abroad. I asked a stock broker one day what accounted for the market's latest drop. "Adolf Hitler," was his reply. When the President of the United States desires to explain why we have emerged no more rapidly from the depression, he lists—not our bank failures or our over-production, or our hoarding, alone—but, one after another, the uprisings of the last three years in South America, the nationalist unrest in India, the economic chaos in Europe. When a British reporter set out to find why twenty-five thousand unemployed textile workers had suddenly gone back to the looms at Lancashire, he discovered that the answer was in China. A boycott of Japanese goods had obliged China's merchants to buy their textiles from the British.

That's the kind of world we live in. It's a bit like life in a New York apartment house. You live at close quarters with your neighbors—too close quarters, perhaps. You may not like the way the baby across the hall cries all night, or the kind of music that the folks downstairs turn on on their radio. But, like it or not, there you are. And the whole sensible and safe thing to do is to get on as amicably as possible. Naturally, if any of them start storing dynamite in their particular three rooms and kitchenette, that fact immediately becomes everybody's business. In that kind of dwelling, as in our kind of world—you can't blow up one apartment without damaging all the rest. In short, what happens to anybody, matters to everybody.

Whatever else it is, the foreign mission, in such a world, is sound sense. It provides one way for neighbors to get acquainted. And a good way. In fact, if all the contacts between the East and the West had been of the foreign mission kind, we probably would have avoided most of the suspicion and distress with which the Orient eyes the Occident. But contacts haven't been all of the foreign mission kind. Far from it. The Orient's first look at a Westerner, too frequently, was from the wrong end of a gun. Most of our early and too many of our later "Get-Acquainted Tours" used grape, cannister and shrapnel as the official calling cards. Africa, India, China, and Japan—the record is the same in each case.

On the heels of militrists come the traders. Their purpose, and they made no bones about it, was to come in under the bristling shelter of the guns, and, by whatever process worked fastest and most profitably, make a quick fortune and a quick getaway. Friendliness had no more place in their scheme of things than it had in that of their gun-bearing predecessors. If you wonder why hate of the West smoulders and now and again flames forth in the hearts of intelligent, non-white people, you can find the answer written across the face of the earth in the white man's exploitative enterprises. You can get your answer at the diamond mines and the gold reefs of South Africa, in the copper hills of the Belgian Congo, and in all too many of the factories and mills of Bombay, Calcutta and Shanghai.

No, it's a good thing—if you believe that friendliness in our kind of world is good sense—that the whole history of the West's acquaintance with the East wasn't written by governments or by commerce. It's a good thing—if we count it valuable to get along with two-thirds of the human race—that we provided some proof that there was more to our Western civilization than big guns and big profits. And foreign missions did just that. Foreign missions represent the Western world putting its best foot forward.

I'm aware that there have been mistakes in for-

eign mission policies, and that not all foreign missionaries are eligible for haloes. But with generous allowance for these, it's still true that the missionary enterprise presents the one uniformly unselfish contact between the white and the non-white world.

It's all right, I suppose to talk about withdrawing the missionaries. But it's all wrong to attempt to pass off such talk as anything but ridiculous. I sometimes wonder—to put it on the crassest basis—if gib critics, like my Victoria Falls friend, ever heard of "good will" as a commercial asset. And I wonder, too, just what kind of world they think these people are preparing for our children to live in. It's not only uncomfortable to be hated by two-thirds of your neighbors. It's dangerous.

But that's not the whole story. Foreign missions were not begun in order to prove that there were nice Christians as well as bad ones. They couldn't be continued for any such reason. All that I have said I suppose many of the critics of missions would agree to. They'd give the glad hand to the missionary as a promoter of goodwill. But they would limit his activity. They'd say, "All right, let the missionary carry on. But tell him to stick to dispensaries and hospitals and industrial schools. This business of converting these heathen to Christianity is no good."

And, there again, they'd be wrong; more wrong than ever. A good bit of the world, right now, is in process of conversion. If the conversion isn't to Christianity, it will be to something else. And the something else certainly won't be nearly so good.

I was a victim of the give-them-medicine-and-tools line of thought when I went to Africa. I didn't stay victimized. For what I saw convinced me that the African was being "educated," whether he liked it or not, by processes which the missionary hadn't started, and which he couldn't stop. I stood one night outside a white man's saloon in a little town on the edge of the Belgian Congo. The inside was packed with drunk and drinking Westerners. The doorway and windows were packed with wide-eyed, staring Africans. The African public school system—or one department of it—was in session. You could load all the missionaries on homebound steamers and close up all their schools. But the education of the African wouldn't be stopped by that. Only the hopeful part of his education would stop. Every contact with a white man, good or bad, would serve as his continuation school. We have it not within our power to stop these "educational" processes. But, through the missionary we have it within our power to say that some portion of those processes shall have as their aim the development, not only of healthy bodies and clever hands, but of strong characters.

And in the long run what happens to Africa or to any other part of the world, will probably depend at least as much on character as on muscles and mechanical handiness. It's what may come to the world for lack of the first, not for lack of the latter qualities, that ought to worry us.

But, as I've said, the non-white world is not only being "educated," it is being converted. And that is more important. The missionary isn't responsible for this. He is only responsible for trying to make the conversion Christian. That's the point, I suppose, where the "jam-our-religion-down-their-throats" argument comes in. Well, I have seen a lot of missionaries at work. But I have never seen that presumably widespread practice in operation. And the new Christians I have met never appeared to be suffering from any such treatment. In fact, most of them acted like men in bondage who had just heard about the Emancipation Proclamation. This is getting sentimental. But, if you'd like to see a bit of

real joy and gladness in its purest state, I can recommend an hour in the presence of a class of the missionary's converts. If that's what coercion does, then I'm no longer a pacifist.

Now this business of conversion, of one sort or another, is going forward, at present, at a fast pace. If it weren't, the job of running the world would be simpler. But a lot of sleeping giants, right now, are coming to life. They are suddenly discovering that they are giants, and that they have been treated as pygmies.

That is what is happening in India. It's beginning to dawn on three hundred and twenty million people that they are too big to be consigned to so small a place in the sun. The same movement has stirred the life of China into turmoil. There are indications that a similar tide will begin to run, one of these days, in Africa. And no one, I suppose, is so foolish as to believe that once India and China start to march, there will be any stopping them. Moreover, it's not nearly so important to know that they are on the way as it is to know where they are going. It's likely that most of the major issues of the next century or two will revolve around the question as to what these people who are getting power purpose to do with it.

Well, they are getting all sorts of advice. Don't think that the Christian missionaries are the only missionaries. They aren't. And don't think that the Christian's gospel is the only gospel that is being preached. It isn't. Christianity isn't being offered because it's the only way of life that's open, but because a few, old-fashioned people believe it's the best of life that's open.

One gospel that has its missionaries at work in every market place of the world is the gospel of militaristic nationalism. And this, being interpreted freely, means a world headed for another world war. Mahatma Gandhi has found it hard of late, to control many of his disciples. Young China has about made up its mind that if it expects fair treatment it must fight for it. The same missionaries again have been making converts.

We may be the original skeptic about foreign missions, but we can't exactly be unconcerned at the prospect of the Eastern world going militarist. And some of our skepticism may fade out a bit when we realize that the weakening of the Christian missionary means added strength to the missionary of militaristic nationalism. The Christian missionary and his work are simply evidence that there are still some people willing to stake their lives on the advantages to the world of a gospel of good-will over one of hate. There's too little of that kind of evidence to dispense with any of it.

If we don't like this business of making converts, well and good. But let's not be under any silly illusions as to what we'll accomplish by withdrawing the missionaries. We won't stop the making of converts. We'll only stop the making of converts to Christianity.

As a matter of fact, the main trouble with our arguments against foreign missions seems to be that our minds skip a beat or two when we make them. We're all for converting the world to our automobiles and our toothpaste and our chewing-gum. Every good American is. Even the government chips in, now and then, to help the process along. But a good many of us are dead against trying to convert it to Christianity. We call that "meddling" and "interference." "Why try to change the habits of people who are well enough off, anyway?"

Well, I've wondered the same thing about other less important commodities. It has always seemed to me that not only is our Christianity worthy of export, but that it is the kind of export on which the Western World can least afford to put an embargo.—*Christian Herald*.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

YOUTH FELLOWSHIP TO MEET.

"The Youth Fellowship" of the Western North Carolina Christian Conference of Congregational and Christian Churches, will hold its first annual meeting, Sunday, September 4th, beginning at 2:00 P. M., at Hank's Chapel Christian Church east of Ramseur, in Randolph County.

Immediately after organizing under the guidance of the Convention Youth Fellowship in 1931, the Executive Committee set out to become familiar with the purpose and the value of the organization. Feeling that they have learned a little at least, they thought it wise to make a beginning. And, as a result a certain amount of publicity was begun last week, and plans for a worthwhile meeting are nearing completion.

We ask not only cooperation of the pastors and key-workers of the Congregational and Christian Churches, but the presence of all others who may be interested in this type of work. Come and share your smiles and handshakes with us.

Watch THE SUN for further plans and a complete program soon. There will be some splendid addresses which you will no doubt like to hear.

CARL R. KEY, President.

CHRISTIAN ENDEAVORERS MEET.

The Three "S" Christian Endeavor Union, composed of Sussex, Surry and Southampton Counties of the Tidewater District of Eastern Virginia, held its regular Rally at the Dendron Christian Church, July 31st. Their theme was "The Love of Christ."

The program began in the usual manner with the different societies, namely: Wakefield, Salem, Dendron, Claremont and Waverly, taking part. A very timely, and inspirational address was given by the President, Miss Elizabeth Sharpe, of the Waverly Society. She used the topic, "The Love of Christ Constrains Me." Echoes from the State C. E. Convention were given by delegates, and the splendid way in which they spoke of the Convention indicates that young people receive much of value from such meetings.

The President explained the uses and worth of the Program of Progress to the session. Two banners were awarded, one going to the Wakefield Society for attaining the most points toward the goals of the Union, and the other to the Oak Grove Society for having the largest attendance at this meeting of the Union.

This writer has been in several vesper services, but the service rendered by the Dendron Society on this occasion could not be surpassed by any of the previous ones. You could almost see God there in the great outdoors. The outstanding event of the vesper service was an address on the "Problems of Youth on the Mission Field," by Rev. Carl R. Key.

After the opening of the evening session Rev. C. E. Gerringer, pastor of the Wakefield Christian Church, introduced Dr. Charles Eldredge Shelton, pastor of the Portsmouth Congregational Church with an unusual flow of oratory and fervor. Both of these brothers seemed to be happy over the fact that these two great churches have been united in holy wedlock, fellowship, and understanding. Dr. Shelton put the climax on a snappy and well planned program with an address on "The Vanity of Vivacious Voting." He is very much concerned about the future of our country; and he challenges the young people to

pray and study over the duties of a Christian citizen, voting this fall as Christ would. He positively opposes the repeal of the Eighteenth Amendment.

May all who chance to read this, launch out with these comrades of Christ and help to do "Greater things than these."

AS YOUTH SEES IT.

For over two and a half years the world has been passing through the greatest business depression that has ever been known. Many things have been stamped as true causes and cures and all seemed to have fallen short, and why? Because no one thing can be pointed out as its true cause. But one of the greatest factors was a "depression of spirit" in the Christian nations, followed by the World War, which caused everyone to go mad spiritually, mentally, morally, socially, economically, etc.

This writer is of the opinion that we will still be cursed with depression until we seek some more simple cure than has yet been offered. The public tries to make the problem greater than it is. Even a simple remedy does more good sometimes than any you can find. It's time we stop sitting on a stool and letting up a howl because we feel a little pressure. The young people have learned a great lesson which will mean a lot to the world of tomorrow.

Emerging from this state of fear and bewilderment which the war left us in we are beginning to get our feet on solid ground again. What would you say if youth should suggest a simple cure for depression or *readjustment*? My opinion is that as wages near the pre-war level, we must lower prices to reach normalcy again. Doesn't that sound reasonable? CARL R. KEY.

"HOW TO TAKE LIFE."

(A contribution, passed on to THE CHRISTIAN SUN, by Carl R. Key.):

Take it just as though it were—as it is—an earnest, vital, and important affair. Take it as though you were born to the task of performing a merry part in it—as though the world had awaited your coming. Take it as though it were a grand opportunity to do and achieve, to carry forward great and good chances to help and cheer a suffering, weary, it may be, heartbroken brother. Now and then a man stands aside from the crowd, labors earnestly, steadfastly, confidently, and straightway becomes famous for wisdom, intellect, skill, greatness of some sort. The world wonders, admires, idolizes; and it only illustrates what others may do if they take hold of life with a purpose. The miracle of the power that elevates the few, is to be found in their industry, application, and perseverance under the promptings of a brave, determined spirit.—Mark Twain.

SAM JONES SAID:

It takes a first-class preacher and a first-class hearer to get up a first-class sermon.

The grandest period in a man's life is when he walks up and gives himself to God.

What the world needs today is less criticism of the Bible and more religion from the Bible.

God will never listen to a man who has done one a wrong that he refuses to right.

Some people talk about choosing between two evils. When I find two evils I take neither.

CHRISTIAN ENDEAVOR NOTES.

"OUR FATHER'S WORLD."

It would not be amiss to use the hymn: "Day is Dying in the West," with this program for it has inestimable values to a true Christian, and along with it, "An Open Bible for the World," "Far and Near the Fields are Teeming," "For the Beauty of the Earth," "Light of the World," and "God, that Madest Earth and Heaven." The Eighth Psalm will give a splendid passage of Scripture for our topic.

In keeping with the general idea running through all our topics for this month it is suggested that this be an outdoor program. We are seeking the presence of God by staying close to nature. It is plain that the Psalmist was very, very close to nature when he said, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou art mindful of him." And as we think of the stars as a part of "Our Father's World," we discover a few characteristics of the stars to which all Christian Endeavorers ought to adhere:

Shining with Constancy and Fidelity.—As we serve our Christ we must shine brightly as the stars. We must do our best, always, in any place, anywhere, for God counts what we do more than how and where we serve.

"Is your place a small place?"

Tend it with care,

He set you there

Whate'er your place, it is

Not yours alone, but His

Who set you there."

Shining Faithfully.—The stars never fail to shine whether cloudy or fair. So we must always do our bit, for the success of anything depends on whether everyone does his part. Use your own talents as best you can. Be faithful in attendance at church, Sunday School, and Christian Endeavor. Your presence may create an inspiration that would go a long way in church work. Don't allow a channel of blessing to be cluttered up with personal desires, selfishness and other obstructions. Do you fear that you will be missed in His service?

"I serve

Perchance the greater heroes

Scorn my part,

Seen from their loftier altitude

It may

Appear ignoble. Be it so, I say

Their smiles derisive shall not

Vex my heart.

"I serve

From my appointed path,

What tho' Eternal Wisdom did

Accord

Mean use of me? His love is

My reward,

If in mine own allotted sphere,

I serve."

Shining Forth with Brightness.—"Let your light shine before men, that they may see." Don't you know we must shine for people out of Christ? We are the only Bibles a lot of people read. "What is the Gospel, according to you?" Isn't it a lot easier to talk Christianity than it is to live it. Is your life buttressed with a staunch faith and hope in the Son of God.

These characteristics of the stars and of a Christian life are serious questions—let's think them over, then let our actions speak for us.

Do you own a book that you are willing to put under your head for a pillow when you are dying? Very well; that is the book you want to study while you are living. There is but one such Book in the world.—Joseph Cook.

Sunday School Lesson

By Rev. Stanley C. Harrell.

THE TENT OF MEETING.

LESSON VIII—AUGUST 21, 1932.

LESSON TEXT: Exodus 32 and 33.

GOLDEN TEXT: "*Jehovah spake unto Moses face to face, as a man speaketh unto his friend.*"—Exodus 33:11.

TIME: B. C. 1491.

PLACE: Mount Sinai.

The lesson for today links up very closely with the two previous lessons. They contained a detailed study of the Ten Commandments that were given to Moses for the guidance of the children of Israel, and for all those who would seek to walk in the ways of the Lord. The facts related in the thirty-second chapter of Exodus emphasize the necessity for just such commandments.

While Moses was on the mountain peak in conference with the Lord, the people fell into a grievous lapse of faith. Moses did not come down from the mount as speedily as they had expected. The people immediately jumped to the conclusion that something serious had befallen him and that he would not come back. They realized the dire situation in which they were placed, and their minds immediately turned to their vast experience in Egypt. They had seen the Egyptians worshipping the sacred bull, and now since they seemed to be without a god to lead them, they would make an image of the god of the Egyptians. It is likely that they used some of the gold that they had received at the hands of the Egyptians when they were about to take their departure from Egypt.

Putting the very best possible interpretation upon their idolatrous act, it was an effort to secure the favor of the gods that seemed to have abundantly blessed the Egyptians. There is a darker side to the picture, however. There is only a brief allusion to the nakedness of the people as they entered into their revelings in the name of religion; but it bears witness to the fact that they had abandoned themselves to all that was most horrible and degrading in pagan religions.

The burning indignation of Moses at what the people had done is an eloquent witness as to the purity of his faith. He was amazed and horrified that they should have done such a thing. He was seeing their act in the light of what forty years' sojourn in the wilderness had done to his ideals. He saw it in the light of his expanding vision of the righteousness and purity of God.

There are many things in this lesson that are fraught with grave danger for the iron-clad literalist. We must call your attention to what was said just above about Moses' expanding vision of God. It does not seem to me that there is the slightest warrant for assuming that God approves of one man killing another because the other had been guilty of a terrible sin against God. We will probably come nearer to the truth if we assume that Moses had a clearer idea of righteousness and justice of God than he did of his love and mercy.

Nor should we be too quick to condemn Moses. Only Jesus seems to have been able to see God's holiness and his hatred of sin and at the same time realize his compassion and love for the sinner. And with us, even after all that Jesus has taught us, we have only been able to appropriate his teachings as an intellectual conception. Few of us have been able to make it a working hypothesis of life. It is a decided step that we have ceased to cut off the heads of sinners with the

sword; but we shall not progress very far until we have learned to practice Jesus' way of delivering the sinner from his sin.

There seems to be considerable difference of opinion among students of the Bible as to why the Tent of Meeting was established outside the camp. Some see in it the withdrawal of the Lord from the midst of a people that was so desperately wicked. Others see in it the fitting and appropriate thing to do in separating from the work-a-day world the seeking of contact with the divine. It is probably a concession to the weakness of man. It is certainly the divine ideal that religious principles and practices shall permeate the affairs of everyday life. But for many reasons man is not yet able to attain unto the high ideal. We must have churches because man is not yet able to make the home as holy a place as it ought to be. We must continue to have churches that they may help to sanctify the things of home, society, and business.

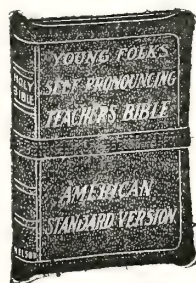
The casual reader may get the impression from the reading of this lesson that Moses is more compassionate than God; that Moses has more patience and interest in the people than has God. The facts, are, I believe, an evidence of how hardly man may believe in the love and mercy of God. It was just too much for Moses to comprehend that God would forgive, and continue his love and mercy toward those that had dishonored him. We have the same difficulty today. We are able to catch only shadowy and fleeting glimpses of the glory of God, while all the time he is seeking to lead us into a fuller understanding of his nature and into a closer communion with himself.

STEWARDSHIP.

It's doing your job the best you can—
And being fair to your fellowman;
It's figuring how and learning why,
And looking forward and thinking high,
And dreaming a little and doing much:
It's keeping always in closest touch
With what is fine in word and deed:
It's being thorough, yet making speed,
It's daring blithely the field of chance,
While making labor a brave romance;
It's being clean and playing fair,
It's laughing lightly at Dame Despair,
It's sharing sorrow and work and mirth;
And making better this good old earth.
It's serving, striving through strain and stress,
It's trusting Him and doing our best,
That is Stewardship.—*Author Unknown.*

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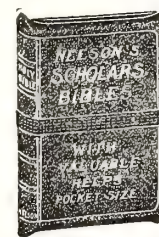
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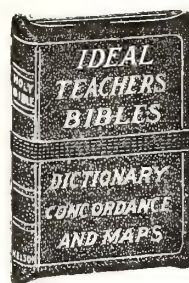
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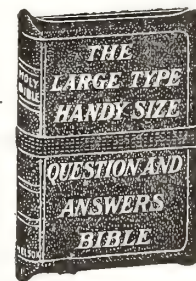
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II. Chron. 7:14.

MONDAY.

THE ART OF GETTING AWAY FROM THE CROWD.

"And when he had sent them away, he departed into a mountain to pray."—Mark 6:46.

As surely as anything else, quiet, meditation and prayer are necessary for Christian strength and growth. It is taught by Jehovah in the days of Israel and it is emphasized in the life of Christ. It is the natural normal condition of acquirement in anything. However, in these days, if one is to have solitude for meditation and prayer, he must do just what Christ did in this instance—voluntarily and positively, in the interest of replenishment of his own soul, dismiss the crowd, and go deliberately to the place of solitude.

The weakness of many people is that they want always the excitement of the crowd and being in the habit of it, they are satisfied in nothing else. They want to be in the milling throng and have no hungering for the deep springs of thought which invigorate, strengthen and clarify vision.

"Commune in thine own heart and be still."

"Be still and know that I am God."

Without this retirement, the mind becomes like a public waiting room of a railway station—a scene of bustling movement and confusion, not unified in any one object or purpose.

Prayer—Our Father, we feel the need of thy guidance. We pray for the obsession of thy spirit that we may find much time to draw into our own souls all of heaven's refreshing thought meditation and prayer. *Amen.*

TUESDAY.

CHRISTIANITY BY DISCIPLINE.

"Every one shall be salted with fire, and every sacrifice shall be salted with salt."—Mark 9:49.

Christianity is a discipline. "Discipline" is not a popular word. It sounds like prison life, or some hard task-master; or perhaps the so-called narrow Blue Laws, including all the "Thou shalt nots" of moral reform, expressing itself in the spirit that feels that it is oppression to suppress instincts.

"Fire" is a figure used to represent refining, eliminating dross, setting free from the ore the pure mineral. It is used throughout the scripture to represent the discipline and consecration necessary to eliminate evil from the life, curbing instincts into righteous function, purifying the soul into holy living.

Holy living cannot be realized without this burning of the unholy self. To illustrate—a motorist may love fast driving. To go slow may seem unbearable, so he decides to speed through the city at sixty miles an hour. Does that liberty set him free? No, it binds him. He is subject to the fear of officers, the courts and jail. On the contrary the man who drives at 20 miles may have a dozen cops halt him, but he has no fear. He can defy them all, for he has disciplined his feelings to righteous and lawful action. The curbing of his liberty has set him free.

If we are to believe our text today, we conclude that Christianity, like everything else good,

or masterful, comes only by fire, the burning of discipline. And it is not a power outside of us compelling us, but a growth within.

Prayer—

O Lord, "Teach us to rule ourselves alway, Controlled and cleanly, night and day, That we may bring, if need arise, No maimed or worthless sacrifice."—KIPLING.
Amen.

WEDNESDAY.

DOWN GRADE.

"They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."—Isa. 40:31.

The very noise in which we pass our days disintegrate poise and power of soul. We slide in the habit until the possibility of deep feeling and communion with God is impossible.

Amiel's classic plea for solitude and prayer is beautiful: "Like the rain of night, it restores color and force to thoughts which have been blanched and wearied by the heat of the day. . . . It awakens within us a thousand sleeping forms, and . . . gathers materials for the future."

Jesus dismissed himself from the crowds to reinvigorate his soul and thereby be a stronger friend to man. He left off work that when he returned to it he might do it better. He drew away from the world regularly that he might gather strength to overcome it and redeem it.

Prayer—O Lord, our Father, we have work to do, and we rest to do it. Have we thy work to do? Teach us by thy spirit how to do it, and give us the courage to climb the hill to do it. *Amen.*

THURSDAY.

GOD ALONE.

"And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them."—Read Revelation 20:11-15.

What a majestic picture is this! When we see God, it will be God alone, so glorious, so comprehensive, that there will be no space for anything else. He will be All-in-all.

Not very different, save in the vital respect that it is impersonal, is Einstein's conception of space as the origin of matter, and as now gradually absorbing matter back into itself, so that there will be only space.

Let us so meditate upon the majesty of our Father that the things of time and sense will have less and less weight with us, and we shall live more and more fully in him. Let us set our affections on the things above. Then we shall not care if earth and sky do fly away, for our heavenly Father will remain.

Prayer—In thee, O God, we live and breathe and have all our being. Thou art all of earth and of heaven forever more. *Amen.*

AMOS R. WELLS.

FRIDAY.

A WEEK-DAY VISIT TO THE CHURCH.

"And he entered the temple; and when he had looked around about upon all things . . . he went into Bethany."—Mark 11:11.

This was Jesus' last visit to the temple before his crucifixion. He seems to walk around and look at everything. No one knows what he thought as he looked at these things of the temple. It must have been with genuine love and admiration. His Father's house meant so much

to him. It must also have been with some criticism. It was a little later he stood on the mountain overlooking Jerusalem and wept for her. He must have laid the actual conditions alongside the original purpose of the temple. Before this he said, "My house shall be a house of prayer, but ye have made it a den of thieves."

What does your church mean to you? Would Christ recognize it as his, were he to come? Would he be pleased with you and what you are doing for your church were he to come? Is Christianity with you and with your church according to the original idea? What can you do that you are not doing to make you and your church acceptable unto him?

Prayer—O Lord, God, we are ashamed of our shortcomings: They have blocked thy way and hindered thy progress. As for us and our household, this day, and forever we hope, we will serve thee and strive to be all that would be pleasing in thy sight. Forgive us our sins and so bless us. *Amen.*

SATURDAY.

CANNED MUSIC.

"I will sing a new song unto thee, O God."—Read Psalm 144:9-15.

Mechanical or "canned" music soon becomes tiresome. It is far better than no music at all; but as it has increased, people's love for music has decreased. Formerly sweet songs, such as "Annie Laurie," or "My Old Kentucky Home," were heard everywhere; but now the streets are dumb except for auto horns.

Nothing can take the place of fresh human expression. If Pippa had sung over the radio all that bright day, would her lovely spirit have had any effect on darkened lives? New songs must be sung to God and to men. A song sung yesterday will not move me today, however perfectly the rubber disk reproduces it, half so deeply as the far inferior musical outgiving of a girl in my house today. So it is that books will never supersede preaching, and newspapers will never take the place of conversation.

Prayer—Put new songs in our mouths, O Christ. Cause our faces to shine with fresh understanding of thee and ever vivid love of our fellowmen. *Amen.*

AMOS R. WELLS.

SUNDAY.

PIPE LINES.

"Their sound went out into all the earth, and their words unto the ends of the world."—Read Romans 10:16-21.

The distribution of oil, gas and gasoline through pipe lines is reaching vast proportions. Enormous lines cross the country in many directions carrying the products of one section quickly and cheaply to other less-favored sections.

Christianity is the most extensive of all pipe lines. Its system of distribution reaches to the ends of the world. One person is vitalized by the gospel, and he passes the invigoration on to his neighbor, and so the light and life of the world flash and course over land and sea.

Every Christian is a necessary link in the process. There must be no stoppage in any life. The blessed current must flow on, and we must count it our deepest disgrace, having received the love of God through our Saviour, not to pass it on to others.

Prayer—Make us generous, our Father. And may we never forget that it is only through us that thy truth can go out into all the earth. *Amen.*

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

SEEING GOD.

"Blessed are the pure in heart; for they shall see God."—Matt. 5:8.

The teacher of a Sunday School Bible class startled his class with the question: "Why do not men see God today as they did in burning bush and smoking mountain in Moses' day? He was a business man connected with a nationally manufacturing concern. His question and subsequent comments would place him in that class of materially minded Christians who wish a "sign." Jesus has been asked for signs, you remember. The comments of that class of laymen were most interesting, and the question well aimed, and was useful in bringing out a very fine discussion.

That question is not to be directly answered in this discourse—not directly. I cite it as marking the place where this discourse was first thought of. The text: "Blessed are the pure in heart; for they shall see God," seems to be a very good answer to it. These are days when men do wish to see God. Sometimes some of them wonder if he is in his heavens, and if things are right with the world. There is fear, hunger, privation, and often great skepticism where a vision of God does not obtain. For that reason, my friends, and not to reply to a Sunday School class question, I take up this text today, and incidentally I use the same context—the stories of Moses.

Moses is the one man in Holy Writ like unto whom God promised his chosen people to rear up a Son! Looking across the sons of time God saw Moses and promised a Son from among the chosen race like him! That in itself is a most remarkable comment on Moses—perhaps it sheds a bit of light in his visions of God. Perhaps it was in the mind of Jesus, when he said: "Blessed are the pure in heart; for they shall see God." Moses, being pure in heart, saw God.

Moses was a man like we are—passions like ours, impulses like ours, heart like ours. What fires burned on the altars of his life to lift all dross from his soul? What fires purified his heart. How learned he to keep the sentiments of his soul with all diligence, knowing that out of them were the issues of life? What made the human pattern of his life so like a divine pattern? What made him stronger than the armies of Egypt? Stronger than the voice of the people? A pure heart.

"My good blade carves the casques of men,
My tough lance thrusteth sure;
My strength is as the strength of ten
Because my heart is pure."

My friend, carry a pure heart to your tasks; carry a pure heart to your family; carry a pure heart to your fellowmen; carry a pure heart to your God and feel your strength multiply.

I.—One of the purifying fires that burned on Moses' altar of life was memory.—Memory of his mother, Jochebed; memory of the faith which lay like an immovable portion in her soul; memory of the teachings she whispered in his ears through the days of servitude, while her son was free. Memory of the stranger-than-fiction truth that her son was the greater slave than she, even though he had all royal liberties; for her freedom was from Jehovah of hosts! Memory of a royal court, and the power of government; memory of sight which his tender, mother-taught soul witnessed when he was a lad looking upon the burdens of his own brothers; memory of the sweet prayers in secret prayed with his slave mother;

and memories of Abraham, and God's sure promises to him. These are some of the fuel of that purifying fire of memory.

What will your lad remember about you? What fires are you lighting in his soul now? Yours is the opportunity to set a flame which will never go out; and will help your boy or girl to see God. Does he see God in you? Chosen Israel was promised that it would see God in Moses. Can your children see Jesus in you?

I sat with five thousand others to see four hundred young men and young women receive their diplomas not long ago. Out of the two big ante-rooms, into the long aisles, to the melody of pretty music, they marched. What a beautiful procession of youth it was! What memories must have filled their thoughts that evening—and the thoughts of their parents, too! I watched for Lucille to come into that long procession. I wanted to see how she looked now! A few years ago her mother had died—her pretty, sainted, young mother. Two years ago her father, a fellow-minister of the gospel, had died—on Christmas Day. Six of them had been left in the care of a step-mother. See her in that line? How serious and sweet is her face! What a glow of beauty, consecrated to noble thinking, and beautiful living, played upon her face. As I looked upon that uplifted face, I thanked God for memories, and the teachings of childhood. I thanked God for the consecrated young woman, likewise of consecrated Christian parents, who had been a real mother to her, and had not turned her nor her younger brothers and sisters down in their need. May I not reverently say: In the year that Lucille graduated, I saw God, high and lifted up! Why do men not see God today? "Blessed are the pure in heart; for they shall see God."

II.—Another fire for purifying souls is that of experience.—Experience is a great teacher. Moses had many tutors, and one of the greatest of them was his experience. Born of a slave mother; cast into the River Nile, but very gently, and in an ark mother-made and, therefore, secure, and at the feet of Pharaoh's daughter; reared as a crown prince; learned in all the knowledge of the Egyptians; slayer of an Egyptian (a tragedy which must have greatly humbled him in later years); forty years a keeper of flocks in the quiet, meditative fields of Midian; and now experiencing the supreme task of deliverer of his people from bondage. Such an education, such a demand, and a devotion! If Moses was about to be discouraged, or driven back memory of his parental teaching and his own experience of God stood him in good stead; on the other hand, if success tended to puff him up, memory of his mother and his own poor self humbled his soul back again into purity of heart, where once more he could "talk to God face to face."

In that procession with Lucille was another girl whom I knew well. In five successive years she had had to quit school in her senior year. Now, she was finishing with a rather fine degree of health, and her diploma in her hand. Against tuberculosis she had faithfully fought, and successfully, and a smile of sweet victorious triumph played on her face. She believed in God and trusted him, and as she marched with the others, I could seem to hear her say: "See what God hath done!" Why do men not see God today as in Moses' day? "Blessed are the pure in heart; for they shall see God." My young friend, are your

experiences worth having? Are you leaving God out of your life? Are you frittering the fair days of flowerhood away? Say, make your daily devotion to duty an experience never to be forgotten.

III.—The other fire that helped keep Moses' heart pure was responsibility.—His was a supreme responsibility, and under God yours will be, too! What devotion to his call to deliver his people! When so greatly they had sinned that God threatened to "blot them out," Moses fell on his face and cried unto God to forgive them, or to blot him out forever! That sort of manhood in church, in state, in nation, in business, in the home, in every walk of life, would make a new heaven and a new earth. After that kind God would fashion his own Son! That kind can see God now! "Blessed are the pure in heart; for they shall see God."

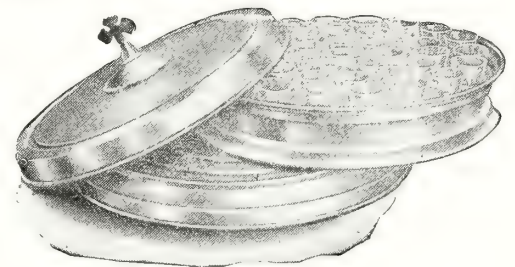
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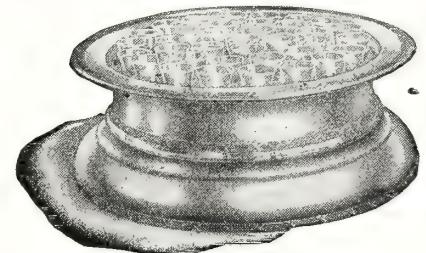
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

Our financial report this week is the smallest in sixteen years, \$48.40. If you will make a calculation you will find that would be 48 2/5 cents per child per week. That would be a little less than 7 cents per day per child. We now have in our care 100 children. When our income runs so low, it means that our expense account is necessarily far more than our income. That means that we must go in debt. These children are here. It is the duty of each member of the Christian Church to give something to help support them. They cry to the children of God to give them food and shelter. Will the church and Sunday Schools answer their pleadings or will you turn a deaf ear?

Jesus said: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Is it a fact that when a depression comes and money is scarce, we cut down on our giving first? The Orphanage can suffer. The pastor can live without his salary. The church expenses can be neglected, and the Lord's work can drag along. We can drop all that, as many do. On the other hand, if we want to take a pleasure trip, if we want a new suit of clothes, or a new dress, a new hat, or anything for ourselves, can't we always find some way to get it? Do we really make any sacrifice when it comes to self? These little fatherless children are here. They are dependent on the church for support. Will the church make use of the opportunity to serve? If we have plenty, and to spare, is it any sacrifice to give? Is it? But when we give of our meager savings, when we need every dollar of it and we feel it, then we give out of our love for God's little ones, and it always brings us closer in touch with the Master. Let us not forget the church and its institutions in these strenuous times.

CHAS. D. JOHNSTON, Supt.

REPORT FOR AUGUST 11, 1932.

Sunday School Monthly Offerings.

Brought forward	\$ 9,283.56
North Carolina and Virginia Conference:	
Elon College	6.25
Eastern North Carolina Conference:	
Piney Plains	2.70
Western North Carolina Conference:	
Smithwood	2.56
Eastern Virginia Conference:	
Holy Neck	\$ 7.18
Newport News	12.63
Union, Surry	3.00
Liberty Spring Sunday School and	
Classes	8.00
	30.81
Valley Virginia Central Conference:	
Mt. Lebanon	\$ 7.18
Bethlehem	1.96
Antioch	2.57
Wood's Chapel	1.00
	6.08
Total for the week	\$ 48.40
Grand total	\$ 9,331.96

Truth has no gradations; nothing which admits of increase can be so much what it is as truth is truth. There may be a strange thing, and a thing more strange; but if a proposition be true, there can be none more true.—Johnson.

MATTER FOR REJOICING.

Dr. John R. Mott, addressing a gathering in England recently, urged that we should rejoice greatly that we were allowed to live in times of such stress and difficulty. Merely to tabulate his reasons for this exhortation may be suggestive:

1. Such times make possible the development of humility on Mission Boards and elsewhere.
2. They facilitate readiness to allow the Spirit to examine us.
3. They enable us to understand each other as we meet the common difficulties.
4. They make us think of new ways of doing things.
5. They lead us to a wiser use of resources of men and money.
6. Leaders are needed for difficult times and leaders are raised up.
7. They generate hope.
8. Advances in policy are made possible.
9. They afford special opportunities.

It is vain to have these advantages unless we use them; and the price to be paid is:

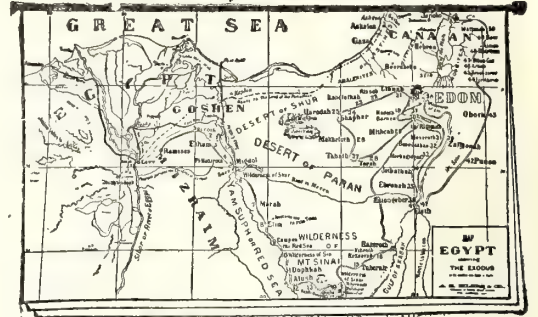
1. More and better thinking—creative, comprehensive, and conclusive.
2. More dedicated and allocated personalities.
3. Sharing one another's burdens.
4. Cooperation between societies and missions.

LIFE.

The deeper men go into life, the deeper is their conviction that this life is not all. It is an "unfinished symphony." A day may round out an insect's life, and a bird or a beast needs no tomorrow. Not so with him who knows that he is related to God and has felt "the power of an endless life."—Selected.

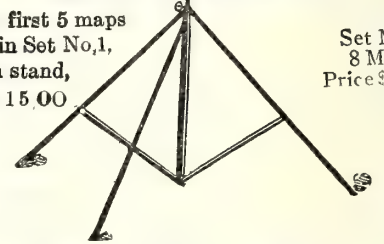
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was a marriage in
CANA of Galilee; and
the mother of Jēsus was

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ST. MATTHEW 2

The three wise men

carrying away into Egypt
fourteen generations;
and from the carrying
away into Egypt
unto Christ are fourteen

ing interpreted is, God
with us.

24 Then Jēseph being
raised from sleep did as
the angel of the Lord had

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CHAPTER 23.

THEN spake Jēsus to the
multitude, and to his dis-
ciples,

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THE BASIS OF PROHIBITION.

(Continued from page 7.)

Phillips, Andover, who sums up a nationwide investigation of the secondary schools in these words: "The schools reporting are practically unanimous in their testimony that drinking among the undergraduates is steadily on the wane, while a number emphasize the fact that the past year has proved the best on record." The Department of Superintendence of the National Education Association meeting in Detroit in February, 1931, passed this resolution with but three dissenting votes: "We reaffirm our belief in the Eighteenth Amendment as the most effective means yet devised to curtail the distribution and use of alcohol."

Heads of colleges are practically unanimous in saying that drinking among college students has greatly decreased. In a recent poll of 213 American colleges conducted by the *Literary Digest*, the following conclusion was reached: "There are actually fewer drinkers in the colleges now than in the days when there were only one-third the present number of students." The president of a great California university made this statement: "Compared with the period before the present laws were put into effect, I should say that we have only one-tenth of the problem we had at this time in connection with liquor."

We often forget the pernicious influence of the old saloon in ruining the lives of boys and girls. Therefore it might be well to call to mind a statement made in the February 25, 1914, issue of the *Chicago Tribune*, which says: "The back rooms of 445 saloons in Chicago contribute to the delinquency of more than 14,000 girls every twenty-four hours."

It is rather amusing to hear some argue that prohibition came as a result of the "ravings" of fanatics—long-haired men and short-haired women. I believe that we owe a great deal to the men and women who courageously exposed the evils of intemperance when it was an unpopular thing to take a stand against the liquor evil. But I also am firmly convinced that we should never have had national prohibition if it had not been for the fact that business men began to realize the effect of intoxicating liquor upon efficiency in industry and came out in strong opposition to the liquor traffic.

We all remember the famous Rule "G" of the railroads: It was as follows: "The use of intoxicants by employees while on duty is prohibited; their use, or the frequenting of places where they are sold, is sufficient cause for dismissal." There were similar rules written not by fanatics, but by business men. One leading American industry had the following rule: "Any employee found using intoxicating liquor—either during or after working hours—is warned that it will not be tolerated and urged to discontinue its use completely. If the promise is given, then the man is given another chance; otherwise, he is discharged at once."

The liquor people realized the strength of this ally of prohibition and did everything possible to counteract it by bringing pressure to bear to get the firms to change their attitude. In April, 1915, the organized liquor traffic went so far as to issue a black list of 49 American firms. In the list were the following corporations: Pennsylvania Railroad Company, United States Steel Corporation, Pittsburgh Coal Company, John Wanamaker's, Western Union Telegraph Company, Hershey Chocolate Company, Goodyear Rubber Company, Reo Automobile Company, S. S. Kresge Company, J. N. Gamble of Proctor & Gamble, and H. J. Heinz of H. J. Heinz Company.

A typical poster of the United States Steel Corporation read: "The last man hired, the first

man fired: the man who drinks." Henry Ford has repeatedly said: "Booze had to go when modern industry and the motor car came in." Before the world-wide depression, business men attributed the efficiency of the American working-man to a great extent to national prohibition. The absence of the saloon will help America to recover sooner than she would have done with 200,000 legalized drinking places to ruin the health, steal the savings, and corrupt the morals of our citizens.—*The Christian-Evangelist*.

OUR FAITH IS PRECIOUS.

Walter Lippman, the newspaper man, concluding his imaginary dialogue between a Mod-

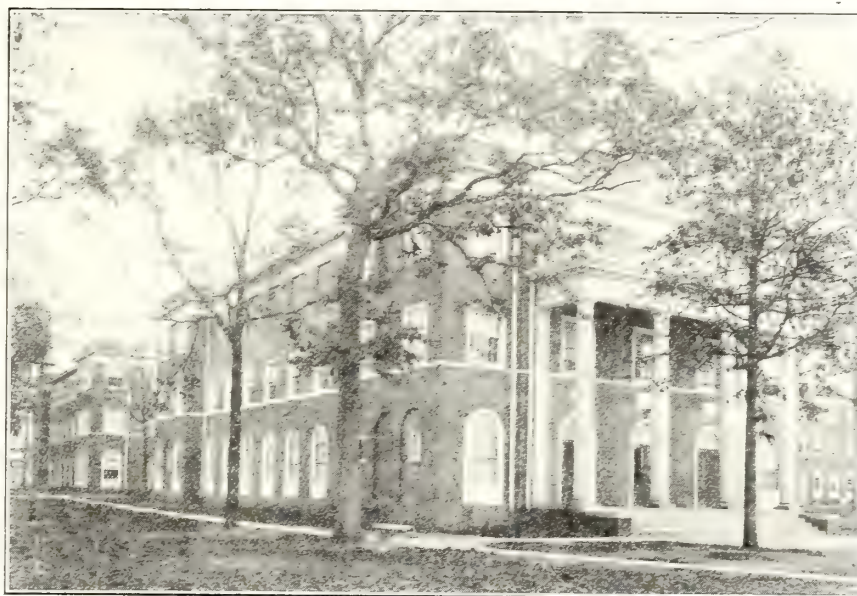
ernist and a Fundamentalist, makes the Modernist ask that the question be discussed without heat. But the Fundamentalist says, "Has it ever occurred to you that this advice is easier for you to follow than for me?" "How so?" says the Modernist. "Because for me an eternal plan of salvation is at stake. For you there is nothing at stake but a few tentative opinions none of which means anything to your happiness. Your request that I should be tolerant and amiable is, therefore, a suggestion that I submit the foundation of my life to the destructive effects of your skepticism, your indifference and your good nature. You ask me to smile and to commit suicide."—*The Herald of Holiness*.

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When sending subscriptions for friends, state whether paper is to be stopped at end of year.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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MARRIAGES

KISLING—SHIFLETT.

Mr. Amos A. Kisling and Miss Minnie K. Shiflett were quietly married at my home on July 9, 1932. They are from near Shenandoah City, and will reside there for the present. They are a splendid young couple.

A. W. ANDES.

OBITUARIES

KENNEY.

Mrs. Mary Bray Kenney was born May 7, 1881, and died June 24, 1932,

making her age 51 years 1 month and 17 days.

Sister Kenney was a member of the Woods' Chapel Christian Church and was well thought of by all who knew her. She is survived by her husband and two daughters.

Funeral services were held at Woods' Chapel, June 26, 1932, and in the absence of her pastor, Rev. B. J. Earp, were conducted by the writer.

A. W. ANDES.

JOHNSON.

Luther F. Johnson was born August 22, 1882, and died June 22, 1932, aged 49 years and 10 months. Bro. Johnson had been a great sufferer for about two years and death came as a sweet relief from his afflictions.

He was a member of the Timber Ridge Christian Church, a good husband and

father, and a man well liked in his neighborhood. He is survived by his widow, three daughters and one son.

Funeral services were held at Timber Ridge, June 24, 1932.

A. W. ANDES.

BOYD.

The God of Love and wisdom has seen fit to take from us our friend and beloved secretary, Miss Sadie Boyd. In her going we feel deeply our loss, but realize our loss is her gain.

The Missionary Society of Ingram Christian Church offers this tribute of love and respect in memory of her. Be it resolved:

First: That our church and our Missionary Society has lost one of their most faithful and loyal members.

Second: That we cherish her memory and that we bow humbly to the will of our Heavenly Father.

Third: That we extend to the family our deepest and most heartfelt sympathy.

Fourth: That a copy of these resolutions be sent to the sorrowing family, one to be published in "The Christian Sun," and one recorded on the minutes of the Missionary Society.

MRS. MABEL LANDRUM,
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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, AUGUST 18, 1932.

NUMBER 33.

.. THE SUN'S OBSERVATORY ..

The Difference!—

Says Sir J. Arthur Thompson, noted scientist: "Much of the controversy between science and religion would disappear if men would recognize that science is fundamental description in terms of the lowest denominator, while religion is supreme interpretation in terms of the greatest common measure, which is God."

American Athletes Lead in Olympiad.—

After sixteen days of unprecedented competition, the forces of the United States emerged with the greatest collection of victories in the last twenty years. Winning eight of the seventeen competitions, they had quite a great lead, Italy being next with three championships to her credit. Many of the events were quite close, and many former records were shattered by the contestants, not less than 13 world's records being broken. The attendance also surpassed all other records, the paid attendance for all events having passed the 1,000,000 mark. The next Olympiad is to be celebrated in Berlin in 1936.

The World's Population.—

For the first time, there has been an attempt to make a complete census of the population of the world. The figures for this census were supplied by 103 countries, and the Department of Commerce, Washington, D. C., from a study of these statistics, finds that there are now living on the earth approximately 2 billion people. This gives an average population of thirty-nine and two-tenths persons for each square mile of land area of the world and a much denser population for the land area that is now inhabited. There are vast stretches of territory that are practically unoccupied, but the human race continues to spread and continues to multiply. Theoretically, at least, there is at the present time sixteen acres of land for each man, woman and child in the world, or around fifty acres for each family. There are those who fear for the overcrowding of the earth, but that event must of necessity, be far distant.

Education a Failure in Character Moulding.—

If Warden Lewis E. Lawes, of Sing Sing Prison, New York, is right, then the American educational system is virtually a total failure in so far as character moulding is concerned. He says that "not only have the schools failed to fulfill their functions in preventing crime, but criminals springing largely from the grammar and high schools are more brazen, more vicious and more desperate than ever before in the history of any civilized community." He further adds: "The splendid and costly educational programs, the pride of our government, have done nothing to mould the character of our people," because "there is no moral force in the classroom." If

his statement is true, it is a terrible indictment of religion in the public schools, for without religion morality is easily corrupted. What a challenge is offered the Christian colleges of the nation in the preparation of teachers for our public school system! What a challenge to the people of our land to support the church schools of their own denominations. The economic depression through which we are passing is an incident only compared to the moral depression which is facing us. What will the Christians of America do about it?

Christians Attend Massanetta Conference.—

The Massanetta Bible Conference for Ministers, in session at Massanetta Springs, four miles east of Harrisonburg, Va., opened on August 8th and continues through this week. Although operated under the auspices of the Presbyterian Church, it has become almost inter-denominational in its character, if this may be determined by the speakers and the attendants, all of the major denominations being represented. From our own church there was a goodly representation, including both ministers and laymen. Among them were: Dr. C. H. Rowland, of Greensboro, N. C.; Dr. and Mrs. I. W. Johnson, and Rev. H. S. Hardcastle, of Suffolk, Va.; Rev. J. F. Morgan and family, of Norfolk, Va.; Rev. O. D. Poythress, of South Norfolk, Va.; Rev. E. B. White, of Windsor, Va.; Rev. John G. Truitt, of Dayton, Ohio; Rev. Alfred W. Andes and Rev. Ben Joe Earp, of Harrisonburg, Va., the writer and his wife, of Richmond, Va. Others were expected during this week, but we are not sure of their attendance, as THE SUN and other matters compelled our return to Richmond at the end of the first week. We can thoroughly recommend the Massanetta Bible Conference to the ministers of our Church, and we appreciate the spirit of welcome which the Presbyterians show upon the occasion of these conferences. Dr. W. E. Hudson, who is in charge of these conferences, is a genius in the performance of his arduous duties.

Where Linguists Are Legion.—

When it comes to learning languages, we Americans are bracketed with the British as the world's worst linguists. In Buenos Aires they tell of the Englishman who exclaimed: "These people do not understand me any better now than they did forty years ago!" It is the people of the little nations who master many tongues. Consider this statement from Alford Carleton, acting director of Boys' High School of Aleppo, Syria: "Not only from choice, but from necessity, languages are one of our specialties. The coming of Monsieur Bille from Switzerland and the conversion of all our higher history classes from English into the French language have set forward this branch of our work until the time

will soon come when students can speak one as easily as the other—to say nothing of our regular use in meetings and services of Arabic, Armenian, and occasionally Turkish. As a mere American, I feel hopelessly tongue-tied in Syria with my students speaking five or more languages, while I can muster only one—and two halves!" The writer was once saved from buying a shirt several sizes too small in a store in Rio de Janeiro by a Syrian interpreter, who confessed that he spoke nine languages and sang a tenth—his native Syrian! Nowhere have populations been more mixed than in the Near East, and probably nowhere is linguistic ability more highly developed.—*John R. Scotford, in The Congregationalist and Herald of Gospel Liberty.*

No Let-Up in Enforcement Considered.—

While both wets and dries work to elect members to Congress this fall who will represent their views, Attorney-General Mitchell intends that there shall be no let-up in Federal Prohibition enforcement. He says that he can see no reason for relaxation of enforcement, "because some changes are under discussion and may be adopted." It is also noted that John R. Saunders, Attorney-General of Virginia, has announced that in spite of salary reductions and reductions in dry law fees, every effort will be made to uphold the efficiency of the Prohibition Department, of which he is the head. He has also stated that, regardless of the action of the Federal Government, he will continue to uphold the Virginia laws so long as they are on its statute books. Col. Saunders deserves great credit for the work he has done in this department. In striking contrast to his attitude is that of the wet element as led by Delegate Vivian Page of Norfolk. The Richmond Times-Dispatch quotes him as saying, when told that Prohibition enforcement had been crippled in Virginia by lack of funds, that he "had hoped it was dead." At least, Mr. Page is frank; most of the wets hide behind the pillar of States' Rights, but he acknowledges that he would like to see State enforcement swept into the discard along with the national program. The attitude of those in control of the wet forces today is well expressed in an editorial from the *Brewers' Journal*, written in May, 1910: "No matter what laws may be made to cripple the beverage industries of our present times, they cannot and will not be observed by those managing those industries." No matter what the wet leaders may say at the present time, their ultimate aim is the return of the saloon. Yet there are many good—we would even say, Christian—people who have been deluded by their promises and are following their lead. If our present liquor laws are ever changed, they must be changed by their friends, and friends of temperance should see that they remain on the statute books until better laws are evolved.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. Walter Metcalf, of Tampa, Fla., will supply the pulpit at Winter Park, Fla., during August.

We are sorry, indeed, to learn of the illness of Mrs. C. D. Johnston. We have not heard from her in the past few days, but certainly hope for her a most speedy recovery.

Mr. R. L. Leggett, former superintendent of the Richmond Sunday School, who has been absent from the city for several weeks on vacation, returned Sunday after visiting relatives and friends in Wheeling, W. Va., and Cleveland, Ohio.

Rev. A. N. Reynolds, pastor of the Mattaponi Indian Baptist Church, West Point, Va., has been supplying for Rev. J. E. McCauley, at our Richmond Church, during the latter's vacation. The attendance has been very good, and Mr. Reynolds has been very favorably received.

Rev. R. Lee House writes: "Having spent a few days in Urbana with Rev. J. M. Fix, he, Rev. J. E. McCauley of Richmond, and I, are now off to the Winona Lake Bible Conference. We had a most pleasant and helpful stay at the University of Chicago Conference."

We acknowledge, with appreciation, the following: "Mr. and Mrs. Junius Edgar West request the honor of your presence at the marriage of their daughter, Margaret Beale, to Mr. Henry Bowen Frazier, Jr., on Saturday, the third of September, at eight o'clock in the evening, Christian Church, Suffolk, Va."

We were sorry to miss Revs. J. C. and J. W. Barrett, who called at the publishing office of THE SUN last week while we were attending the Valley Conference. Rev. J. C. Barrett is now pastor of Kensington Congregational Church, at Philadelphia, Pa., and we understand that he is making quite a success of his pastorate.

Dr. C. C. Ryan, who for the past year has been at Elkhart, Ind., has quite a number of friends among readers of THE CHRISTIAN SUN, and they will be glad to know that he has had a most successful year at his new charge. He has had many additions to the church since going there and has been a busy man the entire year. He reports that he and Mrs. Ryan are enjoying good health.

From Newport News comes the following: While our pastor, Rev. R. L. House, is away attending the Bible Conferences at the University of Chicago, and later at Winona Lake, our own church boy, Howard Smith, is preaching for us, and we are very proud of him. Our pastor recently conducted a revival at Pope's Chapel (his home church) in Franklin County, N. C., and three were added to the church.

Rev. O. H. Denny, pastor of the North Biami, Fla., Church, reports that on July 10th, his birthday, he received twenty-two new members into the church. A new Sunday School class composed of young single men and women, known as the Star Bible Class has been organized with sixteen members. The attendance at the Sunday School on August 7th, was reported as 120, a splendid record for mid-summer. Mr. Denney is conducting early morning devotions over station WQAM each Friday during August.

Rev. P. H. Fleming, D. D., reports that Rev. A. W. Andes, of Harrisonburg, Va., was with them in meetings at Long's Chapel and Union. The meeting at Long's Chapel began on the third Sunday in July and at Union on the fourth Sunday. The meetings were well attended, interest good and we believe much good was accomplished. Bro. Andes preached to good acceptance. His sermons were plain, practical, pointed, forceful. He is an interesting and helpful preacher. It is good to have such a co-laborer of the Gospel with one. There were seven additions to church membership and seven baptisms.

Prof. A. R. Flowers, Sims, N. C., addressed the Sunday School and Y. P. U. at Noble's Chapel Baptist Church, near Sims, July 29th. The pastor of the church made the public statement: "He did not know a man in Eastern North Carolina who was doing more good than Prof. Flowers." On leaving Wendell recently, where he had been for ten days, he was presented with a nice watch and chain. Prof. Flowers was principal of Wendell Academy for eight years and is held in high esteem by the people there. Prof. Flowers is devoting his life to the help and encouragement of young people in the Christian life.

Rev. S. M. Penn, Bailey's Grove, N. C., reports a new life at this good country church. Revival meetings conducted by the pastor and Arthur Swartz, S. S. S. helper, together with a systematic calling from house to house campaign resulted in many who had dropped out, coming back into active duty. That is the kind of revival that counts. One that "revives." One that brings new life back into those who have lost their way, or their interest—sometimes their very life. To bring only one back is a great service. Mr. Penn and Mr. Swartz report that many were made happy at these meetings and this kind of house-to-house work.

Albemarle reports 152 enrolled in the Daily Church School. Something doing there. They also had over 150 enrolled at Southern Pines this summer. This church is carrying on an educational program all through the summer. The pastor is on his vacation and his assistant is likewise enjoying a well deserved rest. But Miss Simons, a young lady of unusual ability and attractiveness, is taking charge of the morning Sunday School service, and in the evening at 7:00 o'clock, she conducts a vesper service out-of-doors, which is enjoyed by many. Of course, in the fall, a full-time preaching service will be in vogue and the winter will bring its full quota of strong visitors and helpers back from the North.

First Christian Church, Portsmouth, Va., has extended to Rev. H. C. Caviness a unanimous call to remain as their pastor for the seventh consecutive year, and the church, at the urgent request of the pastor, has decided to discontinue any request to the Mission Board to aid further financially, in the support of the work there. This church has, through great struggle and under many handicaps, made wonderful progress under the ministry of their present faithful and beloved pastor, and great results have been shown and many victories won during the six years of their service together. Both pastor and people have shown a spirit of self-denial for their church and their Lord, and a spirit of cooperation and fellowship that never fails to win victories for righteousness.

An Immokalee Echo Meeting will be held at Sanford, Fla., August 20th and 21st, to which

are invited delegates from all the surrounding churches, not only those who attended the Florida Young People's Conference at Camp Immokalee, but other representatives of the Young People's Societies of the churches. Ten are expected to attend from even as far away as Jacksonville. The delegates will be entertained by the local church, of which the pastor is Rev. J. Bernard Root. The program will include a supper Saturday evening, with after dinner speakers, a vesper service, followed by a party at San Lanta Springs. On Sunday morning there will be a Young People's Service at 10:00 o'clock, followed by the morning service devoted to the young people. The Young People's Society of the Sanford Church, is an active organization and they have organized an orchestra this summer.

Elon College will open its doors for registration of incoming freshmen on Tuesday, September 13th, when the new students will arrive for a two-day program of orientation. The registrar announced that the prospects are for an enrollment of approximately 300 students, substantially the same as of last season. During the summer extensive renovations of college buildings have been carried forward and are now nearing completion. North dormitory, occupied by men, has been repaired, repainted, and recalcimined. A new dining hall has been prepared on the second floor of the west dormitory annex. This dining hall, which will be operated in connection with the original dining hall on the first floor of the same building, will take the place of both the men's and women's clubs, which will no longer operate. President L. E. Smith is convalescing rapidly from his recent operation, and is expected to be back at the college at an early date.

The many friends of Dr. W. F. Blackman will regret to learn of his death, which occurred in Winter Park, Fla., on August 10th. Dr. Blackman served as President of Rollins College from 1902 to 1915 and during his administration the institution made great progress. He came to the college from Yale University, where he was a member of the faculty of the School of Divinity. He was the author of a number of books. Education was the principal endeavor of Dr. Blackman, but he found time to be interested in various other lines. He had been president of the Bank of Winter Park, president of the Wekiwa Ranch Company and had served as head of the Florida Audubon Society and of the Confederated Charities, and the State Livestock Association. Dr. Blackman was born in 1855 in North Pitcher, N. Y., and was educated at the Oberlin College, School of Divinity at Yale, Cornell and Berlin University. In 1910 the honorary degree of doctor of Laws was conferred upon him by the University of Florida. He was a devoted member of the First Congregational Church of Winter Park. Surviving him are his wife, a daughter, Mrs. G. O. Wallace, of Moore Haven; two sons, Berkeley Blackman, of Jacksonville, Fla., and Worthington Blackman, of Portland, Ore. Funeral services were held on August 11th in the Congregational Church, Dean A. D. Enyart, assisted by Rev. Charles DeW. Brower, officiated, and the interment was in the Winter Park Cemetery.

NOTICE.

Any churches contemplating a change of pastor for next conference year within reach of my home, desiring my services, I would be glad to correspond with the same. I have done pastoral work since 1916.

L. L. WYRICK,
Elon College, N. C.

MIDDLE GEORGIA ASSOCIATION MEETS.

Middle Georgia Association is made up of the following churches: Barnesville, Fredonia; Columbus, United; Crest, Hebron; Gaillards, Pleasant Hill; LaGrange, United; Meansville; Roberta, Walker's Chapel; The Rock, Bethany; Woodbury, Jones' Chapel; and when the Christian Churches of this region are thoroughly organized with the Association, there will be added: East LaGrange, Hillside, Lagrange; Chipley, Oak Grove; Richland, and perhaps others with which the writer is not cognizant.

This group of churches met in annual session July 27th, at Meansville. This church is one of our best in Georgia. It dedicated its beautiful new brick building a little more than a year ago. This is the first time many people of the Association have been privileged to see it. Needless to say, that everybody was greatly pleased and happy. The opening session found the auditorium practically filled with visitors and delegates. A very cheering welcome was spoken by Miss Rosie Gill, who just graduated from Piedmont College. She was very glad to see such a fine crowd, as was the pastor, Rev. L. L. Stanley, who followed in his own impressive way. There was nothing lacking in the welcome from beginning to end. Meansville folk know how!

The program was well carried out. Miss Annie Campbell and Miss Mildred Rister gave splendid suggestions on young people's work. Miss Marjorie Askins, in her worship service, gave one of the telling addresses of the meeting. It was a real sermon. Mr. John Bush conducted the song services with his usual vigor. Rev. J. H. Dollar, who was re-elected Moderator, spoke on "Evangelism for Today." He expressed the conviction that the old-time method of having the date set for an annual revival when it must be begun at a certain month, week, day and hour might be worn out so far as usefulness is concerned. People are apt to think, "Well, we must have the revival." Then afterward, say, "Well, we have had it." And there might not be much genuine "revival" after all. He felt that more and more we must come to the "all-time revival," which day by day goes about seeking to do good and to help the community grow in grace and blessing. It was a timely and helpful address.

There were reports from the two conferences, one from the Women's Division and the other from the Men's. Both seemed to have dwelt chiefly on the advantage of close organization. The men, especially, emphasizing the review of the uniting of the two denominations and the relationship of the local church thereto.

The pastor-at-large, M. J. Sweet, presented the cause of our "Wider Fellowship," bringing the people to the point where they might find themselves a very vital part of the whole organization, clear through to the General Council. Payment of the per capita contribution and the apportionment was urged and the need explained. He also tried to help churches to be careful to answer every question in the annual report blanks which will be sent out in December to clerks and pastors.

There was a characteristically helpful though brief message from Dr. W. Kington Bloom read by Mr. Stanley. The scribe was appointed to give a suitable answer for the Association. The evening sermon was given by Rev. J. H. Dollar, United Church, LaGrange. "This did Jesus begin to do and to teach." A worthy sermon, enjoyed by all.

The following resolutions were read and were unanimously adopted:

Whereas, The highest scientific authorities are agreed that alcohol is a poison which decreases

personal efficiency, shortens the span of life and deadens the sense of moral sensibility, and

Whereas, The church by virtue of its moral and social mission must ever be an avowed enemy of the liquor traffic in every form, and

Whereas, Licensing the liquor traffic places the government as a participant in the crime of making drunkards, a defender of the greatest enemy to the home and to the individual, and tends to make drinking respectable by such sanction of the law, and

Whereas, The prohibition law has made the liquor traffic an outlaw and has proved to be more effective than all plans for liquor control heretofore, and

Whereas, Prohibition has increased the safety of life, reduced crime and pauperism, decreased alcoholic insanity, and has given us a generation of youth who have never seen a legalized saloon, and

Whereas, Prohibition has done all this and infinitely more in spite of the subtle and sinister propaganda of the Association Against Prohibition, the subsidized daily press and movies, corrupt politicians, and the presumptuous and farcial *Literary Digest* poll in their fight to repeal the law for the purpose of giving the liquor traffic free rein in its effort to damn youth and promote its corrupt practices in politics, and

Whereas, Our nation, with prohibition, is far better off than the nations without prohibition, and as these days of all days demand sober thinking and sober living, it would seem contemptible to be calling for beer when millions are calling for bread; therefore, be it

Resolved, That the Middle Georgia Association of Congregational and Christian Churches endorse the position of the General Council at Seattle on this question, and notwithstanding the fact that the enforcement of the prohibition law is not satisfactory that nevertheless we believe the principle of prohibition in dealing with the liquor problem is right, the possibilities challenging and unlimited, and that observance and enforcement of the prohibition law and not repeal are the need of the hour, and be it further

Resolved, That we urge the maintenance of the prohibition laws, while redoubling education in church and school concerning the physical, social and economic evils which result from the use of alcohol.

THE W. C. T. U. REPLIES.

John D. Rockefeller's statement against prohibition will be answered by the Womna's Christian Temperance Union all over the country this summer, particularly in county fairs where the women will exhibit a series of posters answering the charges of the oil magnate against the Eighteenth Amendment.

A large edition of these posters has just left the presses of the W. C. T. U. publishing house at Evanston, Ill., and are being sent rapidly throughout the country. The posters are simple and direct, six in number, in large readable type:

"Drinkers—Not Drys—Make the Gangster!"

"Prohibition Has Outlawed the Biggest Competitor of Legitimate Business!"

"Personal Liberty Ends Where Public Safety Begins—A Drink May Cost a Life!"

Two other posters illustrate the Census Bureau figures reporting a nearly 50 per cent reduction in alcohol death rates under prohibition; and the government statement that drinking has decreased 65 per cent.

The remaining poster is based on the report of the National Education Association of a tremendous increase in high school enrollment largely due to bettered home conditions under the Eighteenth Amendment.

Women of the W. C. T. U. intend to make the Rockefeller statements an issue in every county, carrying their educational work through the churches and educational institutions.

The peace of him that has lived near to God is like the quiet, steady luster of the lighthouse lamp, startling no one, ever to be found when wanted, casting the same mild ray through the long night across the maddest billows that hurl their crests around the rock on which it stands.—*Frederick W. Robertson.*

Kind words do not cost much. They never blister the lips. We never heard of any mental trouble arising from this quarter. Though they do not cost much, they accomplish much. They make other people good-natured and produce their own image on men's souls, and a beautiful image it is.—*Pascal.*

METHODS CORNER

BY REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

If anyone is to become enthusiastic over a movement of any kind he should know what it is all about. He should know the goal, the purpose of operations. And this is true of our missionary endeavor. In the beginning we said that the old motive of saving men from perdition had been largely given up. There must be another reason. We have been listing reasons for engaging in missionary work, and there are many of them. We are not going to repeat them here, but refer the reader who has not been reading these "Corners" in order, to the previous seven papers.

As I see it, we are endeavoring to build up the kingdom of God on this earth. That is we are endeavoring to aid in the development of a race of friendly men who will live the brotherly life. This means that we have a social aim. Christianity is more than a sentiment, more than a creed, more than the fitting of souls for eternity. This is important, to be sure, but we desire to take Jesus at his word. We wish to bring peace to the world. A part of our program is to promote peace. We wish to rid the world of everything detrimental to the physical, mental and spiritual life of the people. We desire to destroy illiteracy and to do away with strong drink. We would do everything possible to make the children of the world healthy and happy. We would do all in our power to rid the world of disease. We would banish superstition and in its place put knowledge. We would make all working conditions wholesome and help all people to work and earn a living wage. And we would teach them the love of God and the Golden Rule and the Lord's Prayer, the program of Christianity as Jesus presented it and we would like to see the principles of the Sermon on the Mount practiced by the followers of Jesus.

This is some program, surely, and some people feel, naturally, that it is way beyond the purpose of the church. However, this great program is what catches the imagination of youth and in the name of Christ they enlist for the great crusade. It is the greatest task in the world—it challenges all our powers. And, of course, we can never accomplish it all in our age, but it is glorious to have some part in it now. Our little efforts, no matter what they be, have their places and will count in the long run. If we cannot go ourselves we can send. We can give to the cause.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

VACATION.

Editorial Correspondence)

Hendersonville, N. C., August 13, 1932.

One of the joys of vacation is the privilege of reading, at leisure, what one has wanted to read, but could not because there was so much else to do—and to read. This scribe has a fondness, a loafing, lazy indulgence, in fact, for history. It is a sort of hobby which he feels he can't hide so much when business presses or duty calls. But let vacation come! Then how sweet, and how swift, the hours spent with peoples who lived, labored, laughed, played their little part on the stage of action, centuries ago. The reason for this is apparent. If you live with people now living, you must keep step, be up and about, listen and be listened to. On the other hand, pick up your Gibbon, your Greene, or better still, your Plutarch, and the people are all silent now whom they write about—and you don't have to hurry, neither do you have to talk or be talked back at.

Some of them have waited a thousand, two thousand years, for you to get acquainted with them; and they are ready and willing for you to wait another thousand years or so if it suits your indolence and convenience. People in history who lived and died a millenium or so ago are not in a hurry any more. They are with you, and fit in, on a vacation, because by now they have learned to wait, don't mind waiting in fact, until you go walking, or riding, or sleeping. They will be right there where you left them, and will be just as ready when you return, to give you their wisdom, or folly, as they were yesterday, or last year, or last century.

I was reading yesterday of the Spartans by Plutarch, peoples and events accruing eight hundred and twenty years before the beginning of your Christian era—twenty-seven hundred and fifty years ago. Now, these Spartans, though two and a half milleniums dead, have a message for us. Lycurgus, their Moses (Law-Giver), prohibited the use of gold and silver as money, and substituted iron instead. He said iron was so heavy the financial wizards and money grabbers would not try to hoard it; and then the people could give themselves to seeking wisdom, culture, character, instead of breaking their necks and wrecking their nerves trying to get rich and lord it over their fellows. Now let the ancient Plutarch tell in his own seasoned language what happened, and from this we will see how this little Greek city-state endured for more than six hundred years and produced warriors, scholars, statesmen who are still teaching the nations and influencing the whole human family. We quote:

"Upon the prohibition of gold and silver, all lawsuits immediately ceased, for there was now neither avarice nor poverty amongst them, but equality, where everyone's wants were supplied, and independence, because those wants were so small. All this time, except when they were in the field, was taken up by the choral dances and the festivals, in hunting, and in attendance on the exercise-grounds and the places of public conversation. Those who were under thirty years of age were not allowed to go into the market-place, but had the necessities of their family supplied by the care of their relations and lovers; nor was it for the credit of elderly men to be seen too often in the market-place; it was esteemed more suitable for them to frequent the exercise-grounds and places of conversation, where they spent their leisure rationally in conversation, not on money-making and market prices, but for the most part in passing judgment on some action worth considering; extolling the good, and censuring those who were otherwise, conveying, without too much gravity, lessons of advice and improvement."

And so Lycurgus bred a citizenship on iron instead of gold, on the exchange of ideas instead of the exchange of silver, on culture rather than covetousness, and thus produced a State whose prowess, courage, patriotism, have never been surpassed, if ever equalled, since that far distant date of nearly three thousand years. When an inspired writer in our Bible said, "The love of money is the root of all kinds of evil," he was evidently thinking of avarice, greed, gambling, inordinate desire and passion for that which passeth with time and robs man of his soul.

I am living among the high hills these days. They endure. They abide. They defy time and embrace eternity. And so, like the Spartan character, they reveal the soul of their Creator, laugh at the follies and fancies and foibles that fade with the day. Thus, I am not taking any more vacation than these hills are, for they seem just to rest, and renew their youth and keep cool and composed all the time. Who ever heard of a hill getting weary, a mountain getting restless, or a peak getting nervous? God dwells among the hills, and shows His might, majesty and eternity here.

J. O. A.

PROVIDING FOR THE FUTURE.

A devout widow in one of our Christian Churches wrote THE SUN's editor recently: "My estate is not large, but after I am gone I want it used where it will do the most good in the name of our Lord. I shall, therefore, will it to Missions, believing that in this way it will do more than in any other to help build up his kingdom on earth." The most needy and pitiable people

on the earth are those who are without the privileges of the Gospel of the Son of God, and so when one decides to help give, or send, the Gospel to others, in that act one is doing the divinest and most unselfish deed that one can do. This widow has, indeed, chosen wisely, for years after her voice is silent in death she will be telling through living voices the saving message of her Lord and Saviour.

Recently a prominent and successful business man, and churchman of New England, dying at the age of 80, left \$10,000 to the Home and Foreign Mission organization of his denomination, in order that his annual subscription to Missions might be kept up. He was a wise man. "He that winneth souls is wise," and the one object of Missions is to win souls, even those souls who without Missions would die in their sins, never having had a chance to hear and know the Gospel.

In making your will, why not do as this widow is doing, and as this business man has done, namely, provide for preaching the Gospel to others long after you are gone? Could any act be more divine, more unselfish, more to the glory of God and the cause of His Kingdom?

J. O. A.

WEAKNESS (?) OF OUR SUNDAY SCHOOLS.

Every now and then someone writes an article about the weakness and inefficiency of our Sunday Schools. We do not doubt their interest and sincerity, but it often happens that such criticisms are made from the standpoint of old-time schools that no longer exist. The most inefficient school today has, or may have, the very best teaching literature and modern helps. And as a rule the people who teach are lovers of children and are earnest in their efforts to help them. This is half of teaching anyway, and with a teacher who tries to live the Christian life in the community where the children are growing up there is a stimulating background that gives a tremendous personal influence.

Without doubt we should do everything possible to improve our Sunday Schools by grading them, and by using modern pedagogical methods, but more and more it is becoming a conviction that the Sunday School provides an environment, a subtle influence that tells upon both life's outlook and character. Every school endeavors to teach the contents of the Bible to the children. There are the commandments and promises, the Psalms and prophecies, Golden Rule, and working Christian principles. The life of Jesus and the life of Paul are all that. It is possible for a child to know all these facts and yet not be a Christian. A child may have much of this on tongue's end, and yet have missed the best thing the school has to give.

The writer has asked many a teacher what he remembered of his Sunday School life and the answer has come quickly, little or nothing of facts, but each one remembered the teacher and the influence of his or her life upon the pupil. The influence has been lasting. There is something about a happy, efficient Sunday School where good, patient child-loving teachers preside Sunday by Sunday that impresses itself upon child life and it lasts forever.

It should be a privilege to teach in Sunday School, with modern methods, present-day textbooks and school helps, anyone of average intelligence may teach. And it is a fact, the teacher may get more out of it than the pupil. A teacher can multiply himself many times over with a class of interested, open-minded boys and girls. If you have never taught such a class offer yourself and get busy. It is one of the richest experiences the church can give.

E. A. K.

THE CHURCH ON PROHIBITION.

By S. EDGAR NICHOLSON.

Secretary Anti-Saloon League of America.

Can the charge be sustained that in supporting the movement for the prohibition of the traffic in intoxicating beverages, the church is going into a type of politics that is repugnant to its nature and purpose?

The question is no longer an academic one, but is an important factor in the present-day discussions of the Prohibition movement. Unquestionably the continued and somewhat vehement affirmation of the liquor contingent, and not a few members of the church itself, that a distinctly religious body like the church must keep out of politics has been widely confusing.

A letter from a fellow minister in my own denomination, received a few days ago, deplored the entrance of our church into the field of politics," while former Governor Cox of Ohio, presidential nominee on the Democratic ticket in 1920, in a recent public attack on Prohibition, warned the South to send their "political parsons" back home, and keep them there.

The attitude of the church on this question should be determined by two fundamental factors: (1) The nature and purpose of the Prohibition issue; and (2) The character of the realm in which its solution must be determined.

1. Is the traffic in intoxicating beverages in any form a good thing, an asset or a liability, a virtue or a sin, a help or a hindrance to the spiritual life or the best welfare of the nation, of any state, of any community, of any home, of the church itself?

Mind you, I am not asking whether or not individuals may drink intoxicants and remain Christians. That question is only indirectly involved in the Eighteenth Amendment. All too many people have been confused in regarding the liquor problem as a question of habit, to be solved by the adoption and practice of total abstinence principles or by a refusal to become intoxicated. There are others who regard religion as solely a matter of personal salvation, and who fail to understand the extent to which social evils like the liquor traffic re-enforce the power of sin in individual life.

There are not a few who argue that the church can go no further than the teaching of personal temperance or abstinence as a Christian virtue. When an occupied building is on fire, or a flood is devastating vast regions, or a ship is sinking, or a railroad train is wrecked, is the only question that of immediate individual rescue? Rescue work of any kind is always praiseworthy, but in any calamity, is the greater question not that of determining whether or not the disaster might have been prevented, as a basis not only of determining guilt, but of taking steps to prevent a recurrence thereof?

The church today is on trial, not for its theology half so much as for its attitude toward those questions of social behavior, which are so directly reflected in individual life. The church must make it clear in unmistakable terms that it stands for a religion that can be applied to the farthest reach in which evil has taken possession of the human order. To do less is to set a limit on its own faith and purposes.

The liquor traffic—both in the manner of its operations and in the contribution it has made to the use of its products—has always been a chief sinner against man's highest and holiest relationships, and has left behind a trail of ruin, shame and debauchery in every land. Whatever else religion stands for in the way of moral transformation and righteous living, it is incomprehensible that it should not devote itself directly to the problem of the liquor traffic as such. That

brings us to the second division of our major question.

2. Is the realm in which the solution of the liquor problem must evidently be determined of such a nature as to debar the church as a religious agency from active participation therein? It is here where the greatest confusion has arisen. The traffic in intoxicating beverages was a creation of the law, first by the rule of common consent, and, later, as its evils multiplied, by virtue of licenses granted by some governmental authority. Either the traffic had to go on or the laws authorizing it had to be changed or withdrawn. From time to time there were changes in abundance, in the hope that regulations and control would lessen or cure the wrongs. But evils multiplied, until after a century and more of solid thinking and planning, the people, by overwhelming action, determined to withdraw their authorization of the agency producing these evils.

Menacing groups are now set upon the repeal of Prohibition. What is the church to do about it? Are ecclesiastical forms so sacred and binding that evil must be given right of way, while the church looks on helplessly and helplessly? When a mad dog is turned loose on the highways, will good advice and teachings of avoidance be

sufficient alone to furnish adequate community protection? In an emergency like that which now confronts the United States, is the church, which has assumed the right to be sponsor and advocate of spiritual righteousness in the world, to stand aside, wrap its ecclesiastical clothes about itself, and say in effect to the liquor contingent: "You have taken the Prohibition issue into a realm where we are forbidden to go. Take it and do with it as you will. We will be content to salvage some of the victims from the inevitable wreckage."

The attitude of the general public, including no small part of the church membership, both cleric and laic, would be greatly simplified by learning to differentiate between "partisanship" and "politics." Plainly ecclesiasticism and partisan politics are not compatible. So far as I have knowledge, no denominational body or local congregation has ever endorsed or condemned any political party as such, and for its own sake, or endorsed or opposed any candidate for public office because he was the representative of a particular party. Here the line of demarcation is distinct and unmistakable.

There is also a rather clear line of cleavage
(Continued on page 9.)

Special Combination Subscription Offer!

A special arrangement has been made whereby those who desire to do so may receive both *THE CHRISTIAN SUN* and *The Congregationalist and Herald of Gospel Liberty* for just a little more than they now pay for one of these papers.

Beginning immediately, we will accept subscriptions for the two papers at the price of \$3.75 for the combined subscription. This means to *SUN* readers that for only \$1.75 additional they may receive the great wealth of knowledge that *The Congregationalist and Herald of Gospel Liberty* brings weekly. Those who are already subscribers for the latter paper may add *THE SUN* to their list for only 75 cents for the whole year.

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While this offer is open to everyone, it should appeal especially to the pastors and lay workers in the Southeast Convention, and we beg them to take advantage of this opportunity.

It is, of course, understood that under this special offer all subscriptions must be in advance, and must be sent directly to *THE CHRISTIAN SUN*, 1536 E. Broad Street, Richmond, Va., or to *The Congregationalist and Herald of Gospel Liberty*, 14 Beacon Street, Boston, Mass.

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A JOYFUL REFUGE.

They were evidently talking of the delights of the seashore and trying to convince one of their number, who might have been timid, that there is safety and pleasure in venturing into the water. Whatever may have been the topic of their conversation we could not know, but all at once the words came clearly: "Hang onto the life-line and let the waves go over you; you will enjoy it." The words gave me a thrill of joy, for I took them in the spiritual sense and the thought blessed me.

The sea is tranquil at times, with the waves softly lapping the shore, giving a sense of peace, of security, beautiful to behold. Children and grown-ups rest at ease and enjoy its coolness. Again the sea is tempestuous and the waves dash high, bringing destruction to weak crafts, and making even the strong to strain and creak in dismay; then is the time when the life-line is invisible and the beach is deserted. There are also the times when the sea is just rough enough to give zest to the bathers who like to have the waves buffet them and carry them where they will—a delightful pastime and inspiring.

Yes, the sea is peaceful, awesome and inspiring, moody to the extreme. We, as individuals, stand upon the shores of time and watch the circumstances which surround us. Sometimes every thing seems so peaceful and we bask in the enjoyment of the hour with no thought for that which might come to destroy our happy sense of security. Like the parable of the rich man, we too may say to our souls, "rest, eat, drink, and enjoy life." But in a moment of time all may be changed, the billows of circumstance may sweep away every vestige of our security, and our bark may be a wreck of its former self. Then is the time that we look for something to take hold upon which will steady our frail craft.

There is a life-line which spans the space of our time upon earth and links us to the heavenly—Jesus Christ, who came to be our peace through all the storms of life. He is our Rock of Ages, and as we cast our anchor we know it will hold however the storms may sweep, even though they bear away the things which we may think are so essential to our earthly life. The storms may strip us of material things, but they cannot touch the spiritual unless we let go of the life-line.

It has been said that every trial draws us closer to God or sends us farther away. We need not be defeated if we but trust in the Lord and wait patiently for him to work out his plan for us. The Apostle Paul exhorted the Philippians to rejoice always, in fact he called upon all men to rejoice. "The joy of the Lord is our strength." Though the storms of life threaten to overwhelm us, we can still rejoice in the Lord if we are firmly anchored upon the Rock, Jesus Christ.

"Jesus, my heart's dear refuge,

Jesus has died for me;

Firm on the Rock of Ages,

Ever my trust shall be.

"Here let me wait in patience,

Wait till the night is o'er;

Wait till I see the morning

Break on the golden shore."

W.

NEWS FROM THE FIELD.

Commencing Sunday, July 17th, I started a series of revival services at Bethlehem, Alamance County, N. C. Rev. O. D. Poythress, of South Norfolk, Va., assisting. Bro. Poythress did the

pulpit work, to the great edification of the church, conviction of the unsaved and unification and confirmation of the believers. And added to this, his altar calls for the unsaved were potent in appeal, freighted with sympathy and dominated with love. The people came to the filling of the large auditorium, and the annexes were opened. They listened in rapt attention to the Gospel messages from this man of the pulpit, in his masterful appeals, to repent, to believe, and to be saved.

Visible results: The church was greatly revived, souls confessed, and nine additions to the church.

From Bethlehem I went to Kallam's Grove, and the following Sunday commenced a revival series at 11:00 A. M. That evening L. A. Wall came and did the pulpit work until Friday night, three services per day. He, too, presented the Gospel in its beauty, simplicity and power, to the delight of God's people. There were confessions from over thirty souls, of whom twenty-two joined the church at that place. I am expecting more to join at my September appointment.

The youngest to join—and there was but one of his age—was twelve years old. His father and mother both professed and joined. Grown men and women, up to fifty years of age and over, came to the altar, plead for mercy, were happily converted, and united with the Kallam's Grove Christian Church. After the close of this series of meetings, the people filled Bro. Wall's car with good things for his larder, besides money for his purse. The pastor left over some things for his car until the next time. Yes, the people of Bethlehem almost crowded Bro. Poythress out of his car with eats for his larder, as well as money for his purse. It is true Christianity that unties the purse-strings more liberally, when nothing else will do it.

Directly from Kallam's Grove I went to, and began a series of services at Mt. Bethel, the fifth Sunday in July, at 11:00 o'clock. Rev. Wall came to my assistance and that evening, under the power of the Spirit, preached the Gospel to the glory of God. And so he did, three times per day, until Friday night, when the series of sermons closed.

May the seed of the Kingdom sown, have fallen on good ground, may it produce fruit to the glory of God, to the unity of spirit and also to the salvation of precious souls for whom Jesus died.

There were some 20 professions of faith, and fourteen accessions to the church. I had received one before, this year, into the church.

Here, Bro. Wall received a nice purse and his car was filled with good things to eat.

May God wonderfully bless all the people of these three churches is the heart's desire of a pastor who loves them every one.

J. W. PATTON.

REVIVAL AT LEE'S CORNER.

Friday evening, August 5th, marked the close of the greatest revival we have had for many years at Lee's Chapel Christian Church in Lee County. God moved mysteriously upon the hearts of men and women. The Holy Spirit descended with mighty power upon the people individually and collectively.

We had Rev. R. T. Grissom, of Fancy Gap, Va., to assist us in our meeting. Bro. Grissom did the preaching for the first week and the pastor, Rev. J. Ray Dickens, did the preaching the second week, while Bro. Grissom took charge of

the singing. Bro. Grissom is one of the most consecrated boys of God that I have ever worked with. I have learned to love him, who is only a boy preacher, like myself. As he goes back to his own people in the hills he leaves many, many friends behind who will never forget the bright face and happy greetings, the pleasant smile of the boy preacher, that they have learned to love, and their prayers will follow him.

The attendance was very good, the interest inspiring, and the Lord did great things at Lee's Chapel. There was a great rejoicing when the Lord brought more than sixty to the altar to take Christ as their personal Saviour.

We had ten additions to the church, and are expecting six more later.

Christians have been greatly blessed and the church greatly revived. We want to thank the Christian people for their prayers. They have been answered, and souls have been saved.

I thank God for giving us this revival, which was so greatly needed.

J. RAY DICKENS, Pastor.

PROHIBITION AND POLITICS.

My Dear Dr. Atkinson:

In reading your valuable paper, THE CHRISTIAN SUN, I am so much impressed with the attitude it takes toward Prohibition, I cannot refrain from writing you some expressions of approval.

You are in line with other religious papers, one of your near neighbors especially, *Charity and Children*. Much responsibility rests upon those who wield the pen in the defense of righteousness. It has so much influence upon those who read and helps to mould character and create the religious stamina of the people. Your position, too, is in line with all national and local religious bodies who, in no uncertain terms, warn politicians of their non-support, if men are nominated who will use their influence to tear down the successful structure made by advocates of temperance and sobriety.

Yet, in the face of all these religious leaders, the conventions of the political parties ignore these warnings, and apparently say, "We can get along without you. The bootleggers, their friends and sympathizers, will help us to ride into office." I can but imagine that his Satanic Majesty is pleased by this procedure, as his greatest agency for the destroying of the spirituality of the people is being boosted.

Men who are marshalling the forces for beer dispensing, know it is but a stepping stone to stronger drink. It is only a compromise, and a bid for votes.

Can any man of conscientious scruples, who will agree to abide by his conscience, after offering prayer to Almighty God, and asking His guidance through the power of the Holy Spirit, say that his convictions are that it is the right thing to do, namely, offer to the youth of the land this soul-destroying drink in the form of beer, or otherwise? I do not feel like such a man can be found in this enlightened country.

I would prefer to see my boy placed beneath the sod, rather than suffer the woes that are set forth in Holy Writ: "Woe unto the man that putteth the bottle to his neighbor's mouth, and maketh him drunken also."

My observation as a citizen of my city for nearly half a century is that intoxication on our streets is rare. Those who are caught in the byways and hedges are not rebuked as they should be.

Go on in your good work, Mr. Editor, and in the end the saying will be, "Thou hast been faithful over a few things, I will make thee a ruler over many."

W. B. BAGWELL.
Durham, N. C.

THE VIRGINIA VALLEY CONFERENCE.

The Virginia Valley Central Conference met with Winchester Christian Church on Wednesday and Thursday, August 10 and 11, 1932. The meetings were presided over by Rev. R. L. Williamson, president of the conference, and the entire session was filled with good things for those fortunate enough to be present.

The annual address was delivered by the president on the morning of the first day, and the writer was unfortunate in not being able to be present until after it was over. We understand that it was well received and did credit to Bro. Williamson and the conference. Dinner was served by the church, and shortly after it was over, the writer with his wife arrived.

In the afternoon the report on Religious Literature was presented by the chairman of the committee, Mr. Alfred Dofflemyre, and pending its adoption, a very excellent address on "Our Publications and Our People," was delivered by Dr. W. P. Minton, of Dayton, Ohio. At the close of this address, Rev. B. J. Earp happened to see the managing editor and his wife among those present and insisted upon them having something to say to the convention. They, together with Dr. I. W. Johnson, Dr. C. H. Rowland, Revs. H. S. Hardcastle and J. G. Truitt, who were also present, having driven over for the day from Massanetta Springs, were accorded the privilege of deliberative members.

After the adoption of the report on Religious Literature, there followed reports on Evangelism and Social Service by Mrs. A. W. Andes and K. B. Hook. These were quite interesting and were spoken to from the floor.

Mr. C. D. Johnston, who was to speak on "Our Orphanage," was detained at home on account of the sudden and serious illness of Mrs. Johnston. This news was received with much regret by those present, and wishes were expressed for her early recovery.

The final report was that on Conference Missions, by the chairman of the committee, Mr. R. O. Rothgeb. After the benediction was received the visitors and delegates went to the various homes to which they had been assigned for their evening meal.

We were sent to the home of Mr. and Mrs. A. C. Oates, on Loudoun Street, and received there a most gracious welcome. At the evening repast, the table was literally crowded with good things to eat. It was, indeed, quite a task to decide which things we should leave, for it was impossible to partake of all.

Returning to the church at 8:00 o'clock that evening, we were entertained by a very fine program by the young people of the church, presided over by Miss Frances Richards, the president of the State Christian Endeavor Union. This was to have been followed by an address by President Leon E. Smith of Elon College, but due to his enforced absence because of an operation, the address was delivered by Rev. F. C. Lester, of Waverly, Va., the chairman of the Board of Religious Education of the Southern Convention. His remarks were timely and to the point, and we are sure that anyone who heard him was more than repaid for their attendance at the night session.

After the night session we returned to the Oates' home, where we enjoyed visiting with them until a late hour, when we went up-stairs to what proved a most pleasant night's rest. After a hearty breakfast the next morning, leaving the good wife in the care of Mrs. Oates, we went with Mr. Oates on a tour of inspection around the city.

At 9:30 o'clock we, in company with Mr. and Mrs. Oates and Mrs. L. F. Johnson and her daughter, again found ourselves at the church.

After the report on Education by Rev. A. W. Andes, who is chairman of that committee, as well as secretary of the conference, we listened to a scholarly and dramatic appeal for Elon College by Rev. F. C. Lester, who again substituted for Dr. L. E. Smith. Mr. Lester was in earnest, and when he is in earnest, few can surpass him in his power of appeal. Immediately after the close of his address, the conference voted to endorse the Elon Dollar-a-Month Plan and instructed the ministers to carry the plan to their churches in an effort to help place the college on a sounder financial basis.

Following this was the meeting of the conference Missionary Society, the report on Foreign Missions, by Mr. R. O. Rothgeb, and a masterly address by Dr. Minton.

The treasurer, Mr. Samuel Earman, made his report, and the conference adjourned for dinner, which was again served in the church.

Immediately after dinner we left for Massanetta Springs, having had a most enjoyable and edifying visit to the Valley Conference at Winchester.

While we were not present to hear the report of the Committee on Nominations, we understand that the same officers were re-elected, as follows:

Rev. R. Lee Williamson, president; Rev. Ben Joe Earp, vice-president; Rev. A. W. Andes, secretary; and Mr. Samuel Earman, treasurer. J. T. K.

THE SECRET ANSWER.

A somewhat whimsical rich man once called to him a servant who was noted for his contented disposition and genial humor. "John," he said, "you have been working for me a long time and never have received more than your board and clothes. Now, how would you like to trade places with me?"

"I don't think I should like it," was the unexpected reply. "You have all the work and worry of your great property, yet you don't get anything more than your board and clothes out of it, either."

John was right. No one realizes so keenly the limitations of merely material things to broaden and enlarge one's life as he who gives his entire life to them. The saddest slaves are those who are bound to the revolving wheels of golden chariots, the wheels of which are forever turning but never going anywhere.—*Methodist Protestant-Herald*.

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10 Mercy and truth
11 together: righteousness
12 kissed each other.
13 Truth shall sprin

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better
11 than all

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MISSIONS



REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

Eternal and Almighty God, how love I thy law, thy word, thy precepts, thy truth. It is my meat and drink, my light, my joy. Our burden is for all men to know God and enjoy him forever. Work thou in and through us, blessed Teacher, that by our labor Christian hearts may come to possess the strength, the blessing, the peace thou so freely givest. Thy Kingdom, O God, is a scepter of equity. For the sake of him who gave himself, teach us stewardship. And may thy Kingdom come. *Amen.* L.

A COIN CARD RECORD.

(How many pastors have handled their coin cards more successfully than the following indicates?—J. O. A.):

My Dear Dr. Atkinson:

I have been delayed in making a report on the coin cards, because I wanted to make a complete report, and it has been difficult to get a complete check of those who were responsible for the cards. Only recently I sent out a notice to those who had been a little slow in returning their cards, and as the result we received a few more of them. I think, however, that practically all of the cards are in that we can reasonably expect, and I am enclosing herewith our check for \$81.50. We put out 92 of the 100 cards you sent us, and thus far have reports on 83, with the enclosed amount of \$81.50. I think that is a very high percentage of returns on the cards which we distributed, and I feel very much gratified that we had such a fine response, for it is just that much for Missions which otherwise we would not have received. I am sure that the Mission Board can use this money to good advantage at this time.

Mrs. Hardcastle and the children and I will spend our vacation at a delightful country home near Henderson, N. C. I shall go to the Masanetta Bible Conference for at least a week. We are looking forward to a pleasant and profitable vacation.

With all good wishes and kindest regards,

H. S. HARDCASTLE.

Suffolk, Va.

STEWARDSHIP.

If I have strength, I owe the service of the strong;
If melody I have, I owe the world a song.

If I can stand when all around my post are falling;

If I can run with speed when needy hearts are calling,

And if my torch can light the dark of any night,
Then, I must pay the debt I owe with living light.
If heaven's grace has dowered me with some rarer gift;

If I can lift some load no other's strength can lift;
If I can heal some wound no other hand can heal;
If some great truth the speaking skies to me reveal,

Then I must go, a broken and a wounded thing,
If to a wounded world my gifts no healing bring.
For my gift God gives to me I cannot pay;
Gifts are most mine when I most give them all away.

God's gifts are like his flowers which show their right to stay

By giving all their bloom and fragrance free away.

Riches are not in gold or land, estates or marts;
The only wealth worth having is found in human hearts.—*Author Unknown.*

MISSIONARY OFFERINGS. WEEK ENDING AUGUST 13, 1932.

Sunday Schools.

Previously acknowledged	\$ 3,154.62
Lawrence Memorial Bible Class, Elon College (N. C.) Sunday School.....	3.97
Noon Day, Wedowee, Ala.....	1.30
Ebenezer, Raleigh, N. C.	1.00
Randleman, N. C.	1.00
Ingram, Va.	3.00
Lanett, Ala.	2.50
Zion, Sanford, N. C.	1.05
Mt. Bethel, Summerfield, N. C.	.66
Newport, Stanley, Va.	1.43
Suffolk, Va.	25.00
United Christian, Lynchburg, Va.	3.87
Smithwood, Liberty, N. C.	.80
Linville, Va.	5.90
Mt. Olivet (G), Dyke, Va.	3.98
Ramseur, N. C.	2.50
Liberty (Vance), Henderson, N. C.	1.42
First Christian, Richmond, Va.	4.48
Ocean View, Va.	3.50
Winchester, Va.	2.83
Total	\$ 3,224.81

Individual and Church Offerings.

Previously acknowledged	\$ 2,804.43
Friends, Hopewell, Va.	1.00
Sanford, N. C.	1.77
Total	\$ 2,807.20

Specials.

Previously acknowledged	\$ 2,615.99
First Christian Sunday School, Portsmouth	16.72
First Christian Sunday School, Portsmouth	20.00
First Christian Church, Portsmouth	4.00
Total	\$ 2,656.71

Coin Card Offering.

Previously acknowledged	\$ 245.33
Catawba Springs Sunday School, Apex, N. C.	5.00
Suffolk Church, Suffolk, Va.	81.50
Linville Church, Harrisonburg, Va.	4.00
Antioch Church, Harrisonburg, Va.	3.00
Bethlehem Church, Harrisonburg, Va. ...	1.00
Miss Lydia Creswell, Hook's Mills, W. Va.	1.00
Mt. Olivet (G) Sunday School (The Sunshine Workers' and Young People's Class), Dyke, Va.	4.60
Berea (Norfolk) Sunday School, Berkley, Va.	15.00
Total	\$ 360.43

Summary.

Previously acknowledged	\$19,804.85
Sunday Schools, Regular, August 13, 1932	70.19
Individual and Church Offerings.....	2.77
Specials, August 13, 1932.....	40.72
Coin Card Offering, August 13, 1932....	115.10
Total to date	\$20,033.63

J. O. ATKINSON, *Mission Sec'y.*

AMERICAN BOARD ENDS YEAR.

The fiscal year of our American Board begins August 31st. The books for the year actually close September 8th.

1. Apportionment gifts to what we are accustomed to call our *foreign* missionary service have decreased in five years \$347,553 and already this fiscal year shows a net loss in total receipts of more than \$150,000.

2. After severely cutting each item of expense at home, and reducing the work abroad, the accumulated deficit on September 1st, last, was \$162,000 and a careful estimate of increased deficit to date places the amount at not less than \$125,000 more.

3. Forced to desperate action by present conditions, the Prudential Committee has now ordered that, on the basis of present financial conditions, within one year six stations and six institutions must be closed, and 68 missionaries withdrawn. Directions to this effect, and information to the missionaries have been sent to the various stations and comprise the most tragic message ever sent from the Homeland to the workers overseas.

In order to do our part in meeting this emergency, we are earnestly asked to give the matter such immediate consideration as will result in the regular apportionment of our churches being paid in full up to August 31st, so that the American Board may receive its share. Then, if in addition to such share, something can be added to the regular giving, it will be heartily welcomed. In this way the special needs of our overseas work will be advanced, and those of the Homeland also cared for.

A CASE OF SITTING TIGHT.

"It seems to me that this is a time when the Christian and liberal forces must sit tight until the flurry is past and more sober reflections of nations at large indicate a different course," said Harold W. Hackett, treasurer of the Japan Mission, Kobe, Japan, as he spoke of the way in which Japan's recent actions have brought about almost universal criticism from the world. This consideration, however, seems to have succeeded in boosting nationalistic feeling. "After the Jerusalem Conference the Japanese leaders who returned were imbued with the idea that Japanese Christianity itself must contribute something definite and forward-looking to the world-wide Christian enterprise," points out Hackett. "Today they are almost inarticulate in their own land, but I do not believe they have in the least surrendered the ideal and undoubtedly the present difficulties and trials will only emphasize the needs of their most earnest efforts toward their own country. There are many individual Christians and liberal thinkers who are thinking, and thinking straight these days. We are certainly living in an interesting time and place and the next five years may be vital ones in this part of the world. It is easy to condemn Japan but the harder, and undoubtedly the more important job, is to befriend her with every possible influence that will shape the future in more peaceful ways."

VOLTAIRE'S NURSE.

The story is told that a French nurse was called upon to wait upon a dying Englishman. She promptly asked: "Is he a Christian?" "Yes, a very devout one. But why do you ask?" was the reply. The nurse replied: "I waited upon Voltaire as he died, and I would not for all the wealth of Europe witness the death of another infidel." This seems to confirm the saying that "Infidels live, but do not die;" and another saying, "There will be no infidels in hell." One who denies God all his life invariably renounces his unbelief when he comes to die. And in hell no one will be doubters of the wrath and vengeance of God! You are yet to hear of the one who has trusted Jehovah and his Christ till the end, and in the end renounce that trust and hope. And you have not yet heard of the infidel who did not express fear in the face of death, unless he was snatched suddenly by death and not given time to renounce his infidelity.—*Paisley.*

A VITAL PROGRAM AT PLEASANT HILL.

By REV. EDWIN E. SMITH.

"I went to a party once with a crowd of country fellows like myself. We had a great time. When they brought out a fine, big cake and cut it and passed a big piece to one of those boys, he wanted to express how he felt. But he was not good at talking. What he managed to say was: 'This is just what I need.' That's the way I feel. This is just what we've been needing."

So said a man to a crowded schoolhouse full of his neighbors at the close of a week-end "Chautauqua," the seventh we have held this summer. The three nights and two afternoons had included two demonstrations on the best uses of garden vegetables, with stress on eating for health; a demonstration in home nursing; two addresses on practical, immediate phases of better farming, one by the Pleasant Hill teacher of agriculture, one by the county agent; a health program by local boys and girls, coached by one of our extension workers; play and story hours for the children; a program of magic by an accomplished amateur magician; quartet music by Pleasant Hill young people—all enforcing the theme of the opening address, "Live at Home and Make Home a Great Place to Live."

That has been our theme for months. Meeting after meeting has stressed the need for every family to grow its own food and store it for winter. Quantities of garden seeds were distributed to families that could not buy their own; 59 big family packages supplied by the Red Cross, 70 more provided by the gifts of friends. Men were aided to make federal farm loan applications. We pushed in our region the county agent's project of growing vegetables for market to be sold cooperatively. More than 2,000 fine baby chicks were distributed in a credit plan. We have handled the distribution of Red Cross flour over a wide area. Pig-chains to help boys start raising pure-blooded hogs have a long waiting list of boys. Now we have a summer worker, a high school home economics teacher, to do home demonstration work for women and girls, with special emphasis on canning vegetables.

"The children cannot go to school unless we can get clothes for them." A succession of callers who have walked for miles and a stream of laboriously penciled letters tell the same story. "There isn't any work. We can hardly get food, let alone clothes." Conditions get worse and worse as more and more men lose what little work they have had. For a year and a half we have worked with school teachers and other leaders in numerous communities and have helped keep a good many boys and girls in school. One extension worker, an experienced and able woman, is giving her time to this work this summer, calling on families in many communities to learn actual needs, and working to get women to sew for the children of their own neighborhoods. The women in one community have been meeting each week to sew, while a fine start has been made in other places. We are in a position to do a very constructive piece of work if we can only secure materials: cloth (or clothing that can be made over), thread, buttons, etc. Even one bolt of cotton goods—domestic, shirting, print, or the like—would make a very helpful contribution to a community. At present prices it can be secured for a very small sum.

The "Gulf," the deep gorge through which the Caney Fork River works its way out of the mountains, is a great place to hunt and fish, a far-away place to live. Church, Sunday School, and even day school, are too far away from a large part of that narrow valley to be often attended. This summer came our chance to do some con-

tinuous work in the Gulf. Late one dark night we deposited Harry Wellons in Mobrey with good company to guide him the rough six miles from there. They would send a wagon back for his bulky equipment—material for Sunday School, young people's meetings, church services, and vacation Bible schools, and text-books, pencils, paper, chalk, and improvised blackboards for an informal day school. The neighbors helped Harry make a meeting-house out of an old saw-mill shack. He walked four miles each way to hold a vacation Bible school at Bethesda, farther down the Gulf, with the aid of volunteer helpers. Sunday School and other services are prospering.

The Gulf is one extreme; perhaps the place where the nineteenth Bible school of the summer is now being held is the other. Ravenscroft is our largest mining center. 120 boys and girls have been crowding the Bible school there. In between are a great variety of places—mining towns, country villages, schoolhouses on the highways, scattered neighborhoods far off in the hills—each a situation of its own. The work must be adapted to the needs of each place. If only a handful of boys and some of their mothers attend in the afternoons, as at Flatrock, night sessions may attract a throng of young people from far and near.

The work of the vacation Bible schools rejoices our hearts. The program, prepared especially for us by a leader of unusual experience, is the best we have had. Already something like 600 boys and girls have been in regular attendance. Bright-eyed Geneva, aged ten, "toted up the water for the washing" the night before wash-day, so that she would not have to miss a day from her beloved Bible school. Such stories are frequent. Certificates for regular attendance and seals for the second or third year of attendance are eagerly awaited when the closing program of each school is held, with a large part of the community in attendance.

There is no time to tell of scout activities, rich with meaning for the boys of numerous communities—two workers who are Eagle Scouts and one a Life Scout, have made this part of the work better than ever before—nor of 4-H Club work for girls and work with children of surrounding communities that we plan to do in preparation for the Community Fair, nor of our hopes for at least brief camps for both boys and girls, with all that such experiences would mean for them.

We ought to tell of the regular religious activities—Sunday School, church service, Christian Endeavor, Girl Reserves, and children's club at Pleasant Hill; preaching at six other places with large attendance; weekly Bible study and prayer service at DeRossett; weekly young people's meeting at Eastland. If you could only see the crowd of young people that gather for any meeting, even if it means walking miles, you would feel something of the challenge we face.

Needed the year 'round, this work is possible in summer because workers are available. What a company it is this summer—thirteen in all—teachers, college students, our own Academy young people. Berea, University of Tennessee, Smith, Nebraska Central, Guilford (N. C.), Penn (Iowa), North Carolina College for Women, Greenville Teachers College (N. C.), and Milligan (Tenn.), are represented. Possessing a surprising array of abilities, they do an astonishing amount of work as if it were fun; and the material return is barely more than maintenance. What they are meaning in the lives of folk is beyond calculation.

A fine company of local young people has co-operated with these workers. Here is a real cause for rejoicing. At one time twenty were helping in the Bible schools that were going on; the total is much larger. More than one Bible school has

been brought into being by them, they have done most of the work in several, and they are leading in other activities.

Like others in these times, we wondered last spring whether it was possible to go ahead. If ever we could do anything to help people live, now was the time to do it. But how? The generous gift of one friend put an end to that. There was nothing to do but start out to try to help meet the increased needs and opportunities. Other friends sent encouraging help. It has cost a good deal and the summer is only half over. But we are hoping that the friends who have made this work possible in the past and many new friends will want to have part in this best summer of all.

WHAT IS THE MATTER?

One author has intimated that the Roman empire failed because it became tired! It was weary of building, colonizing, reconstructing, and of practicing the "old Roman virtues." This may point a warning to America. In the World War the people were exalted, idealistic, strenuous. Following the armistice they found themselves reacting. They were spiritually and nationally bored. They were fed up with excitement and sacrifice. They were, as one has written, "sick of duty to humanity." Isolation became an obsession. Intense intolerance persecuted broad-mindedness. Provincialism flourished. The people seemed to wish to get out of everything that extended beyond American shores. Foreign missions especially suffered. Reforms and reformers were ridiculed. An orgy of sex literature, unwholesome brooding, and conversation with disregard for former restraints and conventions was started. Love, marriage, fidelity, modesty, self-control, prohibition, religion—all were smirched, at least in attempt, by those who sneered at former standards and limitations. Many motion picture reels made the people callous to embarrassment. It seemed that many women and girls lost the power to blush. Cocktails and cigarettes were deemed evidences of smartness. Law-breaking was excused. Certain groups of youth became reckless. In loud speaking or cynical writings it became something of a fashion for God to be forgotten, to be disobeyed, or to be denied. He was made, not a heavenly Father, a Creator, but an impulse or fancy within ourselves.

It is not poverty alone that is the matter. That is evidence of far greater and deeper wrong and misery. It is godless living in pleasure, spending, voting, in brutelike indifference, and greed towards others; in "man's inhumanity to man." It is forgetting God! That is what is the matter. The nation that does that will perish.—*Exchange.*

THE CHURCH AND PROHIBITION.

(Continued from page 5.)

within the field of non-partisan political activity. Many issues possess no direct moral status and affect spiritual life little, if at all. Evidently, the church as such has no function to perform here. In the writer's opinion, however, no religious body can ignore its plain obligations to any human problem that greatly affects private or public morals, and consequently man's spiritual life, even though its operations carry it into the realm of the sort of politics I have just defined.

It is a crime against the highest and the best in human society to permit the advocates of the liquor traffic to drag the determination of the Prohibition issue into a field from which the church is to be barred. Religion has the right to be heard in any forum that concerns the moral and spiritual betterment of mankind.—*The Congregationalist and Herald of Gospel Liberty.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."
REV. F. C. LESTER, Editor, Waverly, Va.

YOUNG PEOPLE IN ALABAMA.

July 28th to August 4th was a great week for young people of Congregational and Christian Churches in Alabama. Choice persons from the churches of that area met at Southern Union College, Wadley, Ala., for a week of fellowship and training in order that they might become bigger and better persons and increase their efficiency as workers in their churches. The number was only about twenty, but the quality was the best.

At the first evening program the group worked out certain agreements as to conduct, or rules, which were to be followed while at Wadley. It was interesting to see how careful the individuals were to stick to those agreements. I have never seen a more cooperative group. If this same spirit goes back into the churches, Alabama will surely be blessed by such lives.

Dr. Ensminger, Miss Dorothy French, Miss Lillian McKee, Miss Annie Campbell, and Miss Marguerite Davison won their way into the hearts of the students by their friendly guidance in the search for truth and the best way to live. The writer was richly rewarded by sharing with a class in the study of the life of Christ and the whole group including the Summer School of the college in chapel services which were made up of worship, talks and discussions.

Unless I miss my guess, both teachers and pupils will remember for many days the happy moments of friendship, the beautiful visions of life at its best, and the rewarding time of worship were shared at Southern Union College, and we shall all be the better and happier because of those experiences. Often will we say, "Is that the Christian thing to do?"

By vote of the group the school for next year will begin on July 27th and close August 3rd. Plans were made for a larger group next year to share in this soul-developing experience.

YOUTH FELLOWSHIP IN THE VALLEY.

The young people of the Valley of Virginia Central Conference met in connection with the Annual Conference at Winchester last week. The Wednesday evening program was in charge of the young people and was led by Miss Margaret Richards, president of the State Christian Endeavor Union. Miss Richards, ably assisted by the young people, led the Conference in worship that was richly rewarding.

Information concerning Missionary and Christian Endeavor Societies was given by the young people. In the absence of Dr. L. E. Smith who, because of sickness could not be present, the writer had the pleasure of speaking to a choice group of young people and members of the Conference on "Our Heritage and What We Can Do About It."

After the evening service the Winchester young people entertained the entire group at the good home of the Hook brothers. The games, good-fellowship, and ice cream brought much pleasure into the evening and made the adults ready for sleep. But the young people were still wide awake and convened a business session of Youth Fellowship. Reports were made, plans discussed and officers elected. This group is young in the work, but they are seeing visions of what can be done and they are eager to undertake for Christ and the church. Some of them will work through Christian Endeavor and some in other ways, but all will join hands and hearts as a Conference

group in seeking to develop better people and better churches.

Officers elected were, president, K. B. Hook, of Winchester; vice-president, Alfred Dofflemyer, of Elkton; secretary, Miss Margaret Earp, of Harrisonburg, and secretary of publications, Miss Irene Headley, of Winchester. With this fine list of enthusiastic workers it is certain that the Youth Fellowship in the beautiful Valley of Virginia will move forward. So may it be, and God bless them.

PROGRAM.

Following is the tentative program for the First Annual Session of the Youth Fellowship, of Congregational and Christian Churches, of the Western North Carolina Conference, to be held at Hank's Chapel, September 4, 1932, at 2:00 o'clock, P. M.:

Theme: "Youth's Present Day Calls to Service."
Call to order President
Invocation.
Song Service
Worship Service Mr. Rowland Farrell
Welcome Address Mr. Ralph Riddle
Response.
President's Message Rev. Carl R. Key
Special Music.
Address, Purpose of Youth Fellowship.
Business Session.
Recess, (10 minutes), Planned Recreation.
Special Music.
Address, "The Call of Youth" Rev. E. C. Brady
Roll Call of Churches.
Report of Committees.
Installation of Officers.
Closing Service Rev. Carl R. Key
(Note.—There was a mistake in the location of the place of meeting. Hank's Chapel Christian Church is east of Pittsboro, in Chatham County, about three miles out on Highway No. 90. Don't forget the place, and come. We hope to have a complete program for the next issue.)

CHRISTIAN ENDEAVORERS MEET.

"QUALITIES OF A CHRISTIAN."

The leader should invite young people who are home from school to take part in this discussion, making all the necessary preparations and have the program outdoors if desired.

Select hymns which suggest qualities of Christian living. Ask members of the group to repeat favorite Bible verses for your Scripture reading, and let the leader conclude by reading Romans 12:9-18 and Philippians 4:18. "O Master, Let Me Walk With Thee," is an appropriate prayer hymn. Pause after the singing of each verse for silent prayer. After a moment or two have a soloist sing softly the old hymn, "Take My Life and Let It Be," and the prayer hymn, "More Love to Thee, O Christ," or "Draw Thou My Love, O Christ."

From the reading of Romans 12:9-18 we can see plainly several qualities of Christian living as set forth by Paul. These qualities are of immense value because they grew out of years of Christian experience by Paul and his companions. The members of the society may be able to add some other qualities. Some of Paul's qualities of a Christian may be listed as follows:

Love.—Not only Paul, but Christ, emphasizes love in Christian living. Even the Bible is a book of love; God himself is love.

Faithfulness.—Faith is one of the qualities of Christian living. It helps us to believe. It helps us to dispel all fear. It helps us to be still and know that there is a God, who has kept men's souls from utter ruin and despair.

Hopefulness.—This characteristic seems to be closely related to faith and love. But we must certainly hope for "greater things than these," and mention them to God in our prayers. In other words, we must "hitch our wagon to a star." Paul says in his letter to the Corinthians that love is the greatest of these first three qualities.

Kindness and Meekness.—It is evident that these two are closely related. And a kindly deed, a friendly word, cheerfulness, and a smile help a lot. It reminds us of the old adage: "A friend in need is a friend indeed." And the Beatitude says: "Blessed are the meek for they shall inherit the earth."

Consistency.—It seems that most people will not depend on the other fellow if he is not consistent. Dependability, trustfulness, etc., goes a long way in most instances.

Patience.—A man without patience is almost as ungovernable as a ship without a rudder. Our emotions have a lot to do with our conduct, and must be kept under control at all times.

Hospitality.—Every Christian home always has an air of hospitality about it. If man is Christian, possessing many of the other characteristics, he is sure to be hospitable.

Honesty.—A man or woman cannot be Christian without being honest. A Christian never covets his neighbors' property, consequently, dishonesty could not hide in a Christian heart.

Temperance.—For many years America has been known as a Christian nation, but if we add this to the qualities of Christian living, under present conditions we are no longer Christian. However, we can not speak from the standpoint of whiskey, beer and wines alone. The Scripture says, "Be temperate in all things."

Questions for Discussion.

"What is the most important mark of a Christian? Going to church? Prayer? Unselfishness? Interest in the welfare of others? What?"

"How may we test our own Christianity? How may I know whether the qualities of my life are Christian or not?"

"Are some people more Christian than others? How?"

"How far can one judge the Christianity of another?"

"Can one be a Christian and not believe in Foreign Missions? Why?"

"What is the relationship between church membership and one's being a Christian? Between church attendance and Christian qualities?"

"What answer do you think Jesus would give to the question: 'What are the indispensable qualities of a Christian character?'"

"Is America a Christian nation? Why?"

"What is the way to build up a Christian world? What part have young people in achieving this goal?"

"How can one live up to his Christian ideals?"

Closing Thought.

An old Bishop said one time: "What I can do, I ought to do, and what I ought to do, I must do, and by God's help, will do." Can one say it this way: "What I can be, I ought to be, and what I ought to be, I must be, and by God's help, I will be."

The greatest privilege in all the world is building a Christian life with God's help, and with it goes the honor of partnership with him in helping others grow in Christian qualities of living.

How can our society help us to measure up to this trust and task?

Sunday School Lesson

By REV. STANLEY C. HARRELL.

GIFTS FOR BUILDING THE TABERNACLE.

LESSON IX—AUGUST 28, 1932.

LESSON TEXT: Exodus 35:4 to 36:7.

GOLDEN TEXT: "Honor the Lord with thy substance, and with the first fruits of thine increase."—Prov. 3:9.

TIME: B. C. 1491.

PLACE: Near Mt. Sinai.

The thirty-fourth chapter of Exodus intervenes between the lesson for last Sunday and the lesson for today. It is taken up with explanations of certain of the Ten Commandments, and with things pertaining to religious ceremonies and duties. The chapter closes with a most interesting account of the way the face of Moses shone when he came down from the mountain after his forty days of communion with God.

As the lesson for today begins, the time had come for the preparation of a place of worship to which all the people might repair, and in which all the people would have a part. Up to this time religion had been mainly a matter for the individual and the family. But God was planning to make a great nation of the children of Israel. And it was God's plan that the unifying power that should draw and hold the people together should be religion. It was more than that, however. They were to be a nation organized and administered according to the commandments of God.

God gave to Moses specific plans for the building of the Tabernacle, even down to the materials that were to be used in every part of the building. The Temple which Solomon built at Jerusalem many years later was built according to the plans which God gave to Moses for the building of the Tabernacle. The Temple was much larger and was built of more substantial material. The Tabernacle was intended to be taken down when the camp was moved and was set up again as soon as camp was pitched for a season.

God commanded Moses that the people be given an opportunity to contribute that which was necessary for the building of the Tabernacle. All sorts of materials were to be used, from the most costly precious metals, down to the coarse cloth woven from the hair of goats. There were no requisitions made, and no assignments of that which should be given by any individual. It was to be entirely voluntary on the part of the individual whether he should give or not, and what he should give. God desires only willing service and free-will gifts.

The very plan of the building made it possible for everyone to have a part. The rich could bring their offerings of gold and precious stones, while the poor could bring that which was just as necessary, but which was within the reach of their humble means. Those who were too poor to make contributions of materials might give of their labor. And if an individual were a skilled workman his labor would probably be more acceptable and important than if he had contributed material.

It may have been necessary because of the limited means of many of the people that this plan should be followed. But no other plan could possibly have done more to bind the hearts of the people to the place of worship. It belonged to all those who had a part in the building, no matter how humble that part may have been. Many people say they are too poor to have a part in

the work of the kingdom. But those who are really poor cannot afford not to have a part in the Lord's work. The rich can buy the pleasures of this earth. But there is no other place where the poor may secure such rich returns for his meager investments as in the Kingdom of God.

The way that the people responded to this call for free-will offerings is one of the finest things to the credit of that company that came out of Egypt. They gave so lavishly that soon there was enough and more than enough for all the needs. And the commandment was sent forth that nothing else should be given. It had never happened before, and so far as is known to this scribe it has never happened again that people had to be restrained from giving for the support of a religious enterprise. We sometimes talk as if there were nothing commendable in the lives of those that God led out of Egypt, arguing that it was necessary for God to wait until they had all died off and a new generation had been raised up. But the new generation was the children of those who had been slaves in Egypt. And while those that died in the wilderness were surely lacking in many things; they had some of the foundation virtues upon which to build. This magnificent liberality was one of the foundation virtues upon which God was building a great people.

One cannot help being impressed with the contrast between these ex-slaves and many Twentieth Century church members. Hard times is a sufficient excuse for many church members to turn down any appeal no matter how worthy it may be. Here were men who were receiving their daily bread as a direct gift of God, but knowing this fact they were still willing to give liberally and lavishly. We, too, are dependent upon God for our daily bread, though we may not acknowledge the fact; but many of us are unwilling to relinquish that which we have in our hands or in our pockets for fear that we may starve.

At the foot of the rainbow is a pot of gold, says the fairy to childhood. And to the dreams of youth the fairy's story is a joyous truth. But the search for that illusive pot of gold becomes a vain quest. Yet the child of dreams in quest of the treasure at the foot of the rainbow is far richer than the miser who hugs to his bosom a pot of the yellow metal, but is devoid of dreams and in whose sky is no rainbow of promise and of God's unfailing mercy. If compelled to choose between the two, give us the world of dreams rather than the sordid things of life with no bow in the clouds.—*North Carolina Christian Advocate.*

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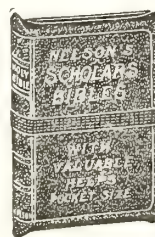
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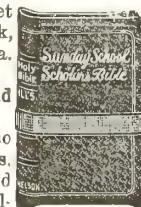
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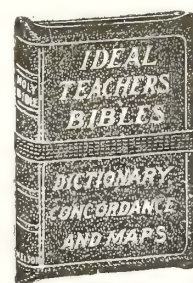
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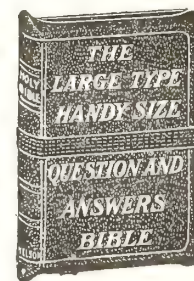
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond Virginia.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II. Chron. 7:14.

MONDAY.

THEY TOLD ME OF JESUS.

"They all speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glory of the majesty of his kingdom."—Ps. 145:11, 12.

This scripture refers to all the saints of the Lord. Christendom believes that the time will come when all the saints will do this very thing, yea, when "every knee shall bow and every tongue shall confess that Jesus is Lord."

But we question very seriously that all saints are such witnesses today. Thousands are silent witnesses, and by their silence are hindering the progress of salvation.

Has anybody ever been saved except by some saint telling others of Jesus? This was the only way in the pre-Christian era when the prophets spoke the word of God and the people told one another. It was the way in Christ's day when they who were saved went and told others. Is it not the way and the only way today?

For instance, ask any Christian why he is, or how he came to be, a Christian: would not the answer be the story of the Sunday School, and the Sunday School class, and the teacher, and this fact: "They read to me the Bible and told me of Jesus, and I believed."

If it was not the Sunday School, it was some one who told them of Jesus.

This is an appeal for every Christian to tell others of Jesus, and let the life speak louder than the words. If all Christians would do this, what a difference we can imagine it would make.

Prayer—Our Father, make us Christians that shine. Wilt thou make us true and make us light, and make us thy saving children today and for life. O God, have mercy—forgive our sins and bless us. *Amen.*

TUESDAY.

A CHRISTIAN WITH THE WHOLE PERSONALITY.

"I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

The completion of creation did not satisfy God. Creation was good, but it lacked something. Something better was to be done. Creation could not share in goodness; it takes a living soul. Creation could not share in God's likeness; it takes a living soul. Creation could not share in God's wisdom; it takes a living soul. Creation could not share in God's holiness; it takes a living soul. Heaven and earth were filled with the thought, the majesty and the glory of God, but this was not complete; it takes a living soul to complete his glory. Therefore, God said, "Let us make man in our own image." Thus, the making of man in God's own image makes it possible for creation to have added to it love, joy, peace, goodness, longsuffering, gentleness, meekness, holiness. His likeness.

This perfection does not come by any outward appearance of conformity, but by an inner life

endowed with spiritual life; with reasoning power to think above nature; with power to commune with God; with power to rise above sense, time, and material; with a pure heart; and the whole church challenges us that God may dwell in our hearts.

Salvation then, is not putting man in God, but putting God in man. It is not putting man in heaven, but putting heaven in man. It does not tell us to be good and get to heaven, but to do good and thus make the world good.

To do this takes the whole personality down to the last wink of the eye, for the wink of the eye, or the shrug of the shoulder may be false and sinful.

Prayer—Our Father, we acknowledge that the day is all ours—all that thou art is ours, and we want to be all thine. Make us thine own this hour, this day and forever. *Amen.*

WEDNESDAY.

HE COULD NOT BE FOOLED.

"The Pharisees went out and held council against him, how they might destroy him. But when he knew it, he withdrew himself from thence."—Matt. 12:14, 15.

The number of people who tried to trick Jesus would make an interesting Rogues' Gallery. However inventive and clever, something always went wrong in their plans. The innocent Galilean peasant was too keen to be trapped.

Christian people need that same power of apprehension: To love folks as Jesus did and believe in their possibilities, but at the same time to have the power to plumb a straight line in every step of life. Often we fall for everything told us, or else we are cynical and believe but little. Jesus was neither.

We cannot hope for this power of Jesus to the extent Jesus had it. But we certainly can have the wisdom and prudence of the guileless. We certainly can embrace truth and honesty that has no false alternative. We certainly can have faith and "add to our faith virtue, and to virtue knowledge; and to knowledge temperance; to temperance, patience; to patience, Godliness; to Godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (II. Peter 1:5-7. "If any of you lack wisdom, let him ask God, that giveth to all men liberally—and it shall be given unto him." (Jas. 1:5.)

Prayer—O Lord, our God, as we examine our own wisdom, we are nothing. What we have comes from thee. Grant unto us the blessing of thy wisdom to be as wise as a serpent and as harmless as a dove. *Amen.*

THURSDAY.

UNANSWERABLE LIVING.

"He answered them well."—Mark 12:28.

"No man was able to answer him a word."—Matt. 22:46.

In both these instances, Christ had answered argument, and with such sheer common sense, truth and love, that there was no come-back. They were speechless. There was nothing else to be said.

Can we so live the truth, the life, God's love, and with such common sense, that no one can lay any charge at our door? If God's word is true, we can. If what we know about the security and power of an honest, upright, truthful, loving life is true, we can. Here is what he says: "What doth the Lord require of thee, but to do justly,

love me only, and walk humbly with the Lord?"

"Christ is the end of the law." (Rom. 10:4.)

"The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (Gal. 5:22, 23.) All of these anyone can live.

The secret of such a life, however, is first in Christ-like living, and then (as He) to the point. These Christian traits explain the nature of God, the meaning and the destiny of life, and the goal of human effort.

Prayer—O Lord, our God, we all see the beauty and glory of the Christ-like life. We all want that kind of living. O, why do we all not have it? God help us; and compel us to this consecration and bestow upon us this Christian power. *Amen.*

FRIDAY.

FALLING AND NOT FALLING.

"Did they stumble that they might fall? God forbid."—Read Romans 11:1-12.

A certain lady once fell from a balcony that was under construction some twelve feet to the floor. She was uninjured by the fall because she was very lame and had had many falls, so that she had learned to fall in the easiest way.

If person finds himself falling forward, he should not throw up his hands, but throw them forward, so that his arms will form a buffer between his body, especially his head, and the earth. If he is falling backward, his head should be raised, his arms thrown out, so that he may fall as flat as possible but prevent hitting the ground with his head.

Of course, the ideal for the spiritual life as for the physical, is not to fall at all; but if temptations are pulling us downward, we must so live that a fall will not be a fall. Peter, for instance, fell, but soon rose again, having sad memories, but a soul still unharmed and the wisdom to give his followers, and all Christians to come after them, the admonition, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." Judas, when he fell, plunged to the death of his soul. The prayer for the tempted Christian ever is, "Lord, I believe thee; help thou mine unbelief."

Prayer—Yea, Lord Jesus, may we never fall when we fall. If, sinning, we hate sin, the devil has no real grip on us, but if we love sin, then do we sin indeed. Save us, O Christ, from the love of sinning. In thy name. *Amen.*

AMOS R. WELLS.

SATURDAY.

COURTESY CARDS.

"Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice; and be kind one to another."—Read Eph. 4:25-32.

One of the annoyances of motoring is the great diversity of regulations as the traveler passes from town to town. The signals are overhead or on posts. They are at the right or the left or in the middle and the rules for parking are different in each town. When a motorist, as is inevitable, fails to observe some of these multifarious rules, he is likely to be "bawled out" by a policeman, and perhaps haled before a judge.

But we are becoming more civilized. In some towns, when a car from another State is observed wrongly parked, a "courtesy card" is fastened to it, politely stating the automobile rules of the city. These courtesy cards make friends for the place.

(Continued on page 14.)

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A MISSION SERMON.

(Reprinted from an old issue of THE SUN.)

Not the Saviour's "Go ye into all the world and preach the gospel to every creature," but his "Come unto me and drink," is the greatest missionary text in the Bible. "Go" is fundamental to missions; but "Come" is yet more fundamental. Before you can "go," clothed with power, you must "come" in broken-hearted humility. Before the saint can obey the great commission, the sinner must yield to the great Commander.

A young college graduate, "Praying Hyde of India," as today he is known, on the day that he sailed as a missionary to India, found in his cabin a letter from a bosom friend of his father—a fellow-minister whose life had been consumed with a passion for missions. The purport of the letter was this: "I shall not cease praying for you, dear John, until you are filled with the Holy Spirit." Hyde crushed the letter, threw it in a corner and stamped out on deck. He was angry, he did not like this implication that he was not fitted for his work. As he paced the deck, the battle raged within. But slowly the conviction bore in upon him that he was not fitted for his work. He went back to his cabin, got the letter, smoothed it out, and reread it. Days passed—still the battle raged. He could stand it no longer. His father's friend was right. He needed a baptism of power. As he prayed, he resolved at whatever cost to be possessed of this heavenly gift. Prostrate before his Lord, he sought his face for an infilling of his Spirit.

India will never forget "Praying Hyde." So mighty was his ministry, so fruitful, so far-reaching in its holy efficacy, so irresistible, so marvelous that a great deepening of the spiritual life of the Church ensued. Rivers of living water flowed from his innermost being. To have him present at a convention was to have the pledge that the windows of heaven would be opened and the Spirit of the living God poured out.

Hyde almost made the fatal mistake of "going" before first "coming." He knew a lot about Jesus, but he did not know Jesus. The form of godliness was his, but not the power thereof. If, arrested by a searching letter, he had not first "come" and waited in lowly fashion at the Saviour's feet for an infilling of His spirit, his "going" would have meant far less to India.

If our "going" is to be effective, our "coming" must be a perpetual recapitulation, a never-ending process. Only God dare say, "I am that I am." When our efforts to serve, whether on the mission field or at home, in the pulpit or in the slums, or however it may be—when our efforts to serve, I repeat, are not preceded by a sincere coming of Jesus for a fresh infilling of His spirit that in our service we may impart the very life of God, we act as if we were, we say in effect, "I am that I am," and of all the lies this is the most heinous. Man's very breathing ought to remind him that he is forever receiving. In the face of his overwhelming insufficiency and utter dependency, what could be more blasphemously silly than his pride?

Because I came to Jesus a year ago, I am not, therefore fitted to preach Him today. Because last month I received from Him power, I am not, therefore, in a position to do miracles in His name today. Because last week He poured His love into my heart, that does not make it possible for

me, in the present moment, to communicate the heavenly flame to others. I must always "come" before I can "go."

Frank Boreham, in his "A Handful of Stars," tells of a teacher who had lost his way in one of the great desert areas of Australia. In vain he searched for water. Desperate, he cast himself under a tree. He could go no farther. His faithful dog gazed at him sadly through glazed eyes while his parched tongue hung from his jaws. The traveler fell asleep. When he awoke, a great change had come over his dog. His eyes sparkled. He leaped playfully about, indulging in every conceivable dog hilarity. In a few moments he dashed away, and upon his return was yet more boisterous. The traveler summoned what strength remained, and when the dog again dashed away, he followed. What was his joy when the dog led him to a spring of clear fresh water. He drank. He was saved.

Dogs are exceedingly smart, and we know that many a dog has saved his master. But the natural supposition in this case is that the dog just went for more water, while his master followed. He followed because he saw that the dog had found water. The dog's joy, his playfulness, his pranks, his vivacity, these told the story in a way in which no language could have told it. It wasn't that. What happened after that was a perfectly natural and one, might say, inevitable consequence.

In our effort to get famishing souls to the spring of life, the one thing necessary is that we ourselves drink. We must first come—we must find—we must drink, and we must drink every time thirst returns. In the great crusade for world redemption, everything hinges upon that. The Samaritan woman could not have done otherwise than what she did after the discovery at Jacob's well. She drank, and the very surge, the very throb of the new life carried her all aglow to Samaria to tell the story. If we will but drink, the rest will take care of itself. If we will just do that, souls will be saved, regardless of everything else. We may not be able to go to a foreign land, we may never have much to say—but elemental forces, cosmic forces, divine life, a heavenly mien, God's own spirit will work and woo and win. What was it that made the apostles irresistible? It was the fact that they were drinking from the fountain of everlasting life, and that they were all unconsciously the conductors of the rivers of God's grace.

James Chalmers, the great apostle of light who ushered in a new day for New Guinea, as a boy delighted to romp and play by the shores of the sea close to his home at Inverness, Scotland. Altogether unmindful of spiritual things, he squandered his time adventuring in the lagoons along the beach. One night his attention was arrested by a text. Friends had induced him to attend a revival meeting. The wondrous text reverberated in his inmost soul.

Years later, Chalmers was killed on the island of New Guinea, where his life had been spent in the preaching of the gospel. "Greatheart," as they called him in that far-off island, was literally eaten by cannibals. It was found that a text, a precious text, had through the years been the lodestar of the great missionary's very existence. He had lived by it. It had been through the years the source of his strength. It was constantly before him. The darkest night of trial and suffering—and he passed through many—could not dim its luster. It was the same text which as a

boy brought him to Jesus. "And the Spirit and the bride say come. And he that heareth let him say come. And let him that is athirst come. And whosoever will let him drink of the water of life freely."

Chalmers came and kept on coming. He drank and continued to drink. He came to know Jesus and came to know him better and better. Deeper and deeper the roots of his life penetrated into the rich soil of Christ's love. What was there to keep him from triumphing over all obstacles, overcoming all obstacles, overcoming all things and winning multitudes for the kingdom?

That marvelous career of "Greatheart," the glory of which shall never fade from New Guinea, was a perfectly natural consequence of the fact that Chalmers never wearied of coming to Jesus. —*World Call.*

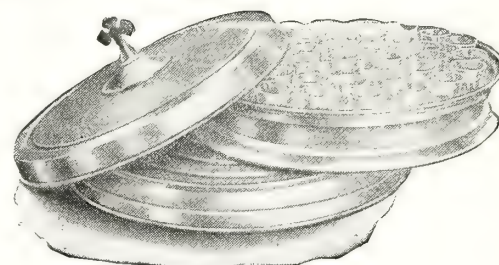
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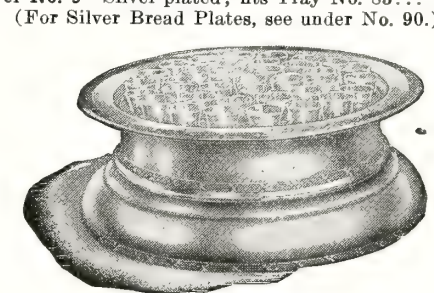
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

An easy job can always be accomplished without much effort. But it always takes perseverance to accomplish something that is difficult. Last year we put up a lot of pasture fence and took in right much land including branches that had grown up in thickets filled, with bramble briars and all kinds of briar. It was quite an undertaking to clear away the briars and bushes and the weather has been hot. But the boys have tackled it with a vim and the work is practically finished. No easy task.

When we undertook the first of the year to collect enough Octagon wrappers to buy a refrigerator plant for our milk house, we knew it was not an easy task at all; but for the sake of our little children we undertook the task. Our people have responded beautifully and at the time of writing this letter we just lack 5,200 of having enough to pay for the outfit. If everybody will come to our rescue right quick we will soon have the undertaking finished and we will all be very happy.

CHAS. D. JOHNSTON.

REPORT FOR AUGUST 18, 1932.

Brought forward \$ 9,331.96

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Mt. Bethel, August and July.....	\$ 2.75
Longs' Chapel	1.70
Berea	5.00
Happy Home	2.40
Lebanon	95

12.80

Eastern North Carolina Conference:

Catawba Springs	\$ 7.71
Cary	1.85

9.56

Western North Carolina Conference:

Burlington	\$ 3.14
Ramseur	3.57
Pleasant Hill	3.80
Hank's Chapel	5.00
Liberty	1.44

36.95

Eastern Virginia Conference:

Rosemont	\$ 6.95
Suffolk	30.00
First, Portsmouth	21.73
First, Richmond	4.81
Berea, Nansemond	10.00

73.49

Valley Virginia Central Conference:

Mt. Olivet (G)	\$ 6.20
New Hope	1.16

7.36

Alabama Conference:

Pisgah	\$ 2.11
Noon Day	1.05

3.16

Special Offerings.

R. J. Miller, support of children.....	38.10
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Total for week	\$ 181.42
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Grand Total	\$ 9,513.38
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FAMILY ALTAR.

(Continued from page 12.)

Thus let us go through life handing out courtesy cards. If some one is doing what he should not do, there is a pleasant way of setting him right which keeps him right, and there is an ugly way which merely confirms him in the wrong.

Prayer—There is no doubt which is thy way, our Saviour, and so which is the Christian way. May we walk in love, and thus daily walk with thee. Amen.

AMOS R. WELLS.

SUNDAY.

SIN HIDING SIN.

"Why was not this ointment sold for three hundred shillings, and given to the poor?"—Read John 12:1-8.

Judas, as John tells us, made this sneering comment on Mary's lovely gift to Jesus, not because he cared for the poor, but because he was the thievish treasurer of the Twelve, and would have pilfered Mary's gift if it had been made in money form. John significantly reminds us that this was the Judas who betrayed the Saviour. May we not imagine that the apostle's terrible treachery started at that very time?

How often we commit one sin in order to hide another, or drive another from our thoughts! One is reminded of the owner of an old car who said to his companion, "You don't notice that knock in the engine so much now, do you?" "No," was the reply; "how did you manage it?" "Oh, I just loosened one of the mud-guards."

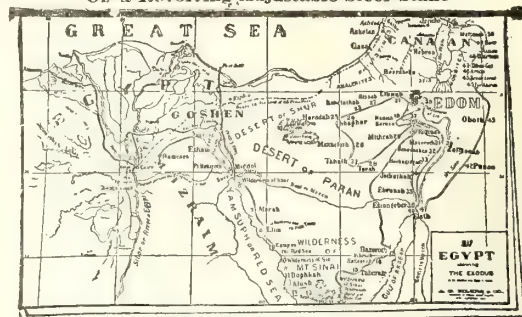
No one is in so dangerous a condition as when he begins to ignore an acknowledged sin. He is probably smothering it with other sins. When we are riding in a well-conditioned automobile, the least squeak is an annoyance, and must be remedied at once. So should it be in life.

Prayer—Make our conscience sensitive, O thou Holy Spirit! May we never acquiesce in evil. May nothing short of perfection be our goal. Amen.

AMOS R. WELLS.

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Specimen of Type.

AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Je'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles.....	\$.50
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2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.....	.70
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2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges.....	1.10

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Holman Jewel Testament

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The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller. It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength. One advantage of this India paper is that the leaves do not cling together.

The size, 2 1/4 x 3 1/4 inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 The three wise men

carrying away into Bab-
ylon are fourteen genera-
tions; and from the carry-
ing away into Bab'ylon
unto Christ are fourteen

ing interpreted is, God
with us.

24 Then Je'seph being
raised from sleep did as
the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges.....	\$1.00
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Holman GEM Testament

POCKET
SIZE
3 3/4 x 4 1/2
inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Je'sus to the
multitude, and to his dis-
ciples,



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4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	1.50
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Specimen of Type.

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of Je'sus

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MARRIAGES

GORE—BUSH.

On June 25, 1932, Mr. Tyler M. Gore and Miss Kathleen Bush came to my home and were married in the presence of a few friends.

They are from Front Royal, Va., although the bride has spent some time in Dayton, Va., and is a graduate of the high school there. They have the best wishes of their many friends.

A. W. ANDES.

NEWMAN—PARK.

The First Christian Church, Henderson, N. C., was the scene of a very pretty wedding Thursday morning, at 9:00 o'clock, May 26th, when Miss Lizzie Belle Newman was married to T. A. Park. The ceremony was witnessed by a large congregation of relatives and friends of the contracting parties.

The church was beautifully decorated for the occasion. Immediately after the ceremony, the happy couple left for a wedding trip to Washington, D. C., and other points.

They are at home to their friends on Andrews Avenue. Both are members of the Henderson Church, and active workers in kingdom service. Mrs. Park is president of the Young People's Missionary Society and Mr. Park is church treasurer. We wish for them a long, useful and happy life.

R. A. WHITTEN.

OBITUARIES

LINCOLN.

Mrs. Alice A. Lincoln relict of the late lamented Dr. J. E. Lincoln, of Lacey Spring, Va., was born June 9, 1859 and departed this life June 21, 1932, aged 73 years and 12 days.

Sister Lincoln was a woman of sterling Christian character and was highly respected by all who knew her. She held membership with Bethlehem Christian Church, and was faithful to the end.

She is survived by two sons. Funeral services were held at the home, June 23.

A. W. ANDES.

McPHERSON.

William McPherson, aged 82 years, died at his home near Liberty, N. C., July 22, 1932, after an illness of several months. His wife and three children survive him. The funeral services were conducted by the writer, from Pleasant Hill Christian Church, July 24th, and his body was laid to rest in the church cemetery. Members of the Jr. O. U. A. M. had charge of the committal service at the grave. The Lord bless and comfort the bereaved.

P. H. FLEMING.

KIRK.

Henry Clay Kirk was born March 22, 1845, the son of Lewis Jackson and Purity Kirk. He died at his home in Salisbury, July 31, 1932, aged 87 years, 4 months, and 9 days.

Surviving are his widow, Alice Elizabeth Brown Kirk, to whom he was married over 64 years ago—6 children, James Henry Kirk, Miss Josephine Kirk, Mrs. S. E. Davis, John R. Kirk, T. W. Kirk, and Mrs. A. W. Gore. Two children, Mrs. Belle Gardner and William Lewis Kirk, have preceded him to his grave. There are 42 grandchildren, great-grandchildren, and 1 great-great-grandchild, also surviving to mourn their loss. One sister, Mrs. Sara Ann Brown, age 92, of Cooleemee, also survives.

Henry Clay Kirk was a Civil War veteran, serving under Captain Overman. He has been active in the Confederate Veterans' organization, and was a charter member of the P. S. O. A.

He was also a member of the United Congregational-Christian Church of Salisbury, being a charter member and senior deacon. He loved and served in his church until declining health forbade active service.

Grandpa Kirk, or Uncle Henry, as he was fondly known by his many friends and loved ones, was confined to his home during the past five years.

Grandpa Kirk was patient and uncomplaining in his illness, unselfish in his life, and Christian in his conduct. His life was victorious, and so is his death. We should not grieve for him in his passing. The weight of years bore heavily upon him. "He walked with God and He took him."

The services were conducted from the home, August 2nd, by the writer, who was assisted by a grandson of the deceased, Rev. Sam Kirk, Rev. C. A. Rhyne, of the Baptist Church, and Rev. Theron Zimmerman.

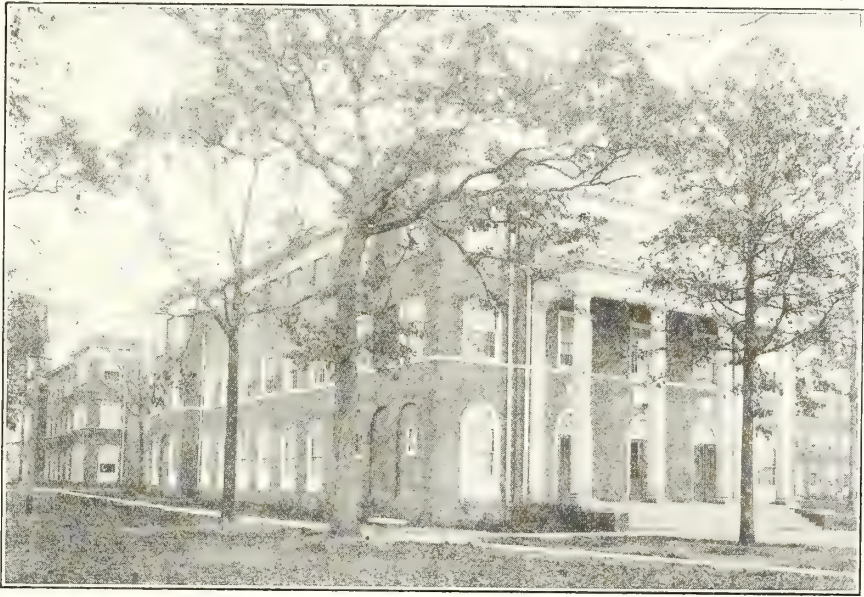
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When sending subscriptions for friends, state whether paper is to be stopped at end of year.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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RESOLUTIONS OF RESPECT.

Through divine and infinite wisdom, which we often fail to comprehend, the all-wise Father having seen fit to take from this scene of her earthly labors our beloved friend and faithful co-worker, Mrs. Florence Miller Brinkley, a true member of this, the Ladies' Aid Society; now, therefore, be it

Resolved, by the Ladies' Aid Society of Cypress Chapel Christian Church, at its regular monthly meeting, July 6, 1932:

First: That we most sincerely recognize our loss in the death of Mrs. Brinkley, whose life was an inspiration, and that we again attest our most genuine respect and love for her.

Second: That our deepest, most heartfelt sympathy be conveyed to the family of the deceased, by a copy of these resolutions.

Third: That a copy hereof be spread upon the Minutes of this society and a copy be sent to "The Christian Sun," for publication.

MRS. C. W. ROUNTREE,
MRS. R. M. JONES,
MRS. F. E. HARRELL.

BOYD.

Sarah Elizabeth Boyd was born July 10, 1881, and passed quietly and peacefully to the spirit world on June 23, 1932, from her home at Carlbrook, Paces, Halifax County, Va. She was the daughter of the late, lamented T. A. Scott Boyd and wife, Eugenie.

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Early in girlhood, she made a profession of faith in Christ and became a member of the Christian Church, to which she remained true and faithful till she was transferred from the Church Militant to the Church Triumphant. She leaves to mourn their loss one sister, Mrs. Luther E. Carlton, Paces, Va., and one brother, A. W. Boyd, of Chase City, Va. Another brother, I. W. Boyd, Henderson N. C., followed her to the spirit world on July 28th. The funeral services were conducted at Pleasant Grove by her pastor, Rev. H. E. Crutchfield, and a memory that time will not efface other ministers assisting, on June 25, and eternity will make steadfast and immortal. The floral designs were beautiful, mortal.

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FALL TERM—SEPTEMBER 7

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IN ALL THINGS, CHARITY.

VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, AUGUST 25, 1932.

NUMBER 34.

.. THE SUN'S OBSERVATORY ..

Silk and Hosiery Business Improves.—

During the past week three silk mills and a hosiery mill announced wage increases. These were Southern Silk Mills, employing 225 persons, raising wages from 10 to 12 per cent; Stehli Silk Corporation, employing 1,200 persons in mills at Lancaster, Pa., and Waynesboro, Va., raising wages 10 per cent; Butterfly Mills, Sidney, New York, raising wages 5 to 15 per cent for its 100 employees, and Durham Hosiery Mills, employing 2,000, and announcing a flat 10 per cent wage boost, due to "general improvement in business."

Minus Saturday Ablutions.—

Last Saturday night was Saturday night and nothing else to the inhabitants of Muskogee, Oklahoma. Baths were banned and citizens were warned to draw only water for drinking purposes. Peculiar as it may seem the cause of the ban was too much water. A rise in the Arkansas River, which backed the red waters of that stream three miles up the Grand River, carried them past the city water-intake, and thus reduced the city's water supply so greatly that precautionary measures were necessary. While not so bad off as the Ancient Mariner, there was "water, water everywhere, and not a drop (except) to drink."

Ponder This.—

"New York—The Great White Way, Fifth Avenue, Broadway. A million electric signs, all telling something, all selling something—but not one telling or selling intoxicating liquor. NOT ONE. From the Gulf of Mexico to San Francisco, from the Atlantic to the Pacific—upon thirty-five thousand miles of public highways, not a single bill-board, displaying a single picture, sentence or word, advertising intoxicating liquor. NOT ONE. Millions of young people all over the United States know nothing at all, through advertising, of this or that brand of liquor. The return of beer would open the flood gates of modern advertising to the liquor interests." *Weekly World News, Santa Anna, Calif.*

Utilitarian Uses for Chromium Plating.—

Chromium plating has utilitarian as well as purely decorative purposes. In machine shops, its value is being recognized. It is said that drills, punches and other tools which are dependent upon accuracy for their usefulness, stay accurate longer when plated with chromium. The plating provides a renewable surface which is nearly as hard as steel itself, and when the gauge or punch becomes worn or inaccurate, it can be built up again to its original size by simply replating it with chromium. This replating process is naturally less costly than the replacement of the tool itself, and where large replacements have

formerly been necessary, there is now possibility of great savings in depreciation costs.

The State and Public Schools.—

At the last session of the Legislature of the State of North Carolina, the entire public school system was virtually taken over by the State. At the present time an attempt is being made to forward like action in Virginia. While there may be some advantages in this action, they are far outweighed by other disadvantages, and Virginia is lucky in having for its Superintendent of Public Instruction, Sidney B. Hall, a champion of local control of its public schools. According to statements recently issued, Dr. Hall stands squarely behind his previously-announced policy of State aid and cooperation between the State and the localities in establishing a minimum education program. After outlining in detail the program, Dr. Hall concludes: "By dividing the responsibility of the public school system between the State and the localities, the problem of local self-government is absolutely preserved. . . . Also, the responsibility of control would remain with the localities as it rightly should." Under the program as outlined, the State guarantees a minimum wage for the teachers of every locality, which may be increased as the locality may see fit. The locality assumes all responsibility for buildings, equipment, general operation and maintenance.

Dr. Pierce Accepts Call to Norfolk.—

Dr. Jason Noble Pierce, of Nashville, Tenn., accepted a call to the pastorate of the Christian Temple, Norfolk, Va., the first of this week. Dr. Pierce was formerly pastor of the First Congregational Church, Washington, D. C., but more recently has been dean of the Department of Theology at Vanderbilt University. He has for years been regarded as one of the really outstanding men of the Congregational Church, and those of the Christian Church who have been with him at various conventions since the merger have been captivated by his pleasing personality and genial manner. Christian Temple has enjoyed a period of material and spiritual growth during the past thirteen years, under the leadership of Dr. Leon E. Smith. During that time it has not only erected a beautiful church edifice, but has increased its membership from a few hundred to over twelve hundred. It was only characteristic of the people of this church that they should sacrifice their own wishes upon the altar of the whole church when Dr. Smith was called to the presidency of Elon College. However, we believe that they have found a worthy successor in the person of Dr. Pierce, and we bespeak for him and them an ever-increasing life of service for the church and its Christ. The action of the Norfolk Church is one more link in the final unification of the two great denominations.

Cotton Goods that Shrinks.—

It seems probable that cotton garments that will shrink will soon become a thing of the past. Patented processes for pre-shrinking of fabrics are now on the general market, and it will be hard to sell merchandise which has not received one or the other of these treatments. The first of these processes, known as Sanforizing, is accomplished by an ingenious and elaborate machine, which in the process of dying the fabric, steams it and brings it to a mathematically predetermined length and breadth, representing what technicians call "zero shrinkage"—in plain English to a point where it will shrink no more. Introduced and patented by one of the largest manufacturers of men's shirts in the country, this process is now licensed to various manufacturers and is becoming widely used. Two more processes have recently been introduced, one of which wets the goods and then passes it through a high pressure steam press which removes creases and wrinkles and shrinks both warp and woof. The other has been perfected by a North Carolina company, and offers a process especially fitted to the better grades of cotton goods, especially those which have been mercerized and bleached or dyed. General adoption of one or the other of these processes will materially add to the lowering of sales resistance in the cotton goods industries.

Curtis Against Repeal.—

Vice-President Curtis, in making his speech of acceptance on last Thursday, left no room for doubt as to where he stood in regard to the Eighteenth Amendment. Although he readily agreed that he felt that the people should at all times be given full opportunity to express their opinion on the Constitution or amendments thereto. He emphasized the fact that he personally stood on dry ground. He said: "I am opposed to the return of the saloon, and I am opposed to the repeal of the Eighteenth Amendment." We feel, without meaning to put words in Mr. Curtis' mouth, that he links repeal of the amendment with the return of the saloon as cause and inevitable effect. The more we study the question the more convinced are we that this is true. The wet daily press pretends to believe that Mr. Curtis has weakened the Republican cause by his statement, but this can hardly be so, for he is sure to rally more of the even-minded, clear-thinking voters who are not hide-bound to either party than he is to drive away Republican wets. It is a disgrace to either party that Prohibition, which is truly a social and not an economic problem, should become a major political issue. It is still a greater disgrace that one of these parties has gone so far as to force endorsement of absolute repeal upon those who would wish to vote for the economic issues for which it stands.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Remember the opening day of our Elon College this year is Tuesday, September 13th. This marks the beginning of Elon's 42nd year, and should be the best of all its years so far.

Dr. W. Knighton Bloom has been spending a short vacation at Ocean Grove and has now gone to the Isles of Shoales, where he is attending the annual Congregational Conference at Star Island.

President L. E. Smith, of Elon College, has sufficiently improved from his recent surgical operation as to be able to return to Elon College and again enter actively upon the great task that awaits him.

There were sixty-eight present in the Windsor Christian Sunday School last Sunday. Though a small school, it is quite active. The managing editor enjoyed talking for a short while to the Men's Class, of which Mr. J. W. Roberts is the teacher.

In Rev. J. W. Patton's "News from the Field," in the August 18th issue of THE CHRISTIAN SUN, a typographical error spoke of "Rev. L. A. Wall," who assisted in the meetings, whereas the name should have been "Rev. L. A. Nall."

Mrs. C. D. Johnston, wife of Superintendent Johnston, of the Elon Orphanage, underwent a major operation in a hospital ten days ago, and stood the ordeal well. She is improving and indulges the hope that she can be returned to her home at Elon this week.

THE SUN's editor enjoyed a two-weeks' stay in the high hills of Western North Carolina, feels much benefited, not a little refreshed, but glad to be back again at his desk and the daily routine. The joy of vacation is returning home and the privilege of beginning again.

Duncan's Creek recently received thirty-four new members, the result of a revival conducted by the pastor, Rev. W. Carl Parker, assisted in the closing days by Rev. Arthur Swartz. This is a record which excels any other report coming from Georgia in recent times.

The Sardis Church, Rev. T. L. Leverett, pastor, rejoices in the fine work of all in that they recently held a revival, resulting in the addition of nine members to the church. It is said that this result is due to a careful program of preaching, not only at the revival services, but by careful pastoral work—cultivating and building for many months.

We learn with deep regret that Mrs. L. W. Stagg, Norfolk, Va., secretary of the Woman's Missionary Conference, Eastern Virginia, and well known throughout the church, has been quite ill the past two weeks. Many prayers are being offered for her recovery. Last reports are that she is slowly improving, and this improvement will bring hope and cheer to many hearts.

Rev. O. T. Anderson, of Fort Myers, has been appointed by the Rotary International as speaker for the thirty-ninth district on economic subjects. During August an itinerary has been arranged for and he is speaking at the Rotary Clubs in a number of Florida cities. His topics are "What Has Happened to the World, and Why."

"What May Happen in Our World Crisis," and "Banks and the Banking Situation," and "The Morning of International Service."

Rev. Simon A. Bennett writer from Tuscola, Ill., August 15th: "At Craigsville, Mass., we had a very enthusiastic group of young people in the leadership school, about 150 in all, including the faculty. Some have already registered for next year's session. We have been visiting recently with relatives and friends in Indiana and Illinois, but we miss our friends at Elon and the visits of THE SUN. We are expecting to return to Elon shortly." Prof. Bennett is open for engagements as pastor and will be glad to correspond with any church or churches desiring his services.

At the close of August and the Georgia Young People's Conference, Miss Annie Campbell will take a few days of well deserved rest with her father in Winter Park, Fla. She has done a piece of praiseworthy work in planning, carrying to a successful conclusion this first attempt in Georgia to hold a Summer Leadership Conference. Too great praise can scarcely be given her for this heart and brain and body work which she has given to this magnificent initiation of this kind of work in Georgia. If flowers are to be given to the living, let us pass her a floral offering while we may. Here we are "doing it with words."

Passing through Wakefield, Va., last week end, the managing editor stopped for a short visit with Mr. W. H. Hines, who is connected with the local ice company there. In talking over different things, we, as we often do, asked for frank criticism of THE SUN, for we believe that constructive criticism is necessary if our paper is to be continually improved. Bro. Hines had only one criticism to offer, and it is one which we ourselves have often made—there is not enough news from the local ministers. With him, we wonder how the layman can be expected to take interest in a paper, when his local pastor is not enough interested to write for it at least once in a while. Let's see if we cannot correct this fault.

An editor relates this experience recently: "In one discussion, after a farmer had portrayed the disheartening conditions relating to prices of farm products, a visitor made the remark 'that apparently farmers do not know the terrible conditions prevailing in some cities, when every now and then a business man or capitalist so-called leaped from ten and twenty-story windows and ended their lives. A farmer naively replied, 'Our windows are not high enough to do any good.' Then, realizing that undue importance might be attached to this witty observation, he stated, 'We farmers live and work near to nature, and therefore we have a more wholesome outlook on life.' And that farmer told a truth or two worth considering. In return for a lack of money for what he produces, the farmer who keeps his eyes and mind open to facts gets that which no amount of money can buy."

Reports from our S. S. S. workers in Georgia continue to be very successful. The Barnesville Parish reports that the best work done there for some time was done by Miss Mildred Rister, Piedmont College girl. They want her for four full weeks next year. Similar reports come from Friendship Parish where Miss Dorothy Grigsby, full-time S. S. S. leader, is at work, assisted by Miss Dorothy Overstreet, both of Piedmont College, and Miss Bernice Davis, winner of the H. H. Club prize this year at Waycross. The young men, too, are responding to the needs of the com-

munities where they are working splendidly. Du-bois at Macedonia Parish, Swartz at Lovejoy, Duncan's Creek and Center, also assisting at the Georgia Young People's Conference, held at Owen Heights, Zebulon. Williams continues at Columbus and Phenix City with increasing devotion and success. John Chapman is still at Asheville and hard at work on a city program for a city church.

An item of interest to SUN readers will explain why the Suffolk letter is still missing from THE SUN, and at the same time brings the hope that this familiar column will soon reappear. Mrs. Calhoun, writing to the editor under the date of August 17th, says: "Father is improving and gaining strength slowly. He goes for a ride occasionally and sits on the porch several hours each day. He does not suffer any pain from his eye now, but is not permitted to read any." Last week the managing editor was in Eastern Virginia, and on Saturday evening drove with his wife to see Dr. Staley. It was 8:30 when we arrived, and Dr. Staley had just retired. However, he had retired under protest, and was quite ready to receive visitors. It was the first day he had been out all day, and quite a busy day it was. He reported that he felt better than he had felt for over seven weeks, and he certainly looks good. The short visit was indeed a most enjoyable one.

Our heartiest congratulations, three cheers and a hurrah, to our neighbor, High Point College. Like our own Elon, this college has had hard going financially and, with great difficulty has thus far kept open its doors and gone forward with its work. Recently, in order to meet operating expenses for the coming year, it put on an emergency campaign in High Point and vicinity, with a goal of \$50,000.00. On August 15th, the last day of the campaign, the college announced that it had gone over the top with \$1,017.00 plus, thus raising for operating expenses of the college for the coming year \$51,017.00 in the locality of the college. This is, indeed, cause for rejoicing not only among our Methodist Protestant friends, but among the friends of Christian Education everywhere. We most heartily congratulate President Humphreys and Mr. T. Wingate Andrews, leader in the campaign, and the others who co-operated so successfully with them. There are yet those who realize that the church college has its place in the world, and are willing to deny themselves that a college instituted by the church and for the church shall not pass away, but shall live and carry on.

FROM WAKEFIELD, VA.

Beginning August 7th and continuing through August 12th, I was with Bro. J. M. Roberts, at Oak Grove, Gates County, N. C., in a revival service. Then, from August 14th to August 19th I held a meeting at Barrett's. Mrs. Mason, of Lynchburg, was present and spoke at the services to the delight and uplift of a large crowd.

This pastorate has extended me a call to this field for my seventh consecutive year, but I have not decided yet what I will do.

C. E. GERRINGER.

NOTICE.

Any churches contemplating a change of pastor for next conference year within reach of my home, desiring my services, I would be glad to correspond with the same. I have done pastoral work since 1916.

L. L. WYRICK,
Elon College, N. C.

A BABY CHURCH IN A BIG CITY.

(The following excerpt from the 1932 Guest Book will be of much interest to CHRISTIAN SUN readers, particularly since it tells of the labors and achievements of Dr. W. S. Alexander, whose last pastorate before going to Brooklyn, was that of the Elon College Community Church. Dr. Alexander was held in high esteem and beloved by community, faculty and students of Elon College, who will rejoice, and not be surprised at, the victory he is winning in his consecrated ministry.—J. O. A.):

Putting the skyscrapers of Manhattan behind us, we worshipped this morning in a wee church far out in Brooklyn. Why bother to look up a small church in a large city? For the same reason that friends call to see the baby. No one is cast down because infants come small; why should a young church apologize for its slight beginning?

We visited the Hyde Park Christian Church, an ecclesiastical infant in arms receiving financial aid from the Middle Atlantic Conference of Congregational and Christian Churches.

The pastor, Warner S. Alexander, was our guide. Tall, rather spare of frame, but with a kindling smile, Mr. Alexander knows both life and people. He originated in Illinois, farmed, taught, preached, pioneered with several churches and a ranch in Wyoming, served as pastor at Union Christian College, Merom, Indiana, and at Elon College N. C., and graduated to Brooklyn three years ago.

The houses of the Hyde Park neighborhood remind one of soldiers standing at attention, their walls evenly spaced and roofs rising to a common height like the heads of a military company whose members had been chosen for their uniform stature. Mr. Alexander explained, "Our people are the clerks and under-officials of banks and other institutions. Most of them are buying a house on the installment plan."

The church itself proved to be a temporary wooden structure with a brand-new brick addition. "Our enlarged building is a monument to hard times," Mr. Alexander continued. "We needed more room. I discovered that free labor was available from the Emergency Work Bureau, which supplies jobs for the unemployed, and that some money could be borrowed from the 'Revolving Fund' of the New Jersey Christian Conference, and so we built. The trouble with our 'free labor' was that some one had to show them how to work, and the only pace-setter available was the parson. Fortunately, I am no novice with either a pick, shovel, saw or plane."

The little building swarmed with church school children who sang lustily and gave remarkably good attention during the lesson period. The same spirit marked the morning service. The worshippers were obviously neither rich nor very poor, but they were much in earnest. This was their church, they were proud of it, and they intended it to succeed. It was a small-town group in the middle of a large city!

"Are you not over-shadowed by the large churches of Brooklyn?" we asked Mr. Alexander, after the service.

"Not at all," he replied. "We are in a considerable district in which no other churches are located. Some day we will build a real church on the corner, but in the process we will be training men and women of depth and breadth and capacity for Christian service."

NORTH GEORGIA ASSOCIATION.

From the standpoint of a high-grade program, the North Georgia Association, meeting at Trinity Church, near Lawrenceville, was a satisfying success. The minister, Rev. T. L. Leverett, was exceedingly happy in his preparation for the large

delegation which filled the church the very first session. Practically every church in the Association was represented. Everybody was delighted with the fine entertainment furnished by the whole community for all, including Methodists, Baptists, Presbyterians, and others, opened their doors in fine hospitality to all who came.

The opening sermon was given by the pastor-at-large, on "The Purpose of the Church." The opening morning service, August 2nd, included the election of officers, resulting in the choosing of Mr. James Mahaffey, of Macedonia Church, as moderator, and Miss Ruth Lott, as scribe. Then followed three masterly addresses on "The Church in the Community":

1. "Religion and the School," by Chaplain A. G. Axtelle, formerly of Piedmont College.
2. "The Boys and the Church," by Rev. H. B. Mowbray, of Demorest.
3. "Christian Citizenship," by Dean J. C. Rogers, of Piedmont College.

In each address there was noted a steady emphasis on the closer relationship of the church in every activity of the community. Dr. Axtell brought the audience close to personal duties and relationships which stirred the tender emotions of all. He advocated the teaching of religion in our schools from the lowest grades up. We can't begin too early.

Mr. Mowbray, a Boy Scout specialist, dwelt on the psychology of training boys. It was evident that he knows how to lay deep foundations for doing work with boys which will be permanent. His address would need to be read in order to get it. The same might be said of Dean Rogers' address on "Christian Citizenship." He longed for leaders like Washington, Lincoln and Woodrow Wilson and the audience seemed to agree with him. Our problems—local, national, and international, are demanding a larger type of leadership than we seem to be able to bring to the task. Men who are not afraid of losing votes and are willing to suffer for the right they champion. All felt the pull of new challenge and were ready to reach up to it with faith and courage.

Mrs. J. A. Aldrich, of Atlanta, represented the women's work, and gave a thrillingly important program for the churches to work out. Literature was suggested and programs for local meetings outlined.

The Young People's work was presented by Arthur Swartz and E. L. Dubois, our S. S. S. workers now in Georgia. This work was splendidly illustrated both by speech and open conferences in groups.

The second evening sermon was preached by Mr. Swartz, who has just finished his course at Vanderbilt University. It was a very earnest appeal for an active response to the program of Jesus. He said the early disciples began their ministry by passively gazing up to the departing vision of Jesus. But Jesus said, "Go; why stand ye here looking up?" The times demand action, on-going programs, not passive acquiescence in good things, but movement, going forward, conquering.

M. J. SWEET.

TRANSLATING THE GOSPEL.

The Gospel, as it has come to us, was written largely in Greek, and it still remains Greek to many. It has had to be translated into the myriad languages of mankind. Many eminent scholars have devoted their talents to the prodigious task of making the Gospel available to the peoples of the earth.

There is a real sense, however, in which the Gospel must be perpetually re-translated by each one of us today. It is relatively easy for schol-

ars to translate Greek into English, but not so easy for us, who may not be scholars, to translate that English into character and action.

The Gospel is not mere language—it is life. It is not mere axiom—it is action. Jesus, above all, uniquely translated cold principles into warm life. He dared to carry out in his own life eternal principles which remained only impractical theories to others. The task of the modern Christian is, it would seem, to be a translator of the Gospel into terms which mean abundant life to him, and to translate his genuine living experience into terms of character and action which will affect his fellowmen and society in general.

The Gospel needs a fresh translation in each heart, which no scholar can give. It needs a new rendering into the language of the individual soul. It is often easier to know what the ancient words mean than to know what the thoughts involve as we interpret them in our own day.

Jesus made a perfect translation of the will of God as applied to him, and he remained faithful to that translation. Any Christian ultimately has to make his own translation of the Gospel if it is to mean life to him.—*Congregationalist and Herald of Gospel Liberty.*

METHODS CORNER

By REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

In writing of the program of Christianity last week, I was reminded of the platform of our church. We have formulated an order for the reception of new members and have included in it a goal for our labors. Perhaps it will be of interest to the readers of this "Corner" if it is reproduced here. It links the church with this great Christian task as we see it. Joining the church is not simply a matter of personal salvation, of individual safety, of spiritual enjoyment. All of these things are bound to enter the thought of membership, but when a person enlists in Christian effort through the church he ought to have set before him a real task worthy of his effort. Not everyone is moved by this outline as I am myself, but it is an honest statement of our idea of the work of the Church. Here it is:

"In presenting yourself before this church you indicate your earnest desire to become one of its members and to enjoy with us the fellowship of the Gospel and to walk with us in all the Christian way, according as God shall make known unto you his will.

"This church welcomes any to its membership who love the Lord Jesus Christ and who propose to live according to his law of love and service.

"While declaring in a general way our steadfast allegiance to the common faith usually held by Evangelical Christians, we feel it incumbent upon us to specifically state that we hold it to be the mission of the church to proclaim the Gospel to all mankind, exalting the worship of the one true God, and to labor for the progress of knowledge, the promotion of justice, the reign of peace and the realization of human brotherhood throughout the world.

"While we believe that the Christian Bible contains the will of God and while we undertake to live according to its teachings in so far as we understand them, we nevertheless believe in the freedom and responsibility of the individual soul, and the right of private judgment, both of which are in keeping with our basic principle of democracy in faith, policy and fellowship."

Not everyone in the church is enthusiastic about Missions, but the church carries an item of a thousand dollars a year in its general budget, so that every contributor does give something to Missions. It would help a lot if the benevolence apportionment were put into the annual budget and paid as other bills are paid monthly or quarterly.

"Every time we break a law of health, we drive a nail in our own coffin."

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A VOICE FROM HEAVEN.

The revelation of Jesus Christ, given by his angel unto his servant John on the Isle of Patmos, is vibrant and vital with a voice. John, from a human point of view, was on a very lonely island, but he was not lonely, for there was a voice repeatedly speaking to him. John cannot tell in human language the penetrating and persuasive power of that voice, but again and again he refers to its utterance, until one feels like it is a voice speaking rather than a pen writing the Book of Revelation. Here, indeed, is a significant utterance of that voice: The scene was heaven, during and immediately following a fierce battle in that holy place. He that is called the Devil and Satan, "the deceiver of the whole world," was cast down to the earth, and his angels were cast down with him and then John heard a great voice in heaven, saying: "Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accuseth them before our God day and night." And then John tells how the heavenly hosts and angels of God overcame, conquered and cast out the devil and his angels: "And they overcame him because of the blood of the Lamb, and because of the word of their testimony."

From the day John heard that voice until this good hour in our world's history, the church on earth has been overcoming the devil and his hosts in the very same way that they did it during that war in heaven: "because of the blood of the Lamb and the word of their testimony."

We are getting reports these days and weeks from revival meetings, evangelistic services, of

churches built up, of God's people reconsecrated, of souls born into the Kingdom of our Lord. How did that revival come about? What were the weapons in that conflict? The very same that the angels of God used in heaven, viz., "The blood of the Lamb, and the word of their testimony." When a preacher and faithful pastor tells his congregation, in no unmistakable terms, about the power of the blood, the saving power, the forgiving power of our Lord, and when his congregation takes that message to heart and begins to give the word of their testimony and tell others about it, then something takes place in that church and that community. The very same thing takes place there that took place in heaven as it was revealed to John. There is only one power in this world that can overcome Satan and his hosts—drive him out of the church and the community—and that is the power of the blood of the Lamb, and the willingness of those who accept that power as a gift of God in their own lives and are willing to tell about it to others. Our Saviour foretold this when he said (Acts 1:8): "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth."

According to the writer of Acts, this was the last word spoken by our Lord before he was taken up and "a cloud received him out of their sight." And those last words are sealed and made secure by the life he lived, the deeds he wrought, and the death he died. This is that which the voice uttered out of heaven to John and which John declared that he heard. If the written record were all we had in the matter, some might doubt, but the testimony of the saved and righteous through all the ages is unmistakable, and the witness of millions confirms the truth revealed out of heaven to John, and the voice that spoke out of heaven and through him to the world.

J. O. A.

THE "MISSING LINK" IN EDUCATION.

The following is taken from the heading of a book review in the magazine section of the *New York Times*, for July 21, 1932: "In an address before the recent convention of the National Education Association, the warden of Sing Sing Prison said that the school system had done nothing to mould character, and that there was a 'missing link' between education and character!"

This is a serious indictment for present-day education, coming from one who is in position to speak with some understanding. The warden of Sing Sing Prison handles all sorts and conditions of men and women, and in that number are hundreds who have been educated in colleges and universities. He has observed that education has not built character, and this is that for which education is intended. It matters little how much learning one has, if one has not character with it, it is worse than ignorance. Education is a sharpened tool, and a person without principle or character is far more dangerous and can produce more fatal results than one with a dull and unwieldy instrument.

This indictment from the warden of Sing Sing Prison is one with a declaration this writer heard the warden of the Federal penitentiary at Atlanta, Ga., made some years ago. This warden said if every member of the faculty of a great university, from president to janitor, or from janitor to president, were to resign, so far as scholarship and intellectual equipment were concerned, he could supply from the Atlanta penitentiary every member of the staff immediately. He had prisoners then with college and university degrees and diplomas that would entitle them to head a great university and to teach in every department of the same—

languages, sciences, philosophy, literature, and all the rest.

All this means that getting a college diploma, desirable as it is, is not sufficient. Something more than training and equipment are essential. The one thing needful is character, and it certainly is the function of a college or a university to give such direction and influence to character that it cannot be deflected, when matured, from the way of true wisdom and right living. It was a very wise man who said most truly: "The fear of Jehovah is the beginning of wisdom; and the knowledge of the Holy One is understanding." That education which leaves God out is not really education—is not wisdom—and there is certainly no knowledge as valuable as that of the knowledge of God. Our colleges and schools must supply the "missing link," that link which binds character to culture, learning to life, and that link is a knowledge of God, and the wisdom that comes from him. True education leads us to the fountain of life and helps us to drink from that fountain daily. It was the same wise one who said again: "The fear of Jehovah is a fountain of life, that one may depart from the snares of death." The only real and true education is Christian education, that teaching, training, culture, which brings one to a knowledge of him who said: "I am the way, the truth and the life."

J. O. A.

ORDINATION TO THE MINISTRY.

Regular entrance into the Gospel ministry is through ordination, but this special act of setting aside a man or a woman for the work of the ministry cannot well come until the candidate is sure that he is actually "called" to the ministry. Candidates are sometimes mistaken or are moved by motives or desires not quite in keeping with the holy calling. It is the business of an ordaining council to discover these motives and if it is clear that the candidate has been called of God to preach the unsearchable riches of Christ the brethren may confirm it by the laying on of hands.

Considerable discussion has arisen in recent years as to the object and time limit of ordination. In some quarters young men are ordained for specific purposes and for a limited time. It is a question whether anyone can be ordained to the Gospel ministry for a specified number of months or years. The call to the ministry is a call to service for life. Usually the person so called has had some kind of spiritual experience, a consciousness of a sense of obligation or duty to God and mankind, a longing or a "pulling" of heart that compels one to leave all else and follow this clear leading.

We know, of course, that some men are ordained who cannot give such a clear-cut experience as this, who cannot say, "Woe is me if I do not preach the Gospel." But they do feel and say honestly that they think they can spend their lives best in the ministry, because through the ministry they can be and do the most good. Their conviction is earnest and sincere, but of a rather different type from the other. We ordain such young men and women because of their Christian lives, their noble character, their positive convictions, their evident energy and their personal loyalty to Christ and the promise they give of usefulness in the church.

We ordain them for life. Ordination is a sacred rite, or we so consider it in our churches. It is not, however, a mysterious something that changes the character of the candidate. The men who lay their hands on the candidate's head while the consecrating prayer is uttered contribute little or nothing to the ceremony except their approval, their Christian love and good will, and altogether the ordaining council acts in approval

of what God himself has done with the candidate. When we know that the young man or woman is sufficiently equipped for the ministry, has had some experience in actual church work, has some personal knowledge of Christ and has received the approbation of good men and women, then we ordain them to be ministers of the Gospel for life, not for a series of months or years. The Gospel ministry is a life commitment.

E. A. K.

THE GUEST BOOK.

One of the valuable assets of the merger of Christians and Congregationalists is the Guest Book. This is an annual publication which undertakes to acquaint the people of our united constituency with our missions and missionaries at home and abroad. The Guest Book for 1932 is now ready for distribution to Missionary societies, churches, Sunday Schools and individuals who may desire it. It is entitled, "A Journey of Discovery." It presents a panorama of service from the Atlantic to the Pacific, in our own land, and then throughout the world in those lands where we have missions and mission workers: Japan, China, India, Africa, the Near East, the Isles of the Seas. This Guest Book gives us a glimpse—a mere glimpse—of nine of the ninety-seven mission stations of the American Board. A glimpse, also, at the eighty-two hospitals and dispensaries where 1,200 cases are treated daily, of the educational institutions of the American Board, with its 85,000 students in school, including 5,700 enrolled in 39 colleges and training schools. On the journey of the Guest Book, the reader will have the privilege of worshipping with a few of the 705 organized churches on the foreign field, many of which are independent now and self-supporting. As one reads the Guest Book, one is impressed with the spirit of ministry in the name of our Christ our missionaries are manifesting. As we read, we will ask questions like these: Are these missionaries laying their hands upon the sick, touching the eyes of the blind and bringing blessings to little children, as did our Lord when on earth? If not, we will be in a position to criticize knowingly; if they are, why should we not give them our loyal support?

The Guest Book for 1932 gives twenty-one visits with our representatives throughout the world who are seeking with zeal and consecration to hold high the banner of our Lord and to proclaim the good news of his saving power among those who need him most. It is certainly a valuable publication and one that can be had for the asking. It contains twenty-four pages of valuable and very engaging and beautifully printed reading matter. It is devoutly hoped that every church into which THE CHRISTIAN SUN goes, will, through one of its organizations—the Missionary Society, the Sunday School, the Christian Endeavor, or the church itself—order, distribute and read the book. Many claim that they do not help Missions because they do not know about Missions. The Guest Book gives the most valuable sort of information, in that it makes the reader personally acquainted with the missionaries.

J. O. A.

SUNDAY SCHOOL GROWTH.

The World's Sunday School Convention met for the first time in a South American country, meeting this year in Rio de Janeiro, Brazil, July 25th to 31st. It was a great gathering, and one which, considered in the light of its modest beginning less than 150 years ago by Robert Raikes, brings home the truth which our Lord gave in the parable of the kingdom of heaven and the mustard seed. In the World's Convention, just closed, there were reports from 113 countries which showed a total

of 330,874 schools with 3,294,720 teachers and officers, and 32,014,598 pupils.

During the past quadrennium, there was an increase of 2,294,366 in enrollment, thus giving an increase in Sunday School enrollment throughout the world of more than six per cent. When one contemplates the great army of officers and teachers who go every Sunday without pay, or any expectation of pay, to their work, and who in their labor of love are accomplishing so much in building up the kingdom of our Lord, one is encouraged to take heart and to say with fresh faith that "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ."

J. O. A.

A HEAVY DRINK BILL.

Dispatches tell of that Great Britain's drink bill is \$25,000,000 per week. This amount, for which there is no return in character, culture, achievement, material, moral or spiritual benefit, about equals the amount Great Britain spends for education, pensions, old age and support of its orphan homes. With this amount of money Great Britain could provide all the milk and all the bread now consumed by her people, pay her war

pensions, her police protection, and have nearly \$5,000,000 left.

There are those in our country who complain of the high cost on the part of our government for the enforcement of prohibition. The fact is that it costs less than nine cents per year per person in the United States to administer our prohibition laws. And yet, the very amendment that this pittance pays to help enforce closed 170,000 saloons, 1,247 breweries, 507 distilleries and put completely out of business 224 of the 275 liquor cure hospitals. So far as cost is concerned, that of prohibition enforcement is a mere pittance in comparison with that drink bill which is worse than wasted through the agency of the legalized saloon and distillery.

J. O. A.

However high authority lies behind any teaching—church, scholarship, or personality—test it by the Scriptures! The men of Berea after they heard Paul preach went and searched the Scriptures daily to see whether those things were so. They were not going to be led even by Paul. Test all modern preaching by the oracles of God! There is no better way. Charles R. Brown.

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A special arrangement has been made whereby those who desire to do so may receive both THE CHRISTIAN SUN and *The Congregationalist and Herald of Gospel Liberty* for just a little more than they now pay for one of these papers.

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While this offer is open to everyone, it should appeal especially to the pastors and lay workers in the Southeast Convention, and we beg them to take advantage of this opportunity.

It is, of course, understood that under this special offer all subscriptions must be in advance, and must be sent directly to THE CHRISTIAN SUN, 1536 E. Broad Street, Richmond, Va., or to *The Congregationalist and Herald of Gospel Liberty*, 14 Beacon Street, Boston, Mass.

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MY PRAYER BOOK.

The little Testament which I carry with me so much has been spoken of as a Prayer Book at different times; and as I have meditated upon the thought I have come to the conclusion that it might be so considered. Though the prayers are not as long and not as numerous as in the Old Testament, yet they may well be patterned after by all men, and must be the heart cry of all Christians.

Early in life we learn the prayer which Jesus taught to his disciples, yet it takes mature thought to realize the deep meaning of the words and phrases. Some times it seems as though people in religious services repeat this prayer merely as a form and not as coming from the heart. Before we can really pray this prayer we must pray the prayer of the Publican: "God be merciful to me a sinner." All must realize that they are sinners in the sight of God before salvation can be obtained, for Christ said, "I am not come to call the righteous, but sinners to repentance." We cannot say the words, "Forgive us, as we forgive," until we have prayed the prayer of Jesus in the Garden of Gethsemane: "Not my will, but thine be done," for it is not human to forgive, only the divine love in the hearts of men can forgive. Jesus upon the cross prayed the supreme prayer of forgiveness for those who had placed him there. Stephen, as he was being stoned, echoed it because the love of Jesus was in his heart.

The prayer that Jesus gave his disciples as a pattern prayer is not a selfish prayer, for as we say the words: "Thy Kingdom come," we should include all men who believe in the saving grace of Jesus Christ and all who shall yet believe. The wonderful prayer of Jesus in the 17th chapter of the Gospel of John is the greatest example of intercessory prayer. The Apostle Paul also gives us an example of intercessory prayer in Ephesians 3:14-21.

Yes, the New Testament is my Prayer Book, for I want all my prayers to be like unto the prayers which are found therein. There are the benedictions or blessings which are found in the epistles: they are also a form of prayer. My favorite is found in Jude 24:25: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." W.

REVIVALS AT BEREA AND HAW RIVER.

We began our revival meeting at Berea July 3rd, and continued one week. Rev. T. L. Hill, of Colfax, did the preaching throughout the meeting, to the edification of the church and the conviction of the unsaved. His messages were well thought out, forcefully delivered, and as visible results, more than twenty-five surrendered their hearts to the Lord Jesus Christ, and at this time fifteen have united with the church.

The church was greatly revived and we feel that much good was accomplished. The crowds were large and interest was deep.

On the closing night of the service—well, you should have seen our Ford. Pounded? Yes, yes, with everything that a family can use in the way of eats. Space will not permit us to name them one by one. May God richly bless these good loyal folk. They are a great people to

serve, and may pastor and people ever stay near to the blessed side of the Lord.

We began our revival at Haw River July 24th, and continued until August 3rd. Rev. O. D. Poythress of South Norfolk, Va., did the preaching throughout, and it is enough to say that he did it, for all who know him know with what power and persuasion he stands up to preach. Not only did Bro. Poythress bless the hearts of his hearers with his sermons, but likewise in song. As visible results a number reconsecrated their hearts to the Lord in service, more than a dozen surrendered to Christ, and at this writing, three have united with the church. During the meeting we ordained three new deacons. We feel that much good was accomplished for the Master in this meeting, as attendance and interest were good throughout the meeting.

The church has recently built a new choir loft and done much work of improvement, which has increased the beauty of the interior, and the best part of it all is that the work is paid for. Well, as at Berea, so at Haw River. On the closing night we had to look a second time to see if it was our Ford, loaded down with provisions until there was hardly room for the driver to sit. God bless these good people, for they are splendid people to serve. May God keep us all by his grace. G. C. CRUTCHFIELD, *Pastor*.

SALEM CHAPEL.

The annual evangelistic services at Salem Chapel were held beginning with Sunday, August 7th and closing August 12th. The first Sunday in August is always a great day for Salem Chapel when hundreds of members, former members and friends gather for the services. It is on that day that the annual meetings begin, and this year was one of the most successful seen in many years. Some 500 people were present for the Sunday services, and each evening during the ensuing week the house was filled almost to capacity for the services. The pastor, the writer, did the preaching, and many members of the church expressed themselves as feeling that the meeting was the best one held in years. During the week a large junior choir was organized. There were many reconsecrations, several confessions, and five additions to the church, one by transfer and four by confession of faith. Others are expected to join the church on the first Sunday in September.

Salem Chapel is rejoicing in the new arrangement under which they are working. Trinity Parish, in which the new church in Winston-Salem, the church in Salisbury, and Salem Chapel are pastored by the same minister. It is most regretful that conditions have not warranted the residence of a pastor in Winston-Salem long before this.

A branch Sunday School of our Winston-Salem and Salem Chapel Churches has been organized by the writer and members of the Salem Chapel Church, at Dennis, in Forsyth County. There are fifty members and there has been an average attendance of about forty each Sunday since the organization on July 10th. The school meets over a store on Sunday afternoons, and while it is only about two and one-half miles from Salem Chapel Church, there are many little children who are not in Sunday School elsewhere. It is not the purpose of the organization to effect a separate organization, but by the arrangement the work of Salem Chapel and Winston-Salem

Churches is extended. We feel much encouraged by the response in this new work.

WM. T. SCOTT.

REVIVAL AT CONCORD.

Our revival meeting at Concord included the dates of July 24th to 29th. The services were all held in the day time with lunch in the spacious grove. The congregation was better in number than last year. There was good interest throughout the meeting.

Rev. J. S. Carden, of Durham, N. C., a beloved minister and former pastor of this church, was with us and did the preaching very acceptably. His messages were highly Scriptural and inspired to a deep interest in spiritual things. Bro. Carden is a consecrated man, and one who loves his Bible and adheres closely to its teachings in his sermons.

He has been in active ministerial work for forty years continuously, yet with age climbing upon him, he still preaches with the same vim and energy that he did when we first became acquainted. We wish for him many more years of activity. We enjoyed his fellowship and appreciate his earnest effort put forth in our meeting.

On Sunday afternoon, Rev. J. T. Underwood, one of our licentiates, brought a very timely and practical message for the day. He would be glad to preach for some church or churches within his reach at Yanceyville, N. C., R. 1.

Many people reconsecrated themselves for a closer walk with God during the revival services. Four made public confession of Christ as their personal Saviour and there were four accessions to the church.

There was a growing interest in spiritual things from day to day. A brotherly feeling was highly evident in the meeting. For all the good done and blessings enjoyed, we thank the Lord and praise his holy name. L. L. WYRICK.

FIRST CHURCH, NORFOLK, HOLDS CONFERENCE.

The Quarterly Conference of the First Christian Church, Norfolk, was held Wednesday evening, August 17th, immediately following the mid-week prayer service, with the pastor, Dr. P. Houlder Brown, presiding. The conference was well attended by members of the church, and the spirit of harmony which prevailed at the meeting was commented on, especially because of the fact that a number of important subjects were brought up for attention.

The election of a Sunday School Superintendent was a matter of interest and importance to the church, and Mr. C. E. Warrington was unanimously elected by the conference to fill this position for the coming year.

Messrs. J. S. Kagey, S. T. Ballard and B. F. Morgan were elected to serve on the Board of Deacons and Mr. W. H. Bell was elected as trustee to fill the vacancy caused by the death of Mr. Geo. H. Frey, a prominent and valued member of the church for many years.

Selection of a pastor was the final matter of importance to come before the conference, and Rev. P. Houlder Brown, of Chicago, who has been acting as supply pastor at the church for the past year, and under whose leadership the church has prospered, was unanimously voted as the pastor for the coming year. Dr. Brown explained that he had planned to accept a call for mission work in Chicago beginning October 1st, but that he would be glad to continue as supply pastor of the church for the time being at least. Plans for future activities are being made in all departments of the church, and its members are looking forward to a successful year, and great spiritual activity.

"THE WHOLESOME PERSONALITY."

The above is the name of a book recently written by William H. Burnham, and published by D. Appleton & Co.

So much has been said about the abnormal that it is positively refreshing to have the normal approach to personality development as set forth in this constructive volume by the Professor Emeritus of Education and School Hygiene in Clark University.

It is normal for personality to be wholesome, integrated, insists Dr. Burnham. A correct understanding and employment of mental hygiene which means prevention rather than cure of personality problems, should yield the integrated personality. Parents and teachers are especially in need of the knowledge and technique of mental hygiene—one fundamental requirement of which is that we should never do for a child what he can do for himself. He may not do it as well as his parent or teacher can, but let him do it. In the doing of it is his personality's integration rendered possible.

The essential characteristic of integration, Dr. Burnham conceives to be the power of adaptation or coordinated activity in relation to any situation. Personality is the sum total he insists of an individual's reaction tendencies—the expression of a man's inner life, while character is the expression for what he does. He adds "that the term personality is coming to be used more and more for the totality of an individual's abilities and traits," and he might have added that character is becoming more and more the term to denote the subjection of that totality which personality is to judgment in terms of a standard which the individual or some group accepts as proper or legitimate as a gauge for conduct.

The book's theme, which is emphasized again and again is "that the prime means of preserving and developing an integrated personality is coordinated purposive activity in the doing of significant tasks." (p. 436.) The search for truth is described as the noblest of all tasks. The attitude toward religion is friendly and appreciative, but the treatment inadequate.

The viewpoint insisted on throughout is that personality is developmental, epochal, congruent, articulated, relative, genetic. It is best summarized in this paragraph which begins in page 645: "The vigorous advocates of absolute standards in social development delude themselves and foster their prejudices by assuming that anything in the animal world is bad, that some rigorous distinction between the crude animal and materialistic development and higher social, intellectual and spiritual development exists, that the lower stages must be fought instead of developed into something higher, and that the only salvation for humanity is this conflict against the lower and the upholding of this absolute standard. To some this becomes a life and death principle. Evidence from the genetic facts, however, suggest an intelligent relativity as the only possible hygienic conception."

This is G. Stanley Hall's recapitulation theory under another guise, bereft, however, of its fatalistic elements requiring all stages of the racial experience to be repeated in personal life. There is evidence, however, throughout the book that the thrall of the great psychologist still lingers around Clark University and influences unduly the thinking of some who knew him to love and appreciate. To Dr. Burnham, Hall was a superman.

The wholesome personality is achievable to Dr. Burnham through six fundamental conceptions or principles: integration (the whole organism in relation to the whole environment), a responsible task (the means of integrating the individual personality and unifying the social group), the objective attitude (toward all our problems, includ-

ing our own age), persistence, freedom for initiative, and the genetic viewpoint.

And just as the task through demanding concentration of purposive attention integrates the individual, so it is the "task that integrates the group." "Purposive activity for the welfare of the family," for example makes it a social integration. And so "the ideal democratic group today is one where each member of the group has the opportunity to become superior in something according to his special ability, and where the leader does not determine the group but merely coordinates the different superior abilities for the common purpose of group welfare."

No book is perfect, nor will any volume satisfy all. Here is an honest attempt to set forth a constructive theory of personality development, leading normally to wholesomeness, to integration. As such, the book deserves a careful and judicious consideration. We need more books that treat life thus normally and constructively. Religious educators can learn much from a volume such as this.

W. A. HARPER.

A believing love will relieve us of a vast load of care.—Emerson.

GOOD CITIZENSHIP.

There were eleven members of the Wickersham Commission. Nine believed that Federal Prohibition has contributed to the general welfare of the nation and that its contribution must be preserved. These nine members declared that it would be a colossal mistake to repeal the Eighteenth Amendment without putting a constructive substitute in its place.

Four other recommendations are also worthy of careful consideration: (1) The saloon must never come back. (2) The Federal Government must not give up control of the liquor traffic. (3) The government must not go into the liquor business. (4) Wine and beer must not be exempted from the amendment.

The Commission found objective and reasonably trustworthy proof of the industrial benefits of prohibition. Quoting from this report: "Increased efficiency in labor; elimination of blue Mondays, and decrease in industrial accidents . . . increase in savings, and decrease in demands upon charities." In addition to these economic gains, the Commission also asserted that "there is general agreement among social workers that (Continued to page 14.)"

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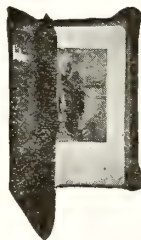
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REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

Eternal and Almighty God, how love I thy law, thy word, thy precepts, thy truth. It is my meat and drink, my light, my joy. Our burden is for all men to know God and enjoy him forever. Work thou in and through us, blessed Teacher, that by our labor Christian hearts may come to possess the strength, the blessing, the peace thou so freely givest. Thy Kingdom, O God, is a scepter of equity. For the sake of him who gave himself, teach us stewardship. And may thy Kingdom come. *Amen.* L.

THE CALL TO EVANGELISM AND MISSIONS.

As has often been pointed out in these columns, when one tells in person the good news of our Lord to another, and that other accepts and receives Him, that is evangelism—personal testimony for our Lord. When one sends by proxy, or through possession, that same message to another, that is Missions. For the sake of convenience, we use the two terms—Evangelism and Missions—Evangelism being personal; Missions being a sending of the Evangel of our Lord to another in need of that saving message.

A resolution, unanimously adopted by the Committee of the International Missionary Council recently meeting at Hernnhut, gives emphasis to this fact, and declares a truth which CHRISTIAN SUN readers and all of us need to bear in mind, as follows:

"We are convinced that our missionary task is to proclaim in word and life God's revelation and redemption in Jesus Christ. If we have anything to bring in the name of God to a world in need, it is certainly not our own piety, our own way of life, our own modes of thought, or our own human help. What the church has to give in its world mission is the good news of a divine act in history, of the Word made flesh. In face of the powerful anti-Christian forces operating in the world today we reaffirm our faith that the revelation of God in Christ is the only way of deliverance for mankind."

"The world is in desperate need of regeneration. Christianity calls men to a complete conversion of the mind and a radically new life. Our evangelistic task is so to present Christ to men that they will be confronted with the necessity of a real decision. We desire to call the churches and missions to immediate cooperation in a more earnest evangelistic endeavor. Our aim is personal conversion of men to a new life in Christ, to complete surrender to God and to new relations of love with their fellowmen."

MOUNTAIN AND SEA RELIGION.

In summer days many seek the sea or the mountains. Both are exceptional privileges. They speak messages of the Spirit with persuasion. To mind and body they bring healing, rest, and strength. They are sources of unlimited good. The mountain holds the winter snows within its clefts and recesses like embracing arms, until summer heat changes them into streams of water for the valleys and the plains below. The sea ever makes possible the rains upon the parched places and affords wealth from its depths and shores. Both are symbols of God's grace towards his children. His righteousness is like the great mountains and his mercy has the wideness of the sea.

Religion is for the heights. Visions and transfigurations are there with heavenly scenes and

conversations. Many times human eyes need to be lifted up to see the silent yet eloquent summits with their slopes often clothed with stately trees, and reaching up to the heavens. For the highest longings and farthest reaching visions, religion is a constant helper.

Religion is for the breadths. All the world is within redeeming love. The "Great Commission" is for all persons, in all lands, in all conditions. It spreads the boundless love of God over all the breadths of human need. It claims dominion over all affairs not to rule, but to redeem them from their insufficiencies and failures. The greatest affairs of today—government, commerce, finance, industry—sorely are in need of religious presence and wisdom. They are failing without God.

Religion is for the depths. Distresses, sorrows, and sins are experiences, deep, deeper, deepest. The waves overflow. The pits engulf. The valleys are low within almost constant shadows. "For Him no depths can drown." He brings deliverance from any gulf or darkness.

For all these—exaltation of joy, depression in sorrow, helplessness in sin—God's daily loving redemption is given. To forget him in the glens and trails of mountains, or on the expanses of the sea, would be a sad mishap. To return from such travel or vacation privileges without stronger faith would be misuse of opportunity.

To those at home, perhaps weary with toil or burdened with worry, the literature of mountain and sea, in the Bible and elsewhere, will bring a refreshing sense of lofty heights and grace sufficient for all depths.

The gospel of Jesus is not an average redemption. It knows no middle class exclusively. It reaches all extremes. It redeems and renews all to the uttermost.—*Western Christian Advocate.*

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 20, 1932.

Sunday School Offerings.

Previously acknowledged	\$ 3,224.81
Hines' Chapel, McLeansville, N. C.	3.00
Pleasant Grove, News Ferry, Va.	8.68
Timber Ridge, High View, W. Va.	3.69
Parks' Cross Roads, Ramseur, N. C.	6.15
South Norfolk, Va.	12.58
Franklin, Va.	5.91
Oakland, Suffolk, Va.	3.00
Dry Run, Seven Fountains, Va.	2.09
Third Avenue, Danville, Va.	5.14
Mt. Carmel, Zuni, Va.	2.84
Wadley, Ala.	2.13
Holland, Va.	7.50
Mayland, Broadway, Va.	3.94
Total	\$ 3,291.46

Individual and Church Offerings.

Previously acknowledged	\$ 2,807.20
Miss Ethel Friddle, Summerfield, N. C., Mt. Bethel Church	1.00
Salem Chapel, Walnut Grove, N. C.	15.00
Mt. Lebanon, Shenandoah, Va.	3.00
Total	\$ 2,826.20

Coin Card Offerings.

Previously acknowledged	\$ 360.43
Pleasant Grove S. S., News Ferry, Va.	6.00
J. O. Atkinson Missionary Society, Liberty (Vance), Henderson, N. C.	3.00
Linville Church, Linville, Va.	1.00
Franklin S. S., Franklin, Va.	16.00
Antioch (C), Pittsboro, N. C.	4.50

Hayes' Chapel, Garner, N. C.	8.50
Cary Church, Cary, N. C.	3.00
Christian Chapel, Corinth, N. C.	11.00
Shady Grove Church, Ether, N. C.	3.00
Mrs. Jessie Tuttington, Mebane, N. C., Mt. Zion Church	1.00
Mrs. George Bradley, Mebane, N. C., Mt. Zion Church	.60
Miss Georgia Bradley, Mebane, N. C., Mt. Zion Church	1.00

Total \$ 419.03

Summary.

Previously acknowledged	\$10,033.63
Sunday Schools, regular	66.65
Individual and church offerings	19.00
Coin card offerings	58.60
Total to date	\$20,177.88

J. O. ATKINSON, *Mission Sec'y.*

FROM THE PHILIPPINES.

Dear Folks:

Well, Pharaoh must have had a heart of stone sure enough, for how anyone could harden their hearts after a locust plague is more than I can see. About noon one morning last week we heard shouts of: "The locusts are coming, the locusts are coming," and before we realized it the sky had become darkened as with heavy clouds before a thunder storm, and great hordes of locusts deluged the town. They began to settle on the tall cocoanut trees, the bamboos and the grass everywhere, until everything looked brown. Some people were running wildly about trying to fight them off; others were busy on the tennis court holding large burlap bags trying to catch enough for a good meal. Some claim they make a delicious dish, cooked with a little vinegar added. But I am not going to try them until they eat everything else up that is eatable. They can certainly do that, too, from reports from all over the islands of crops destroyed. Some people are refusing to plant again, saying it is "no use any more." The government has spent, and is still spending, lots of money on the fight against the locusts, and scientists and airplanes have been sent many places over the islands to help. The coming of the locusts was as much like a hail storm as anything I ever saw. After they left the cocoanut trees were ragged and the bamboos and the more tender plants were stripped bare of leaves.

In spite of the hard times people are still getting diseases and come to the hospital for treatment. They have averaged 30 patients all this month. I do not know all the cases now on record, but besides the operative cases there are many with dysentery and tuberculosis, and we usually have one or two typhoid patients. Our new pastor is holding services every Sunday afternoon for the patients and he usually brings some good singers to help with the services. Many of the patients have expressed their appreciation of these meetings and I think they are doing some good. One of our T. B. patients who has been here for 5 months and who has been reading his Bible was baptized in the hospital last Sunday. Two new nurses have recently been added to the force to replace those who dropped out, and I believe we have the best group of Christian nurses we have yet had.

We received the news recently that 68 missionaries of the American Board had been dropped, and if such things continue, we may not serve our full term. However, I am hoping we will be able to stand by even with cuts in salaries and appropriations, for we are becoming more interested in this work all the time.

Kindest wishes to all,

(MRS.) RITA T. WHITE.

VIRGINIA VALLEY CENTRAL WOMAN'S MISSIONARY CONFERENCE.

Friday, August 5th, at the Linville Christian Church, the Woman's Missionary Conference met in a one-day session. The day was beautiful and the attendance larger than for several years. Mrs. A. H. Bell of the local Society gave a cordial welcome which we all felt was sincere, and it was responded to by Miss Tracie Liskey of the New Hope Society. The roll call of the churches and Societies showed eight churches represented, all of which have Societies.

Mrs. C. H. Rowland, president of the North Carolina and Virginia Woman's Conference, was invited to a seat as a deliberative member, and responded with appropriate remarks. Three of the ministers of the Conference were present and took an active part during the day. Mrs. Rowland gave an interesting and helpful address in the morning and helped by her wise counsel during the day.

The treasurer, Miss Verdie Showalter, reported a total of \$292.14 raised during the nine months since our last Conference (Conference last year being held later than usual).

Mrs. E. Lena Rothgeb gave an interesting report of the Burlington Woman's Conference. The ladies of the church loaded the long table on the lawn with an abundance of good things to eat. The noon hour was happily spent. After opening prayer by Rev. R. L. Williamson, we had an inspiring address by Rev. I. S. Long of the Church of the Brethren. He is a returned missionary, having spent 28 years in India.

Mesdames B. J. Earp, R. L. Williamson and A. F. Kite gave brief reports from the District Rallies. Mrs. A. R. Hosaflook, superintendent, reported eight Woman's Societies with a total of 209 members. The Young People's Societies, reported by Mrs. O. A. Hoover, superintendent, showed five Societies, with 138 members. Superintendent of Cradle Rolls reported four Cradle Rolls, with 75 enrolled. The Superintendent of Literature, Miss Ella Pickering, had reports from four Societies, where a total of 31 persons had read mission books, and 592 mission leaflets had been read.

The Committees on Points of Excellence, Finance, Resolutions, Selecting Place of Meeting, and Nominations made their reports.

The officers for the coming year were called up to the front, while Mrs. Rowland offered a prayer of consecration.

Societies were urged to send all funds through their treasurers and a motion passed authorizing the treasurer, Miss Verdie Showalter, to close her books July 10th, to finish up her report for the year.

The program was interspersed with music and prayer. The day was profitably spent and was greatly enjoyed by all present. The next session will meet with the Leaksville Church.

MRS. B. F. FRANK.

ANNUAL REPORT.

Annual report of the Woman's Mission Board, Virginia Valley Conference, from October 10, 1931, to August 5, 1932:

Balance in treasury, October 10, 1931...	\$ 4.90
Women's Societies.	
Bethel	\$ 15.54
Bethlehem	6.15
Dry Run	11.50
Leaksville	39.41
Linville	39.57
New Hope	18.60
New Port	7.00
Mayland	7.25
Winchester	42.45
	187.47

Young People's Societies.

Antioch	\$ 35.63
Winchester	22.20
	57.83
Cradle Roll Societies.	
Antioch	3.65
Linville	6.85
Leaksville	1.10
	11.60
Rally Offerings.	
Dry Run	\$ 5.50
New Port	4.05
New Hope	6.00
	15.55
Mrs. Newman's expenses	14.79
Total	\$ 292.14

Disbursements.

Burk & Price, bond	\$ 2.50
Mrs. H. S. Hardeastle	106.23
Verdie Showalter, postage	.50
Mrs. B. F. Frank, postage	1.00
Mrs. B. F. Frank, programs	1.50
Mrs. H. S. Hardeastle	22.44
Mrs. H. S. Hardeastle	108.48
	242.65

Balance in treasury, August 6, 1932.. \$ 49.49

VERDIE C. SHOWALTER, *Treas.*

THE BIBLE IN THE GREAT DEPRESSION.

A total of 9,745,356 volumes of the Scriptures, issued by the American Bible Society during 1931 across many lands and in many tongues, was reported at the 116th annual meeting of the Society, held Thursday, May 12th, at its headquarters, Bible House, Astor Place. These circulation figures for 1931 bring the total for the 116 years of the Society's service to 237,979,404 volumes. The purpose of the Society to make the gospel available to every man in his own tongue was furthered in translation, publication, and distribution activities in 182 different languages and dialects.

The most notable increase in the circulation of the Scriptures was in Japan. The distribution of Bibles and Testaments held up well to the level of last year, while that of Gospels and other Portions (parts of the Bible) rose from 700,000 to just over 1,000,000 volumes. The economic situation, which was serious in Japan, was met by a new edition of Gospels priced at the smallest Japanese coin, one sen a copy. To this was added the splendid cooperation of a fine staff of native colporteurs who vigorously pressed the work in the cities and towns. In China the great flood dominated the year's history. Yet throngs of people sought solace and guidance in the Book of books and colporteurs and workers prosecuted the distribution with energy—even in flooded, bandit-infested districts! The sale of the entire Bible increased 58 per cent and Testaments 35 per cent above 1930.

The Near East, although sharing in the economic difficulties of the year, is another area in which the circulation of the Scriptures showed an advance, a large gain being made in the area about ancient Thessalonica now known as Salonika. In the Arabic-speaking lands at the eastern end of the Mediterranean there was a notable increase in distribution in which a new Arabic edition helped materially.

In the West Indies Agency the sale of complete Bibles was nearly twice as great as in 1930, and in the republics at the southern end of Latin America, in spite of difficult conditions, distribution held up well, especially of Bibles and Testaments. The closing of the doors of North Ameri-

ca to European immigrants has turned great numbers to the wide areas of the Argentine Republic, where in many communities the annual visit of the colporteur is the only spiritual ministry that occurs.

"We do not make any special efforts to increase demands for the Scriptures; for, under existing circumstances, we cannot satisfy all the requests that are coming to hand," was the report from the Society's secretary in Brazil. One colporteur's journey occupied seventy-eight days by rail, walking, and by canoe. A colporteur's visit to a colony of Japanese immigrants required a journey of sixty miles afoot.

From Mexico there have come reports of religious confusion due to the conflict between the authorities of the State and of the Roman Catholic Church. In the state of Tabasco one of the Society's colporteurs suffered a term in jail for his zeal in Scripture distribution while a valiant colporteur in Yucatan was received by a flourishing church where two years before he had been threatened with death. Some of his persecutors had become its members.

CHURCHES APPROVE DISARMAMENT.

The highest officials of nearly a score of national church bodies have joined in a message to President Hoover, expressing "most hearty approval" of his "courageous proposal" for the reduction of armaments. The church leaders described the proposal as "highly prophetic" and expressed the judgment that the President's "constructive leadership" will be enthusiastically welcomed by the members of all the churches.

The message addressed to President Hoover was as follows:

"Your courageous proposal to the World Disarmament Conference that the nations reduce their armaments by one-third meets with our most hearty approval. We rejoice in your broad-visioned leadership in a matter which bears such a vital relation to peace and human welfare. Your proposal to the Conference we regard as a highly prophetic note in international relations.

"We believe that the great body of the membership in our churches will enthusiastically welcome your constructive leadership and will hope that its general acceptance may herald the opening of a great epoch in our world life.

"We are particularly pleased to note the primary emphasis you place on the Kellogg-Briand Pact. We believe that the pledges given by the nations in Articles I and II of this Pact should be continuously stressed as a basic world policy and the international procedures should be constantly shaped in the light of these pledges and principles.

"While we are expressing only our personal convictions and satisfaction, they are, we believe, in harmony with those of our church bodies, most of which have officially expressed their desires for drastic reduction in armaments by all nations."

The statement was sent out from the office of the Federal Council of Churches of Christ in America and was made public by Bishop Francis J. McConnell, president of the Council.

Government is the expressed will of the majority of the people, which is expressed in the Constitution and in our laws. Government can do anything for us that the people will.—*New York World.*

True joy is a serene and sober motion, and they are miserably out that take laughing for rejoicing; the seat of it is within, and there is no cheerfulness like the resolutions of a brave mind that has fortune under its feet.—*Selected.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

GEORGIA YOUNG PEOPLE'S CONFERENCE.

At Owen Heights, Zebulon, Ga., on August 11, 1932, there gathered as fine a group of young people and their teachers as one would care to know. Not a large crowd, but an excellent beginning of this kind of work in Georgia.

To Miss Annie Campbell, our Extension Worker in Georgia, belongs the credit of laboring early, long and hard to bring about this event, of such moment to young people in this State in years to come. She was the heart, the persistent spirit and the prayerful genius which brought about this conference.

M. J. Sweet, pastor-at-large, was honored by being invited to act as Dean. Miss Priscilla Chase, Extension Worker and writer and critic of missionary materials, was one of the teachers, taking her group on a tour of "World Friendship," mostly through China. Miss Race, of Jacksonville, Fla., was happily able to give the fine touch of drama and pageantry so much in use in wide-awake churches today.

Assistant Dean, D. A. Atkinson, of Piedmont College, was conference pastor and preached the sermon Sunday morning, August 14th, in the beautiful Meansville Congregational Church. Rev. Jesse H. Dollar, pastor of the United Church of LaGrange, was instructor in methods; Rev. Alan Jones, pastor of Friendship Parish, South Georgia, taught the class in Bible Study, using the Sermon on the Mount as the basis of this work.

Miss Ruth Lott, of the Macedonia Church, gave a course in "Hand Craft," and Arthur Swartz had charge of recreation, while Mrs. J. H. Dollar acted as camp mother. Of course, Miss Campbell was "Over All." And let it be said that the whole Owen family, including their guests from Florida and elsewhere, were most helpful in every detail of the conference. And the eats—no where any better!

Besides the regular class periods, there were many recreational and social features. Among the most enjoyable, perhaps, were the Camp Fire Circle, the Vespers in charge of Mrs. Alan Jones, the story-telling evenings and the reading of poetry selected for the purpose; the funny stunts and the political burlesques put on by the three leading "Parties." There was also baseball, horse-shoes in which Mr. Dollar almost won a game, some croquet and improvised roque, many sings and a fine swim in a nearby pool and a trip to Indian Springs.

One of the most notable events was the pageant put on by Miss Race and her group on Sunday afternoon. Neighbors and friends came to see this pageant, based on the poem, "Sacraments," by John Oxenham. It was beautiful and effective. In this connection, "The Virgins" was dramatized by moonlight on Tuesday evening.

The last night of the conference was devoted to a communion service, celebrated in the open near a wood, conducted by the Dean. A final testimony meeting in charge of Miss Campbell and a beautiful candle-light service directed by Miss Race. By the light of the beautiful moon and the candles they carried, the group marched to their quarters, thus closing for the day and the conference one of the most far-reaching experiences in the United Church life of Georgia.

It has been customary in conferences of this type to select individuals who best typify various sides of camp life. For this year the following were designated:

The physical, Herman Kite, of Pearson; social, Thelma Percy, of Demorest; mental, Mary Florence Moore, LaGrange; spiritual, Thelma Fleming, of Bowman; social, Susie Elder, Columbus; faithfulness, W. N. Lott, Hoschton; consecration, Mary Skelton, LaGrange. M. J. S.

THE TWO "COMES."

Those who are looking most eagerly for Christ can make him most inviting to others. A writer in the *Keswick Calendar* calls attention to the two "Comes" in the last chapter of the last book of the Bible, Revelation. The next to the last verse gives us the word of the Lord Jesus Christ himself, "Surely I come quickly." This is followed by the response of the inspired writer John, speaking for the Church, "Even so, come, Lord Jesus." A few verses earlier we read: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." The comment on this is made: "This closing passage of the Word of God presents the Church as the Bride in right relation to Christ. And when the Bride can say 'Come' to Christ, she is ready to turn to the world around and say, 'Come'." There are two "Comes." We can turn from saying with longing hearts to our Lord, "Come," and say to our unsaved neighbor, "Come unto him who alone can save you. Christ is coming soon, will you not come to him now so when he comes again you will be ready to receive him?" We can say "Come" with power to the unsaved, if we say "Come" with pleading to the Saviour.—*Sunday School Times*.

PROGRAM.

Following is the tentative program for the First Annual Session of the Youth Fellowship, of Congregational and Christian Churches, of the Western North Carolina Conference, to be held at Hank's Chapel, September 4, 1932, at 2:00 o'clock, P. M.:

Theme: "Youth's Present Day Calls to Service."
Call to order President
Invocation.
Song Service
Worship Service Mr. Rowland Farrell
Welcome Address Mr. Ralph Riddle
Response.
President's Message Rev. Carl R. Key
Special Music.
Address, Purpose of Youth Fellowship."
Business Session.
Recess, (10 minutes), Planned Recreation.
Special Music.
Address, "The Call of Youth" Rev. E. C. Brady
Roll Call of Churches.
Report of Committees.
Installation of Officers.
Closing Service Rev. Carl R. Key

(Note.—There was a mistake in the location of the place of meeting. Hank's Chapel Christian Church is east of Pittsboro, in Chatham County, about three miles out on Highway No. 90. Don't forget the place, and come. We hope to have a complete program for the next issue.)

What our country needs most just now is not a gold standard, but a God standard in its daily affairs.—*Milton Lee*.

CHRISTIAN ENDEAVOR NOTES.

"WHY DO SOME APPROVE OF CHRIST, BUT REJECT ORGANIZED CHRISTIANITY?"

In your worship service use for your theme: "The Wondrous Christ." Open with hymns like the following: "Jesus, Lover of My Soul," "Jesus, Saviour, Pilot Me," and "What a Friend We Have In Jesus." The leader may read I. Corinthians 3:1-7, or Isaiah 9:6-7; John 3:16.

"Seeing Jesus." Different young people may read John 8:12; 10:14-15; 15:1, 2, 7, 8; 15:14-16.

"Hearing Jesus." Have these verses repeated slowly by a member of the group: Matthew 5:14-16; 6:33; 7:7-8.

"Answering Jesus." Matthew 25:34-40.

Then the following hymns may be properly interspersed along with prayer: "All Hail the Power of Jesus' Name," "My Jesus, I Love Thee," "More Love to Thee, O Christ," "Jesus Calls Us," and "O Jesus, I Have Promised."

Discussion.—Why do some approve of Christ, but reject organized Christianity? List the evidence in your own community that this is really so, and a problem similar to prohibition which you should face. When these have been listed, discuss them pro and con and try to arrive at some conclusion. Is it true that some approve of Jesus Christ and his way of life, but reject organized Christianity or the church of our day? Did not Christ first live a Christian life himself?

Doesn't every ill in our modern society come because of lack of brotherhood and a failure to try the way which Jesus taught men when he was on earth? Did not Jesus live what he was and teach what he was? Is this really true? Think of war. "Can a nation which accepts Jesus' way for the world go to war?" Trace causes of other sources of unhappiness today. What is their root?

Consider the Beatitudes and look about to see how many people conform to Jesus' way of life, but ignore the church altogether. What does it really mean to "Approve of Christ?"

On the one hand, we have a man who uses the name of Jesus in profanity, and yet he tries to rear a noble family. On the other hand, there is one who wants his children to go to church and Sunday School, but never goes himself. "The unwillingness of the people to support organized Christianity is an evidence that they are rejecting the church?" In connection with the question of evidence that one accepts a cause, discuss the relative merits, as proof of regular attendance, active participation in the program, liberal giving of money, enthusiasm which spreads to other people, loyalty to the cause for which the church stands, and any others that you may wish to add.

Why do people fail to take up the challenge for service and higher living? Why do folks reject the church? Why do they criticize it and yet take no part in its program of work to know what they are talking about? Have we not failed to live up to the teachings of Jesus?

Should the church folk spend their time arguing over doctrines and church practices, or should they be interested in social problems? Why? What is the business of the church, anyway? How does it help us to look at our church program as those who criticize it, see it? Are we so accustomed to the things that we do that they seem right and the only way to carry on the work? Try to see your church through the eyes of a critic and seek to discover ways to strengthen your work.

The fire of a forest will burn out, but you cannot arrest the effect of a cruel word. It will go on slaying, poisoning, embittering beyond your control forever.—*Dr. Kirk*.

Sunday School Lesson

By REV. STANLEY C. HARRELL.

EVILS OF INTEMPERANCE.

LESSON X—SEPTEMBER 4, 1932.

LESSON TEXT: Fifth chapter of Isaiah.

GOLDEN TEXT: "Drink no wine or strong drink."
—Lev. 10:9.

TIME: Latter half of the eighth century, B. C.

PLACE: Jerusalem.

In the lesson for today we turn aside from the study of the era of Moses for the quarterly lesson on temperance. The lesson text is taken from the prophecy of Isaiah. There is a striking contrast between the problems with which Moses had to wrestle, and the outstanding social problems of Isaiah's day. Moses was faced with the fundamental needs of a people who must be provided with food and drink. He was engaged in teaching the first lessons in law and order.

When men attain a more complicated social order, there are certain problems that inevitably arise. The evil of intemperance seems to be such a problem. Give men a certain amount of leisure, and they turn to the stimulant of strong drink. The evil of alcohol is as old as civilization itself. And the more complex the social order becomes the graver the evil of intemperance. There seems to be no power adequate to deal with thirst for liquor save the power of religious convictions.

It would seem reasonable to expect that man's common sense would be sufficient to restrain him from indulgence in the drinking of intoxicating liquors. Everyone knows that alcohol is poison to the human system. In the old days of the open saloon every community had its object lesson in the terrible effects of alcohol on the human body. The drunkard, with his red nose, his bleary eyes, and tottering frame was a constant reminder of the effects of drink. Such miserable specimens of humanity have all but disappeared.

Even more terrible than the effects upon the drinker, were the sufferings and hardships of the family of the drunkard. Such families, in the best of times, were barely able to keep body and soul together. When sickness came, or the rigors of a severe winter such families became the charge of the kind-hearted members of the community, or they must needs be cared for at the expense of the government.

It would be hard to imagine anything more dangerous to health, more wasteful of economic resources, and more inimical to spiritual progress than intemperance in the matter of drink. Indulgence in alcoholic beverages has always been a religious problem. It stands as a constant barrier and threat to all religious effort. It is constantly undoing the work that the church has been doing for centuries. It is not surprising that the Bible has so much to say about the evils of strong drink, and that it teaches that the drunkard cannot hope to enter the kingdom of heaven. It destroys everything that makes for righteousness and spirituality.

It is a tragedy of the first magnitude that men were beguiled into thinking that government by its own power could uproot the evils of drink. That does not mean that I believe the government should relax one single restriction or effort to suppress the traffic in alcoholic beverages. But it is to say that the liquor problem is more than a political problem. Every agency and organization that works in the name of religion should be constantly engaged in the task of teaching the effects of alcohol and in building in the minds and hearts of men an abhorrence of the liquor trade.

When people discuss the liquor question today, the argument revolves around the question as to what method of liquor control is better or worse. It needs to be carried back to the fundamental issue of right and wrong. No legal enactment can ever make the liquor business respectable or law-abiding. The manufacturers and sellers of alcohol for beverage purposes are prospering by pandering to that which is weakest and most vicious in human nature. They are in a class with the "pimp" and the "white slaver." They are seeking profit at the expense of the bodies and souls of their fellowmen. And our government has been a partner to this sort of thing; and there are those who would have the government go back into partnership with this iniquitous business.

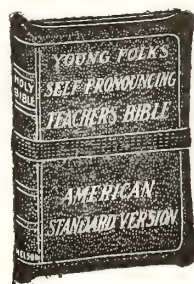
Many of those who are advocating the repeal of the Eighteenth Amendment have taxes as their excuse. They do not hesitate for a moment to put money ahead of human beings. They would shift taxes from the shoulders of the rich, and have the government secure income from the purse of the drinker. This would not be so bad if the drinker were the only one to suffer. But the real burden will be borne by the innocent and helpless little children whose means of subsistence will go largely to swell the profits of the brewer and distiller, and a small part to the government.

On the side of intemperance stands the weakness of humanity and the greed for gain. On the side of temperance stand righteousness and the desire for the mental, moral and spiritual development of the race. There can be no question as to which side the Lord favors. There can be no question as to which side all people who are Christians, ought to stand.

There is a tradition of the old King Redwald, who built two altars of worship and he dedicated one to God and the other he dedicated to the devil. He zealously offered sacrifices to God on the one altar; and then he hastened away to the other altar and just as zealously sacrificed there to the devil. That old heathen, King Redwald, said to himself, "God has wonderful power and so has the devil. These are both mighty Lords, and the best thing for me to do is to keep on the good side of both of them." Whether the devil accepted his worship or not, who can tell? But we can feel sure that God never did. What did Jesus say, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."—From the "Heights of Christian Living," by Doremus A. Hayes.

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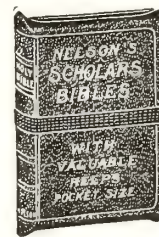
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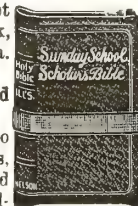
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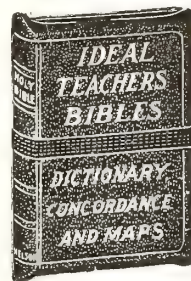
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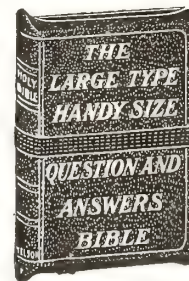
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"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II. Chron. 7:14.

THOUGHTS FOR CHILDREN.

MONDAY.

CHRIST AND CHILDREN.

"Suffer little children to come unto me; and forbid them not; for of such is the Kingdom of God."—Mark 10:14.

Little children, this is for you. Our text is a story of Jesus' attitude toward little children and thus it is his attitude toward you.

This is a very beautiful chapter. First Jesus talks about and dignifies marriage, next he blesses the fruit of matrimony—little children. Next he loves a young man. Then he closes the chapter by talking about the highest duty of a man—a consecrated life for God.

Children are innocent. They take things as they are and act accordingly. They believe the things they see and hear as the truth until they are deceived in them. Their whole being radiates love and they look for love in return. They trust implicitly until they are deceived. They are just plain so—simplicity itself, until they learn the wiles of affecting. Their soul-life is as near heavenly as we can imagine, and so nearly so that Jesus said to the older ones, "Except ye become as little children ye shall in no wise enter the Kingdom of Heaven." He also said, "Out of the mouths of babes and sucklings thou hast perfected praise."

Here we see Jesus shielding the children from unkindness. He bestows upon them his love; he sanctified them with his blessing; and makes them the text of his teachings to all men.

This is very encouraging to childhood and to youth, that they live on in this purity and innocence, and possess the same character when older.

Prayer—O Lord Jesus, we are thy children. Let thy richest blessings come upon us to keep us so, to be lead on in the same life, and may this blessing be renewed beyond the grave forever. *Amen.*

TUESDAY.

CITIZENS OF HEAVEN.

"For of such is the Kingdom of Heaven."—Mark 10:14.

What can these words mean? We know nothing better nor less than that little children, and all who are like them, possess the essential qualities of Christianity and are members of the Kingdom. Anything else is not in harmony with the mind of Christ.

It is obvious that no one would wish grown-ups to act like children. There are graces children cannot exhibit; there are feelings they do not have; there are sorrows they do not know; there are restraints they cannot understand; there are considerations they are not capable of. These things are reserved for older ones who must teach them the proper action in them. That children are born heathens, no doubt, is partly true, but at the same time their virtue, the possibility of their lives being an open field where God can work and be everything; the example of taking everything as it is; all make the child the ex-

ample of the right spirit, and of taking God at his word. Thus, the child represents all the hidden powers of life both here and hereafter. Their soul life is that from which springs all that makes the Kingdom of God and Heaven.

Prayer—

"Lord, forever at thy side
Let thy place and portion be;
Strip me of the robe of pride,
Clothe me with humility.
"Humble as a little child,
Weaned from the mother's breast;
By no subtleties beguiled,
On thy faithful word I rest."

Amen.

WEDNESDAY.

GOD'S POEMS.

"Lo, the children are an heritage of the Lord."
—Ps. 27:3.
"The glory of the children are their fathers."
—Prov. 17:6.
"Her children rise up and call her blessed."
—Prov. 31:28.
"Be ye, therefore, followers of God as dear children."
—Eph. 5:1.

Often we hear the exclamation, "Isn't nature grand?" How grand it is, when we really appreciate its wonders! From the formation of the mineral of the earth's bosom, through all of its kingdoms, the vegetable, the animal and the celestial—they all tell of the glory of God. Almost anything you may select of this universe is not only a divine poem, but also an oratorio, full of celestial harmonies that inspire the soul to God. The precious stones have been called the poems of the mineral, the flowers the poems of the vegetable, the young the poems of the animals, and children the poems of God's Kingdom.

"Come to me, O ye children,
And whisper in my ear,
What the birds and the winds are singing,
In your sunny atmosphere.
"For what are all our contrivings,
And the wisdom of our books,
When compared with your caresses,
And gladness of your looks.
"You are better than all the ballads,
That ever were sung or said;
For ye are living poems,
And all the rest are dead."

Prayer—O Lord Jesus, may thy spirit abide in our lives and keep us living poems and heavenly harmonies until we are called to thee eternally. *Amen.*

THURSDAY.

OBEDIENCE.

"Children, obey your parents, in the Lord; for this is right."
—Eph. 6:1.

However to the contrary it may seem to us, it is believed that fundamentally the instinct of a child is to obey. He who recognizes that instinct and keeps it in constant exercise will obey. This exercise must be guarded and guided in every action that it may not fail at any point of going wrong. Every instant of childish trouble, or fret of temper, is the supreme opportunity for the exercise of this responsibility, and parents or guardians are the ones to see that guardianship does not fail. If the life at the point of going wrong is not so guarded, other instincts which the child also possesses, will rise at the suggestion of caprice, fancy or temper, and obedience will fade out more rapidly than the natural instincts of grace and innocence will obtain. By such intelligent constant unfailing care a child's instinctive impulse responds to superior appeal, and he learns to keep the best that is in him.

Blessed is he who looks back on life with some satisfaction that he has kept it.

Prayer—Our Father, who art in heaven, hallowed be thy name, help us, young and old, to so follow the spirit of the Lord Jesus in all our actions that we may never miss the mark when we would go wrong. *Amen.*

FRIDAY.

PATTERN FOR CHRISTIANS.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven."

"And whosoever shall receive one such little child in my name receiveth me."
—Matt. 18:4, 5.

Little children, when you are grown, you are not to think that the best thing you can do is to always be as little children, nor should you look back upon your own childhood as the only balmy and best days of life. Although cares, responsibilities, sorrows and great travails fall upon you, it is to be remembered that in all experiences, such is life, and Christ's function in your life is to keep open the springs of life within you with special joys which belong to you in those experiences.

In this way it is one's privilege to be a child with the heart of a child always. This is a privilege which God bestows upon one for endeavoring to live such a consecrated life. We cannot always be children in the home and in the care of our earthly father, but we can never pass from the home and care of our heavenly Father.

Such a sweet life does not prevent us from being gay, free, hopeful and truthful. Such a life never ceases to love or to question love; it never questions the power and wisdom of parents, but trusts in such wisdom and rejoices always. Such a life is like removing rocks from the springs that water may bubble up afresh. "To receive life and the kingdom as little children—that is the secret of perpetual joy."

Prayer—

"Let me no more my comfort draw,
From my frail hold of thee;
In this alone rejoice with awe,
Thy mighty grasp of me.
"Lay hold of me with thy strong grasp,
Let thine almighty arm;
In its embrace my weakness clasp,
And I shall fear no harm."

"The purpose of eternal good,
Let me but surely know;
On this I'll lean, let changing word
And feeling come and go."

"Glad when thy sunshine fills my soul;
Nor lorn with clouds o'ercast;
Since thou within the sure control
Of love doth hold me fast."
—Barbour.

Amen.

SATURDAY.

CHILDREN IN PUBLIC WORSHIP.

"Wherefore receiving a Kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe."
—Heb. 12:28.

Tomorrow is Sunday School and church. That means that the church of God calls one and all to learn of the Lord and to worship him. If little children are of his kingdom, that means that they have a place in the Sunday School and the church to fill. The Sunday School and the church are the one big and almost only organization for putting God in the life. We must be filled and we must work to fill others with him, so that in our daily actions all may live as he would have them do, unto his glory.

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

THE GOSPEL AT CANE RIDGE.

By A. W. FORTUNE.

The sermon which is reproduced here was preached in the old Cane Ridge meeting-house on June 26, 1932, and was printed in *The Christian-Evangelist* of July 14th. Barton Stone, together with Abner Jones in New England, and our own James O'Kelley, has been looked upon as one of the pioneers in our faith, and it is quite interesting to know that he had quite a following years before the Campbells went to Kentucky. It was at a later date that some of the churches founded by Stone united with those later to be known as Disciples, and it is through this union that those officially known as Disciples lay claim to the denominational name of Christians. Some of the Christian Churches failed to ratify this union, and these same churches were represented for the first time in the Southern Convention at Burlington, N. C., last May, having heretofore been an independent conference:

For several weeks I have been looking forward to this hour. I would rather speak at this service than at any convention that might be held. I would rather speak in this old log meeting-house than in any cathedral or auditorium to which I might be invited. This is the most historic building of the Disciples. It was erected in 1791 when Kentucky was a pioneer section. There are few buildings in the state as old as this. It was here that the great revival at the beginning of the nineteenth century reached its climax. The preaching of the gospel on these grounds in 1801 changed the moral and spiritual condition of central Kentucky. The church was one of the four that constituted the Springfield Presbytery in 1803. Barton W. Stone, its pastor, was one of the five ministers that withdrew from the Synod of Kentucky, because they were not permitted to preach the gospel as they understood it. It was here in 1804 that the Springfield Presbytery was dissolved and Barton W. Stone and five other ministers and the churches they served launched out upon an independent basis. They designated themselves as Christians, and took the Bible as their only rule of faith and practice.

That was the beginning of the Christian Church in Kentucky. That was five years before Thomas Campbell wrote the *Declaration and Address*. It was nineteen years before Alexander Campbell preached his first sermon in Kentucky or before there were any adherents to his views in this state.

It is fortunate that this historic building is in such a fine state of preservation. We are greatly indebted to those who have been restoring it to its original condition. This is one of the finest old log buildings that I have seen. We must have a fund to guarantee the perpetuation of this old meeting-house. I hope during the next few months through an enterprise upon which I have been working for three years to add a substantial amount to this permanent fund. When I tell you that I have spent all my spare time for three years on a history of the Disciples in Kentucky and have been living with Barton W. Stone and those pioneer leaders of the early days you will understand why I am so much interested in this occasion. This book is to be dedicated to the old Cane Ridge Meeting House and the profits from the sales are to be devoted to the preservation of this historic building.

I have selected as the subject of my message this afternoon, "The Gospel at Cane Ridge." My text is the 16th verse of the 3rd chapter of John's Gospel: "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have

eternal life." In 1798 Barton W. Stone became pastor of this church. During the first part of his ministry spirituality was at a low ebb. The people were occupied in clearing the forest and building their homes, and religion was much neglected. The deism of Thomas Jefferson and the infidelity of Thomas Paine had dominated the thinking of the people.

Because of this lack of spiritual interest Barton W. Stone made a trip to Logan County, in West Kentucky to investigate a revival that was in progress there. There were some strange physical manifestations in connection with the revival concerning which he was uncertain; but he became convinced that the work was of the Lord. After his return he preached at Concord, relating the experiences he had witnessed in Logan County. While he was relating these experiences there were the same physical manifestations that he was describing. These became more pronounced in the meeting the following Sunday here at Cane Ridge. There is in the College of the Bible library an old book, "Narratives of the Revivals of Religion." This book contains a chapter, "Great Revivals of 1801, in Kentucky." This chapter is an extract of a letter from the Rev. G. Baxter, principal of Washington Academy, to Dr. Arch Alexander of Prince Edward, dated January 1, 1802: Rev. Baxter at the request of Dr. Alexander had visited these revivals and had written his impressions. He said before the revival "Kentucky was remarkable for vice and dissipation." As the result of the revival he "found Kentucky the most moral place he had ever been in." In describing the revival at Cane Ridge and the number present, he said, "Many are of the opinion that there were at least twenty thousand. There were one hundred and forty wagons, which came loaded with people, besides other wheel carriages. Some persons had come two hundred miles."

One wonders why that crowd could have gathered so quickly and people could have come so far. This chapter in this book gives some intimation of the explanation. These revivals, of which the Cane Ridge Revival was one, began in connection with the communion service. This Sunday in August, 1801, was the communion at Cane Ridge, and Barton W. Stone's visit to Logan County and the beginning of the revival at Concord made the people expectant. They came to that August communion service in 1801 expecting a manifestation of the Spirit. The meeting began on Friday and continued until Wednesday evening, night and day. As many as seven ministers were speaking at one time in different parts of the ground. Swept along by the spirit of the revival they preached a gospel of salvation for all who were willing to accept it.

Most of the ministers who participated in the revival were Presbyterians and this gospel which they preached was not acceptable to those who held to rigid Calvinism. They were summoned before the Synod which met in Lexington in 1803 to answer to the charge of heresy. When it was evident that they would be condemned they withdrew from the jurisdiction of the Synod, declaring that they would not be judged by the Westminster Confession of Faith.

Barton W. Stone, in his autobiography, gave an account of the gospel which they preached, and in my judgment it is the gospel that is needed today. This gospel which they preached on these grounds in August, 1801, is the gospel that

I want to preach at the first service in this restored log meeting-house.

I.

The first element in that gospel is the love of God. Mr. Stone said, "The distinguishing doctrine preached by us was, that God loved the world—the whole world, and sent his Son to save them."

That seems commonplace to us, but it was not for them. Calvinism emphasized the wrath of God and limited his love to a few. This message of a God of love, who is the Father of all men, drew the masses. This message that God sent his Son to reveal his love and be the Saviour of men overcame deism and infidelity and viciousness and changed the life of Kentucky.

We can scarcely understand the conception of God that was current in that day. It was the (Continued on page 15.)

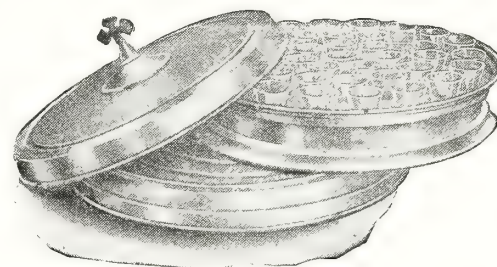
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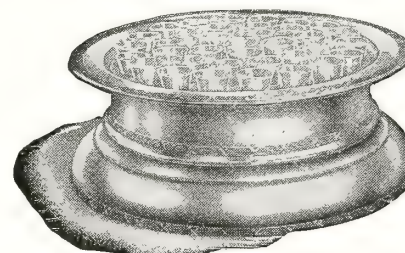
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THE CHRISTIAN SUN

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Christian Orphanage

Dear Friends:

The rains have been very light this year and far between showers. The consequence is our crops will be short. We planted twice as much silage corn this year as we did last year and have worked it well; but on account of the very dry season, we will not make half as much. Our hay crop will be very short, too. We are cutting our silage corn now, a month earlier than usual, in order to save what we have. It now looks as though we will have to cut our soy-beans before they burn up and salvage what hay we can. Feed is never so good when we are forced to harvest it before maturity. It is like eating a green apple or plum. Farmers can plant and cultivate, but have no control over the weather, and when the rains fail us our crops fail—out of our sixteen years as superintendent of this institution, we have only had one year so dry. We have faith to believe we will not suffer—the Lord will provide. While we have suffered this year on account of dry weather, we are not as bad off as some sections we have visited. Dry weather and a falling off in our income makes it doubly hard. Then, too, we are swamped with applications. Many of them need a home and help, but we cannot take more until our financial condition gets better.

We want to urge all our Sunday Schools to do their very best for the Orphanage. We squeeze every dollar mighty hard before we turn it loose, and do not spend one that we can help. But to care for 101 children costs some money—however economical we may be. We have always tried to make every dollar count and we are using our years of experience in trying to stretch them a little farther this year.

We want all the Sunday Schools that are not on the list of monthly contributors to come to our rescue, even if the offerings are small, they will be appreciated and will help.

We just need 2,800 soap wrappers to carry us to 75,000. Just a little more effort and we will reach our goal.

C. D. JOHNSTON, Supt.

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Eastern Virginia Conference:

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Oakland	3.00
Wakefield	1.68
Franklin	7.23
South Norfolk	12.58
	32.46

Special Offerings.

Mr. Roberts, support of children..\$ 20.00	
Special collection, Elon Church, for singing class	2.00
A. J. Morgan, support of children	30.00
	52.00

Total for the week \$ 144.78

Grand total \$ 9,658.16

GOOD CITIZENSHIP. (Continued from page 7.)

there has been distinct improvement in standards of living among those with whom such workers come in contact, which must be attributed to prohibition."

I am in agreement with the nine members of the Wickersham Commission. Until there is submitted a substitute for the Eighteenth Amendment which shall conserve the gains of Federal Prohibition and at the same time improve the present system of liquor control, it is good citizenship to make no change in our Constitution.

A READER.

A religion of effortless adoration may be a religion for an angel, but never for a man. Not in the contemplative, but in the active, lies true hope. Not in rapture, but in reality, lies true life. Not in the realm of ideals, but among the tangible things, is man's sanctification wrought.

—Henry Drummond.

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Specimen of Type

ST. MATTHEW 2 The three wise men
carrying away into Bab-
ylon are fourteen genera-
tions; and from the carry-
ing away into Bab'ylon
unto Christ are fourteen

ing interpreted is, God
with us. 24 Then Je'seph being
raised from sleep did as
the angel of the Lord had

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CHAPTER 23.
THEN spake Je'sus to the
multitude, and to his dis-
ciples,



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FAMILY ALTAR.

(Continued from page 12.)

The church that works according to the wisdom of God will arrange its worship so that the children may share in it. Songs will be selected in which children's fresh voices may bear a part of their melodies; prayers will be so said that they will convey the needs of the children to the throne of grace; sermons will be delivered so that the essential facts of God's truth may be comprehended by them; everything will be done so that none may ever say, "I don't know what its all about," but they may know, at least, the essentials, and be brought to know God.

"Reach down, O Lord, to the sunless days,
Wherein our guides are blind as we,
And faith is small and hope delays
Take thou the hand of prayer we raise,
And let us feel the light of thee"—*Jones.*

Prayer—O Lord, help us parents to do our part in making the way clear for children to find Jesus and worship. In his name we ask it. Amen.

SUNDAY.

SPIRITUAL EXPERIENCE.

"Verily, I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein."—Mark 10:15.

"Jesus answered and said, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."—Matt. 11:25.

Does a child understand Jesus? By intellectual attainments, by power to distinguish between system and system, no. But by mere innocence which the Lord blessed, they can. Jesus showed how these qualities were channels of his own blessings in children by which they could understand.

Mr. Spurgeon, we are told, used to say, "I have more confidence in the spiritual life of the children that I have received into this church than I have in the spiritual condition of the adults thus received." He went further than that. It is written that he said, "I have usually found a clearer knowledge of the Gospel and a warmer love to Christ in the child-converts than in the man-converts."

It is quite occasional that some older person will say, "The boy is sixteen years old; he speaks with such insight in Divine truths." No responsibility is greater than that. We should teach and train every child in the things of the Lord. Give them freedom in Christian service and encourage them fully in worshipping God.

Prayer—O Lord, our God, give us all insight into Divine truth as true children. Keep us upon our knees of humility, submission and petition until we shall have that blessing. Amen.

THE CHRISTIAN SUN'S PULPIT.

(Continued from page 13.)

same conception that Martin Luther had protested against, a conception which blights religion. As a boy he sat in the Mansfield Church and shuddered at the picture in the window; it was a picture of "Jesus sitting on a rainbow, with frowning countenance and drawn sword in his hand, coming to judge the wicked." That conception would strike a man with terror, make him rebellious, or lead him to infidelity. It misrepresents God, for John tells us that God is love. It maligns the character of Jesus, for he is represented as the compassionate one. It misrepresents his purpose, for John tells us that God sent not his Son into the world to judge the world, but that the world should be saved through him.

Barton W. Stone protested against the conceptions of the atonement that were current in his day. Instead of Christ's death being a punishment he

insisted it was a manifestation of his love for wayward humanity. Instead of calling it the atonement he said it should be the at-onement. He said Christ died upon the cross to bring sinful humanity to a realization of the love of God. Because of this gospel which he preached he was called an Arian and a denier of the atonement, but this gospel gave him power with the people and made him one of the great religious leaders of America.

That gospel which Barton W. Stone preached in 1801 is needed at the present time. There is a type of thinking that is common in our day that is not unlike the deism which destroyed the

spirituality of his day. The philosophy of naturalism eliminates any need of God. The universe is self-existent and self-running. Natural law determines what has been and what shall be. This philosophy has so dominated our thinking, that many who believe in a Creator do not feel that he is interested in the lives of individuals. They do not ask God to help them solve their problems and meet their difficulties because they do not think that he cares. Our age needs the message that God loves the world, the whole world, and because of that love he sent his Son to save the world.

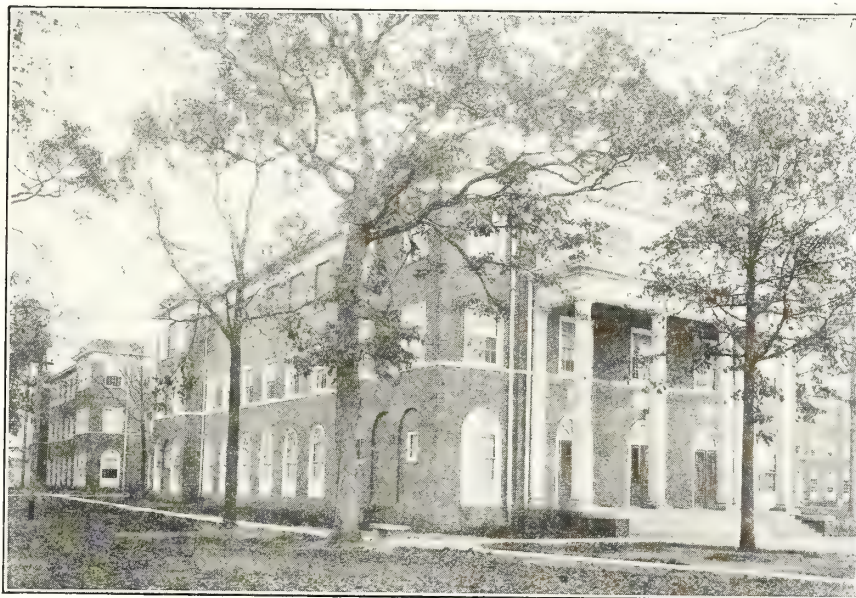
(To be concluded.)

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OBITUARIES

RESOLUTIONS OF RESPECT.

Whereas, the Death Angel has visited our community, and taken from our midst a good and honored member of our church, Mrs. Alice Cline Lincoln, widow of the highly esteemed Dr. J. E. Lincoln, of Lacey Spring, Va., these resolutions are respectfully submitted:

Resolved, That we submit to the will of God, who is too good and too just to do anything wrong, and that we feel assured He has taken her whom he gave to reign in glory.

Resolved, That in her death the com-

munity and the church have lost an honored and respected member, a devoted Christian worker, and her sons a devoted mother.

Resolved, That these resolutions be published in "The Christian Sun," and a copy kept by the church and a copy sent to each of her sons, accompanied by our heartfelt sympathy and best regards, hoping they will meet her in heaven.

LYDIA PICKERING,
M. H. THOMAS,
RUBY MARTZ.

HAND.

Miss Fannie Seymour was born March 12, 1856. She united with the church when a young girl. She was a charter member of three churches. She was married in 1881 to W. M. Hand. To this union were born four boys and seven

girls. She had thirty-one grandchildren and six great-grandchildren.

She leaves to mourn her passing nine children, thirty-one grandchildren, six great-grandchildren and a multitude of relatives and friends.

Her's was a most beautiful Christian life. She was always cheerful even in her last sickness. No one could be gloomy in her presence. With reference to her going, she once said to the writer, "When the Lord gets ready for me, I am ready for Him." Her smiling face that was always radiant with the glory of God, will be greatly missed.

pastor, the writer, at Vanceville Christian Church, of which she was a member, and interment was in Lawrence Cemetery. We earnestly exhort the bereaved to emulate "Aunt Fannie's" life, and may, one by one, the family be reunited as death translates them from this life.

Let us humbly bow in submission to the Lord's will, who saw fit to take this lovely saint away from us, after being here nearly four-score years, and whose "hoary hair was a crown of glory."

W. C. CARPENTER.

Good will, like a good name, is won by

many actions, and lost by one.—Jeffrey.

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, SEPTEMBER 1, 1932.

NUMBER 35.

.. THE SUN'S OBSERVATORY ..

Shenandoah National Forest.—

One cannot but regret that President Hoover has seen fit, by presidential proclamation, to change the name of the Shenandoah National Forest. The largest National Park in Virginia, it lies approximately 100 miles south of the Nation's capital, and stretches along the summit and slopes of the Shenandoah Mountains and the smaller Massanutten Range. One does not revere the name of George Washington less because of regretting the change, but there could certainly be no name better fitted to that beautiful territory than that of the "Daughter of the Stars."

Premium on Cotton Baled in Cotton.—

While others are theorizing on how to help the cotton grower, the Martha Mills, of Silvertown, Ga., textile division of the B. F. Goodrich Company, have made a practical offer to aid them. The company offers to add to the regular amount paid for each bale the price of 7 pounds, provided the bale is delivered in cotton instead of jute wrappings. These mills use nearly 75,000 bales a year, and this becomes an offer to pay for a half-million extra pounds of cotton each year. Not only is there provided a market for this much additional cotton, but the farmer saves the cost of the jute wrapping. It is claimed that if cotton wrappings were to replace jute throughout the entire cotton belt, there would be an increased consumption of nearly a million bales annually, and that due to greater compression possible with the use of cotton, there would be much saved in freight and handling charges.

Japan and Christian Missionaries.—

No matter how prejudiced she may otherwise be against the West, Japan recognizes the debt which she owes to Christian missionaries. In referring to a celebration marking fifty years of missionary endeavor in Japan, the Osaka *Mainichi*, says: "One is struck by the outstanding proof of the great debt owed to the foreign missionaries whose generous devotion has played an important part in medical relief, care of orphans, prison reform, and temperance movements. . . They have risked their health, indeed their lives, in helping victims of tuberculosis and leprosy, something even the countrymen of these unfortunates had not attempted on a large scale." The Home Minister of Japan, Dr. Susuki, adds his desire that these foreign workers will continue to pursue their humanitarian work in order that they may further contribute toward the peace of mankind and the happiness of society."

Russia Bans Radio Jazz.—

America might well take a musical cue from Russia, for by government order there is "a total absence of jazz on the Russian air waves." There would certainly be some opposition to such an

edict, yet what a relief it would be to the more musically minded if they might turn off the crash-bang which forms the majority of American broadcasting today. Nor has Russia suffered from this ban, for, according to Albert Coates, now conducting the Philharmonic - Symphony Orchestra at the Lewisohn Stadium in New York, "Radio has been developed to a remarkable degree in Russia during the past few years. . . The finest musicians of the country are heard in frequent broadcasts, and the popularity of the programs has increased appreciably." It is more than a shame that two of the greatest factors for education in our country should have sunk so low as have the radio and moving pictures.

It Should Have Been Figured Out Sooner.—

What a pity someone did not give the figures of this German mathematician publicity before they happened! It has been recently stated that the World War resulted in casualties of 11,000,000 killed and 19,000,000 maimed, and that the total monetary expenditure was in excess of 500 billion dollars. The value of the lives lost and the other casualties cannot be estimated, but the money expended would be sufficient, he figures, to buy a \$2,500.00 home in a five-acre plot, with \$1,000 worth of furniture, for each and every family in the United States, Canada, Australia, England, Belgium, France, Russia and Germany. There would be enough over to provide a university, schools and hospitals, for each 20,000 inhabitants. While this money is gone, the amounts now being spent by these countries for armaments, if applied to the betterment of economic conditions would soon dissipate the world-wide depression.

"Artificial Silk" that Is Real.—

Rayon, or "artificial silk," has made many inroads upon the domain of the silk-worm, but it has never pretended to be the real article. Now comes a real silk that is artificially produced. *Science Service* thus describes it: "The real artificial silk is regenerated silk. The silkworm is a necessary factor in its making. Unlike rayon, which is not silk at all, the new fibre is real silk. It is artificial, however, because it is formed into fibre in much the same way as rayon. In making regenerated silk, the silk worm's cocoon is converted into a solution of liquid consistency, just about that which occurs within the body of the silkworm before it spins its silk filament. It is a solution of real silk." From this point on the same process of forming the yarn is used as is used in rayon manufacture. The product, however, approaches the silk of the silkworm much more closely than any existing synthetic fibre. The regeneration process was perfected by Japanese, and it is understood that the Japanese Government will not permit its commercial utilization for fear of seriously affecting the established

silk industry. American and European inventors are working out other processes, and real artificial silk may come into commercial prominence in spite of present curbs.

Was Shakespeare Shakespeare?—

At various intervals the above question is asked by one literary critic or another, and the dedication of a memorial theater at Stratford-on-Avon lately seems to have again given rise to the question. Among those who have been given credit for writing the plays which are universally recognized as "the plays of Shakespeare," are such claimants as Francis Bacon, Sir Walter Raleigh and Christopher Marlowe. Claim has also been made for the "Sweet Swan of Avon," where Shakespeare is incarnated in a woman. Among the most plausible substitutes for Shakespeare, if we must have one, is one advanced by Oliver Herford of the New York *American*. According to Mr. Herford, the "real" Shakespeare, that is the writer, was Edward de Vere, Seventeenth Earl of Oxford. "This (other) Shakespeare was a Stratford villager of whose education and culture nothing is known; whose signature was an illiterate scrawl; who knew no language or country but his own; who became an actor in a small way, but had other and more lucrative connections with the theatre which in a few years enabled him to return to his 'home town,' and give his entire attention to the buying of land and the selling of malt, and never another thought to the production or publication of the plays he was supposed to have written." Having thus disposed of the Bard of Avon, he proceeds in orderly fashion, showing why the Earl would be the likely author; showing that of necessity the author was an aristocrat, that he was at home in the company of princes and kings, but at a loss when it came to portraying the common people; that he was a Lancastrian in sympathies; was a lover of music and of the sports common to the ruling classes. He leaned toward Catholicism rather than toward Puritanic Protestantism, yet was somewhat of a skeptic. Even the Earl's picture bears out his contention, and one looking at it "would suppose it to be one of the accepted likenesses of William Shakespeare." The writings of the Earl were published by his daughters after his death under the pen name of "William Shakespeare." Mr. Herford gives as his authority, J. Thomas Looney, who has a "masterly presentation of irrefutable evidence that Edward de Vere was the author of the plays and other works attributed to William Shakespeare," and has "started . . . a revolution to depose the Stratford imposter whose fantastic usurpation of the throne of genius has befuddled the world for over three hundred years." Literary critics may deprive the world of its "Shakespeare," yet it is a lucky world in that it will still have "Shakespeare's works."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

We are not sure that the world needs more business in religion, but we are sure that it needs more religion in its business.

A little Miami boy recently told his mother that he heard a song about Andy at church. In time the mother discovered the song was "In the Garden," and he meant the chorus, "And he walks with me, and he talks with me."

Mrs. Sue A. Williams, who is secretary in the Jacksonville office, has been having two weeks' vacation, which she spent visiting her daughter in Cincinnati. Her other daughter has been assisting Dr. Gillette in her absence.

He who walks through life with an even temper and a gentle patience—patient with himself, patient with others, patient with difficulties and crosses—he has an everyday greatness beyond that which is won in the battle or chanted in cathedrals.—*Dr. Dewey.*

Many busy pastors have had a much-needed and well-deserved vacation, and now return to their charges and duties with renewed strength, energy and consecration. Here is hoping that all their churches will respond to their eager desires for quickened and deepened interest in all church work.

It is a joy to report that Dr. W. W. Staley, of Suffolk, Va., is on foot and going again, not strong yet, but able to visit friends, carry a word of cheer to the sick, and comfort to the bereaved. He attended and had part in three funeral services last week, among the many other duties that engaged him.

Miss Margaret Harrell, secretary, reports 23 new members to our Ocean View Sunday School during July and two members added to the church. The last Sunday in July, there were 140 at Sunday School, and 110 present at the morning worship service. The church and Sunday School are doing good work and making progress under the leadership of the pastor, J. H. Warren. There are great possibilities and bright prospects for a school and church of permanence and power at Ocean View:

Rev. W. T. Scott, pastor, writes under date of August 25th: "We are having a fine Vacation Church School at Salem Chapel this week. Miss Priscilla Chase is directing it, and we are having a good group in attendance. There are two sessions daily. The children come from 2 to 4 in the afternoon and the young people come in the evening. We have upwards of a hundred in attendance. There are great possibilities at Salem Chapel, if we can only develop them, as well as in our other rural churches."

President L. E. Smith, of Elon College, attended the annual meeting of Church Related Colleges and Schools at Asheville, N. C., August 25th, and reports a meeting of interest with all the church college presidents and a member of the Board of Trustees of each institution, at which meeting, plans, purposes and prospects of Church Related Schools were discussed. Dr. Smith is not fully recovered, but is able to work and go several hours a day, and is now giving his full strength and time to the duties and requirements of Elon College.

Rev. George D. Owen, pastor of the church at Ormond Beach, Fla., was recently the pastor at the union service of the three hill churches in Hartford, Conn. They were the Asylum Hill Congregational Church, the Immanuel Congregational Church, and the Asylum Avenue Baptist Church. The service was held in the latter church. Mr. Owen preached on the text, "Abraham Was Called the Friend of God." The sermon was quoted in the Hartford press on the following day. Mr. Owen was greeted by many old friends, especially friends from his former church at Thomaston.

Dr. Geo. T. Winston, former president of the University of North Carolina, also later president of the University of Texas and of North Carolina State College, died in a Durham hospital August 26th, in his 80th year. Dr. Winston, retired in 1908 from educational work and made his home with his son, Prof. Winston at Chapel Hill. He was a member of the well-known Winston family of North Carolina and a stalwart figure in the educational world for many years. He is remembered by many SUN readers and Elon College students because of his visits to and lectures at Elon in the busy days of his educational career.

Miss Pattie Lee Coghill, in a recent letter, describes an experience of an outdoor vesper service at the convention in Gregoryville, Ky. As she was leading the service a cow walked up behind her, and she says the bell around her neck (meaning the cow's neck) was keen competition and just about broke up the meeting. She remarked further, that the humor of the situation saved it from being a tragedy. Miss Coghill reported a fine vacation school at Muse's Mills. The public school gave the entire afternoon to the use of the school-house. There were one hundred children in the vacation school. The County Superintendent of Schools attended the closing session and was most enthusiastic. After a week visiting churches in West Virginia, Miss Coghill and Miss Jean Fullington plan to leave for North Carolina. Miss Coghill will have a vacation at her home in Henderson, N. C., and Miss Fullington will return to her home in New Port Richey, Fla., for a brief vacation before returning to Rollins College.

The following from the Greensboro *Daily News*, August 27th, will be of regretful and sympathetic interest to many SUN readers of personal acquaintance: "Messages were received here Friday, telling of the death of Mrs. Sadie Jones, which occurred Friday morning at the home of her daughter, Mrs. A. A. Ledbetter, in Charlotte. She had been in ill health for several months. Mrs. Jones made her home here for several months a few years ago. She often visited Mrs. D. H. Everett, 2423 Camden Road. For several years she made her home at Elon College, having served as matron at the college there, and was well known to hundreds of former students of Elon. Surviving Mrs. Jones are three daughters, Mrs. Ledbetter, Charlotte; Mrs. M. H. Judd, Dalton, Ga., and another who lives in South Carolina. She was a sister to Dr. J. O. Atkinson, of Elon College. Her husband died many years ago. The body was taken to Wake Chapel, 12 miles from Raleigh, Sunday morning and the funeral was held there Sunday afternoon at 3:30 o'clock."

The following items from the Elon correspondent of the Greensboro *Daily News*, August 27th, are of deep and abiding interest to SUN readers and all friends of Elon: "Elon College will open its fall term September 13th, with the promise of

a splendid enrollment. Registration day for the upper classmen will be September 15th from 9:00 o'clock to 6:00 o'clock. Regular class work will begin Friday morning following. Freshmen will begin their work immediately upon registration. Many new members have been added to the college faculty. Dr. W. C. Wicker, a resident of Elon College community, and a former member of the college faculty, will be head of the mathematics department and psychology, in which he has specialized. He is a graduate of Elon College and has done extensive work at Columbia, Johns Hopkins, University of North Carolina and University of Virginia, Duke and other leading schools. He is also a minister of the Christian denomination. Miss Madie Lee Walker, M. A., Lexington, Ky., will be dean of women, and assistant in education. She comes highly recommended and is a graduate of Columbia University. Prof. Dwight Steere, A. B., M. A., Ann Arbor, Mich., will be head of the music department, and many new features in the study of music will be added. Miss Helen Chamblee, Red Oak, will assist Mr. Steere in the music department as teacher of voice and other subjects. She is a graduate of the New England Conservatory of Music, Boston, Mass. Prof. Coleman C. Gulley, A. B., M. A., Fort Worth, Tex., becomes head of the business administration department. Miss Floyd Childs, A. B., B. O., LaGrange, Ga., will teach expression and physical education for women."

The young people of the Congregational Church at Sanford, Fla., entertained young people from a number of the churches in the State at an Imokalee Echo Meeting. There were eighty-five in attendance from the churches outside of Sanford, and with the large and active young people's group in the Sanford Church, the meeting was a most successful one. The entertaining young people had planned a fine program beginning with a dinner on Saturday afternoon, at which there were interesting after-dinner talks. Following this was a vesper service, conducted by Rev. Walter Metcalf, of Tampa. This was followed by a frolic and swim at Palm Springs, several miles from Sanford. On Sunday there were two services, both of which were conducted by young men of the Sanford Church. The first one was held at 10:00 o'clock and was conducted by Henry Witte, and the speaker was Superintendent Gillette, of Jacksonville. The second service was held at 11:00 o'clock, and was conducted by Charles Gantt. Prayer was offered by A. Craig Bowdish, of Babson Park. The talks were all by young people who were at Camp Imokalee, as follows: Forbes de Tamble, of Coral Gables; Elizabeth Conwell, of St. Petersburg; and Milton Holt, also of St. Petersburg. The gathering ended with a bountiful dinner at the Parish House. The pastor of the church, Rev. J. B. Root, is to be highly congratulated on the splendidly trained and efficient group of young people. Not only had they made effective plans but had worked up great enthusiasm. Five came as far as from Coral Gables and Miami Beach, fourteen came from St. Petersburg, and sixteen from Jacksonville. It was voted by all an enjoyable and worthy affair.

NOTICE.

Any churches contemplating a change of pastor for next conference year within reach of my home, desiring my services, I would be glad to correspond with the same. I have done pastoral work since 1916.

L. L. WYRICK,
Elon College, N. C.

SUMMER CAMP FOR THE MIDLAND CITY GROUP OF CHURCHES, ALABAMA

There recently gathered from three of the four churches of the Midland City group pastored by Rev. N. A. Long, forty-three young people, eager for their second summer camp. This year the camp was held from Monday, August 15th, to Thursday afternoon, August 18th, but next year they demand a camp of a whole week's duration.

The campers are indebted to the kindness of the American Legion of Abbeville, which lent the use of its recreation park to the young people. The Legion did not need to fear for its property, for these campers know how to keep a clean camp and to leave everything in better condition than they found it. The swimming pool, the bath-houses, and the roomy pavilion were all used by the campers, and were left ship-shape for the next group that might take advantage of the excellent equipment. The young folks slept on the ground under the pine trees, where they could watch the full moon through the branches. They cooked all of their meals over a campfire and brought enough food from home to more than satisfy their healthy appetites. Each morning the whole camp went to work shelling peas and beans for the noon meal. Some had the pleasure of preparing chickens for frying and others made appetizing dishes from the sweet and white potatoes. Under the direction of Miss Lillian McKee, a former S. S. S. girl and teacher at Thorsby Institute now, squads of the young folks took charge of the meals in turn, and gave that group more than it could eat. Sleeping on the ground without a mattress, swimming in cold spring water, and lively games can give a group a real appetite, we found.

The program of the camp was planned by Miss Ethel Bond, a sincere friend of the group from a sister church at Headland, Blackwoods community. The camp met before breakfast for morning devotions beautifully led by Miss Annie Lou Arthur of the S. S. S. This was a perfect beginning for our day. After camp chores were done and breakfast out of the way, the groups met for classes. They were divided according to age and attended classes in Stewardship, taught by Miss Ethel Bond, in Leadership, taught by Miss Marguerite Davison, and group discussions, led by Miss Lillian McKee. After dinner and quiet hour, recreation held sway. One afternoon an exciting mixed baseball game held the attention of the group, and the next, three groups vied for first place in a field meet. Swimming always followed the athletic activities, and meals usually followed the swimming.

The evening meetings were vesper services, conducted by different leaders, but the messages were brought by Rev. N. A. Long. The last meeting of the day was the campfire, the big opportunity for home talent to show itself. Stunts, songs, and various programs added to the festive occasions. Always before closing we had a brief devotional service and "taps." Our last evening session was a candle-lighting service. It was a lovely sight to see the group standing in the moonlight with lighted candles ready to take out into the world that all might share the love of Christ. The young people who attended the camp all through its sessions, those who could spend only a short time there, and the older folks who came to visit, all felt closer companionship with each other and with the heavenly Father who seemed so much nearer when they were out-of-doors, they said.

The camp committee for 1933, appointed by the group, is as follows: Marguerite Davison, chairman; Rev. N. A. Long, pastor; Bertha Long, Clio representative; Lois Rister, Blackwoods representative; and Rex Brannan, Christian Hill representative.

DR. SMITH AND ELON COLLEGE.

The following is taken from the press reports of the week:

"Dr. Leon Edgar Smith, who has been acting president of Elon College since December 1, 1931, has tendered his resignation as pastor of the Christian Temple, Norfolk, Va., where he served for thirteen years, and will move his family to Elon during the coming week.

"Dr. Smith comes to the institution after a successful career as minister and executive. He possesses the following degrees: A. B. from Elon; M. A. from Princeton University, and D. D. from Elon. He did his graduate work in the theological seminary at Princeton, majoring in comparative religions.

"He graduated from Elon in 1910 with a blanket average of 93 per cent on all his studies, having also held a regular pastorate at the Graham Christian Church, during his four years as a student. He was later pastor of the Christian Churches at Ramseur, O'Kelly's Chapel (near Durham), and at the First Christian Church at Huntington, Ind. He came to Norfolk thirteen years ago.

"The Christian Temple had a membership of 236 and occupied makeshift quarters at Norfolk when Dr. Smith became pastor. Upon his resignation after thirteen years of service, the church had a membership of 1,600 and the present building was erected at a total cost of \$310,000, seating 2,000 people. It is one of the largest churches in Norfolk, and the largest church in the Christian denomination.

"The new president has traveled widely in recent years. In 1927 and again in 1930 he spent considerable time abroad, visiting England, France, Belgium, Switzerland, Germany, Ireland, Greece, Turkey, Poland, Egypt, and other countries. While abroad in 1930 he witnessed the last presentation of the Passion Play.

"In his new connection at Elon, Dr. Smith has also agreed to serve as pastor of the college church. He will, under the arrangement that has been made, conduct the services one Sunday each month and secure leading ministers from throughout the South to fill the pulpit during the remaining Sundays."

ECHO FROM THE GEORGIA CONFERENCE AT OWENS HEIGHTS.

Miss Martha Race, of Jacksonville, who has been active in Camp Immokalee work for several years, and who was a guest teacher at the Young People's Conference at Owen Heights, writes that while she has seen a number of such gatherings, she has never attended one more inspiring. She writes this description of the closing service:

"The communion service and candle-light service were in a cedar grove about a quarter of a mile from the house. The council ring was near it, in a higher and more open space. Dr. Sweet led a beautiful service, in the twilight. Then they went to the council ring for the testimonial meeting, while the circle was made ready for the candle-light service. Then the moon came up over the trees, and it seemed very much like the Immokalee service. When it was over, the girl chosen to light the central candle led the whole group off, in single file, to the road and along the road home. Dr. Sweet and I waited to pack up the candles and other things, and as we came out of the gate into the road, the line was going up the hill to the house singing, "Follow the Gleam." Dr. Sweet stopped and said, "Now, isn't that the most beautiful sight you ever saw?" The tapers burned until they reached the house, so they stood in a group before the front steps and sang the good-night song. The lights were noticed in the houses on hills a mile and more away."

METHODS CORNER

By REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

We give our money for those things that we really want. We pay attention to the things that interest us. And we are not usually interested in anything we know nothing about. Ignorance is the deadening force that kills. How can people be interested in missionary endeavor without information? How can a church be expected to give largely to the benevolence budget when they do not know where the money goes or what it does? Let somebody declare that other religions are good enough for the "heathen," and the uninformed Christians agree. Let somebody say that it takes the larger part of the dollar given to get it on the field, and plenty of people nod their heads and say, "I told you so!" However, it is a matter of great pride with us that it costs only about twelve cents to get our dollar to its destination. All the missionary funds are administered carefully and economically. Occasionally a "world-traveler" will say: "I have seen the Missions and since then do not believe in them!" Strange thing this is, for it is the general testimony of thoughtful, unprejudiced people that having seen the Missions at work they become enthusiastic supporters of such work.

In that wonderful book, "New Life Through God," by Toyohiko Kagawa, of Japan, Prof. Kenneth Saunders says in his introduction, "And if people ask, what is the good of Missions? or what Has Christianity done in Asia? let them find here the answer?" You know who Kagawa is, of course. It was Dr. Myers, a local American missionary, who took Kagawa into his home when he was groping his way from darkness to light. It is a wonderful story, and no one should speak slightly about Foreign Missions until he has read Kagawa's story.

And then, there is Pearl Buck's, "The Young Revolutionist," that sums up the passion of the young heart to be useful and is a strong word for Medical Missions. And there is that eye-opener, "The Story of Agricultural Missions," by Hunnicutt and Reid, as well as Bishop McConnell's "Human Needs and World Christianity."

Once more I refer to Dr. Albert Schweitzer's recent book (1931), "The Forest Hospital at Lambarene." There are many other sources of information. *The Missionary Herald* is a delightfully illustrated magazine full of articles each month, and the missionary section of *The Congregationalist and Herald of Gospel Liberty* overflows with facts. Read! Learn! Give! Go!

ACKNOWLEDGMENT.

On the closing day of the meeting at Concord, we found our car loaded with good things for the pantry. In face of the depression we received a very liberal offering. Among the articles received were: jellies, corn, peas, sugar, honey, molasses, eggs, butter, a large quantity of bacon, flour, etc.

This is a very loyal congregation to its pastor. They endeavor to show their interest in the work of the church by something besides paying the pastor's salary. We wish more of our country churches would take up the custom of "old Concord church." Our pastors would not have to worry so much about getting bread and meat, but could devote more time to the study of the Word.

We take this opportunity to thank all who so kindly remembered us. Wife and children join in to acknowledge gratefully what was given. May the Lord abundantly bless all in their Christian conduct, and help us to be a more useful servant.

L. L. WYRICK.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WHO DIE IN THE LORD.

"Blessed are the dead who die in the Lord. They rest from their labors." So read and so spake Pastor N. G. Newman in the presence of a thousand or more people at the Holland Christian Church, August 24th, at the funeral of Elisha Thomas Holland. And the people who heard his pastor speak those words in reference to the deceased knew well, all of them did, that they had come now to do homage and honor to the name and memory of a man who, verily, had died in the Lord. He had so lived, so labored, so served that all of us knew full well that this man died in the Lord, and was resting now, and will ever rest, in the safekeeping of the God to whom his life had been dedicated from early years. Bro. Holland was not an ordinary man, neither was he an extraordinary man, except in that sense in which the giant oak of the forest, adapted to the soil in which it is planted and in turn extracts from the soil, the air about and the heavens above, all those qualities and elements that make it strong, stalwart, steadfast, immovable. Of his deeds in detail, of his family and achievements, his pastor tells our readers elsewhere this week.

"My beloved brethren, be ye steadfast, immovable, always bounding in the works of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." "Once he had found that which to him was right," says his pastor, "he was steadfast and immovable, regardless of consequences to himself." And so this man walked with God, and to him God was as real as the most intimate loved one or friend with whom he associated daily—more intimate, in

fact, because he sought the wisdom and the way of God, then gave his strength and effort to live in that wisdom and walk in that way day by day.

Born sixty years ago, the son of the late John and Nancy Austin Holland, of Nansemond Co., he leaves the priceless legacy of a life of righteousness to his loved ones and to the world made richer and better because of his living in it. He gave to his church, to his country, and to the kingdom of God, a life unsullied by the work and wearing of these sixty years, strengthened and made powerful by constant conquest and victory through the Christ he loved, the God he worshipped.

He served his county as a most efficient member of the Board of Supervisors; his community as president of the Farmers Bank of Holland, his church for thirty years as deacon, and, for several years, an honored and esteemed member of the Board of Christian Education of the Southern Christian Convention.

Here, then, was a man in whom was fulfilled the high destiny and demands of a trusted father of a family, an efficient and a capable official of his county, a true, trusted servant of the church, and one who in every capacity measured up to the high standards of a Christian gentleman.



DR. LEON EDGAR SMITH.

Dr. Smith has just accepted the presidency of Elon College after several months as acting head of the denominational college. In going to Elon, Dr. Smith resigns a pastorate at Christian Temple, Norfolk, Va., the largest church in the denomination, and the presidency of the Southern Christian Convention.

The world seems poorer when the voice of a man like this is silenced in death; and yet there is compensation, and there is comfort. Compensation in the challenge that such a life gives to those who knew and loved him. That which is done well makes that thing seem worth while, and Bro. Holland did that which he undertook so well that the challenge abides if his voice is silent. Comfort to his loved ones and to all of us for his contribution of wise counsel, or good example, of righteous living, of victorious achievement. And so Elisha Thomas Holland shall yet make contributions to us, and we to him. When the writer of the eleventh chapter of Hebrews had finished the long list of the faithful, he added these words: "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." And so this man who had obtained such good report through faith will yet provoke

us to good works and challenge us; challenge all who knew him, to that life of faith in God which made his life immortal, and his name honored, esteemed, beloved, as long as memory shall last, and righteousness reign. Here, indeed, is a man who died in the Lord, because he lived for the Lord.

J. O. A.

DR. SMITH ACCEPTS.

The following news item, carried in the daily press of August 29th, explains a fact which will carry satisfaction and gladness to many hearts:

"Dr. E. L. Moffitt, chairman of the board of trustees of Elon College, has announced the formal acceptance of Dr. Leon Edgar Smith as president of Elon College.

Dr. Smith, who has been acting president since December 1, 1931, has tendered his resignation as pastor of the Christian Temple, at Norfolk, Va., and will move his family to Elon during the coming week.

"Following the resignation of Dr. W. A. Harper as president of the institution a year ago, Dr. Smith was tendered a call to the post. He agreed to go to the college under a temporary arrangement. He has now consented to continue as president of the institution."

It need not be stated that Dr. Smith has had a struggle to come to this conclusion. The pathway to this decision was, indeed, at times a dark and doubtful one, and it may be said now that Dr. Smith has cast his lot with Elon, not for earthly reward or the hope thereof, but because of the difficulties that he knew faced him and the task which he realized was beyond his strength.

It takes the impossible and the insurmountable to provoke and challenge the heroic heart and to stir to full depths the courage of the brave. Dr. Smith realizes that God alone can give him the strength for the task that is now his, and that from God must come the wisdom which will enable him to walk in the way of security and safety for the College and for the Church, to which he is and has been through the years, devoted.

To this end he will need and must have the constant prayers of the people of his Church, their loyalty, sympathy and support in his undertakings, and their faith in the institution to which he now turns his entire strength, his whole heart and his strong hand. This, a loyal people will give him, in season and out of season, for the sake of our own Elon and the Church, of which it is an essential part. Every loyal soul of the Church should now rally to the support of Dr. Smith and Elon College and together, through our sacrificial service and self-denial, help to make Elon what it is destined to be, a great institution, representing a great people, dedicated to a great cause.

J. O. A.

INCREASING BURDENS.

In 1913 the total tax of Federal, State and local governments of our nation, was \$2,900,000,000. Then came the World War, and a general debacle of extravagant expenditure by governments and individuals. When the War ended, however, we did not curtail, but in every direction increased our extravagance in taxation and expenditure. (How difficult, indeed, it is to come back from extravagance to thrift, from indulgence to economy, from expenditure to saving.) Hence, within seventeen years from the time we began our reckless waste and indulgence, we had increased our tax burden and governmental expenditure more than four-fold, actually spending during 1930 for government a tax burden of \$12,200,000,000. Our extravagance in government still continues and it is estimated that

this year the total tax for all government bodies in America will be approximately \$15,000,000,000.

As always happens, the payment of debts is demanded when money is hard to get, and tax burdens are always heavier when the people are least able to pay them. Out of unemployment and want, we must now bear the burdens that we have through extravagance piled up on ourselves. In 1913 the per capita cost of all government in our country was \$26.30, while in 1930 it was \$110.00 for every man, woman and child in this country. This \$15,000,000,000 cost of government is more than four times the value of all farm crops raised and sold in 1930, and is approximately three times the amount of all the United States currency in circulation today.

And yet we hear people wondering why "hard times" have come. It is with government as with individuals—extravagance and indulgence destroy the very sense of thrift and saving, and pay-day comes when there is least to pay with. By our folly, short-sightedness and extravagance, we have spent our money for that which was not bread, and our earnings for that which satisfieth not. So goeth the folly of man.

The safest, sanest and most penetrating economist who ever lived said a long time ago: "Seek first the kingdom of God and his righteousness, and these things shall be added unto you." We, as a nation and a people, have been blind to this injunction and have gone contrary to the teachings of the wisest and best of all mankind. We have sought the kingdom of finance and the things of this world, and these are they which have increased our burdens and have not decreased our woes. The world will one day learn, it may be a long time hence, that God, through his son and his church, is building up a kingdom of heaven on earth. That kingdom does not add to the burdens, but simply multiplies the blessings and benefits to mankind. As we seek to build up that kingdom, our burdens become bearable and our tasks more tolerable, and our labors more abundant, beneficial, blissful. The church of the living God, and it alone, can and will solve, safely and securely, the distracting problems of this world. The one institution on this earth that is a blessing and not a burden is the church, of which Christ is the head.

J. O. A.

COOPERATION IN HOME MISSIONS.

Hopeful, indeed, is the movement toward cooperation in the Home Mission field. For many years the Christian Churches, through their own denominational agencies, have pressed forward with an eye to denominational growth as well as the propagation of their particular message of gospel truth. This has led to rivalry, overcrowding and duplication of work.

The first efforts were to evangelize the Indians. The next was to provide the new West with preaching, Sunday Schools, and eventually with churches. This was the age of the covered wagon. These efforts developed into the multiplication of organizations national in scope, but independent and still competitive. In modern times, however, it has dawned upon many leaders and missionary statesmen that such a policy is wasteful of time, energy and money. They are seeking to bring about a new era in Home Missionary strategy. This is now the age of cooperation. The present methods are re-making Home Missions.

Various Home Mission Boards have combined in conducting surveys of certain types of fields and the returns have brought out a remarkable set of facts. For example, in the Maine survey 485 communities were studied. Thirteen of these

were found to be solidly Roman Catholic, 131 towns were inadequately churchied, 153 towns were over-churched, and 188 towns seemed to be adequately churchied.

Only 62 per cent of the village churches and only 19 per cent of hamlet and country churches have resident pastors. In the country only one-fifth of the churches have the full time of a minister. One township with a population of 1,300, has ten churches, and so on.

We are not so much concerned here with the facts brought out as with the method involved. All denominations are coming to see the value of finding the facts, and are searching for them jointly. When the reports are all in then the various denominations will adjust their work in cooperative fashion and the Kingdom of God will grow faster.

E. A. K.

WHAT FREEDOM MEANS.

The warm and glowing possession of the Congregational and Christian Churches has always been our common love of freedom. Both groups originated in times of revolt against tyranny. We have learned through the years to trust the leadership of the risen living Christ. His Spirit

brings to us the infinite and ongoing purposes of God. No creed or program of yesterday can fully state for us the mind of Christ in the enlarging life of today.

Being thus free to follow Christ means many things. We speak at this time of one of these marks of freedom. We in these free churches are free to differ among ourselves in our intellectual statements of religious truth. We cannot have freedom and uniformity at the same time. When we make a particular interpretation of Christianity a test for fellowship and say that the acceptance of some particular shibboleth is essential, we become sectarian. Religious experience and religious opinion are matters of individual insight. We must each cooperate with all in our search for truth. This freedom is essential to the laboratory method of finding the truth.

Each will declare his own convictions with complete honesty and at the same time be modest enough to respect the opinions of others. That is, free Christians will agree to disagree agreeably. They will not merely tolerate differences, for nothing is worse than tolerance except intolerance. Rather, they will be in warm fellowship with those with whose opinions they may differ.

C. R. R.

Special Combination Subscription Offer!

A special arrangement has been made whereby those who desire to do so may receive both THE CHRISTIAN SUN and *The Congregationalist and Herald of Gospel Liberty* for just a little more than they now pay for one of these papers.

Beginning immediately, we will accept subscriptions for the two papers at the price of \$3.75 for the combined subscription. This means to SUN readers that for only \$1.75 additional they may receive the great wealth of knowledge that *The Congregationalist and Herald of Gospel Liberty* brings weekly. Those who are already subscribers for the latter paper may add THE SUN to their list for only 75 cents for the whole year.

You do not have to wait until your subscription to one or the other paper has expired, but send in your subscription now. You will begin immediately to receive the other paper and that which you are already receiving will be marked up a year in advance.

While this offer is open to everyone, it should appeal especially to the pastors and lay workers in the Southeast Convention, and we beg them to take advantage of this opportunity.

It is, of course, understood that under this special offer all subscriptions must be in advance, and must be sent directly to THE CHRISTIAN SUN, 1536 E. Broad Street, Richmond, Va., or to *The Congregationalist and Herald of Gospel Liberty*, 14 Beacon Street, Boston, Mass.

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CONTRIBUTIONS

THE "ONE" INSTITUTION.

For ages the church has been the pioneer of that which is right. Through its teachings the untutored mind has been prepared to receive greater truths and the savage breast has been made a temple for the presence of Christ.

The froward lives of many that have been in authority have sought to crush the church, but somehow persecution strengthens the church. Even such cruel and wicked rulers as Nero could not crush the church, neither can all the satanic forces stop the church today. The church was built right, namely, on the solid rock of Christ.

"On Christ, the solid rock, I stand,
All other ground is sinking sand."

Within the bounds of the church membership there exists some of the devil's works, such as envy, strife, contention, prejudice, selfishness, deceivers and backbiters, but the Lord knows who are his, and at "that day" all such "works" will be judged according to their good works. Satan may lead a church member back into sin, if the member does not have on the armor of God, but Satan cannot destroy the Church of Christ.

No matter how many vicious hearts keep constantly trying to destroy the church by throwing evil influences about its people, the church of Christ—the greatest institution on earth—will stand the storms of Satan and all his workers. The church is here to stay, and continue to do the greatest work on earth until the Lord comes back. We people today do things, it seems, for money, mostly, but Christ founded the church for "love" and not for money.

Some one has called the church "the golden thread which runs through the web of human life, imparting to it strength and beauty." The church unites the intellectual, moral and spiritual functions into fruitful service for the kingdom of Christ among men.

The writer is afraid to use the term, Christian, too much. I think it is very much over-worked in favor of Satan. Christ said, "A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another."

It is high time for church people to quit fighting one another, and fight together against Satan and all his works. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Now are we fighting in any way whatsoever, any of the Lord's people? It is high time for Protestants to love Catholics, praise their good works and not slander them; for preachers to love fellow-preachers, laymen to love laymen, and denominations to be neighbors, fulfilling the commandment, "Thou shalt love thy neighbor as thyself."

We ought all to dwell together in unity as dear children. The church will never fall, but we need to help it grow stronger and stronger.

As "Bob Self" expressed it, "Let's run the devil off," let's get him from between us, and keep our backs on him.

Brethren, let us dwell together in the unity of love that the church may go forward by leaps and bounds. The church of Christ is the "one" institution that stands and has room for growth. We have "One Lord, one faith, one baptism."

E. R. BARNES.

Bailey, N. C.

FIELD NEWS.

Commencing Sunday, July 31st, I held a revival at Bethlehem (Warren County), and did the preaching. The church was filled almost to capacity at every service throughout the week.

A large number reconverted themselves for a closer walk with God during the revival services. Several made public confessions of Christ as their Master and Saviour, and there were five additions to the church.

From Bethlehem, I went to Mt. Gilead, and began a revival there Sunday, August 7th. We had a full house each service, and the pastor did the preaching.

There was a growing interest daily concerning spiritual things. A brotherly love was manifest throughout the services. The people listened attentively, as I tried to bring them messages of appeal, to repent, believe and be saved.

Several reconverted their lives to the Lord. There were two additions to the church, and we are expecting several others the first Sunday in September. May God bless these good people, for they are devoted Christians, and easy to serve. They are ready at all times to help advance the work of the Kingdom. No matter what you ask them to do in church work, they always answer, "I will do my best."

From here, I went to Antioch (Warren County) and began a series of services Sunday, August 14th. I also did the preaching there.

On Sunday, Wednesday and Friday we had services in the morning, lunch in the grove, and services again in the afternoon. The remainder of the week the services were in the afternoon and evening.

We had a nice congregation at each service during the week. Bro. A. P. Strickland, of Mt. Gilead Church, led the singing.

Many of the members of the church expressed themselves as feeling that it was the best revival held in years.

There were many reconsecrations, several confessions, and ten additions to the church.

The people at Antioch are good people to serve, and may pastor and people grow closer to the blessed side of the Master.

May the Lord wonderfully bless the people of these three churches, and may pastor and people be drawn closer together in the up-building of the Lord's Kingdom here on earth.

H. C. HILLIARD, Pastor.

Louisburg, N. C.

REVIVAL AT PLEASANT GROVE.

We closed our revival at Pleasant Grove Church, Chambers County, Ala., yesterday at 11 A. M. The meeting began last Sunday. The preaching was done by the pastor. We had fair attendance from the beginning, which increased until the close of the meeting.

The attention given the word was to be commended. It was earnest and patient. Somehow we feel that lasting good was accomplished for the glory of Jesus Christ. Some two hundred people expressed themselves as having received a blessing during the meeting.

Mrs. Mattie Reeves led in the organization of a junior choir, which rendered valuable service during the meeting. The choir was composed of 26 little folks. How they did sing—it was an inspiration to hear them—and their joy seemed to be complete when, at the last service, the pastor presented each one with a little present.

Many were the expressions of appreciation by the people for the meeting. Many souls were revived and everybody rejoiced. As an expression of their joy, they remembered their pastor in a substantial way. On the last day of the meeting, Bros. Hill, Reeves, Lambert and Redmon passed through the community in their cars, and let the people know that they were going to give something to their pastor. In a generous way, they gave, until the car of Bro. I. D. Harris was loaded and some things were left for the next time. We were supplied with such things as corn, meal, lard, syrup, jelly, preserves, canned fruits of all kinds, canned beans, watermelons, cantaloupes, chickens, and a nice pair of slippers. A nice purse of ready cash was presented to the pastor. No one gave large amounts, but everybody, both in and out of the church, was anxious to give something. There are many old and feeble persons in the community, for whom we are praying daily, and we ask all who read these lines to breathe a little prayer for this church and these aged pilgrims. God bless them all—another meeting has closed in the good old way.

G. D. HUNT.

VIRGINIA LETTER.

The revival meetings of this charge began the fourth week in June, continuing, with an interval of two weeks, until the first Sunday in August. At the four churches I was assisted by the following brethren: Hebron, Rev. J. F. Morgan; Liberty, Rev. Roy Coulter; Lebanon, Revs. H. E. Crutchfield and Holland Wilkinson; Union (Va.) Rev. C. H. Rowland. These brethren did faithful work, endearing themselves to the people of the entire community. Each congregation experienced a grand revival. There were many professions and fifty-one received into church membership.

The annual series of meetings has always been a great time with the people of the country church. Secular affairs, to a great extent, are put aside, and the time given to worship and soul feasting. Interest in the church and its enterprises is increased, Christians strengthened for all the duties and experiences of life, converts gained and members added to the church, and the community made a better place in which to live.

C. E. NEWMAN.

PLANS MADE FOR RALLY DAY.

Members of the Sunday School board in the First Christian Church, Norfolk, Va., last night designated Sunday, September 25th, as Rally Day for this year. Members on the committee are: Miss Edna Fulcher, Miss Cathryn Morgan and W. J. Thomas.

The installation service for the newly elected officers of the board will be conducted Sunday night, September 11th, by the Rev. P. Houlder Brown, pastor.

The board's regular meeting night has been set for the third Friday in each month at 8:00 o'clock, in the Sunday School rooms. Following the meeting, a teachers' training class will be conducted by the pastor.

Many plans were made for the coming year and much routine work was done by the board, among which it was decided to have a pre-Sunday School song service each Sunday morning.

If you are lounging around indulging in self-pity, shake off that terrible mental malady. Feeling sorry for yourself is like taking slow poison. There are millions of people worse off than you—millions. When you are hungry, helpless, or hopelessly ill, even then *self-pity will harm you.* —Van Amburgh.

THE TRAGEDY OF THE LONE BRICK.

By WAYNE GREENE.

When walking down the street, I see a brick lying to one side, I feel as if I should stop, pick it up, sympathize with it and weep over it. What a tragedy! A "lone brick"—just in the road—an obstacle in the road of progress. Notice the peculiar shape of the brick—it is long and narrow and has six flat sides. It was unquestionably made to be an instrument of service and yet, by itself, it has neither power, beauty nor usefulness. However, when placed in cooperation with other bricks and bound together by a common tie and fashioned after the dream and vision of the architect it becomes a thing of beauty and service. But there it is—just a "lone brick"—no reason for its existence—what a tragedy to behold!

While our hearts are saddened by this tragedy, let's shed some tears for the "lone church"—a church that doesn't need the fellowship of other churches—a church that spends all of its budget and effort selfishly—what a tragedy! A church that bears the name of Church of Christ, and yet is so selfish that it doesn't care whether the co-operative program of the church succeeds or fails. What a tragedy! A church that heard Jesus say, "Ye shall be my witnesses in Jerusalem," but closed its ears when he said, "and in Judea and Samaria and unto the uttermost parts of the world." What a tragedy! A church that, in order to solve the problem of the depression locally, just eliminated its offerings to missions and other church activities. What a tragedy! A church that cut out its very soul in a vain effort to save a dollar. What a tragedy! Dare I make a prophecy? Here it is: Every dollar cut from your missionary budget will create a proportionate cut in your budget for local expenses. What a tragedy! A "lone church" that thinks it can save itself by withdrawing from the larger co-operative program of Jesus Christ—"Thou foolish one."

Just as the "lone brick" is an instrument that is just in the road, an obstacle to progress, so is the "lone church" an instrument that is just in the road, an obstacle to the progress of the Kingdom of God. Though built to be an instrument of service and salvation the "lone church" has neither power nor usefulness by itself. But when placed in cooperation with other churches and bound together by the common tie of brotherhood and love and it gives itself wholeheartedly to the whole program of the church, the vision and dreams of the Great Architect are fulfilled and the Kingdom of God becomes a beautiful reality upon earth.—*Christian Evangelist.*

PERSONS AND PLATFORMS.

(In the present campaign of the candidates of the two outstanding political parties for the presidency, each and every individual may and can easily make his own choice in persons and platforms. Without comment we give the two statements as presented by an outstanding "wet" newspaper.—J. O. A.):

MR. HOOVER.

We must recognize the difficulties which have developed in making the Eighteenth Amendment effective and that grave abuses have grown up. In order to secure the enforcement of the amendment under our dual form of government the constitutional provision called for concurrent action on one hand by the state and local authorities and on the other by the federal government.

Its enforcement requires independent but co-incident action of both agencies. An increasing number of states and municipalities are proving themselves unwilling to engage in such enforcement. Due to these forces there is in large sections an increasing illegal traffic in liquor.

But, worse than this, there has been in those

areas a spread of disrespect not only for this law but for all laws, grave dangers of practical nullification of the Constitution, degeneration in municipal government and an increase in subsidized crime and violence. I cannot consent to the continuation of this regime.

I refuse to accept either of these destinies—on the one hand to return to the old saloon with its political and social corruption, or on the other to endure the bootlegger and the speakeasy with their abuses and crime. Either is intolerable. These are not the ways out.

It is my belief that in order to remedy present evils a change is necessary by which we re-summon a proper share of initiative and responsibility which the very essence of our government demands shall rest upon the states and local authorities. That change must avoid the return of the saloon.

It is my conviction that the nature of this change, and one upon which all reasonable people can find common ground, is that each state shall be given the right to deal with the problem as it may determine, but subject to absolute guarantees in the Constitution of the United States to protect each state from interference and

invasion by its neighbors, and that in no part of the United States shall there be a return of the saloon system, with its inevitable political and social corruption and its organized interference with other states.

MR. ROOSEVELT.

This convention wants a repeal. Your candidate wants a repeal. And I am confident that the United States of America wants repeal. . .

I say to you now that from this date on the Eighteenth Amendment is doomed. When this happens we as Democrats must and will rightly and morally enable the states to protect themselves against the importation of intoxicating liquors where such importations may violate their state laws. We must rightly and morally prevent the return of the saloon.

Subsequently, Mr. Roosevelt in a speech, said: "If the present Congress takes no action, I shall urge the new Congress to carry out these provisions," referring to the party platform recommendations for repeal and for immediate modification of the Volstead Act to legalize the manufacture and sale of beer and other beverages of such alcoholic content as is permissible under the Constitution.

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10 Mercy and truth
gather; righteousness
kissed each other.
11 Truth shall spring

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9 Behold, O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better
a Gen. 15. 1.
b Ps. 56. 1.
c 57. 1.
d or, all

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

Son of God, in sorrow the church must admit that still thou art asking "where are the nine?" To this day, souls washed and forgiven, wander and forget. Spiritually, multitudes are famishing because they give not God his due returns. Loving Saviour, so enlarge the gratitude of the faithful that it may avail for all who forget God's mercy. Let not one perish. Draw them unto thyself and in every life put faith to fill and force to function in the name of the holy church, we humbly pray. *Amen.* L.

OUR MISSIONARIES COME TO US.

We wrote in these columns last week of the "Guest Book." These books are now in the office of the Mission Secretary, Elon College, N. C., for distribution to churches, Sunday Schools, mission groups desiring them, and with no charges except the pledge on receiving the book to read it through. *The Congregationalist and Herald of Gospel Liberty* last week gives further explanation of the book, which our readers will appreciate:

"The 225,000 copies of the 1932 'Guest Book' have started on their various journeys from the printing press in New York City to the homes of our people throughout the United States and to our missionaries in all parts of the world. In the fourth year of its issue the 'Guest Book' combines continuity with a wholesome degree of variation. The title printed on the attractive green cover is, 'A Journey of Discovery: the 1932 Guest Book.' Instead of the 'Guests' visiting the readers, the readers take a trip around the world to see the 'Guests.' Beginning at Durham, N. H., this imaginary company of people travel westward through our own country and Japan, China, India, and the Near East and then dip down into Africa, with the last stop at Sachikela in Portuguese West Africa. In the interests of economy both the size of the pages and their number have been reduced. Without any loss in attractiveness the printing bill has been reduced \$4,000 from that of last year, which represents a saving of more than 50 per cent in this item alone. In its appearance and the interest of its contents this book is the equal if not the superior of those of other years—and it is hoped that it may meet with the same cordial reception as was extended to its predecessors."

LITTLE VILLAGE AT THE HEART OF THE WORLD.

Out of the little village of Bethlehem in Judea came One who has changed the history of the world, re-shaped the destiny of empires, released currents of influence to all nations. The little village of Bethlehem is at the heart of the world, and is more potent in influence and in achievement than any village, hamlet or city of man's making. And now comes the power and the prestige of another village. This time it is not in Judea, but in Germany, and for nearly two hundred years now it has been pouring its stream of influence for righteousness and the gospel into the world, until it has come to be the second village in prestige and power in all the world. *The Congregationalist and Herald of Gospel Liberty*, of August 25th, tells briefly of the contribution of this village to the world during this summer: a resume only of the work this village has been doing and the history it has been making annual-

ly, ever since, and even before, the days of John Wesley and his immortal crusade for the kingdom of righteousness on earth:

"The little German village of Herrnhut boasts only 1,600 inhabitants, and yet this summer it has been the destination of men and women journeying from all portions of the world to attend the meeting of the International Missionary Council. The logic of this strange meeting place was explained in the words of welcome of Bishop Baudert: 'What is Herrnhut? A small town, as you have already had opportunity of seeing. We have no elegant hotels with running water, no warehouses. What then has given us the courage to invite you to Herrnhut? We remember how on August 21, 1732, the first missionaries set out from Herrnhut to carry the gospel to the Negro slaves in St. Thomas. Then was lighted a fire which by the grace of God has not gone out in Protestant Christendom, and never will go out. With gratitude to God we remember how he has enabled our little church to send out in unbroken succession more than 3,000 brethren and sisters as missionaries. Today our Moravian Church has only 50,000 members in Europe and America, and yet we have 260 missionaries working in 13 mission provinces. Because Herrnhut has become a place of historic memories for evangelical missions, we have invited you to hold your meeting in our little town.' As one of the English speakers later pointed out, Protestant missions sprang from the evangelical revival which came out of the Moravian meeting. This revival expressed itself in social action as well as in personal conversion, leading to the abolition of the slave trade and legislation for industrial reform. In this simple but historic setting the ten days from June 23rd to July 3rd, were spent facing the problems which now confront the missionary enterprise in every land."

MISSIONARY OFFERINGS. WEEK ENDING AUGUST 27, 1932.

Sunday Schools.

Previously acknowledged	\$ 3,291.46
Leaksville, Stanley, Va.	1.90
Happy Home, Ruffin, N. C.	2.05
Mt. Auburn, Manson, N. C.	2.50
Cary N. C.	1.91
Berea (Nans.), Driver, Va.	3.14
Lanett, Ala.	4.40
High Point, N. C.	2.40
Roanoke, Ala.	1.00
Newport News, Va.	9.00

Total \$ 3,319.76

Individual and Church Offerings.

Previously acknowledged	\$ 2,826.20
Providence-Memorial, Graham, N. C.	2.00

Total \$ 2,828.20

Dollar-a-Month Club.

Previously acknowledged	\$ 173.50
Miss Hontas Rawles, Suffolk, Va.	1.00

Total \$ 174.50

Specials.

Previously acknowledged	\$ 2,656.71
Burlington S. S., Burlington, N. C.	20.91
Burlington S. S., Burlington, N. C., Coin	

Card Offering 4.00

Total \$ 2,681.62

Coin Card Offering.

Previously acknowledged	\$ 419.03
Mt. Bethel Church, Summerfield, N. C.,	
as follows:	
L. P. Rippy	\$ 1.00
Mrs. L. P. Rippy	1.00
Dr. J. T. Stewart	1.00
Mrs. J. T. Stewart	1.00
Joe Stewart	1.00
David Stewart	1.00
Frances Stewart	1.00

7.00

Total \$ 426.03

Summary.

Previously acknowledged	\$20,177.88
Sunday Schools, Regular	28.30
Individual and Church Offerings	2.00
Dollar-a-Month Club	1.00
Specials	24.91
Coin Card Offering	7.00

Total to date \$20,241.09

J. O. ATKINSON, *Mission Sec'y.*

AMONG THE HILLS.

It was my happy privilege to spend a few days recently in the Valley of Virginia and among the hills thereabouts. Mrs. Andes had asked me to come and be with the women of the Virginia Valley Central Conference in their annual meeting. It was a splendid group of women who met in the Linville Church on Friday, August 5th. Mrs. A. W. Andes was in the chair, and Mrs. B. F. Frank acted as secretary. All of those on the program were present. There were reports from district superintendents, the treasurer, and local societies. I was privileged to speak to them in the forenoon and in the afternoon. Rev. Mr. Long, a missionary of the Brethren Church on furlough from India, brought an inspiring message out of his experiences there. The women of this conference have caught the vision and are carrying on in a fine way.

On Saturday and Sunday, I got a glimpse of the busy life Mr. and Mrs. Andes are living—and right here I want to say that I know of no two people whose lives are counting for more or who are serving in a more effective way than these two humble servants of God.

We crossed over the mountains and into Page Valley Saturday afternoon and that evening attended a meeting the Missionary Society in Newport Church. The young people were in charge and they were ably supported by a number of older people. On Sunday morning we went to Leaksville, back to Newport in the afternoon, and to Bethel at night. At each of these places, I was given the opportunity of speaking.

When we got back to Harrisonburg on Sunday evening, we were a bit tired, but happy. I had the privilege of going into several of the homes of these churches. Many happy memories linger with me of the acquaintances made and the experiences enjoyed.

This is a wonderful country and a wonderful people. May they accomplish wonders in the work of our Lord in the days that are ahead.

MRS. C. H. ROWLAND.

Greensboro, N. C.

For in frequent prayer there is so much rest and pleasure, that as soon as ever it is perceived the contrary temptation appears unreasonable; none are so unwilling to pray as those who pray seldom; for they that do pray often, and with zeal and passion and desire, feel no trouble so great as when they are forced to omit their holy offices and hours of prayer.—*Jeremy Taylor.*

A PERSONAL STATEMENT.

By EDWIN C. DINWIDDIE.

Of the National Temperance Bureau.

In stating my reactions to the stand of President Hoover on National Prohibition as expressed in his acceptance address, I speak for myself personally, and for the constituency I have for years represented in the National Temperance Bureau, and not for the Board of Strategy of which I am the Executive Secretary. Until the Board itself speaks further than it has already in its authorized statements subsequent to the Chicago conventions, no one can officially speak for it in the matter of presidential candidates.

The immediate reaction of a confirmed dry to the section dealing with prohibition, if voiced without carefully weighing the possibilities involved, would naturally be a feeling of disappointment.

The Eighteenth Amendment came through Constitutional methods by tremendous majorities after a trial of practically every known method for liquor control. It has never had a fair chance to demonstrate its full potential value. Nevertheless it has accomplished enough good results during its short trial under severe handicaps so that it must almost be universally admitted that the old-time saloon should be permanently barred from American life. Another contention of Prohibitionists has also become well-nigh unanimously conceded. It is that the facilities of interstate commerce and the mails, under the exclusive control of the Federal Government, shall not be used by people in wet States to hamper the efforts of dry States to protect themselves against a hurtful traffic from the outside which they have legitimately denied to their own citizens. The President stressed the need of such provisions. His opponent has conceded them in speeches and in interviews over and over again. But the vital difference between the two positions is that Mr. Hoover insists that these points shall be effectively safeguarded if any change is made, while Mr. Roosevelt yielded to the mob clamor for outright repeal, to be preceded by practical nullification in legalizing beer, and he and the Democratic platform merely express the pious hope that the wet States, nearly all with boss-ridden cities like New York, Chicago, Philadelphia, and the like, will respect these proprieties in their legislation. Of course, I may be in error, but unless I completely mistake the mind and conscience of the American people, we are a long way from such an unconditional repeal of the Eighteenth Amendment.

There are other vital differences between the platform declarations of the major political parties on this question. No clear or unprejudiced thinker will hazard a statement that they are either identical or proximate. The Democratic plank favors naked, outright repeal. The Republican plank opposes a submission proposal limited to mere retention or repeal.

President Hoover calls attention to the fact that the Republican plank does not attempt to bind the officers and members of that party, and that of course means senators and representatives, State and national. The Democratic plank does make that effort, the dry States and districts will make the attempt increasingly more difficult and dangerous.

The whole country has a vivid picture of the unruly, howling, booing of the gallery mob element at both Chicago conventions at any suggestion of a pronouncement short of outright repeal. Despite the protests of conscientious dries within his party, Governor Roosevelt yielded to this wet clamor and endorsed outright repeal. President Hoover, on the other hand, braved the mob's displeasure, and refused to take this "blind leap back to old evils."

Referring particularly to President Hoover's suggestion of a revision or amendment of the Amendment, I am convinced it has come because of a conviction that the lawlessness of the makers and vendors of contraband liquor and the same essential spirit in their supposedly more respectable patrons, together with the failure or refusal of States and municipalities properly to cooperate have all tended to prevent the degree of enforcement essential in a Republic.

In the last analysis the issue of retention, revision or repeal will turn not so much on the theoretical or idealistic side of the question as it will on the practical evidence of results. That the States, with, of course, rare exceptions, have neglected their own work, with which they were exclusively charged under the former regime, is undeniable. That this has been permitted by our people in the States, either from lethargy or helplessness, must be likewise admitted. Some of us for years past have been calling attention to this fact and to the necessity for local and State enforcement activities and for the revival and continuance of educational efforts to assure the maintenance and proper enforcement of the Eighteenth Amendment.

President Hoover called attention to the need of concurrent enforcement in his inaugural address, and has publicly reiterated the fact several times since. We must now in all honesty admit that many of our States have been derelict or recalcitrant and our people therein either acquiescent or powerless to correct such an anomalous and intolerable situation.

Co-workers in our various groups know that I, with others, have stressed this situation and urged its remedy ever since the adoption of the Amendment, and have frankly indicated the danger in failure to do so.

I am of the opinion it is still possible to secure these desiderata without the ruthless destruction of the Eighteenth Amendment; and therefore, find myself in accord with President Hoover's insistence that the admitted "gains under prohibition must be preserved at all hazards while the abuses which have arisen must be eliminated."

It ought to be worth more to the American people to have as President one who approaches this difficult and perplexing, but tremendously important, problem in a constructive rather than a destructive frame of mind.

The situation reflects no credit on the militant wets who have vigorously opposed enforcement and rendered it as difficult as possible, belittled the accomplishments of prohibition, fought against a fair, honest test and championed its nullification. The great body of our people, I still believe, are anxious to find an adequate solution to this vexatious problem. Without resentment, but with a full understanding of its import, I regret to say that the conditions which the President reveals and which many of us were compelled to realize form an indictment of many of our people as lacking innate and genuine respect for law—not alone the prohibition law, but law in general. It is our besetting sin. It touches the vitals of democratic government and remains an outstanding menace to republican institutions.

After consideration of this entire situation in all its bearings and from all angles, President Hoover's re-election is favored because of his desire to reach a satisfactory solution of this problem; because he follows a constructive and not a destructive course; because he has shown himself above mob influence, and because of his high conceptions of his duties as President which have impelled him to place duty as he sees it above mere expediency.

So-called dries generally do not accept some sections of the Republican platform plank on Prohibition. They are opposed to the Demo-

cratic plank which calls for repeal and the return of beer before repeal is secured. Dries cannot be expected to favor submission. They oppose repeal. They are against the convention system of ratifying amendments. They are for the amendment and its enforcement, and they are unconvinced that the American people are for wholesale and unconditional annulment.

To be honest; to be kind; to earn a little and to spend a little less; to make on the whole a family happier for his presence; to renounce when that shall be necessary and not be embittered; to keep a few friends, but these without capitulation; above all, on the same grim conditions, to keep friends within himself—here is a task for all that a man has of fortitude and delicacy.—Robert Louis Stevenson.

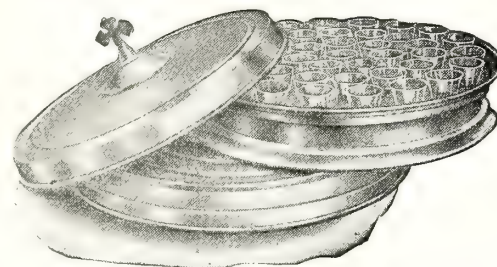
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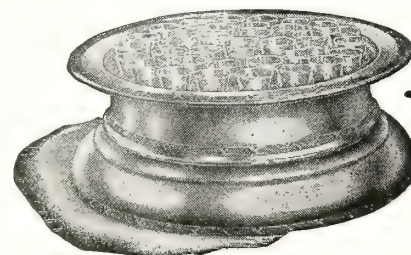
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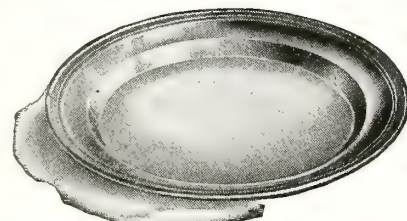
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

"SUMMER IS ENDED."

The summer of 1932 has been a very fine one in many ways. Nature itself has been unusually happy. A few storms have disturbed it here and there. We have tried to make ourselves believe that times were hard, that the Lord had forgotten us. But from my own observation people have enjoyed life immensely during these mild summer days.

Both newspapers and church papers vouch for the fact that people are just the same carefree, happy folks that they have always been. We have had innumerable picnics, outings, vacation schools, leadership training schools, conventions, conferences, church socials and what-not with which to entertain ourselves. The month of August is gone, and soon the glorious and beautiful days of summer will fade into memory.

When all these things have passed we should measure our joys from a spiritual standpoint more than from a physical standpoint, and see what we have accomplished during these fleeting months. Then what can we do next? "The harvest is past, and summer is ended." Our vacations are all over. We are ready to begin work for the new year in our church, Sunday School, Christian Endeavor, Missionary Societies, and all the other church organizations. We should turn our faces toward the new year by having inspirational rallies during the month of September. Those of us who have been revived during the meetings we have attended should begin now to put into practice our renewed ambition. We should make plans for the new year. Our program should be arranged so that all concerned may get the greatest possible benefit. Let us keep the Lord in our midst so that we can rely on him for courage, faith, zeal, power, and inspiration to carry on the work which we hope to do in his name.

To get the most out of the new year's work in the church, we should dispell all fear, discontent and prejudice, and fill our minds and souls with reverence to God. Then we should try to strive, to do, and to reap with greater zeal than ever before. Let's try to discover God's plan for the future by making our visions and our ideas real goals toward success.

CARL R. KEY.

AS YOUNG PEOPLE SEE SUMMER SCHOOL.

On July 28th, at Southern Union College, Wadley, Ala., a group of about thirty enthusiastic young people and leaders, representing six churches of the Alabama and Georgia Conference, assembled for a week to be spent in delightful fellowship, and in gaining knowledge of better Christian living and service.

Under the leadership and guidance of a capable faculty, our group was brought into a closer relationship with God, learned to look for the nobler, purer things in life, and shared many happy hours with those who have already caught the spirit of giving to the world the best that they have.

Every discussion group, every class for study, every hour of recreation, and every minute spent alone with God in the early morning devotions tended to make nobler men and women of us boys and girls, and inspired us to give our best selves, through service to the church, to God.

Already plans have been made for the summer school next year. Every young person who attended the school is anxious that more boys and

girls have the privilege of spending a profitable week at Southern Union College next year, so we have set our goal of attendance at one hundred. The date of the 1933 Summer School is July 27th through August 3rd. The young people of our churches throughout the State now have something to look forward to, so let's work for it.

Officers who will serve for the next year are: president, Eunice Stephens; vice-president, Klein Hood; secretary and treasurer, Nellie Rea Sledge.

We are expecting great things of them. So, altogether now, let's pull for the 1933 Summer School of Christian Leadership at Southern Union.

DOT AND DASH.

WORSHIP.

We have more worship services this month from Miss Pattie Coghill's class at the Elon Summer School of Leadership Training.

The first is from Barbara Chase, of Elon College, N. C.:

Theme: "Friendship."

Prelude.

Hymn, "What a Friend We Have in Jesus."

Scripture, "The Master's Friendship." John 15:8-17.

Poem:

"It is my joy in life to find
At every turning of the road
The strong arm of a comrade kind,
To help me onward with my load."

"And since I have no gold to give,
And love alone must make amends;
My only prayer is, while I live,
God make me worthy of my friends."

Prayer, "For friendship."

Response, "For the joy of human love (from 'For the Beauty of the Earth.')

Poem:

"Life is sweet just because of the friends we have made,

And the things in common we share;
But because of the people who care
It's the giving and doing for somebody else
On that all life's splendor depends;
And the joy in this world
When you've summed it all up,
Is found in the making of friends."

Hymn, "I Would Be True."

Closing prayer ("For Friends Above," by John Oxenham, may be used.)

The second is by Marvin McCauley, of Chapel Hill, N. C.:

Theme: "Ambition."

Hymn, "Faith of Our Fathers."

Poem, illustrating the theme.

Scripture, "David's desire to build a temple."

II. Samuel 7:1-29.

Leader's talk, "Ambition as high and fixed purpose." Discuss steps leading to the heights of ambition.

Prayer, asking that we may be successful in carrying on our plans to reach the heights of our ambition.

Closing hymn, "God Be With You."

Benediction.

The third is by Ruth Smith, Greensboro, N. C.:

Theme: "Service."

Call to worship.

"Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness."

Hymn, "O, Master, Let Me Walk With Thee."
Scripture, Romans 12:1.

Sentence prayer.

Leader's talk, "How to Serve Others."

Hymn, "Give of Your Best to the Master."

Benediction.

MABEL SMITH,

Devotional Life Superintendent.

CHRISTIAN ENDEAVOR NOTES.

"WHAT IS OUR ATTITUDE TOWARD WORK AND THE WORKER?"

The leader might be interested in knowing that this topic is suggested because Labor Day will be the following day. Ask several members to talk with their neighbors on the topic question and get the ideas of different persons in different lines of work for consideration. The Scripture lesson is found in Ecclesiastes 9:10; I. Thess. 4:9-12. And these hymns along with others may be used: "Where Cross the Crowded Ways of Life," "Work, for the Night Is Coming," "To the Work," "One More Day's Work for Jesus."

A Practical Problem.—This discussion should fire you with enthusiasm to begin planning to help young people find work. Help them to find the type of work they like so that they will not be misfits in life. Do not forget the unemployed. Do not forget the fundamental attitudes toward work and the worker. Try to find some activity through which the group may receive benefit. Do we not have time to do some things in our church program which have been crowded out?

Discussion.—The following attitudes toward work may be used to great advantage along with any others you may think of that might be suggested by friends:

(1) "Work is a way of earning money to live."
(2) "Work is a curse." (3) "Work is activity which brings remuneration which gives one fun and luxuries in life." (4) "Work is a privilege." (5) "Work is a joy and a pleasure." (6) "Work keeps a clean soul. (7) "Work builds Christ-like character."

In connection with attitudes toward the worker, we want to tell a true story of Dean Charles R. Brown's attitude toward his church members. He was pastor in the east, mid-west, and west, and as he paid his pastoral calls to all, he called on the maids and sat and talked with them as well as the society folks. Was that the right attitude? Do we have the right attitude toward the one who cleans the streets, who works in an office, the girl who teaches, the man who farms? Add any others you think of to help you discover the right attitude toward work and the worker.

Questions for thought.—Is it true that work is the best gift that life has for us? Why?

How does one's attitude toward work and the worker affect his own procedure in endeavoring to discover his own life work? Are you looking for something "easy," or "honorable," or "nice," or something "useful?"

What makes an occupation noble? Is one calling noble, and another ignoble? Tell what factors enter into your verdict which pronounces one activity noble, and another ignoble.

Is it fair to profit by the labor of the workman, and then to look down upon the one who does the work for us? Are we doing that? How?

What are the different ways in which one works? Discuss the real effort of mental work which the physical laborer often despises. The farmer condemns the lazy city man whose duties differ. Is it the occupation or man which counts most? How can one estimate the results of labor?

Is this true today? How can we work toward building an economic order where there is work
(Continued on page 11.)

Sunday School Lesson

By Rev. Stanley C. Harrell.

ISRAEL JOURNEYING TOWARD CANAAN.

LESSON XI—SEPTEMBER 11, 1932.

LESSON TEXT: Numbers 10:11-36.

GOLDEN TEXT: "Come with us, and we will do thee good."—Numbers 10:29.

TIME: B. C. 1490.

PLACE: Near Sinai.

For the historical connection we go back to the lesson for August 28th. The lesson for last Sunday was the Temperance Lesson, and was taken from Isaiah. The last lesson in the era of Moses was about the gifts for the building of the Tabernacle. Several weeks intervene during which the work of building the Tabernacle was completed, and it was set up for worship. The Tabernacle was really a portable church. It could be readily taken down, and packed so as to be easily carried, and could be quickly set up again when the Israelites made camp.

There are certain facts set forth in the lesson text, that upon first reading may seem dull and prosaic. They are, however, of the greatest importance and deserving of the most careful consideration. We refer to the orderly and systematic arrangement of the forces of the various tribes. Moses was too wise a man to attempt to lead an unorganized mob. Each tribe had its appointed place in the line of march. Each had its commanding officer, and those subordinate officers who were to work under him. Accounts of the encampments show that order and system prevailed in the location of the various tribes in camp.

There are those who decry order and system in religious work. It seems to be opposed to spiritual inspiration and spiritual direction. Many people have never learned that Jehovah is a God of order and system. Nothing seems more to be expected than that the God who created the universe with its unchanging times and seasons should demand of his people that they be orderly and systematic. There are many others who have no objection to systems and methods, so long as they are not required to conform to them. They like to go to church when they are so disposed, and give when they feel like it, or when they find it most convenient. But what good would there have been in the appointed order that Moses had prescribed if each individual had insisted upon moving when and where he chose?

The main point in the lesson for today is that of divine guidance. It requires a most vivid use of the imagination to appreciate the difficulties that Moses faced in attempting to lead such a great multitude through the wilderness and into the promised land. We are inclined to think of the incidents recorded in the Bible as being in a class entirely unto themselves. They were difficulties that were met in a supernatural way. But they were human problems, that contained all the human elements that enter into the problems that confront us today. We miss all the point of the story if we do not find in the incidents which we are studying, a God who can be of just as great a help to us in finding our way through the wilderness of life as he was to the Israelites in finding their way through the wilderness of Sinai.

There is a curious and interesting element that runs through all the accounts of God's leading of the children of Israel. The presence of the Lord was most intimately associated with the ark of the covenant. There was a cloud round about the ark that covered it when the ark was at rest and moved when the ark moved. There

may be some who will put all this down as a manifestation of an ancient superstition. That is an easy way to dismiss that which we cannot explain. But there are many things that profoundly move us in a way that we cannot explain. There is the tremendous influence of certain places upon our lives. The fragrance of a flower may unloose a flood of emotions within our souls that may change the whole course of our lives. The deepest of sacred memories are awakened by the measures of a hymn. Thus does God intimately weave himself into the lives of his children.

In addition to the divine guidance that came through the visible evidence of Jehovah's presence around the ark, Moses sought the aid of Hobab, his brother-in-law. Hobab was born and raised in the wilderness. He was perfectly acquainted with all the routes and camping places of the wilderness. Moses tersely described the aid that Hobab could give to them, as his being the eyes of the company. Nor was the invitation that Moses extended to Hobab, a purely selfish one. He coupled with it the promise to share with him all the blessings that the Lord should bestow upon Israel. Moses knew that Hobab needed the God of the Children of Israel, as badly as the Israelites needed Hobab as an expert guide. Hobab at first declined the invitation; but seems later to have accepted as his kinsmen are numbered among the Israelites.

This lesson along with the others of this quarter teaches us how closely God identifies himself with the interests of his people. He is a part of their lives. He is interested in all the things that vitally affect their welfare. Yet all the time he is working in and through their lives. He is working an inner transformation at the same time is aiding to better their physical condition

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

for every man who will work? Is not that the right of man? What about our situation today? What caused it? What is the remedy?

Is work a blessing? In what ways?

How can one estimate the worth in money of a day of labor? Are some overpaid, while others are terribly underpaid? What is the solution?

Closing thought.—Rudyard Kipling has given the following thought for our study:

"And only the Master shall praise us, and only the Master shall blame;
And no one shall work for money, and no one shall work for fame;
But each for the joy of working, and each, in his separate star,
Shall draw the Thing as he sees It, for the God of Things as They Are."

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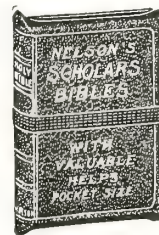
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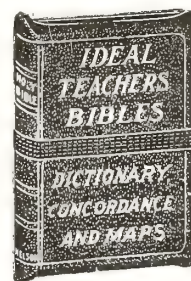
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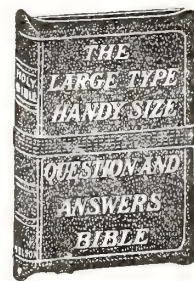
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THE CHRISTIAN SUN

1536 East Broad Street

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II. Chron. 7:14.

MORE THOUGHTS ON PARENTS AND CHILDREN.

MONDAY.

CHILDREN OF THE BIBLE.

"Of such is the Kingdom of God."—Mark 10:14.

Stories of children which we find in the Bible are enough to justify their claim upon the heart of the world. A little baby who was born of the humble peasantry of the Hebrews was a foundling in the bulrushes, and he became the spokesman for God to humanity and the liberator of his people.

Jesus was born in a stable but it was in the midst of the music of angels and the attention of the Lordly. Of all the pictures that have become graven upon the heart of the world there is none so sacredly treasured as that of the holy child Jesus. Who can say how much this life enriched men through all the ages with gentleness and love?

The ministry of Jesus places the child on a pinnacle and humanity has found him shedding the light of the love of God on it. This ministry reminded man that God clothes the flowers of the field, cares for the birds of the air, and he draws little children unto him and blesses them, and asks: "What man of you if his little son asks bread, will he give him a stone, or if he asks a fish will he give him a serpent? Therefore, if, ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Of such is the Kingdom of God.

Prayer—Our Father, turn thy light upon us more and more and may we ever see thy face. Be thou our guide and impel us to follow thee. Forgive us, Lord, our sins and make us thine forever. *Amen.*

TUESDAY.

GOD'S PITY FOR CHILDREN.

"Should not I have pity on Nineveh wherein more than six-score thousand persons that cannot discern between their right hand and their left hand?"—Jonah 4:11.

Commentators say that the Lord, in this saying, referred to the children of Nineveh, and they point to it as one outstanding instance of the wideness of God's mercy, pity and provision for humanity.

In the instance of Nineveh, this consideration of children seems to be the only thing that saved it. There was nothing that justified the existence of this city. Law called for its death, prudence called for it, morality called for it; religious favor gave up; mercy expired; all except this one thing, God's compassion for children, and this was enough. It is not assumed, either, that it was the potential goodness of these children that appealed. No claim on that ground arises. It seemed to be sheer pity for helplessness that opened its arms to God.

We are told of a little boy who once prayed: "O God, love me when I am naughty." That

is beautiful. How true it is we are taught the perfection of wisdom out of the mouth of babes.

Prayer—O Lord, our God and our Father, we thank thee that in innocence we have all the love and the outgoings of a soul to thee. Baptize us with thy holy spirit, to live humbly, purely, trustfully, nobly, true to thee, and carry thy pity in our souls to all generations. *Amen.*

WEDNESDAY.

HIDDEN POWERS OF A CHILD.

"Of such is the Kingdom of God."—Mark 10:14.

M. G. Pearse is quoted as saying, "Who is he in all the world who does most for us? Think of the great world with all its roar and eager crowd; think of all the interests that occupy and concern men. There are the thinkers who think, and the artists who bless us with beauty, and the poets who sing to our souls. There are those who enrich us with the luxuries of life, and those who toil for our comfort and necessities. But who does most for us in this world? He does most who brings to the heart a new accession of love. A love that subdues all the thoughts and aims of life; that lifts us out of and purges us of selfishness; that makes life beautiful with the thought for others. The coming of a little child into our lives brings all this. If that be so, then let the world make room for the apostle of love—a little child."

Prayer—O Lord,

"Reach downward to the sunless days,
Wherein our guides are blind as we,
And faith is small and hope delays;
Take thou the hands of prayer we raise,
And let us feel the light of thee." *Amen.*

THURSDAY.

CHILDREN OF THE FAMILY ALTAR.

"Whom shall he teach knowledge? them that are weaned from the milk, and drawn from the breast."—Isa. 29:8.

"Gather the people together . . . that they may teach their children."—Deut. 4:10.

The art of receiving was born in the child. The idea of God is received by them naturally and every thought imparted to them bears fruit in simple, trustful expectant action. It is only when they have been spoiled by foolish doubts and failing faith upon the part of their elders that they lose reverence for Him whom they are taught to adore.

Should not this reverence be maintained in them unto maturity? How else can it be maintained except in the faith, example and devotion of the family life. How can these traits be maintained without the family altar? Is any one prepared to maintain that reverence in rushing, crowding, confusing features of our modern life?

There is a thinness of faith in our young people today; an irreverence in their ordinary speech which does not conduce to the health and strength of spiritual life. This does not originate in these young people, either. It reflects the same sort of thing among the adults, which has caused them to practically abolish the family altar.

We would welcome back into our modern life the fine, stately courtesy; the high-born, fine-fibered, healthy grace, of family communion with God, which had such splendid expression in the children of Christian character in the days of old. But we do not know how such a reverence is to be recovered, or how it is to be kept alive and maintained in true and exquisite sensitiveness, unless there is a family altar in the home, and

the corporate life of the family is centered in the reverent worship of Almighty God.

Prayer—"O Lord, our God, we humble our hearts before thee to pray for mercy and forgiveness for our sin of straying from thee in family communion. O God, we need thee every hour. Give us strength and the will to come to thee without one plea, but that thy blood was shed for me, and that thou bidst me come to thee, O Lamb of God, I come." *Amen.*

FRIDAY.

THE INNOCENCE OF CHILDREN.

"Of such is the Kingdom of Heaven."—Mark 10:14.

"Blessed are the pure in heart for they shall see God."—Matt. 5:8.

The innocence of a child is a foregone conclusion. There is so much of evil that he does not know and so much that he cannot know, innocence is the state of heart which one must conclude. As he grows older he doesn't need to grow guilty of sin because of what he learns of sin by seeing it; it can still remain unknown to him in personal experience. So that when ignorance is gone, yet innocent knowledge and guilty knowledge may be so far apart, that one need not bridge the chasm between. He can still enjoy a heavenly presence with those who have not sinned, by keeping himself pure. In other words, one does not have to sin because he is tempted. "Resist the devil and he will flee from thee."

This is a kind of original purity that is kept pure, and such always seems to have a heavenly luster. There is nothing that quite matches this perfect innocence. He who sins must pay the penalty of the stain of that sin. He has not kept his original purity clean. He must do the work of repentance and have his stains washed away by Jesus, the blood of the Lamb.

With this in mind, it is not hard to see that the innocence of a child is more nearly perfect than any other innocence in earth, for the purity obtained through repentance and the saving grace of our Lord, though making him white as snow and fit for the fellowship of heaven, is not the same kind of purity as that of the purity of the new-born babe.

Little children, keep thyself from sin. It is better to keep from falling off a bridge than it is to be picked up from the gorge below with a mangled body. It is better not to sin and keep thy purity, than it is to sin and be saved later with the scars of the fall.

Prayer—May the Lord keep thee from sinning, both young and old. *Amen.*

SATURDAY.

THE CONSEQUENCES OF SIN.

"His own iniquities shall take the wicked himself and he shall be holden with cords of his sin."—Prov. 5:22.

Dr. W. H. Gray gives us a story of an experience of an artist in which he says: "An artist painted a portrait of a child, beautiful and promising, and he was so pleased with it that he called it Innocence. Many years afterwards a friend asked him to paint a companion portrait called Guilt. He undertook the job but had difficulty in finding the right sort of representative. At last he went to a prison where he succeeded in finding a man who was sentenced to death for a brutal murder, and who had a very bad record before the murder was committed. He received permission to make a portrait of this criminal. He did so and got acquainted with the man.

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

THE GOSPEL AT CANE RIDGE.

By A. W. FORTUNE.

II.

The second element in the gospel which Stone and his associates preached at Cane Ridge in 1801 is that faithful obedience is essential to salvation. He said, "The distinguishing doctrine preached by us, that God loved the world—the whole world, and sent his Son to save them, on condition that they believed in him—that the gospel was the means of salvation—but that this means would never be effectual to this end, until believed and obeyed by us."

This message came as a light from heaven. The teaching of that day led men to believe there was nothing they could do. God had determined the ones that should be saved, and, when he got ready, he would save them and give them the assurance of their salvation. All that man could do was to wait for the experience. Barton W. Stone and his associates told the crowds gathered in these woods that God loved them and sent his Son to save them, but faith and obedience on their part were essential to salvation. Whenever a man accepted Christ as his leader and Saviour and surrendered his life in obedience to the divine will he was accepted of the Father. The multitudes accepted this message and these woods rang with the praises of the redeemed.

That message of personal obedience through faith is needed in our day. Salvation has become a vague conception for many. They have lost the sense of sin, and immortality has little meaning for them. The preaching of the gospel makes little impression upon them. They are content to live from day to day, leaving the future to take care of itself. The great masses who are not members of the church are indifferent to the gospel and its demands. They do not attend church; they do not hear the preaching of the gospel; they do not feel that it has any claim upon them.

We need a spiritual awakening of some sort which will make men and women receptive to the message of salvation. We need prophets who can arouse the people and call upon them to accept Christ in faith and dedicate their lives in obedience to his will.

III.

The third element in the gospel preached by Stone and his associates at Cane Ridge in 1801, was that the Bible was sufficient evidence to produce faith, and it made the way of salvation so plain that no one need miss it. He said we taught that God "had given us sufficient evidence in his Word to produce faith in us, if attended to by us." Stone and his associates gave the Bible the central place in their thinking, in their preaching, and in their living. They abandoned the Westminster Confession of Faith and took the Bible as their only rule of faith and practice. Two of the items in the "Last Will and Testament of the Springfield Presbytery," referred to the supremacy of the Bible. One referred to its importance for preachers: "We will, that candidates for the gospel ministry henceforth study the Holy Scriptures with fervent prayer, and obtain license from God to preach the simple gospel." The second emphasized the importance of the Bible for the people: "We will, that the people henceforth take the Bible as the only sure guide to heaven; and as many as are offended with other books which stand in competition with it, may cast them into the fire if they choose."

Mr. Stone committed himself to the Bible when he was ordained to the ministry. He had some difficulties with the Westminster Confession of Faith, and when at his ordination he was asked if he received the Confession he replied that he did as far as he saw it was consistent with the Word of God.

Mr. Stone remained true to the Bible as his only rule of faith and practice when it meant the loss of some of his associates. Very early in the history of the Christian Church, Shaker missionaries came in and enlisted many of the members and some of the preachers. Robert Marshall and John Thompson felt that the Bible was too latitudinarian and that they should formulate a simple creed. A meeting was held at Mount Tabor Church near Lexington, in 1810 to consider this suggestion. Mr. Stone insisted on the Bible alone regardless of consequences and he was sustained by almost all those present. Marshall and Thompson returned to the Presbyterian Church, and of the five ministers that signed the protest against the action of the Synod and organized the Springfield Presbytery, Stone was left alone.

Barton W. Stone made a great contribution to the religious life of Kentucky when he sounded the call of a return to the Bible. It simplified religion. It created a new interest in the Bible. It started the people to reading it anew. It created independence of religious thought, for it put all in touch with original sources.

Our age needs that third element of the gospel preached at Cane Ridge in 1801. The Bible is a much neglected book in our day. Copies of it are found in most homes, and most of us have many copies. We talk about it, and preach about it, but most of us are amazingly ignorant of its contents. There is so much good reading material in our day that most of us find very little time to read the Bible. The daily paper must be read, and then there are the magazines and popular books. In addition to these there are the movies, and of course, some time must be given to the radio. With all these things we do not find time to read the Bible enough to become interested in it. The average person in our day knows almost nothing about the Bible. In the Bible schools of our day we have a tendency to study more about the Bible than we do the Bible itself. We preachers have so many things to talk about that we sometimes neglect the most important things.

Our age needs to return to the Bible. A sane and intelligent knowledge of the Book will enrich our lives and help us in the solution of our problems. The Disciples should be in a position to lead in a movement for more definite Bible study, for during all their history they have insisted that the Bible is our rule of faith and practice. Unless we give the Bible the central place in our thinking and in our living we are not worthy successors of those pioneers who sacrificed everything in order that they might follow its teachings.

IV.

A fourth element in the gospel at Cane Ridge in 1801 was that the Holy Spirit is possessed only by those who surrender themselves to the will of God. Barton W. Stone said, "We urged upon the sinner to believe now, and receive salvation—that in vain they looked for the Spirit to be given them, while they remained in unbelief."

That may seem commonplace to us, but it was not to them. It was generally held in that day

that faith was the gift of God, and that one was helpless until the Holy Spirit came and worked a change in a man's life. Barton W. Stone and his associates preached a gospel that reversed that conception. They said God is willing and anxious to save us now, and that he has done everything which could be done. They said he is defeated by our own stubborn wills, and can do nothing until we bend our wills to his. They said Jesus died for all and there is nothing to prevent a man receiving salvation and the Holy Spirit except his own stubbornness. Whenever a man accepts Jesus Christ and turns to God in faith and seeks to do his will the Spirit which gives joy and peace will be his.

The element of the gospel preached by Stone and his associates is needed today. If Paul were to come into our churches he would ask us, as he did the little group at Ephesus—"Have you received the Holy Spirit since you believed?" He saw that there was something wrong in that church, and it would not take him long to see that there is something wrong in our churches. Many do not find joy in their Christian life; they accept it as a duty. Many have not found the peace which Jesus promised; they are troubled about everything. Many have not found the victory which the Christian life should bring; they are the victims of the same old temptations which defeated them before they made a profession of Christianity; they are just as selfish as they were before. Christianity ought to make a difference, but in many cases it does not. The greatest need of the church is the possession of the spirit which comes to the surrendered life. Skeptics and unbelievers may attempt to refute our arguments, but there is no argument against a transformed life. The scribes and Pharisees might argue with the man who had been blind about the character of Jesus, but they had no argument against the change that had taken place in his life. He might not be able to defend Jesus against their arguments, but there was one thing of which he was certain, and he took his stand on that: once he was blind, but now he could see, and it was because a man called Jesus anointed his eyes with clay and told him to go and wash in the Pool of Siloah. He did as he was told and he came away seeing.

In these days when there is so much uncertainty about beliefs we need a faith that is based upon experience. The one who has found the way to God through fellowship with him will not be troubled by the philosophies which would eliminate him. The one who has come to know the Master by walking in his steps will not be much troubled about the discussions concerning him. The one who has come to love the church through years of service given to it will not be much influenced by the cheap talk against it. This old church has meant more to this community than any other one thing, and it must be perpetuated through the generations as a testimonial of the power of religion.

V.

This gospel which was preached at Cane Ridge in 1801 had power in transforming lives and in working changes in the social order.

Barton W. Stone owned a farm in this neighborhood and had slaves to cultivate it. When he pledged himself to the Bible as his rule of faith and practice he became convinced that it was wrong to own slaves. This was not because of any specific command against it which he had found. He became convinced that the spirit of the Golden Rule made it impossible for one man to own another. He accordingly freed his slaves and cultivated his own farm. I do not know of any finer example of the power of the gospel than the transformation in the life of Barton W.

(Continued on page 15.)

Christian Orphanage

Dear Friends:

The children who are members of the singing class had the pleasure of giving a program at Pleasant Hill Christian Church the third Sunday. Pleasant Hill Church is one of our old churches, but is very much alive. It has the honor of having the oldest temperance societies in this country. It has one of the most interesting Sunday Schools we have visited in a long time. We were delighted to see so many young people interested in the Sunday School. They all took a part. The singing was fine, and the young people seemed so interested. When the Sunday School assembled after the classes we noticed on the Board that all the classes had a star. We wonder if we have any other Sunday School that has a star for all the classes on any one Sunday. We have a picture of this same board for one Sunday several years ago when every member of the Sunday School was present. Each scholar, each officer and each teacher. We hardly think that any Sunday School in the entire Southern Convention can outshine Pleasant Hill Sunday School in interest or attendance.

We had a little excitement one day last week. Our little baby girl in the Johnston Hall, who is four years old, was playing on the front porch, and seemed to have fallen down the steps on her head. She was speechless for some little time and her jaws seemed to be locked. We picked her up and laid her on a couch and it really looked to us as if she was going to die. While she seemed to be unconscious, she sang: "My Faith Locks Up to Thee." We were all touched very deeply, as we did not know just what would happen in a few minutes' time. We are happy to say that she soon rallied and is now in her usual health.

Don't forget the Orphanage in your Sunday School when you take your monthly offering. It is impossible to run the Orphanage on the present income. It just cannot be done.

CHAS. D. JOHNSTON, Supt.

REPORT FOR SEPTEMBER 1, 1932

Brought forward \$ 9,058.16

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Mt. Zion \$ 1.00

Union Va. 3.00

Eastern North Carolina Conference:

Liberty Vance \$ 3.05

Christian Light 1.45

Mt. Auburn 2.50

Pleasant Hill, J. 1.00

8.00

Western North Carolina Conference:

Zion 1.00

Eastern Virginia Conference:

Holy Neck 6.88

Valley Virginia Central Conference:

Winchester \$ 4.87

Leaksville 1.81

6.68

Alabama Conference:

Roanoke \$ 1.00

Wadley, July and August 2.20

3.20

Special Offerings.

Girl's Class, No. 7, Reidsville, Sunday School \$ 1.00

W. A. Lee, support of children.. 6.00

Special collection for singing class, from Pleasant Hill Church... 13.24

20.24

Total for the week \$ 50.00

Grand total \$ 9,108.16

PROPAGANDA AND TRUTH.

Since the Eighteenth Amendment has become the foremost plank in the platform of each of the leading political parties of our country, plain facts and wholesome truth regarding prohibition enforcement and use of liquor at the present time are more needed than ever before. Three statements frequently heard from the lips of the wet propagandists and their answers:

1. Prohibition enforcement costs the country billions of dollars.

A. Total cost of enforcement from 1920 to 1931, \$284,156,524; collections from fines and penalties and revenues from taxes on lawful and distilled and fermented liquors, \$548,588,884. The net is a balance in favor of the Government of \$264,432,260. (Col. Amos W. W. Woodcock, Director of Prohibition.)

2. Prohibition has caused an enormous economic loss.

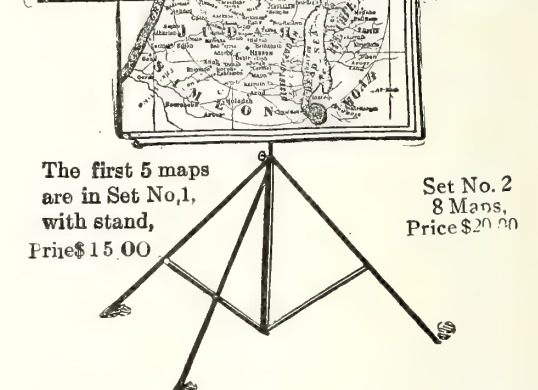
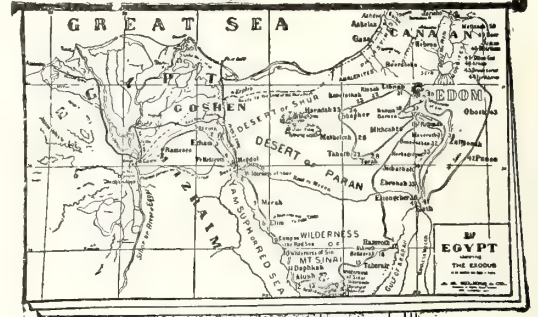
A. Total national wealth in 1914 was 192 billion dollars; in 1931 it was 329.7 billion dollars. (National Industrial Conference Board, Feb. 20, 1932.)

3. Prohibition has increased drinking.

A. The Government measured the amount of hops, corn, sugar, rye, barley, etc., raised and imported, subtracted the amount used in known legal enterprises and reported the amount of raw material left would make less than a third of the former liquor consumption. (Col. Woodcock's testimony before the Sub-Committee of the House Appropriations Committee January 21, 1932.)

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was a marriage in
Cana of Galilee; and
the mother of Jesus was

The VEST POCKET is, beyond question, the most popular Testament published.

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2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges. .85

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges. .70

2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. .90

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Specimen of Type

ST. MATTHEW 2

The three wise men

carrying away into Babylon are four generations; and from the carrying away into Babylon are fourteen

ing interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

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FAMILY ALTAR.
(Continued from page 12.)

What was his surprise to find that this man who was to be his portrait of Guilt was the very person who twenty-five years before, had sat for him to paint his Innocence."

How Adam must have loved his first born, and later how he must have grieved to realize that that innocent boy was a murderer of his brother!

Prayer—Dear Lord,

"A tender child of summers three,
Seeking her little bed at night,
'Oh, mother, take my hand, said she,
And then the dark will all be light.'
"We older children grope our way,
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in thine, the night is day,
And there is darkness nevermore."

Amen.

SUNDAY.

THE TRAINING OF CHILDREN.

"Train up a child in the way he should go and when he is old he will not depart from it."—Prov. 22:6.

In consideration of all that has been said before it is certain that 90 per cent of the probabilities of a child, growing into a pure manhood, depends upon parental responsibility and training. It is a pain to think of children living in conditions where they cannot receive this training. As they need the proper breathing space, play-ground and food to eat, that they may develop the best bodies, so they need spiritual environment that they may develop their better self.

Our text today is heaven's expression of the principles on which this responsibility rests, and that a child's training will decide what his after life is to be.

Without this parental example and oversight; unless parents make this training their continual religious study; unless they live near God themselves; unless there is love in the home; no hope is held out that the child will be a true, a noble, a God-fearing man, serving his day and generation in the way that God shall appoint; there is no hope that they will have the friendship of Jesus; and there is no hope for that holy chivalry that spurs to generous and noble deeds.

Prayer—O Lord, our God, we pray for thy help in the tasks which have been given us to bring up children. Guide thou us and bless us with consecration, with divine wisdom and with constancy, always to do those things that will represent thee to young lives, and give them holy environment. Amen.

THE SUN'S PULPIT.
(Continued from page 13.)

Stone. Because of his conviction he broke with the Presbyterian Church and released the Cane Ridge Church and the Concord Church from any financial obligation to him. After this he was dependent largely upon his farm for the support of his family. Because of his convictions he freed his slaves and cultivated his farm with his own hands. When I look at him I see a man who went forth following the leading of faith without counting the cost. I see him in the corn field with paper, pen and ink at the end of the corn row. While he is following the plow across the field instead of thinking about the corn, he is thinking about the Kingdom. I see him stop to let the horse have an unneeded rest while he commits to paper the thoughts that have been surging through his soul. Thus he continued cultivating the farm, thinking about religion as revealed in

the Bible and preaching the gospel as he had thought it out.

Most of the other members of this church freed their slaves, as did Mr. Stone. They also cultivated their own farms, and a radical social change was wrought in this community. This church was a mighty power in those days. There is an article in the *Millennial Harbinger* of 1839 on the Christian Churches in Bourbon County. According to this article the Cane Ridge Church had 220 members, ministered to by John Rogers and Thomas Bledsoe, who divided time.

Our age needs a gospel which transforms lives and changes society. The world must be changed

from within rather than from without. It must begin with individuals, who have caught a vision of the better way and are willing to walk in it regardless of the cost.

Patience is a lesson to be learned. Christ is the Teacher, but you are the scholar, and it is the scholar who must learn the lesson. Not even Christ can learn it for you to spare you the effort. Nor can it be made an easy lesson for you even by the Divine gentleness. It costs to grow patient, and you must pay the price yourself.—J. R. Miller.

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

HOLLAND.

..Elisha Thomas Holland, Holland, Va., died at Johnston-Willis Hospital, Richmond, Va., August 22, 1932, aged 60 years. The funeral was conducted at Holland Christian Church, by the writer, assisted by Drs. W. W. Staley, I. W. Johnson, J. O. Atkinson, C. H. Rowland, and Rev. E. B. White, and the body was laid to rest in Holland Cemetery.

The deceased leaves a widow, Mrs. Annie H. Holland, two sons, Shirley T. Holland, of Windsor, Va., and J. Howard Holland, of Richmond, Va., one daughter, Mrs. Aubrey Kelly, Kinston, N. C., four grandchildren, one brother, J. R. Holland, Holland, Va., three sisters,

Mrs. Sarah C. Baines and Mrs. Susie May Powell, Suffolk, and Miss Lillye Holland, of Holland, Va.

He was one of the most prominent and useful men in Nansemond County. He had been supervisor of Holy Neck District for the last seventeen years, and president of the Farmers Bank of Holland since its organization in 1919.

As a mechanic early in life, as a large farmer for twenty years, as a business man and county official, his life was characterized by great energy, enthusiasm, devotion to duty, efficiency and success. He was a man of clear thought, strong convictions, and courage to stand for what he believed to be right.

Mr. Holland had been a member of Holy Neck Christian Church since boyhood, and for thirty years a deacon and leading worker. As a member of the

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Eastern Virginia Conference and the Southern Christian Convention, he served on important committees and boards and was a member of the Board of Christian Education at the time of his death. He was a man of great faith. His religion entered into all the phases of his life, determining his conduct, bringing joy and peace, and in the face of death, a calm and blessed assurance.

N. G. NEWMAN.

GRANITT.

One of the aged and humble citizens of Virgilina and Halifax County, Va., passed away on July 23, 1932, when Mr.

George M. Granitt breathed his last. He was 77 years of age, and had been engaged in farming in this community all his active years. His wife died about sixteen years ago.

He is survived by five children, twenty-two grandchildren and four great-grandchildren. The children are Mrs. Ford, of South Boston, Va., Jesse, Eugene, Ira and Harry, of Virgilina, R. 4.

A few years before his death Bro. Granitt united with the Union Christian Church. The funeral service and burial were at Union Cemetery on Sunday afternoon, July 24, 1932.

C. E. NEWMAN.

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, SEPTEMBER 8, 1932

NUMBER 36.

.. THE SUN'S OBSERVATORY ..

Producer of Tears Laughs at Depression.—

Tear gas producers are among the few businesses laughing at the hard times, if the information we have received is correct. One of the leading of these producers has been enabled to virtually double its output each year in the last four, and has increased its force from two to 80 men in the past nine years. This tear gas is sold to banks, police departments, prison authorities, or anyone else who does or risks doing business with gunmen.

An Important Date for Electricians.—

Sunday, September 4th, marked the fiftieth anniversary of the opening of the first commercial electric plant by Thomas A. Edison. Only three years earlier, in 1879, he had invented the incandescent electric lamp. This pioneer company had a capitalization of \$1-million. Today there is approximately \$13-billion invested in the electrical industry in the United States. The original 750-horsepower station has grown to 46-million horsepower in the United States alone. Not only has the electrical industry, itself, made more than marvelous strides, but other vast industries have been built up which without it would have been impossible, chief among these being the radio, the airplane and the automobile.

The Wets Say.—

That there are more speakeasies under prohibition than there were saloons under license. In direct refutation of their claim, is this excerpt from a letter from Prohibition Commissioner Woodcock to Senator Sheppard: "On April 11, 1932, in the city of New York, the Prohibition Administration of that district caused a survey to be made of the borough of Manhattan for the purpose of locating all premises suspected of selling liquor. The result of this survey showed that there were 3,494 places where liquor might be sold. Of these places 2,182 were speakeasies, 927 restaurants, 286 cordial shops, and 119 night clubs. In 1929, the Police Commissioner of New York stated that there were 32,000 open illegal saloons in New York City, and since that time statements have been made placing the figure as high as 60,000. *Here again a careful, accurate survey discounted materially, unfounded reports.*" This is not an unusual example of the exaggerated statements made by hired wet propagandists, in their efforts to discredit prohibition.

Mississippi Sales Tax is Proving a Success.—

Four months ago, the State of Mississippi, ignoring all precedent, placed a sales tax of two per cent on nearly all commodities. This tax was an only alternative to the increasing of and diverting of the gasoline tax, and is certainly fairer than such a tax would have been. The \$8-million deficit of the previous administra-

tion was taken care of by a bond issue for that amount, but the current biennium budget called for \$20,000,000 and only three-fourths of this was in sight. The sales tax was the result. Merchants organized an anti-sales-tax association. Lawmakers were told that the sales tax would bankrupt retailers, out-of-state dealers would benefit, the cost of collection would be prohibitive, and divers other reasons why the law should not be enacted. But since the tax has been in force, the anxiety of the merchants has subsided, bankruptcies have not increased, the cost of collection has been small, and no unusual amount of out-of-the-state buying has been evident. Growing numbers admit that the tax is the best way of meeting Mississippi's needs. If the first four months may be trusted, the tax will turn in a total revenue of \$2,500,000. Mississippi has taken rather a drastic step, but it is much better than a continuation of the unbalanced budget.

Still a New Steel Added to the List.—

The list of materials, both metallic and non-metallic, which combine with iron to impart special characteristics to steel is long and continues to be lengthened. Tungsten steel is very hard and is among the earliest of the combinations. It is to this combination that the historic Damascus blades owe their keenness. Vanadium steel, on the other hand, is very tough and can be stamped and even "folded" without cracking. Cobalt has enabled the miner and other users of drills and special tools to work at a much higher speed, while manganese has given us possibly the toughest steel known. Stainless steel is a more recent addition to the list, and it is made stainless by its chromium content, to which is also added nickel to make it easier to machine. Now stainless steel is to be further improved by the addition of selenium. This new stainless steel contains approximately 18 per cent of chromium, 9 per cent of nickel and 0.25 per cent of selenium. It is this one-fourth of one per cent of selenium which gives it super workability in the lathe and vastly easier machining qualities. Its use is patented. This new stainless steel opens the way for finer steel screw-machine work, makes possible deeper stampings and is less subject to corrosion. Selenium is itself a strange metal, which is named after the moon and is sensitive to light. Its electrical resistance is very high when in darkness, but its conductivity is doubled when exposed to the light.

Oil Well By-Products.—

For many years after oil was discovered in Pennsylvania, gasoline, then a by-product of kerosene, or ordinary lamp oil, was both a nuisance and a source of danger and expense for the kerosene producer. The internal combustion engine changed all this, and gasoline is no longer a by-

product. Today, there are other by-products of the petroleum business. Among these are propane and butane—two oil-well gasses. Petroleum refiners are now fast developing new markets for these gases, both because it pays and because of laws in some States forbidding the blowing of these gases into the air. Figures for liquid gas production show that in 1926, sales amounted to about a half-million gallons. In 1928 they had reached a million; in 1930, 18 millions, and in 1931, 28 millions. Figures for 1932 will likely show another large increase. These liquified gases are finding constantly increasing markets. They are being used by the public utility companies and municipal gas companies as the main source of their city gas, or to enrich gas from other sources; they are being stored in containers and sold to domestic users beyond the reach of gas mains, and many commercial users are finding ways in which they may be utilized. It is hardly possible that they will replace gasoline as the principal product of the oil fields, but the increasing use of this former waste product is just one more step forward in the conservation of our natural resources.

Elon and Duke to Exchange Credits.—

An arrangement has been entered into between Elon College and Duke University whereby students who wish to enter the professional schools at Duke after three years at Elon may, for the first year in professional work completed successfully, have these credits counted toward their A. B. degree and return to Elon for graduation with their class. This was proposed by Dr. W. P. Few, president of Duke University, after he had observed that a number of students at Elon and other denominational colleges in this section had dropped out at the end of the first two or three years—as soon as work required for admission to a professional school was completed—and went on into concentrated study for law, medicine and the like. "I have always felt, as I think most college presidents feel, that students should as a rule remain through to graduation, but we all know that a good many of them drop out to go into professional schools," Dr. Few said in his proposal to Dr. Smith, president of Elon. "Our professional schools are not seeking to draw away undergraduates before they finish their full college course. Indeed, we prefer that men who intend to enter the law school should first receive their bachelor degrees. But we would gladly cooperate with colleges to the end that they may be in position to award an A. B. degree to their undergraduates who insist on going away at the end of the junior year for professional work. This plan would probably also tend to hold the boys who might otherwise leave at the end of their sophomore year." The proposed plan was adopted by Elon after faculty and trustee action.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Dr. E. A. King and family have returned to Miami Beach, Fla., after spending several weeks at Fairview, N. C.

The teaching that there are no fixed, eternal principles of right and wrong is utterly atheistic and misleading. The difference between good and evil is as certain and as unchangeable as the difference between light and darkness.—*Ex.*

Among other friends whom the managing editor saw during the past week-end spent in North Carolina, was Mr. George T. Whitaker of Franklinton, N. C. We had not seen this "old" Elon graduate for several years, and we could have stayed and talked all day. We enjoyed very much the short chat that we had.

"I have found it a real pleasure to put my dime in the pocket of the coin card each week for ten weeks, and am now sending the dollar thus collected for Missions. I have three more to fill." So writes a good woman who is using the coin card as a means of making a self-denial offering in the name and for the sake of her Lord.

The eighty-seventh annual session of the Georgia and Alabama Christian Conference will be held with the Christian Church at Richland, Ga., October 4th and 5th. Rev. J. D. Dollar is president of the conference and also pastor of the Christian Church at Lanett, Ala. We will give complete program in next week's issue.

The great homecoming event of Center Church, Atlanta, took place on Sunday, September 4th. It was an all-day meeting with speaking by the pastor and others and special music. The County Line Church, 28 miles out of Atlanta, will hold its homecoming day on September 18th. Another all-day meeting. They expect 500 people, at least.

We are running in this issue a list of those who remitted for THE SUN during August. A few of these asked that their paper be stopped, and there is a note of sadness in a reason like this: "I am enclosing payment for THE SUN to date. I am asking you to stop it, as I can no longer see to read it." A faithful subscriber this, who has taken the paper through the years. Are you just as faithful to your church?

Reports of revivals "revive" us again. Nine received into the church at Bailey's Grove, N. C., 34 at Duncan's Creek, Ga., 15 at Hampden, Lovejoy, Ga., 9 at Sardis, 11 at Center Church, Ga., 6 without revival at United, LaGrange. And there are many churches which have not yet reported results. It is reassuring to learn that in the midst of summer when the sun is shining hot, these churches still go on working and do bring in the sheaves of spiritual harvests.

"For your information," announces President L. E. Smith, of Elon College, "we have already signed up more than one hundred for the freshman class, which is very good, considering we have only had more than one hundred for the freshman class but a few years. With your help and cooperation, we can put it over." That was written August 23rd, and applicants have been coming in since, so that the prospects are quite bright for a large opening of Elon on September 13th.

Rev. Chas. L. Fisk, D. D., and Mrs. Fisk were recent visitors at the Jacksonville office. They had been visiting Mrs. Fisk's parents at Stuart and were returning to Cleveland, O. Both Dr. and Mrs. Fisk have resigned their respective offices in the Ohio Conference and are planning to make Florida their home, where they will be welcomed by the many friends in the Florida Conference. Dr. Fisk was largely responsible for the beginning of the Florida Young People's Conference at Camp Immokalee.

The managing editor has received a very beautifully printed brochure of the Vanderbilt University School of Religion from Dr. W. A. Harper. During the past 57 years that this school has been in existence, we learn that more than 1,600 trained young men have been placed in active Christian ministry. Certainly an institution which has done so much for Christianity has a real place in the world. It is inter-denominational, but we cannot help but think that it is just a little better place for having on its faculty our own Dr. Harper.

Durham Christian Church has been holding union vesper services during the summer months with Duke Memorial Methodist Church, but resumed regular evening services the first of the month. On last Sunday evening, Rev. S. C. Harrell, the pastor, preached a most impressive sermon, emphasizing the necessity of actually living the Christian life if one would be a power in building up God's kingdom. He showed the futility of profession unless backed up by actual every-day living. Rev. Harrell left early Monday morning for Eastern Virginia, where he is assisting in a series of meetings at Mt. Carmel Christian Church.

Recently Rev. Samuel Penn, the efficient and faithful pastor of Sophia Parish, N. C., had a birthday. He thought he was going to skip a year, as sometimes people like to do, and let no one know he had a birthday. When the day came, came also auto loads of his loyal and devoted parishioners with other loads of the best food grown in the good old North State, and spread tables beneath the leafy trees of the wide lawn of the parsonage. They did not say just how old he is, but they reminded him that loyalty with them never grows old. They spent one big share of a delightful day thus at the parsonage. It gladdened the heart of the pastor and all his household.

It was the pleasure of the managing editor to visit with Rev. W. T. Scott, at Winston-Salem on last Sunday morning. Bro. Scott is working hard and deserves all of the support that can be given him. He is now located temporarily in an edifice formerly used by a Methodist Church in the business district, but he hopes to buy a lot in one of the residential sections and build. It was also a pleasure while there to see Messrs. John J. Ingle (Sr. and Jr.). Mr. Ingle, Senior, was once postmaster at Elon College, and is well-remembered by former Elon students. He is now in the wholesale news business. His son, who is an Elon graduate, is, we understand, quite a successful lawyer, with a wide practice.

We understand that Rev. E. B. White has been extended a unanimous call to return to Damascus and Eure Christian Churches in Eastern North Carolina. Bro. White says: "We have been at Damascus for the past five years and at Eure for two years. The people are taking a lively interest in church work. The attendance has been excellent, and all departments are thriving. Unity

prevails among the members, and a sweet fellowship between pastor and people, and we are making progress along many lines. The young people have organized for the purpose of developing themselves socially and spiritually." We also understand that Mr. White will again have charge of the Windsor, Va., circuit, though we have not been definitely informed.

Dr. Smith, in making plans for Elon for the ensuing year, is taking into consideration those students who have not made enviable records as students and will see that they get special attention that they need to make first-class students—or even scholars—out of them. He says, "It has become the vogue recently, especially with the larger colleges and universities, to require that students, before they are admitted, measure up to a certain specific scholastic requirement. Any institution can take a selected group of students and make any sort of record that it may desire. A real demonstration of ability and worth comes when an institution can show that it has taken men or women from the bracket of low grades and taught them to be real students and to earn college graduation and a degree."

"May I ask that you send me a sermon for 'THE CHRISTIAN SUN Pulpit'—four pages, double-spaced, typewritten, make a very good set-up for the 'Pulpit,' but your sermon may be longer or shorter as you see fit." This is a request which has gone to some of our ministers from Rev. John G. Truitt, who has charge of this page in THE SUN. Bro. Truitt is most faithful to his work, and we believe that you ministers to whom he has written should assist him by sending him your best sermon. He has also asked us to invite others to contribute sermons to this page. He will need fifty during the next twelve months, and the managing editor requests that they be sent direct to Rev. John G. Truitt, 312 Edgar Place, Dayton, O., that he may keep informed as to the number of sermons in hand at any time.

Immediately after his acceptance of the presidency at Elon College, Dr. Leon E. Smith was called to the pastorate of the Community Church there, we are informed by Bro. J. C. McAdams, chairman of the board of deacons. In accepting the call Dr. Smith said in part: "It was very kind and thoughtful of you to extend to me the invitation to become your pastor for the current year. In this expression of yours, you have displayed confidence in me, and conferred an honor upon me, which I assure you I appreciate greatly; and, however undeserving I may be, I want to assure you of my appreciation of such confidence and trust. He who accepts the pastorate of a faithful and believing people takes upon himself great responsibility—responsibilities which he cannot bear in his own strength, but by the help of God and in the name of Christ he may."

Dr. Samuel G. Inman, an acquaintance of the SUN's editor, and of many of THE SUN readers, gives in another column an exceedingly interesting account of the recent World's Sunday School Convention in Rio de Janeiro, Brazil. We trust every reader will turn to Dr. Inman's account of the Convention and give it a careful reading, as it carries fundamental and progressive facts. Think of a Sunday School Convention about which the two following sentences are written: "There were about ten thousand people present in Praca da Republica, all of whom heard the program easily by means of amplifiers. Representatives from thirty-three nations gave a sense of greatness." From this every SUN reader must realize next Sunday as he goes to his school, that after all the Sunday School is no little thing, but

a part of the largest and most influential institution on earth.

One of the most valuable phases of Florida church life is the annual convocation of the ministers. This year it will be held as usual at the Seaside Inn, Daytona Beach, and will begin on the evening of October 3rd, ending with breakfast on October 6th. The principal speaker and leader of discussions will be Dr. Frederick L. Fagley, associate secretary of the General Council of Congregational and Christian Churches, who will conduct a seminar on worship. There will be also a seminar on personal and church problems which will be conducted by Rev. A. J. Price of the Community Methodist Church of Daytona Beach. Dr. Price has demonstrated an unusual ability along this line and is strongly recommended by the ministers of the Daytona region. There will be other addresses on the program which will be announced later. The Convocation is largely attended by the ministers and their wives.

The Board of Trustees of the West Tampa Institute, at a recent meeting, voted to vacate one of the two tenement houses owned by the Institute and to fit the same for club and social work. During the last year or two there has been a marked development of this phase of the mission service. One of the young lady teachers has been assigned to give full time to calling and the promotion of activities. In this she is assisted by the other teachers and by Mr. Orland Corwin. The four young lady teachers have had a two-weeks' vacation spent at the apartment of Miss Nettie Gault in St. Petersburg, where they were delightfully entertained by friends in the St. Petersburg Church. After they returned Rev. and Mrs. Carl H. Corwin went to the same apartment, having two weeks' vacation. There will be some cost to equip the building for club work and any contributions from friends of the Mission will be welcomed. The funds also are low at the end of the summer, and early contributions for the regular work are solicited.

SOUTHERN UNION ANNOUNCEMENT.

Southern Union College will open Wednesday, September 7th, with a very strong faculty and the outlook for an unusually large body of students. Prof. S. A. Bennett, recently of Elon, has been elected vice-president and will take over the administrative duties of the acting president to enable him to give all his time, thought and energy to the finances of the college and to the development of its extensive work in the seven surrounding counties. Prof. A. R. Van Cleave has been elected to a professorship and as athletic director. Rev. G. H. Veazey, of Roanoke, becomes business manager. Various other adjustments have been made to make possible the strongest year Southern Union has ever had.

The various misunderstandings as to the purpose, spirit and work of this college seem to have been removed, and Dr. Kedzie now writes that he will cooperate with the college. Extensive plans have been formulated during the summer for a general financial clean-up and general development the coming year. The Board is offering temporary "depression prices" for this year, with tuition being reduced from \$84.00 to \$48.00, and board from \$216.00 to \$144.00, the entire expenses, with no fees, amounting to \$192.00; while the faculty and facilities have been greatly enlarged.

We are expecting the greatest year in the history of Bethlehem - Piedmont Junior - Southern Union College.

FRANK E. JENKINS, Pres.

DR. SMITH'S RESIGNATION.

Elon College, N. C.,
August 20, 1932.

Members of Christian Temple, Norfolk, Va.,
Brethren and Sisters in Christ—Greetings:

For thirteen years we have labored together as pastor and people; beginning with a small, but very fine group, we have pressed steadily onward in his name. The Lord has greatly blessed us, adding to the church almost daily such as he would have to be saved.

Thirteen years ago, we had an enrollment of 236 members and only temporary quarters in which to worship. Today, we have more than 1,600 names on our roll, many of whom have moved out of the city and some have fallen by the wayside; but still we have a large membership and are equal to almost any task that we may undertake unitedly together, trusting in God for help and victory.

We are the proud possessors of one of the most adequate, one of the most beautiful, and one of the most worshipful church edifices in the whole country. May God give us the grace of consecration and humility of spirit, that we may serve him in all faithfulness as he shall bless us with life and opportunity.

And now, I come to the most difficult task of my life. You will pardon me if I express a desire for your united prayers. Circumstances seem to forbid that we labor together longer as pastor and people. The church at large, the board of trustees of Elon College, have repeatedly requested me to dedicate my life to the interest and upbuilding of the College. Elon is our College—the College of our church in the South. It is the training school for our young people. For many months now I have had this important question under advisement. To say that I have spent many sleepless nights and much time in prayer, trying to know the will of God in this matter would not half tell the story. However, the College seems to be of such importance, so much more than even my life itself, that it now occurs to me that I should yield to the insistence of my church and dedicate my all to this most difficult, and yet at the same time, intensely joyful task.

To leave you impoverishes my spirit. You have been so good to me, so thoughtful, so kind, so considerate, so generous. You have become a part of me. I love you next to my very own, and pray God's blessing upon you. May he prosper you and may you ever be at peace.

I am sure that you will be as true and loyal to your incoming pastor as you have been to me. I could wish him no greater blessing.

This, then, is to present to you my formal resignation as your pastor, effective when you may desire. As for me, like one of old, I go out not knowing whither I go.

Affectionately and faithfully,
Yours in Christ,
L. E. SMITH.

DR. SMITH ACCEPTS PRESIDENCY.

Elon College, N. C.,
August 24, 1932.

To the Board of Trustees,
Elon College, N. C.
My dear Sirs:

You were kind and considerate enough at a called meeting in the Christian Church at Burlington, N. C., on the evening of October 20, 1931, to extend to me, officially, an invitation to accept the presidency of Elon College. At that meeting, I expressed my appreciation of the confidence reposed in me, but also expressed my fears

as to the wisdom of your judgment in this important matter. However, I promised to take the matter under advisement and give you an answer within thirty days. At the expiration of the thirty days, the decision was postponed until February 15, 1932. On December 1, 1931, I asked for, and received, a leave of absence from the Christian Temple in Norfolk which I was then serving as pastor, came to the College, and since that date have given my entire time, every interest and thought to the welfare of the College.

I have deferred definite answer to your invitation, hoping to be able to put into effect certain agreements with the principal creditors of the institution, and to be able to perfect certain definite plans that would most effectively insure the progress of the institution. Such efforts, I am glad to say, are succeeding fairly well, but have not been entirely completed. However, realizing that I cannot, with satisfaction to myself, or profit to our institution, remain longer in this indecisive attitude, I am writing to say to you that, after long deliberation, and a passionate desire for divine guidance, I have decided to accept the presidency of Elon College. And, in so doing, I hasten to assure you that I pledge to you and to the institution, my experience, my talents, my ability, my possessions, and my consecration.

I feel that Elon College represents the heart of our church—that it is the most important institution that we have created—that her possibilities for improvement and advancement within our church are unlimited—that she deserves my best, my all; and she shall have it, notwithstanding the discouraging features that surround us and the apparent impossibilities that confront us. Yet, with faith that is aglow, and with hope and expectancy, I cast my life into the battle.

I feel that you will be glad to make me the same pledges and assurance which I make you. This is our mutual responsibility, and from it comes a benefit and blessing to us all alike. Having given you my pledges and assurances, and you having given me yours, I feel that together we can ask the same of the membership of our united church, and that many loyal hearts and faithful souls will, in turn, take up the task together with us, and together we will march to success and victory.

This is no time for questionings, doubts or fears; but the very hour calls for faith, determination, cooperation and expectancy, and whatever sacrifices are necessary to realize our high hopes.

May I have a word from you, giving me assurances such as I have given you in this instrument of my acceptance of the important post to which you have called me?

Yours for the College and Christian education.
L. E. SMITH.

EURE'S CHRISTIAN CHURCH REVIVAL.

Eure's Christian Church held its annual revival last week. The services were conducted by the pastor, Rev. E. B. White, of Windsor, Va. The weather was unusually warm, but large congregations attended, especially at the night services. Eure's Church most always has a good attendance during its revivals. Special music was arranged for nearly every service.

The revival was a great success, with an addition of eight new members. Mr. White and his family spent the entire week in our midst, visiting as many homes as he could.

The Church Aid Society had made reservations for him and his family before their arrival.

(MISS) LOUISE EURE.

If you wish to create confidence in yourself and your proposition, speak, act, and be sincerely in earnest.—Selected.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

DR. SMITH FORMALLY ACCEPTS.

It means much for Dr. L. E. Smith to accept the presidency of Elon College. Any one who will read his formal letters of acceptance to the Board of Trustees and also to the College Church, which we print elsewhere, will realize something of what it means to Dr. Smith. It has been a struggle with him from the hour in which the Trustees elected him until the hour in which he fully made up his mind that he must cast his lot with Elon. Only those of us who know the man in his personal life, the perfect freedom and frankness with which he faces every situation, his absolute abandon to the call of duty and service and the keen, conscientious scruples with which he decides every question, fully comprehend what the decision has meant to him personally. Then the decision means much to the College.

Not knowing what his decision was going to be, one of the Trustees, of many years standing, said to the writer awhile ago: "Unless Dr. Smith can save us in the present crisis and lead us out of the wilderness into the promised land of our expectations, then I see no hope for the College or the Convention, of which the College is an essential factor." The College is thoroughly identified with every enterprise and interest of the Christian and Congregational Churches here in the South, and as the College goes, so will go other interests and enterprises. Those who are to lead, to direct, guide and sustain the church and enterprises in the future are those who are trained at Elon College for their life's work. To have a man like Dr. Smith come in contact with these leaders in the church of the future, these leaders in pulpit and in pew, these strong, promising, prospective men and women from our Congrega-

tional and Christian homes, means more than the printed page can record or time itself reveal. Dr. Smith, the life of consecration, zeal and passion for his church, for righteousness and for the Kingdom of God, is an asset at Elon College, invaluable in the lives of those coming to the College now and those to go out into pulpit and pew from the College later.

It behooves one and all of us now to rally to the support of our own Elon, an institution born in prayer, dedicated to religious liberty and to Christian culture, and set apart to the development of the high and holy ambitions, ideals and aspirations of our Christian and Congregational Churches and constituency. The College needs and must have our support, prayers, our dollars, our devotion, and as we give these, we, ourselves, should be the stronger and richer for our tasks, and the church we love will be a mighty factor in tearing down the strongholds of Satan, and for building up on earth the Kingdom of our Lord Christ, who alone is the head of the church and the one leader in all our undertakings.

It means, therefore, much to Christian education, to Christian character, to Christian pursuits and achievements for Dr. Smith, one of our own, respected, beloved, trusted by all who know him, and by the entire church, to become the president of OUR College.

J. O. A.

REQUESTS TO CHURCHES.

What a wonderful thing it would be if church members, who are able, would place in their wills bequests for their churches, even though the gifts be small. A prominent and successful business man and churchman has recently died in New England at the age of 80 years. He left \$425,000 to charitable and character-forming societies in his city. Some of the bequests were as follows: \$15,000 to the hospital; \$100,000 for the public library; \$100,000 to continue his personal benevolences through his son to be spent as he sees fit; \$10,000 to his college; \$5,000 to the Y. M. C. A., and the same amount to numerous other worthy agencies.

All this is interesting, and perhaps usual, for a generous Christian business man, who has always been interested in public welfare, but there is one item that is especially worthy of mention, viz, his gift of \$10,000 to his church. This is in the form of an endowment, the interest to be used for the general purpose of conducting religious services.

This means that he had provided for the continuance of his annual subscription to his church, and though he is dead his influence will continue and his constant financial support will help and encourage everybody. He was interested in missionary work, and left \$10,000 to the missionary organizations of his denomination, to be used to continue his usual annual subscriptions.

In many cases church members' financial help ceases with their death. Recently a minister of a small church wrote, "Our church has been supported largely for years by four members. This last year they have all died and our little church has not sufficient funds to continue. My entire salary for the year will amount to only \$200."

What a pity! If they had made wills and provided for the continuance of their regular subscriptions, how splendid it would have been. We are reminded of that passage in Revelation (14:13): "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and *their works do follow them.*" If more Christian business men would think about helping their churches after their departure by leaving gifts in their wills the Kingdom of God would progress much more rapidly.

E. A. K.

SEPARATED UNTO THE GOSPEL.

Paul would not allow doubt in his own mind. He was debtor to many, Jews and Gentiles, friends and foes, and was under obligation to many events and incidents attending his journey through life, but he nowhere gives place, power or prestige to doubt. He simply kept that out of his life. He must have had a hard time at it. Sometimes the whole horizon was obscured by cloud; friends forsook him; enemies overtook him; trials of every type beset him. He often walked the weary way alone, but he did not doubt. There is no evidence in all his life or writing, that he gave place in his mind and heart, even for a moment, to doubt. "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." There he is writing about himself, and, once for all, flooding his mind and soul with such light that the darkness of doubt could not enter.

This was Paul from the beginning of his ministry, just after hearing the commission which he declares was: "I will send thee far hence unto the Gentiles." Here, indeed, was a man who would not allow "the home base" to hamper his efforts in fields afar, and who absolutely refused to think that his own color or tongue, or community, superior to, or needed the gospel any more, than the tribes, tongues, nations, out yonder. From Paul's day to this, the most stalwart faith of the church, and the world, has been manifest in the lives of those who, feeling themselves separated unto the gospel, have not been willing to confine that gospel to their immediate community, to their own localities, but have tried through song, service and sermon, if they could not carry that gospel afar, to stimulate and enlist the support of others in sending that gospel. This is natural and is logical, for when you localize the gospel, you crush its life out, you dim its light, life, and power, in your own thinking; and when local conditions seem gloomy and distraught and uncertain, doubt comes, questions arise, and uncertainty paralyzes faith. The only unfailing stimulus to faith, and to the power of the person, separated unto the gospel, is that belief which would not let Paul have or harbor doubt, the belief that the greatest need on this earth is the gospel of the Son of God, and the greatest power among men is the gospel of the Son of God, "for it is the power of God unto salvation to every one that believeth."

J. O. A.

THESE STUDENTS.

The migration has begun. The great army is on the move. It will be moving in segments for a month. It is a mighty army, both in numbers and possibilities. Judging by the number last year, there will be over a million in this army of students now entering, and soon to enter, the 1,035 colleges, universities and professional schools of our country. The number may be even greater than this, since the increase from year to year in the last generation has been so enormous that it is difficult to estimate. In one generation this army has increased 7,000 per cent, while that going to high schools and secondary schools has increased 1,000 per cent.

There is no manner or method of measuring the opportunities and responsibilities that this army of young men and young women in quest of knowledge will produce. Parents and guardians must assume responsibilities and face opportunities that they cannot sidestep or ignore. It is often repeated that out of a million persons with no schooling, only six attained distinction, while 622 out of a million high school graduates reached distinction, and 5,768 college graduates out of every million became famous for renowned and distinguished service.

The opportunity awaits the Christian teacher and the wholesome atmosphere of the Christian institution. As one has so well put it: "What is the profit of degrees if the sense of divinity dies out of life?" The true wisdom is that which leads the student into a more comprehensive knowledge, not only of the universe, but of the God who created the universe and the God who guides and governs all. Not education, but Christian education is the one crying need of our time, and as the great army of students migrate to colleges where Christian education is the desired goal, there, indeed, goes a large part of the army that is to control in future the history of our nation and the destiny of our people.

J. O. A.

SUBSCRIPTION PAYMENTS DURING AUGUST.

During the past month we have received payments on subscriptions from nearly one hundred of our subscribers. This is quite a number more than were received in July, but it is only about half as many as should be received during the average month, if our present subscription list is to be kept up-to-date. There are those among our leaders who have told us it cannot be done, but I have enough faith in the rank and file of our church to believe that we can build up a self-sustaining, self-supporting church paper. We can if each of you will do his part. Look at the label on your paper, and if it shows that you are in arrears pay what you can toward bringing it up-to-date. But don't stop at that—go out and find a new subscriber and send in their subscription with yours. If you will do this—all of you—I'll promise you just the best church paper that it is possible to make. Let's just you and me prove that we can do it.

There are several discontinuances this month. For reasons best known to them, they have asked that THE SUN stop shining in their homes. We are sorry to lose them from our list, and will welcome them back when they see their way clear to return.

Sincerely yours,
YOUR MANAGING EDITOR.

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REVIVE THY WORK.

A PELA FOR PENITENCE AND PRAYER.

I have just been reading the earnest prayer of a prophet in the midst of a trying day. He turned through and out of it all, and called for what he fully believed to be the real deliverance. "Oh Lord! Revive thy work in the midst of the years!"

Personally I have always believed that the greatest danger involved in any problematic period of life is the spiritual danger. We do not list it on our market reports. We call crisis years the years when stocks and bonds go tumbling in quotations. We are always slaves of economics. Keep our markets strong and you cannot write crisis across our day. We, however, have come to realize of late that there is a stifling atmosphere about prosperity which chokes some finer things than mere economics.

Amid all the other crowding perils of this troubled hour through which we have been conscripted to carry the story of human progress, I am sure the spiritual peril is the gravest. It is not now for great civic reforms, and great industrial reforms, and great social reforms, and many more upon which we so easily can persuade folks to spend their enthusiasms, that I am to direct attention. Not that I do not favor the very highest development of every good ideal, but because I am fully convinced that the heart and hope of all good reform in this world lies in a genuine application of spiritual religion to the ways of man. I have been reading some very excellent historical estimates which boldly declare that the Wesleyan revivals actually saved England in that hard day from the very same fate which crushed France in her red revolution. In the light of what had been done, I dare in the face of what needs doing, to declare my faith in the same gospel they had, and in the same Christ that they preached, and in the same salvation they experienced, and in the same triumph they wrought!

There is a waiting place today for a giant figure in the church to appear. We must not walk carelessly now. We must not walk uncertainly. The issue is between God's truth which must be championed by his church, and ease and indifference, and skepticism, and materialism, and flagrant sin.

We must not be afraid of deserting our calmness. These are enlisting days. There can be no neutrality. We indulge enthusiasm elsewhere—in fact, we require it. Enthusiasm among salesmen is made an essential. Why should we cool toward an enthusiasm for God's Kingdom on earth? As someone has said, "Why should a gladiator be sane and St. Paul be mad?" I would say it modestly, and deny all comparisons personal that might seem to be involved in such a statement, but I have come to a time in my ministry when I can at least understand the feelings of splendid old John Knox, when in a perfect agony of soul, he cried, "Oh God! Give me Scotland, or I die."

Not long before his death, our greatest psychologist, Prof. William James of Harvard, offered a very keen observation upon the condition of our evangelical faith when he said, the true spirit of the church evaporates under those able and rationalistic booklets with which we have in certain quarters begun to evaporate religion in intellectual terms. That is not an exact quotation of the great student, but it is the meaning of a very penetrating observation upon a very liable condition.

I am not concerned as to what type the new revival shall be. I am no stickler for form, or phrase, or manner of its propagation. The term, "old-time religion," is an easy term to use and a hard term to define. Religion is neither old-fashioned nor new-fashioned. It is not a question of fashion. It is little concerned with form. We are not doing other things as we used to do them. Why leave the expression of our religion to wear, alone of all our life expressions the old manners and ways of yesterday?

I have a faith in Jesus Christ that cannot be outrun by any generation. I have faith in a gospel that cannot be laid aside by any problematic conditions that may arise. I am not for a Christianity that would be narrow, and severe, and conceited, and unprogressive. I would, however, have a living, aggressive, passionate church enjoying the communion of a personal Saviour from sin. After having done my best to give consideration to every phase of the present-day demand upon the church, and after having fought my own way through a mass of suggestions in emphasis, I have arrived at a conviction which was most vigorously announced by Dr. Dawson a few years ago in a phrase somewhat thus: "Though much may have been shaken in the realm of thought, nothing has been shaken in the realm of experience!" I cling to the message of evangelism. The form of utterance may differ, but the manner of statement is not the issue. I am far more concerned about the actual salvation of the soul than I am to discuss the speculations about truth which after all may hold interest for but a very few and hold no ultimate help even to them. This I know, the power of Jesus Christ does save folks, and that is enough vital knowledge in itself to command all the power I possess and to consume my best energy in application.

I would call, from the most compelling conviction I have ever known, for a new and consuming passion for the evangel, to come over the church. Enough for us to know that we have been entrusted with the message that will bring the broken-hearted and the sinful to a sufficient deliverance. As never before, in my all too little ministry, do I see and appreciate the meaning of this commission. I have never doubted its worth. I have never questioned its surety. I have never feared its ability. I do now see it, however, as I never did see it heretofore, as truly underlying all the stability of government and the hope of every reform. These are days for the declarations of the great fundamentals of our beliefs, shorn of all our bickering contentions. Nations are in upheaval. Whole systems are in revolutionary change. Governments and law and order are in perilous criticism and protest. Revolution is no word to be carelessly bandied about this world now. What we need is a gracious and a genuine revival of the religion of Jesus Christ, a religion that will plant the life of God in the hearts of men.

God knows I am ashamed and sorry for the little, the all too little. I have thus far been able to render him as the fruit of my years of service in his pulpit, entrusted as I have been with the gospel. I would, however, pledge you, even as I call you, that we may all joint hearts and hands to make sure no lack of union and effort shall be cause for any larger failure.

M. S. RICE.
Metropolitan Church,
Detroit, Mich.

Eternal application is the price of leadership.

RICH REVIVALS.

I am greatly encouraged with my church at present. I have had the exalted privilege of enjoying mighty fine revivals in the churches of my charge this year. We have not had any great ingathering of new members, but the churches are in the best spiritual condition they have been in during my ministry.

We held a second revival at New Harmony for a few days beginning August 20th, for four days and the closing service was the climax of the series. We would have continued longer but there was so much work to do in the community, and there were other meetings in nearby communities.

We had with us a young minister who had preached but one sermon before this meeting. His preaching was inspirational and somewhat surprising to his hearers—Millard (Red) Stevens is the young man of whom I speak, a graduate of high school, who is planning to enter Southern College September 7th. There are other young men in our conference planning to enter the ministry. One can see a brighter day in the near future for our Alabama Christian Conference.

I have never enjoyed my ministry quite so well as I have this year. I have had the sympathy and cooperation of most of the members, and I am sure I never needed it more. I feel that I have really made a sacrifice and am rejoicing over the results.

Annual conference will soon be here, and because of the depression our churches are coming up short with their apportionments, but I feel sure we will carry on in the name of our Lord and Saviour, Jesus Christ, and continue to make a contribution to his cause.

The revival at Rock Springs, August 14th to 19th, was the best that this church has had in many years. I have never seen the young people take such an active part in any meeting. They held prayer service in the grove while the older people worshipped in the church. Surely, the Holy Spirit was with us in convicting and converting power. Five persons united with the church.

G. H. VEAZEY.

Roanoke, Ala.

REVIVAL.

While at the bedside of my dear sick father, I want to tell SUN readers some of the good things accomplished in our meetings just closed.

It is not possible, however, to tell all the good that a revival will do, and is doing, for a sinful world. Our first meeting began July 10th, with Bethany Home Church. Rev. J. D. Dollar was with us here. We had great congregations, and a splendid meeting. Bro. Dollar is one of our former pastors, and is much loved by all of us.

On July 17th, we went to Caver's Grove. Rev. W. T. Meacham was with us here. Our congregations were splendid at each service. Bro. Meacham presented the gospel in a simple and inspiring manner. We received one member here. The church was greatly revived.

We went from Caver's Grove to Rock Stand, July 23rd. We had some inspiring music here, and great congregations, and many testimonials from God's people. I believe with all my heart that a brighter day is dawning for our church, and that she is coming into her own.

I have never seen better cooperation, fellowship and interest manifested among the people in the different communities that I have visited for the past five weeks.

We assisted Rev. W. T. Meacham at Mt. Zion and Lowell. We had great meetings at these churches. Many lives were blessed and nearly a score united with the church.

A. H. SHEPPARD.

Glenn, Ga.

ELON TO OPEN WITH 300 STUDENTS.

With everything in readiness for the opening of the fall term at Elon College on September 13th, Dr. L. E. Smith has announced the reorganization of the work of the institution into nine major departments and three special departments. The three special departments will be art, music and expression.

The major departments will be: the department of English, under which courses in language, composition and rhetoric, literature and journalism will be offered; the department of philosophy and social sciences, including philosophy, history, geography, and sociology; the department of natural sciences, including biology, chemistry, physics, zoology, geology, etc.; the department of mathematics; the department of ancient languages including Greek, Hebrew and Latin; the department of modern languages, including French, Spanish and German; the department of Christian and religious education; and the department of business administration and economics.

With applications on file from 125 freshmen, Registrar C. M. Cannon predicted today that the student body would exceed 300 this year. The first-year men are to be on the campus by the morning of September 13th, for a two-day orientation program before classes begin on September 15th.

Dr. L. E. Smith is back at the college, and will move his family here from Norfolk, Va., early next week. He is rapidly recovering his strength after three weeks at the Duke Hospital, at which time he had a major operation.

Other members of the faculty will assemble during the coming week.

The buildings composing the college plant have been thoroughly overhauled and renovated since the close of the summer school held during the first six weeks of the summer, and most of the dormitory rooms have been repainted. A new dining hall has been arranged on the second floor of West Dormitory Annex. This will be operated in connection with the main dining hall on the first floor beneath it, but will be on the club plan and will replace the old women's and men's clubs that will not be in operation this year. Board at the new club dining hall will be at the new low figure of \$14 a month.

Considerable work has also been done on the campus during the summer, and the grounds and walks are in first-class condition.

With the arrival of the freshmen on Tuesday, September 13th, the first chapel period will be held at 9:00 o'clock and the freshmen reception at 8:00 o'clock that evening, at which time the new students will meet their classmates and the faculty and enjoy an elaborate entertainment that has been planned for them. This two-day period of orientation is designed to assist the new students to adjust themselves as quickly as possible to college life. It will end with registration on Wednesday afternoon and classes will begin on Thursday morning.

During this period freshmen are instructed in the use of the library, how to conserve their time, the best methods of study, and are given insight into the ideals and purposes of the college, and what will be expected of them as students.

Letters have been received by Dr. Smith, from James E. Hillman, director of teacher training and certification under the North Carolina superintendent of public instruction, and from Sidney B. Hall, superintendent of public instruction for the State of Virginia, informing him that both States will recognize Elon as a standard four-year institution again this year and that its graduates will be given the same recognition as graduates of other standard colleges in these States.

This recognition of graduates of Elon who

wish to enter the teaching profession has existed for years, and is in keeping with the excellent showing that institution's department of education has made. Dr. J. Allen Hunter served as head of the department last year. It is being reorganized this year, under Dr. W. C. Wicker, who returns to Elon after an absence of seven years. Dr. Wicker formerly taught here for 23 years. Dr. Hunter continues with the faculty.

THE NEXT REVIVAL.

A constant prayer of the church is that a revival of religion may be had everywhere. The form of the revival is regarded as unimportant, but the substance is earnestly sought. Whether it comes as did the revival under Luther, or the revival under Wesley, or the revival under Edwards, or the revival under Sam Jones, or the revival under Finney, is not the vital thing. It may come in many forms simultaneously. There may be manifestations like those in the pioneer brush arbers of the American wilderness, or there may be a quiet calm like that at the altar of an impressive cathedral. However it comes, it will

have power to transform life, personal and social; it will set men in the way of righteousness and enable them to wield an influence in behalf of justice and good will.

In all probability the next revival will come in an entirely new and unexpected way. The Holy Spirit is resourceful; he uses surprises in producing the epochs of the church. There has been one Sinai, one Bethlehem, one Calvary, one Pentecost. Great events are seldom or never repeated in form. Methods cannot be the same in our time as in other ages. All the modes of living have changed, and the wisdom of the church compels physical adjustments. No one can confine the activities of the Holy Spirit to any form he has previously adopted. In some strange way, and probably at an unexpected time, he will again awaken the world. Shall we not be on the watch?

Although the outward manner of the next revival may be entirely new, yet the spiritual qualities which will produce it and accompany it will be the same as always. Repentance, faith, prayer, sacrifice, consecration, a hunger for holiness and a zeal for the Kingdom must exist; and wherever these dominate, religion is revived.—*Nashville Christian Advocate.*

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

Son of God, in sorrow the church must admit that still thou art asking "where are the nine?" To this day, souls washed and forgiven, wander and forget. Spiritually, multitudes are famishing because they give not God his due returns. Loving Saviour, so enlarge the gratitude of the faithful that it may avail for all who forget God's mercy. Let not one perish. Draw them unto thyself and in every life put faith to fill and force to function in the name of the holy church, we humbly pray. *Amen.* L.

THE TEST OF FAITH.

Our Lord is still saying, as he said to the woman who kissed and anointed his feet, "Thy faith hath saved thee." That was our Lord's message, not to this woman only, but to all women, and all men, for all time, who were, or would be willing through faith to anoint him—that is, to make their gifts solely for his sake. That explains why our Lord instituted Missions. He wanted and must have an institution on earth through which his followers might show their faith through denying themselves for his sake. "Thy faith hath saved thee." He is still saying that to all who, through faith in him, are seeking, out of sheer devotion to him, to glorify his name and to hold him up before the world as the one who can save the world.

Faith Saves.

Missions is the test of faith; and faith is that which saves individuals, churches and the world. John, the Beloved, realized this when, through inspiration, he said, "This is the victory which overcometh the world, even our faith." The sole cause of indifference to Missions, or opposition to Missions, is a lack of faith. From the time Missions were instituted, even down to the present, they have had to be carried on, supported, sustained through faith. We have to exercise faith in those who go; faith in the wisdom of those who administer; faith in the power of the gospel, when preached, to overcome sin, wickedness, idolatry. When we give to Missions, we cannot follow our gift with our eyesight, nor with the reach of our hand, nor even by our knowledge. We have to give, as the woman gave out of love to her Lord, that his name may be exalted and lifted up, and that our names may not be known or may be forgotten. Unless we can give in that spirit, we have not reached the point of faith to which our Lord is striving to bring us.

Two Kinds of Christians.

It really looks as if there are two kinds of Christians in the world—sight Christians and faith Christians. There are good people, let us have the tolerance and the charity to believe that they are Christians, who, in making a gift say, "I must see and I must know just where my money is going. There are so many needs around me, and so many calls on me, that it would be folly in me to give to something which I cannot see or cannot know." There isn't much faith here. These are Christians who misinterpret the Scripture, and say, "We walk by sight and not by faith." But Scripture has it just the other way about: "We walk by faith and not by sight." Paul was talking about Missions and the missionary, and the power of Missions, when, through inspiration, he penned those words. That was Paul, the first and most outstanding of all missionaries to the Gentiles (heathen). He could under the most trying difficulties, say: "There-

fore, we are always confident." Paul was confident as a missionary, because he was walking by faith, and he knew, as an apostle of God, just as John, the beloved disciple, did, that the victory that is to overcome this world is our faith.

Overcoming.

We are talking now of overcoming circumstances, financial conditions, multiplied troubles, through various economic schemes, plans and programs. We will not overcome economically till we overcome spiritually, and we overcome spiritually only through faith.

What the Christian Church needs today, what it has needed more than anything else through a hundred years, that faith which leads us to pray for Missions, to give to Missions, to thank God for Missions. For Missions is not only the test and the challenge of our faith, but, through the missionary effort only, does the church grow in numbers, prestige and power. The reason why the Christian Church has never grown more rapidly is because it has never had that faith which conquers, that faith which makes us look beyond the immediate presence of the home base, that faith which the woman had who made her gift not through benevolence or charity to relieve a human need close by, but to cheer and comfort the heart of her Lord, by making a gift out of self-denial for his sake and for his glory. In all our giving and donations, we seek to help man, to glorify man, to relieve man, to comfort man; in our gifts to Missions, we seek to cheer our Lord, to honor our Lord, to glorify his name, to magnify him, to hold him up to the world as our Saviour and our Redeemer.

The Most Unselfish Giving.

Our gifts to Missions, therefore, are the most unselfish and the most Christ-like that we ever make to any cause on this earth, since these are gifts made out of love to him, that he may be honored and glorified and exalted in the world. In giving to Missions, we are giving to relieve the greatest need that a human being ever had, viz.: the need that a human being may have the knowledge of his Lord and of his love and power to save. When I give bread to feed a hungry being about me, I am dealing in material things, and out of benevolence I am helping to relieve a human need and supply a human want. When I give to Missions, I am in that act giving the bread of life, eternal life, to a perishing soul, that bread that perisheth not, and that life that wasteth not away. This, I say, is the most divine, the most unselfish, the most Christian gift that we can ever make in this world; first, because it is done solely in faith, that faith which alone can overcome the world, and, second, it is done in the name and for the sake of our Lord and Saviour Jesus Christ. J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 3, 1932.

Sunday Schools.

Previously acknowledged	\$ 3,319.76
Biscoe, N. C.	1.82
Howard's Chapel, Wentworth, N. C.	2.00
Ether, N. C.	.52
Liberty, N. C.	1.33
Lebanon, Semora, N. C.	1.12
Piney Plains, Raleigh, N. C.	2.00
New Lebanon, Summerfield, N. C.	5.25
Wakefield, Va.	1.64
Hank's Chapel, Pittsboro, N. C.	2.67
Mt. Zion, Mebane, N. C.	1.00

Pleasant Ridge, Ramseur, N. C.	3.38
Ingram, Va.	5.00
Durham, N. C.	8.20
First Christian, Norfolk, Va.	9.00
Bethlehem, Timberville, Va.	1.44
Long's Chapel, Mebane, N. C.	.69
Wentworth, McCullers, N. C.	4.11
Ramseur, N. C.	2.16
Antioch (R), Bennett, N. C.	.54
Noon Day S. S., and C. E., Wedowee, Ala.	1.25
Wadley, Ala.	1.07

Total \$ 3,375.95

Individual and Church Offerings.

Previously acknowledged	\$ 2,828.20
Ebenezer, Raleigh, N. C.	4.31
Rocky Ford, Fancy Gap, Va.	3.00
Elk Spur, Fancy Gap, Va.	3.00

Total \$ 2,838.51

Specials.

Previously acknowledged	\$ 2,681.62
First Christian Sunday School, Portsmouth	16.90
First Christian Church, Portsmouth.	24.00

Total \$ 2,722.52

Coin Card Offering.

Previously acknowledged	\$ 426.03
J. B. Stephens, Raleigh, N. C. (Piney Plains Sunday School)	1.00
United Christian - Congregational Church (Rose Hill), Columbus, Ga.	4.20
United Christian - Congregational Church (Rose Hill), Columbus, Ga.	4.50
New Lebanon Church and Sunday School, Summerfield, N. C.	6.60
Mr. and Mrs. Benson Lafollette, Yellow Springs, W. Va. (Timber Ridge Ch.)	1.00
Rev. A. W. Andes, Harrisonburg, Va.	1.00
Mrs. Henry Anderson, Burlington, N. C. (Long's Chapel)	1.00
Miss Mabel Higgs Stanley, Va. (Newport Church)	1.00

Total \$ 446.33

Summary.

Previously acknowledged	\$20,241.09
Sunday Schools, regular	56.19
Individual and Church Offerings.	10.31
Specials Offerings	40.90
Coin Card Offerings	20.30

Total to date \$20,368.79

J. O. ATKINSON, *Mission Sec'y.*

STEWARDSHIP.

A friend, deeply interested in the three divine and inseparable topics—Evangelism, Stewardship and Missions—writes this kindly word:

"In your recent editorial in THE CHRISTIAN SUN on 'Evangelism,' did you know that you were quoting me? I never had seen or heard the thought advanced, when some two years ago I began to preach that Evangelism is *doing*; Missions is *sending*. And in between the two, and linking the two together, is Stewardship, or sharing. There are those three elements instead of two in the Kingdom process. Why, oh why, will not the Southern Christian Convention directorate give Stewardship a fair showing? Stewardship, as I see it, is a strata in the bedrock of Missions. Without Stewardship, Missions could never carry on effectively. Today, the trouble with Missions is too little Stewardship. As Stewardship is perfected, so are Missions. The order, I believe, is Evangelism, Stewardship, and Missions; then some more Evangelism, Stewardship, Missions; rotating on always, forever, until the kingdoms of earth shall become the Kingdom

of our Lord and Saviour, Jesus Christ. Truly, the Kingdom of God is a scepter of equity."

This correspondent gets at the heart of the trinity, divinely created—Evangelism, Stewardship, Missions. Win another to Christ in person, that is Evangelism. Then share with God, and out of love to God, a definite portion of our increase or earnings, donate the same to the glory of God, or the sending of the message of the gospel of the Son of God to others, and you have Missions. Evangelism, personal contact for Christ; Stewardship, contact with Christ; Missions, sending a messenger of Christ. Through this trinity, one has fellowship with his Lord and with all mankind who stand in need of the power of God unto salvation.

J. O. ATKINSON,
Mission Secretary.

INTERESTING MISSIONARY MEETING.

The August meeting of the Ever-Ready Missionary Society of the Congregational-Christian Church, of Winchester, Va., held recently, was most interesting.

The meeting was held in the out-of-doors. After a brief, but impressive, worship service, the report of the nominating committee was presented and accepted. The following officers were elected and installed for the ensuing year: Mrs. Anna A. Hoover, president; Mr. L. Russell Cather, vice-president; Mr. O. L. Hoover, secretary and treasurer; Mrs. Thelma L. Hauptman, corresponding secretary, and Misses Margaret Richards and Emma Cain, program chairmen.

A tentative program for the year was discussed and some of the suggestions included: 1. Home and foreign mission study classes; 2. packing of mission boxes; 3. reading of missionary literature; 4. meeting each month, stressing missions; 5. Bible study; 6. accept and meet mission goal; 7. Missionary social activity, etc. The advisability of correlating the major portion of this program (with the exception, possibly, of the monthly meeting), with the mission program outlined for the Christian Endeavor Societies of the church, was also apparent.

Upon the adjournment of the worship and business sessions, a picnic supper and social hour were enjoyed by the society.

IRENE HEADLEY.

VACATION PARABLE.

The White Temple Beacon of San Diego, Cal., passes on this parable, originally credited to the *Fresno (Cal.) Christian Church Bulletin*:

"Now, it came to pass as summer drew nigh, that Mr. Church Member lifted up his eyes unto the hills, and said: 'Lo, the hot days come and even now are at hand. Come, let us go into the heights, where cool breezes refresh us and glorious scenes await.'

"'Thou speakest wisely,' quoth Mrs. Church Member. 'Yet three, yea, four things must we do before we go.'

"'Three things can I think of, but not four,' responded Mr. Church Member. 'We must arrange for our flowers to be cared for, our chickens to be fed, and our mail forwarded, but the fourth eludeth my mind.'

"'The fourth is like unto the first three, yet more important than all. Thou shalt dig down into thy purse and pay the church pledge, that the good name of the church be preserved and that it may be well with thee, for verily I say unto thee, thou hast more money now than thou wilt have when thou dost return.'

"And it came to pass that Mr. Church Member paid his pledge for the summer and the treasurer rejoiced greatly, saying, 'Of a truth, there are those who care for the Lord's work.' And it was so."

WORLD SUNDAY SCHOOL CONVENTION.

Rio de Janeiro, Brazil,
August 4, 1932.

My dear Friends:

The great Sunday School Convention is over. The last meeting Sunday night in the Municipal Theatre was a most impressive one. Dr. George Howard closed with one of the most remarkable appeals for consecrated service that I have heard. He shifted from Spanish to English and back again in a way that carried all English, Spanish and Portuguese speaking people with him. No convention has had a more stirring closing session. The great Alleluia chorus was typical of some of the fine music. The whole spirit of the Convention has been splendid from the day of the opening session, held also in the Municipal Theatre, when the representative of the President gave an official welcome, and Dr. Luther Weigle explained the purpose of the Convention.

The newspapers have given good accounts of the sessions. The public has been kind; the hospitality very smart and groups of delegates have been entertained by many organizations such as the National Education Association, the Rotary Club, the Country Club, Women's Club, and so forth. Many lasting friendships have been formed. The charm of the city of Rio has permeated the hearts of all the delegates. Many have been received in Brazilian homes and understanding on both sides, foreign and Brazilian, has been enlarged. There has not been a single untoward incident. Both Catholics and Protestants have remained quiet concerning their differences, and the expected clashes, happily, have not been realized.

The revolution which was started against the Central Government by Sao Paulo, a week before the Convention, has unfortunately deprived us of the presence of some five hundred delegates from that progressive part of the country. The revolutionary movement otherwise has not disturbed the Convention, even the great open-air meeting on Sunday afternoon being carried out with great success. There were about ten thousand people present in *Praca da Republica*, all of whom heard the program easily by means of amplifiers. Representatives from thirty-three nations gave one a sense of greatness. This and other meetings have impressed the city.

Many of the smaller meetings of groups, facing all kinds of problems in many different parts of the world, have added to the value of the Convention.

The morning sessions which were devoted to Seminar and conferences with a small group, gave opportunity for detailed discussions of many interesting problems. These small groups dealt with subjects of curriculum for religious education, relations between education and evangelization, the further development of many movements for Christian education, and along with the remarkable youth Council, composed of sixteen young people from many nations, met at Bennett College; all these have contributed greatly to a new orientation of the Christian program in South America.

Delegates from the colleges and other educational institutions have had meetings with Brazilian educators in both the government and the church schools.

We had a wonderful experience Sunday morning. About twenty of the delegates were met at their hotels and carried to the ferry which crosses the bay to Nictheroy. The trip was a fine chance to see the marvelous bay of Rio and the magnificent display of island, palms, beaches and drives.

We were met at the landing by autos and taken around the new drive skirting the bay on the Nictheroy side. Since this is the town where the

Brega family resides, I arranged for us to pay our respects to them. Our whole group stopped in the front yard where our beloved friend, Professor Erasmo Braga lived, and were affectionately greeted by his aged father and mother and his daughter and her little boy of three. They and we were deeply moved as we stood together on the ground made sacred by such a life as was lived by Professor Braga.

On Wednesday night of the Convention, which was Latin-American night, I presided and we gave a public tribute to Professor Braga. His picture was unveiled and I spoke of his wonderful life and his contribution to the cause of Christ and humanity. That session was filled with news and appeals from Latin-America. Stuntz, Camargo and myself made addresses and we had greetings from delegates from Mexico, Argentina, Chile, Paraguay, Uruguay, Peru and Brazil.

The group visiting the Sunday School of the local Congregational Church at Nictheroy included Camargo of Mexico, Mendez of Ceylon, Salet of Egypt, Chung of Korea, Abington of the United States, Zotelle of Chile, Srita Helene Goldschmidt of Uruguay, and Srita M. Cepelloni of Argentina. The Egyptian delegate showed he had found his country mentioned three times in the lesson paper for the next Sunday; the Ceylon delegate told of how his ancestor six generations back was converted to Christianity in Ceylon and given the name Mendez, and how the palm trees of Brazil reminded him of his own land, for from there they had been brought to Brazil, as had many other things, by the Portuguese, who in those early years had a world-wide kingdom. The Korean, the Mexican, and the South Americans each gave some beautiful touch with the Sunday Schools of each nation.

Delegates are now leaving for their homes in many parts of the world, some of those from North America sail this week for a longer trip around the continent of South America.

Sincerely yours,

SAMUEL G. INMAN.

A DEADLY COMBINATION.

Two things which, taken altogether, make a deadly combination, are: first, a powerful and demoralizing appetite; and, second, an opportunity to make money by pandering to it. It is this combination which makes such problems as drink, narcotics, gambling and prostitution so difficult to handle.

The appetite alone would not give a great deal of trouble. It could be combated by education. But when there is an opportunity to make money by increasing the appetite, we have two kinds of education working in opposition. There will be of course, certain moral forces and agencies combating the evil and trying to educate for self-control and the suppression of the demoralizing appetite. On the other hand, there will be those who make money in proportion as the appetite spreads and the habit fastens itself on more and more people.

It will be a fortunate community in which education for abstinence can keep pace with education for indulgence. They who try to educate for abstinence do not make money in proportion as their education succeeds. They who educate for indulgence have the strongest of all motives, the cash motive, for pushing their educational program. That is why, in spite of a century of temperance education, the per capita consumption of liquor kept increasing in this country until prohibition—local, state and national—began restraining those who were educating for temperance.—*Dr. Thomas N. Carver, Professor of Economics, Harvard University.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

OPENING CHURCH DOORS.

The doors of my church have been closed for two months. The house has been left to the spiders and mice. One Sunday we have worshipped at the close of Sunday School and the next out under the open sky at sunset. God has met with us in our worship. Attendance has sometimes been larger than at the regular services of the church, and many who have attended testify to the beauty of the vesper services. But in our hearts is that feeling expressed long ago by the poet of Israel, when he said:

"I was glad when they said unto me,
Let us go into the house of the Lord."

Memories linger here. Good men solemnly dedicated this house to the worship of God. Faces of familiar friends "loved long since and lost a while," come back to us as we read their names on memorial windows, see the pews which they occupied, or think of the service which they rendered faithfully to this church. Here young men and women have come to pledge their lifelong allegiance and to assume the responsibilities of home under the blessings of the church. Parents have brought their little children to this altar to dedicate them to the Lord. Many have found forgiveness of sins and have united with the church here. We, ourselves, have often been happy as God has met with us at this sacred place. Such memories! Happy memories that come to us here when the doors swing wide to welcome us to our church!

Hope arises here. Sometimes I get blue and discouraged. Life seems to be a dreary thing. Failure meets me on every side. Then I come to the church where songs are sung, Scripture read, prayers made. I believe again that dreams can come true, that the things I need can be gained, that I may yet be worthy of the blessings of God, and that the future of the church is secure. Out in the world critics may make me doubt, but when we sing together the songs of the ages, read Scriptures that have survived the centuries, and pray to God who set the sun in the sky, decked the heavens with stars, made the lilies white, and gave music to the birds, then I cannot doubt. The church has triumphed, and it will.

Here in the church we get power to work. I may never be able to explain it fully, but while I am in the church there comes a new sense of power into my life. Living with the multitude I may become indifferent, and say, "What is the use trying? Let someone else do that work." But in the church at worship the old indifference vanishes and a tremendous urge to be up and about our Father's business possesses me. Here I get power to overcome difficulties. Life is no pansy patch through which we are to wander at leisure. There are mountains to climb, and loads to lift. Opposition often stares us in the face. History tells us how great men have overcome. From the place of worship they have gone forth with great self-forgetfulness and endurance. The reason for this is that in the church we meet with Jesus. He put life enough into the old commands to break them to pieces. Enemies crucified him, but enough life came from his grave to transform the world. When we meet with him there comes into the voice an overtone, into the heart a vibrant love, and into conduct such sureness of right that one moves forward regardless of obstacles.

The doors of your church, and mine, are now open and will stand open for many months inviting those who cherish sacred memories, desire new hope, or need unusual power to come within and worship the one true God. Will we heed the invitation and receive the blessings of regular worship in the house of the Lord?

PUBLICATIONS.

Numbers of people have heard the story how the desert can be made to blossom as the rose. A beautiful thought, is it not? Of course, there has to be a master engineer behind the project to make the desert "as fertile as the Nile delta"; and we can make our minds clear so that they will produce wholesome thoughts if we tap the right source. Our editors and writers who make it possible for us to have religious material to read in our church papers are storing up an immense wealth of spiritual food for us. We are the engineers who have to tap the source. We are the only ones who can bring the stored-up spiritual water to our thirsty souls to make them "blossom as the rose."

When we sent out the letters some time ago to all the pastors and representatives of young people in the Southeast we were trying to lay the foundation for a project to help irrigate the souls of our fellowmen and women, boys and girls, who are thirsting for good literature to read. It took millions of dollars and numbers of men to build the great Boulder Dam to store up water for the desert. Now, it is going to take time, energy and money of more than a few to get our vast store of religious material to our brothers in Christ. We may not have the millions with which to foster our project, but where there is a will there is a way. If we want to read religious material, we can do it.

The superintendent of publications knows the economic situation; and we are hoping that it will be possible for every key-worker to soon be able to carry our campaign into their local churches. Until this can be done, we suggest that all who have church papers share them with their neighbors as mentioned before.

Along with the reading church papers there are many good books to read. For the month of September we suggest that you read the following: "The Religious Control of Emotion," by Wayne Leys. (Long & Smith, \$2.00); "The Awakening Community," by Mary Mims, in collaboration with Georgia Williams Moritz. (Macmillan, \$2.00); "Jesus Through the Centuries," by Shirley Jackson Case. (University of Chicago, \$3.00), and "The Black Swan," by Rafael Sabatini. (Houghton Mifflin, \$2.00). All these books may be had by ordering through THE CHRISTIAN SUN, Richmond, Va.

CARL R. KEY,
Supt. of Publications.

CARL R. KEY.

The name at the head of this article has become familiar on this page during the past three months, but will not appear so often in the future. The "Key" is not lost: just busy elsewhere.

During the summer Carl lived in the home of the editor of this page and aided him in the many jobs which he undertakes to do. Among the duties which Carl had was the task of doing the most of the editing. I believe that those of you who have read it will agree with me that he did

the work very well. If you really think so, a note to him at Elon College, N. C., will bring him a bit of cheer—and a bit of cheer is a fine thing for one who is trying to go through college.

The writer is very appreciative of the work which Carl did during the summer, and which he is still doing. They were happy months of association and work. No task was too humble or too difficult for him to undertake. He put his best into whatever he did. Forgetting self he sought to serve.

Like many other youths of today, he is now turning to college with the hope of being better prepared to serve. This spirit of sacrificial service is very refreshing in our time, and many young people are learning this divine truth. When I think of Carl, and that large group like him, I say, as Leigh Hunt said, about Abou Ben Adhem: "May his tribe increase."

CHRISTIAN ENDEAVOR NOTES.

"DOES GOD REALLY CARE."

The theme may be "Our Heavenly Father's Care," with hymns like "God Will Take Care of You," "God Moves in a Mysterious Way," "More Love to Thee, O Christ," "I Need Thee Every Hour." Plan the prayer carefully with a series of short sentence prayers, and "Dear Lord and Father of Mankind," may be your prayer hymn. Use Matt. 6:25, 26 for your Scripture reading.

This poem, entitled "Sight," by a little blind girl, will help to set us thinking:

"I know what mother's face is like,
Though it I cannot see;
It's like the music of a bell,
It's like the stories fairies tell,
It's like the way the roses smell,
And sweeter than all these.

"I know what father's face is like,
Though it I cannot see;
It's like his whistle in the air,
It's like his step upon the stair,
It's like his arms that take such care,
And never let me fall.

"And so, I know what God is like,
The God whom no one sees;
He's everything my father seems,
He's everything my mother means,
He's like my very dearest dreams,
And greater than all these."—Selected.

Discussion—Let each member ask a question taking each question as it is put, and discuss it fully. In this way we can discover how people and friends have found that God really cares for them in their Christian experiences. During the discussion several religious needs may be discovered, and there may be those that are seeking desperately for the answer to the question, "Does God Really Care?" And, if this can be answered by assimilating the ideas of a group it will mean much to that individual who wants a real, true answer.

Many people have a naive picture of what God is like. Some think he should be a God to make them afraid; others make him a God of play, homage, gifts, power, and creative energy. A few moments of silent thought should be given to this in the group. Jesus called him Father. An earthly father, who is a true father like God, works and loves and strives for his children to make them happy. And a good earthly father is a rare blessing. I am wondering whether we can love a God who goes beyond the attitude of this one?

How Does God Care for Us?—This question may be answered by the life experience of a young person. A young person once said, "Although there is a time of sorrow, a time of doubt, a time of loneliness. One knows that God cares for him because all of his difficulties are solved for the best." And through prayer and the still small voice of God, one is reassured that He does care.

(Continued on page 15.)

Sunday School Lesson

By Rev. Stanley C. Harrell.

THE REPORT OF THE SPIES.

LESSON XII—SEPTEMBER 18, 1932.

GOLDEN TEXT: "The Lord is the strength of my life, of whom shall I be afraid?"—Psalm 27:1.

LESSON TEXT: Numbers 13:1 to 14:45.

TIME: B. C. 1490.

PLACE: Kadesh-barnea.

In our lesson for last Sunday we saw the Israelites on their journey to Canaan. It must have been a journey that tried the souls of all the company. There was a sort of modern counterpart of their journey in the covered wagon treks into the West, when this country was being settled. In the lesson for today we find that the Israelites have come almost to the boundaries of Canaan. About sixteen months have passed since their miraculous deliverance from Egypt. If the people had been possessed of the right spirit, they might have entered into Canaan and been established in the land in about a year and a half.

Moses, wise leader that he was, took the precaution of sending a group of spies to look over the country, see just the sort of land that it was and get some idea of what would be necessary to do in order to take possession, before he attempted to enter. It is interesting to note that in the selection of those who should make the survey of the land, each tribe was represented in the group. It may have been that Moses counted upon the report of the spies to enthuse the Israelites and make them keen for seeking immediate establishment in their new home.

The spies seem to have done the work well. They entered the land and went as far north as Hebron, which lies about twenty-five miles south of Jerusalem. They looked the land over very carefully. They brought back the most glowing accounts as to the fertility of the country. It was all that they had hoped for. After the months they had spent in the wilderness no doubt it looked like a veritable paradise to them. They made their visit at the time of the harvest, when they could best see just what the country did produce. They brought back a cluster of grapes so big that it had to be borne by two men who carried it between them on a pole.

They were unanimous in their report as to the godliness of the land. It was indeed a land flowing with milk and honey. But ten of the twelve brought back a most discouraging report as to the possibility of the Israelites being able to enter and take the land for themselves. They reported that the cities were too strongly fortified to be taken by siege. They reported that the inhabitants looked so big and strong that the Israelites would be entirely unable to cope with them in battle. They were too close to the years of slavery in Egypt, and had not traveled far enough on the pathway of faith.

There was a minority report, however. Caleb and Joshua not only agreed with the others as to the desirability of the land; but they reported that it was entirely possible for the land to be taken. They urged that preparations be made at once to go in. But what was the opinion of two against ten, especially when the people were of very much the same spirit as the ten who were so fearful and doubting. The majority of the people could not be prevailed upon to dare to undertake the conquest. They were even for deposing Moses as leader, selecting another and turning back to Egypt.

There was, of course, nothing that could be done when the people were absolutely lacking in

the spirit that alone would have made the attempt successful. This is but one of the constantly recurring tragedies of history, where the things that so urgently need to be done, must be deferred indefinitely because men are so faithless, so cowardly, and so unwilling to obey the divinely appointed leadership. If they could see nothing but human resources and human plans, they were doubtless right in their decision. But the whole secret of life centers in the power of God that religion brings into operation in human affairs. Let us not be too quick to condemn. The same thing is happening again and again in our day. It is happening in the largest and most comprehensive affairs of men. It is happening in the lives of individual men and local congregations. There was nothing to be done, but for the Israelites to turn back into the wilderness to wander aimlessly about until a new generation with a new spirit had been raised up to take the place of the faithless and unbelieving.

If the conduct of the Israelites is such a sad commentary on the weakness of human nature; the attitude of Moses is a magnificent example of what true greatness the human spirit may attain. What a spirit Moses must have had to have faced the disappointment, and to set himself to the murmurings of the people and the bearing of their burdens for thirty-eight more years. One cannot but wonder what would have been the course of events if the matseful Moses could have carried out the work of laying the foundations of life in Canaan. But since his dream could not be fulfilled, how heroically he set himself to the doing of the next best thing.

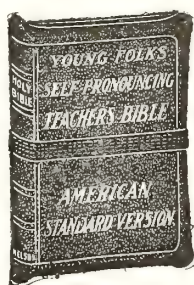
This lesson should not be passed over without a survey of our own lives, that we may learn something of what our ingratitude and lack of faith may have caused us to miss. And we should look for these things that we may be missing, not for the sake of pointless moanings over what might have been; but in order that we may so order our lives in the days that are ahead, that we may enjoy some of the peace, hope and joy that the Lord has in store for us.

HOW HE WAS LED.

Never once was Christ gently led. He was led into the wilderness to be tempted of the devil. He was led by men filled with wrath to the brow of the hill, that they might cast him down headlong. He was led away to Annas; led away to Caiaphas; led into the council of the elders and chief priests and scribes; led to Pontius Pilate, and into the hall of judgment. And then he, our Jesus Christ, was led as a sheep to the slaughter; led away to be crucified! Verily, "His way was rougher and darker than mine."—Frances Ridley Havergal.

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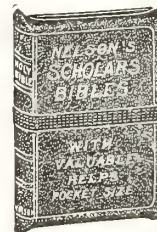
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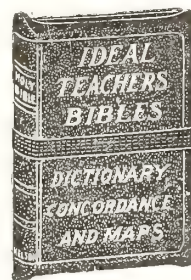
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THE CHRISTIAN SUN

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FAMILY ALTAR

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One of our Chaplains in the U. S. Navy.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II. Chron. 7:14.

MORE THOUGHTS ON CHILDREN.

MONDAY.

WHY TRAIN A CHILD.

"Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might."

"And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt take of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."—Deut. 6:6-9.

Why? Because everything is settled in childhood. Of course one's trials, temptations, and most of his opportunities for development come in later years, but the way in which the child meets those temptations, and rises or fails to rise to those opportunities, is, to a large extent, decided in childhood.

Second: A child should be trained for his own sake. He has a body to be kept in health and much depends upon that. That is where life starts and by this life's hopes are kept before us. He is an affectionate being, and what he learns in his affectional relations in after life depends upon these first years. The child has a mind; what registers on that mind during his early years will determine his thinking in the later years. The child has a soul. That soul is a creature of habit as well as his body. The habit of living without God is the easiest and the most dangerous. It is as possible to form the habit of living with God as it is to form the habit of living without God. The habit of living with God results in communion with God, the wisdom and grace of God, the guidance of the Holy Spirit in life's ways—the blessedness of heaven. Dare we bring up children and deprive them of the highest blessings in these things? If we fail, what will be our penalty?

Prayer—O Lord, our God, we are thine and all that we are is thine. We desire to be more fully thine than ever, and suffer us not to fail in our responsibilities with those who pattern their lives after ours. O Lord, forgive us of our sins and make us fit patterns for our children by thy own likeness in us. *Amen.*

TUESDAY.

WHAT TO TEACH A CHILD.

"And the Lord said unto Moses, wherefore criest thou unto me? Speak unto the children."—Exodus 14:15.

First, teach a child God. It is important that as soon as the child's mind can admit the thought, it should be taught concerning him who made it and all things, and who rules the heaven and the earth. A child's mind takes to nothing more easily than the thought of one who made the flowers of the earth and clothes them; who made the earth and the stars, and controls them; and

who notices the sparrow that falls. He quite as early comes to know what is meant by the love of parents, and by these things understands what is meant by the love of God.

Second, the child should be taught Christ. Christ represents God. He represents the truth and righteousness of God. He is the standard by which all truth and righteousness is known. Philosophically, there is no other solution or settling the question of truth and righteousness except in Christ. We have no right to pray for our children unless we are laboring ceaselessly to lead them to the Saviour's feet.

Third, the Bible. Our Father is our law-giver. The Bible is his word—his law. If every man is to be his own law-giver, there will be no law and no authority. This is not a question of the Bible or some other standard of law. It is a question between the Bible as a standard or no standard at all.

One may tie a fruit tree to the side of a house until it is mature, but the tree develops no strength of its own; when set free the branches have nothing to lean upon but air, and it falls. It has not been trained at all. Its fibre will be limp and will fall into a confused mass. The best training for anyone is the Bible. It is a standard of right living which puts into the fibre of life, form, strength and fruitage, by which it is known unto all men. Shall we fail?

Prayer—O God, give unto us the sunlight of thy light and thy love. Give unto us godly living. Make us examples unto our children worthy of the name. Make our lives forces for God in the world. *Amen.*

WEDNESDAY.

CHILDREN OF GOD.

"And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."—II. Peter 1:5-7.

In this Scripture we are reminded that we are citizens of the highest order. What we think and do necessarily reacts upon our future conduct. There is little chance of living nobly unless we think grandly. We must keep before us our high origin and purpose in life, or we will fail in the great destiny. Let us feel like the poet Howard, who said:

*"Let him, the wiser man who springs
Hereafter, up from childhood shape,
His action like the great ape,
But I was born to other things."*

Prayer—Our Father, we cannot hope to resemble thee in every respect. But we do pray that we may be like thee in our moral and spiritual being; in patience, in love, in forbearance, in hopefulness, in toil, in labor, and be fit for the Kingdom of Heaven. This we ask for Jesus sake. *Amen.*

THURSDAY.

CHILDREN OF GOD.

"Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are."—Jno. 3:1.

This is a love that confesses fatherhood, sonship and brotherhood. It seems to be the expression of the highest peak of John's experience in Christ. Every sentence of this book tingles and pulses with the flashing rays of daylight, and every thought reflects streaming glory of heaven. Thus John walks in the light as he is in the light. No wonder John sings, "God is love."

The term "children of God" here denotes an

eternal relation, which applies now in this life. What we shall be hereafter we do not know, but we shall know in due time, for "when he is manifested, we shall be like him, for we shall see him as he is." Whatever that means, we shall be satisfied with that.

This is the heritage of every child and so important is it that the responsibility upon parents and guardians is tremendous. No wonder Jesus said, "Better a mill-stone be hanged about his neck and cast into the sea than ye should offend (hinder) one of these little ones."

Prayer—Dear Lord:

*"Prepare us for the sight of holiness above,
The sons of ignorance and night
May dwell in the eternal light,
Through the eternal love."*

FRIDAY.

DESIGN OF THE FATHER FOR HIS CHILDREN.

"Ye are all the children of God by faith in Christ Jesus."—Gal. 3:26.

Every human mouth has been commissioned to say "Our Father." We are all his children by right. All of us are in his image, or there is something of his image in all of us. That means that all have divine possibilities, and that there is a place for all in the heart of God.

However, like the prodigal son, one may forfeit that possibility and that place by forsaking the Father's house. Only those who live with him and walk in obedience to his will and rejoice in that are children actually. The others are wayward children in possibility only. They have a great inheritance, but they despise it. They have orphaned themselves when they have a Father to care for them.

The design of the Father is that we should not be mere potential children, but true children of his family. As such he is a Father, infinite in love, mercy and care, to whom we can look with love and trust; a Father to whom we may run in danger, and he is one who listens to us when no other friend will, and helps us when no other friend can, at all times, doing "all things well to them that love and serve him."

So faith makes us Christ's; being Christ's, we are sons; being sons, we become heirs of God, and joint heirs with Christ.

Prayer—

*"O heart, be thou patient!
Though here I am stationed
A season in durance,
The chain of the world I will cheerfully wear;
Far spanning my soul, like a rainbow I bear;
With the yoke of my lowly Condition, a holy Assurance."*

Amen.

SATURDAY.

OUR NEW RANK.

"Henceforth I call you not servants, but I have called you friends."—Jno. 15:15.

"Ye are my friends, if ye do what I command you."—Jno. 15:14.

The saints of olden times were not considered children, they were servants. So when Jesus calls us friends, children, sons, a new relationship has begun. Jesus thought so much of his children that he did not stop calling them such, but, though created "a little lower than the angels," the Scripture intimates that in some sense we are regarded as higher than angels, even. (Note—Heb. 1:5: "For unto which of the angels said he at any time, thou art my Son.") If this be true, we are joint heirs with Jesus to God, and

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

TWO CAMPS OF CHRISTIANS.

"So there was a division among the people because of him."—John 7:43.

The true lover of Jesus comes to those words with humility in his heart. He is humbled because all too often he finds himself on the wrong side of the dividing line made because of Jesus. We cannot but recognize that there are two camps of Christians. There are those who have to be dragged along the Christian way. And there are those who delight to run in it. It is easy to make our words say we are always on the enthusiastic side, but it is hard to make our hearts believe our words. Within we feel conscious our lives are not as wholly given over to Jesus as they should be.

Why is it that there are some Christians eager to do more for Jesus, while others desire to do just as little as they can? Why is it that some people get such a delight out of church work, while others have to be persuaded to do what they do, and others do little if any at all? Why is it that some give liberally of their much or little, and others give grudgingly and stintedly of their same amounts? Why is it that some look forward eagerly to the hour for church, and others look toward it uninterestedly, or not at all? Why is it some lives see so much in the Christian religion, while others see only its failures?

"So there was a division among the people because of him." Having come under the thrill of his matchless life, they could never fully dismiss him, but because of him they were divided into two camps. "From that time forth many of his disciples went back and walked with him no more." But a few in an inner circle followed him still! And it is recorded even of Peter that on at least one occasion he "followed him afar off . . . and went in and sat with the servants to see the end." Paul, in writing to the church at Corinth, indicates that it is possible for a person to "be saved, yet as by fire." So that he just barely gets inside the pearly gates.

Why is this so? Jesus blesses us, forgives us, grants us life and the blessings thereof. Why do we treat him so?

In our Scripture lesson I read from Malchus. Malchus was a very religious man—a servant of the high priest. His name means counsellor. Perhaps he was more than a mere servant, perhaps he was an honored counsellor. At least, he would consider himself among the godly folk of his day and age. Malchus was credulous because he believed the rumors concerning Jesus. He had never seen him. Yet he was willing to advise his death, yea, willing moreover, to be in the band that would put him under arrest. Malchus was zealous, because he was in the forefront of those who came by night to seek to take Jesus. Peter whipped out his sword and cut off his ear; and Jesus healed him, restoring the ear.

Does that not but give us an additional picture of the gentleness, mercy, and power of Jesus? Because of this very gentleness, mercy, and power of Jesus there was a division among them! His challenge was too great, and the rich young ruler himself on the wrong side. His kingdom was to be one of love, not things; of men, not materials; and Judas saw that he did not fit in. He was too merciful, graciously forgiving the sinning woman, and the rulers and doctors of law slipped away. He was too kind and generous. He ate

with publicans and sinners, and there was division on account of him!

How did Malchus, servant of the high priest, react to this blessing from Jesus whom he was helping to slay? Through the bitter hate of a bigoted world he had arrived in front of Jesus only to meet with a serious accident, and then have Jesus heal him. How would he be able to go on with his bad business of doing Jesus to the death? How often the world has gone to Jesus to taunt him and returned with bitter tears of repentance in their eyes! How often men have gone to the Book to sneer, and have gone away snared by its beautiful lessons of forgiveness and hope.

Malchus must have slipped quietly back into the darkness with a light in his poor soul never found on land or sea. For many of the thoughts in this message I am indebted to Dr. Stuart Holden. Dr. Holden, in this connection, reminds us how many mortal men have become immortal because they have come into the presence of Jesus. But for Jesus, Herod would have never been known, nor Pilate, nor Judas, nor Caiaphas, nor the unknown little group of Galilean fishermen, nor Malchus. To come full face to face with Jesus is calculated to make a man immortal.

Malchus probably lost his job because of Jesus. Having felt his healing touch, and heard his kind forgiving words, he must have turned over on the other side for Jesus' sake. He might have left the city of Jerusalem, and the whole black business; but wherever the name of Jesus was mentioned after that, Malchus must have been on his side. Next day, as the story continues, we have a kinsman of Malchus acting as servant to the high priest. Malchus must be gone. Another one added to the Saviour's list by the gentle process of loving forgiveness.

Or let us suppose he continued in the crowd arresting Jesus. Suppose he helped to get the unfair decision from Pilate. Suppose he still cried out with the mob, "Crucify him, crucify him." Then he was just another ignoble example of those who receive the blessings from Jesus, and curse him still. Or, perhaps, he slumped away, and became a neutral after that night of healing. Then he is like too many who have all the blessings which Christ has brought into the world without ever returning to give him their allegiance and their loving devotion. Malchus, classed by the grace of Jesus among the long list of the healed and blessed by him; but, Malchus, unappreciative and ungrateful to him for his blessings.

Which does your heart say Malchus should have been? How do you wish that the full record of his life might be?

Ever Jesus is dividing people. Which side will I be on? Which side will you be on? Have we received blessings from him, and are we so ungrateful as to fail him and be found on the wrong side in these days which are divided because of him? If we have never come to Jesus we are the poorer, and if having come to him, we have received his gracious blessings, and then turned away from loving service for him we are poorer still. May God grant that we may be found on the right side with Jesus!

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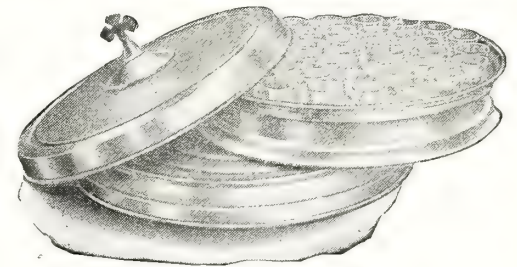
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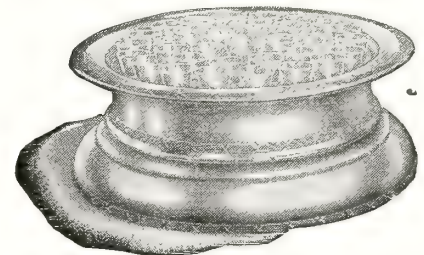
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friend:

The children in our singing class had a rare thrill Sunday, September 4th. We were invited to take the singing class to our Mission churches up in the mountains of Virginia, near Fancy Gap. We left early in the morning in order to reach our Elk Spur church by 10:30 and made the trip fine until we passed Mt. Airy, N. C., and began to climb to the top of the mountain. Our motor in the bus soon informed us that it was hard pulling and it took water to keep it cool, but it stuck to its job and carried us up on top, as they speak of it up there.

The scenery 3,200 feet above sea level was beautiful. Looking many feet down the mountain side to the valley below was a real thrill to the children, as they had never visited the mountains before. The children gave their program at Elk Spur Church in the morning to a very appreciative audience. The good women served us with a most excellent lunch. From the good things on the table, we came to the conclusion that there was no depression in that part of the country—at least, none in good things to eat!

We all attended a baptising service by immersion in the afternoon—something our children had never seen before—a solemn as well as an impressive service. During the service a beautiful rain was falling which made it the more impressive. Our friend, Rev. J. L. Foster, went with us and conducted the communion service at both churches and also administered the baptism.

At 3:30 we visited our Rocky Ford Church and gave our program there to an appreciative audience. All of us enjoyed our trip to this beautiful section, and fell very much in love with the good people, who can stand on the mountain top and behold the beauties of nature which God has so bountifully blessed them with.

Bro. Grissom and his good wife are doing a splendid work in these churches and the people appreciate their services. Everything was done by Rev. and Mrs. Grissom and the good people to make our visit pleasant and we enjoyed every minute of our stay.

In our report of August 14th, through an error on the part of the printer, Burlington Sunday School received credit for only \$3.14. It should have been \$23.14, as our records show.

CHAS. D. JOHNSTON, Supt.

REPORT FOR SEPTEMBER 8, 1932.

Brought forward \$ 9,108.16

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Salem Chapel \$.84
Greensboro First 9.75
Durham 9.75
Elon College 6.25
Howard's Chapel 2.00
Mt. Bethel 1.14

29.73

Eastern North Carolina Conference:

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Big Oak \$ 1.00
Antioch (C), special collection.... 2.01
Antioch (C), monthly offering.... .36
Needham's Grove, special collection 2.40

5.77

Eastern Virginia Conference:

Liberty Springs \$ 8.00
Mt. Carmel 5.57
Cypress Chapel 4.62
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28.19

Valley Virginia Central Conference:

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Mayland 2.64
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Special Offerings:
F. G. Owen, guardian for James
Brown \$ 12.50
Special collection for singing class,
from Elk Spur Sunday School 6.26
Special collection for singing class,
class, from Rocky Ford..... 2.50
Cash item 1.20

22.46

Total for the week..... \$ 95.64

Grand total \$ 9,203.80

NOTICE.

I should be glad to correspond with any church in need of a pastor. I have a college education and eleven years' experience as a pastor.

A. L. LUCAS.

Pisgah, N. C.

NOTICE.

I am open for pastoral work for the coming conference year, and would be glad to correspond with any churches contemplating a change of pastor. I am a graduate of Elon College, also a graduate of Vanderbilt University.

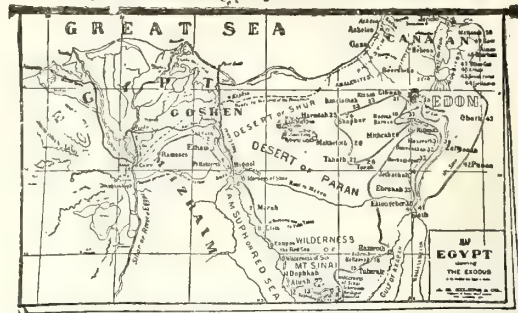
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24 Then Jesus being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

THEN spake Jesus to the multitude, and to his disciples,



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CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

Evidences of God's Care—What are the evidences of God's care?

The careful planning of the natural world in which we live. How much is provided for us! The birds—the flowers—are in his care. How much more man!

Our own experiences of his guidance when everything else failed. We have to trust his promises to know his goodness.

General movements of history prove what we cannot see in a short period.

Somebody has said that if you change one letter in the word "Disappointments," you have "His appointments." Faith in God proves that he is with us when all seems most dark.

SPECIAL NOTICE!

Christian Endeavorers of North Carolina and Virginia Conference: Please send me at once name and address of officers of your Society. Also names and addresses of North Carolina State C. E. officers. Am trying to compile mailing list of Societies, and can not do this without your help.

My last request was responded to with some cooperation, but not as much is needed. Please help me now and I may be able to help you later.

W. T. DUNN,
Kemper St. Station,
Lynchburg, Va.

FAMILY ALTAR.

(Continued from page 12.)

this is said to be a closer, more intimate and higher relation than angels. It necessarily follows that an unbeliever has neither part, lot, nor title, or is here involved.

Prayer—

"Oh! how shall I, whose native sphere
Is dark, whose mind is dim;
Before the Ineffable appear,
And on my naked spirit bear
That uncreated beam?"

"There is a way for man to rise
To that sublime abode:
An offering and a sacrifice,
A holy spirit's energies,
An advocate with God."

Amen.

SUNDAY.

HOW TO REALIZE SONSHIP.

"As many as received him, to them gave he the power to become children of God, even to them that believe on his name."—John 1:12.

No one can know Christ until he reveals himself to us by our association with him. As we commune with him more and more, he becomes more and more to us.

A story of a young man who came to know Jesus by believing, comes to us as follows:

"That day I would not have gone to church, if I had dared. I was out of humor and not inclined to listen to a tedious sermon. To my surprise the preacher did not preach. He only read a tract called 'Wheat or Chaff.' It struck me. From the first that title re-echoed in my mind; I tried to stop it, but in vain. When he finished, the preacher asked, 'Wheat or Chaff,' which art thou?" And it seemed that everybody waited breathlessly for me to answer. It was an awful moment. At last a hymn broke the misery, and I said, 'Well, that's over.' But it wasn't. Something had struck my heart. I ate nothing. My sleep was gone. I could not study. I was in despair. The more I struggled, the more the darkness thickened. I sought light from God's word; I found none. Something seemed to say,

'your sins: how can God forgive them? Your repentance and tears! You do not feel the wrong and the burden of your sins. Hypocrisy!' This voice pursued me every moment. I came to my end—the end of my courage. I felt myself lost; yes, without a ray of hope. I wished I knew what it was to believe. Finally, I came to feel that it was to accept salvation in God's terms, that is, without condition whatever. I did, and the scales fell from my eyes. Now I can say with the man whose eyes Jesus healed, 'This I know, that once I was blind, now I see.'

"Never shall I forget that day, nay the very moment, when this ray of light flashed into the night of my soul. 'As many as received him, to

them the power to become the Sons of God.' It is plain; it is positive now. 'O my God,' I cried, 'I believe, help my unbelief.' Peace and joy flooded my heart. Now I can sing, 'Joy to the world, the Lord has come.'"

"Upon the marsh mud, dank and foul,
A golden sunbeam softly fell;
And from the noisome depths arose
A lily miracle.

"Upon the dark, bemired life,
A gleam of heaven's love was flung;
And lo, from that ungenial soil,
A noble life upsprung."

—Montgomery (adapted.)

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OBITUARIES

MORNINGSTAR.

Mary Elizabeth Morningstar, daughter of Thomas R. and Katie W. Tuck, was born June 17, 1885, and died August 4, 1932, aged 47 years, 1 month and 18 days. She joined the Union Christian Church when a young girl, and was a member until death.

On June 9, 1908, she was married to John W. Morningstar, who survives her, with seven children, as follows: Bluebell, May, Iva, Thomas, John, Kenneth and Marjorie.

Mrs. Morningstar was a devoted wife and a self-sacrificing mother. She was a friend to education and untiring in her efforts to give her children advantages

of the same. For nearly two years before her death, she was confined to her room in her home, and at the sanitarium.

The funeral was from the home in Virgilina, Va., on Friday, August 5, 1932, conducted by the writer, assisted by Rev. E. R. Harris. Burial was in the family lot at Union Cemetery. She rests from her faithful labors. God's blessing on her loved ones.

C. E. NEWMAN.

TEAGUE.

Since our last meeting of quarterly conference, Almighty God has seen fit to call from us our friend and brother, P. D. Teague.

Whereas, Bro. Teague was a faithful member of Pleasant Hill Church, and a faithful and efficient teacher of our Sunday School for more than forty years; and

Whereas, We will lose the blessing of his presence and good counsel; and

Whereas, Pleasant Hill Church desires to express in some way its appreciation of the life and labors of our brother and co-worker; therefore, be it

Resolved: First, That we bow in humble submission to the will of our heavenly Father, who doeth all things well, and maketh no mistakes.

Second: That we record our appreciation of his wise counsel, his unselfish work, and lovable Christian character.

Third: That we emulate his noble example, cherish his beloved memory and seek to carry forth the work of Christ which was so dear to his heart.

Fourth: That we, as a church, use this method to express our deep sympathy to the bereaved family.

Fifth: That a copy of these resolutions be entered upon the church record, a copy sent to the bereaved family, and a copy sent to "The Christian Sun."

Sixth: That when these resolutions are adopted, the church meeting in session shall stand and bow reverently, while our pastor, T. J. Greene, leads us in prayer, in which we will especially thank our heavenly Father for the life and labor of our deceased brother.

These resolutions adopted by Pleasant Hill Christian Church, August 6, 1932.

P. E. COBLE, Secretary.

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, SEPTEMBER 15, 1932.

NUMBER 37.

.. THE SUN'S OBSERVATORY ..

Bakers Object to Bread Being "Given Away."—

Within the past few years price wars have become quite frequent if not quite popular. Now comes a new one. Bread price wars are raging with varying intensity all over the country. In Southern California they have almost reached the limit, if the Associated Bakers of Southern California may be believed. The Association predicts wholesale failures unless the merciless price-cutting ceases. It charges that "large bakery concerns whose principal stockholders are outside the State of California, are selling bread in Los Angeles city so that the 1-pound loaf is retailing for 2 cents, at other places 3-pound loaves go at 10 cents, and at some stores 2-pound loaves are selling for 5 cents. In fact," it continues, "bread is being given away with a bottle of catsup or some other article of food." Court action is being sought to forbid the selling of a commodity cheaper in one part of the city than in another, if the object is to cut competition.

Senator Arthur Capper Says.—

Not all of the politicians have been stampeded by the liquor interests, and among the number that have held their ground is found Senator Arthur Capper, who says: "I am for continuing the experiment of national prohibition. Prohibition is doing more good than harm—if it is doing harm. It is said that a man can get a drink anywhere in the United States. A man can still commit murder anywhere in the United States, and many men do. There is convincing evidence that the law is benefiting the country as a whole. If there is any ideal way of handling the liquor traffic, I don't believe the world has yet discovered it. I believe that in November, both the Democrats and Republicans who are sincere in not wishing the country to take a backward step in the control of liquor should work for the election of senators and congressman who will pledge themselves to oppose any repeal of the amendment, which does not provide for effectual federal control."

Percy S. Foster Passes On.—

Christian Endeavor's veteran song leader has gone the way of all the earth after an extended illness. His home was in Washington, D. C. His name was Percy Semple Foster. His association with Christian Endeavor came well nigh rounding out a half century. It was somewhere in the eighties that Dr. Francis E. Clark probably met him. In the 1892 International Convention of Christian Endeavor held in New York, young Percy Foster assisted in leading the music, which in the early days of the movement was a stirring and long-remembered feature of conventions. After 1894, Foster was song leader of all

the international conventions of Christian Endeavor, and oftentimes served in the conventions of the States. Mr. Foster was not a professional in music. He was for a number of years connected in business with an investment banking house in Washington. As a labor of love he conducted for twenty years the music of the presidential inaugurations. He was a tactful and considerate leader, and a skilled musician.—*The Christian-Evangelist*.

For the Children of China.—

The Committee on World Friendship Among Children has both an easy and an important task. Whatever we may think of them after they are grown, everybody likes the black, brown, red, and yellow editions of the human young. Paposes and pickaninies are always popular. As for the children themselves, a playmate with a strange complexion is a welcome novelty—unless the child mind has been corrupted by too much contact with adult "intelligence." And so we have all been pleased to send dolls to Japan, school bags to Mexico, and treasure chests to the Philippines in other years. As for those school bags, the writer once found a lusty flower garden in a remote village of Mexico which had had its start from a package of seeds which somebody had slipped into one of those bags! The next time that we want to make love to a Latin land, we would suggest assorted flower seeds! But for next year the country for which our children are to show their friendship is China, and the emblem of good-will is to be a Friendship Folio—a glorified scrap book, in which will be placed pictures and messages of good-will. Instead of selling your old magazines to the ragman, clip the better pictures and send them to China. The further they get from home, the more appreciated are the pictures with which this country is drenched.—*Congregationalist and Herald of Gospel Liberty*.

Marking Down the Value of Human Life.—

The above caption appears as the headline in an advertisement of one of the nationally known rubber companies of the United States. Tire prices have been reduced almost continuously for the past several years, and this company raises the question of its economy. In the ad it reminds us that there were 50,510 members of the A. E. F. killed in action and died of wounds during eighteen months of the World War. 182,674 members of the A. E. F. were wounded in action during the same period. During the eighteen months ending December 31, 1931, there were killed in automobile accidents in the United States 53,650, and during that time 1,576,840 were injured. Tire failure is not responsible for all of these accidents. One doubts if they are responsible

for 50 per cent, yet it is indeed poor economy to use old tires or cheap tires on any car today when the price for first-grade tires is so small. The price of a tire is a small price to pay for the safety of your loved ones. An old tire is a source of danger to its owner and a menace to the other driver. But if you must use an old tire keep it off the front wheels. "In the days of slower speeds and sunsurfaced roads you were taught to put your best tires on the rear wheels—for traction. Not so today. With speeds of 40, 50, 60 miles per hour and better, the best tires belong on the front wheels. When the tire blows, it's seldom a minor accident—too often it's fatal." No tire manufacturer has a right to make an inferior tire. The best tire is the cheapest when your life is at stake.

What Lausanne May Mean to Us.—

Humanity is ever learning. And as it happened, only a few days after we talked with our friend, a news item from far-away Lausanne in Switzerland must have revived his waning faith in our race. For if at Sarajevo in 1914 something happened which was to bring on a world war to the hurt of all nations, it seems likely now that at Lausanne in 1932 something happened which will go far toward healing the wounds of that war, with consequent help to all nations.

When an Austrian archduke was assassinated at Sarajevo, few of us thought it a matter of personal concern to us. Yet as a result of it legions of Americans were called across the seas, many of them to die—a boy from a farm adjoining mine and some acquaintances of nearly every reader.

In this manner many may have thought that the conference at Lausanne to adjust European war debts meant nothing to them personally, but Senator Borah is probably right in saying that it, far more than the so-called peace treaty at Versailles in 1919, "is the harbinger of peace and the hope of humanity," with direct benefits to all of us. For at Versailles the victorious nations imposed impossible burdens on Germany—debts which her people felt made them and their children's children the virtual servants of the victors. And France, with seeming vindictiveness, long demanded that the uttermost penny of the penalty be paid. But one adjustment has followed another. The Dawes Commission reduced the debt, the Young Commission still further, and now the Lausanne Conference fixes the amount at less than one billion dollars as compared with the impossible figure of 31 billions named by the victors in 1921.

A policy of hatred for Germany gained nothing for Europe or us. A policy of good will may gain much.—*Clarence Poe in Progressive Farmer*.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The Board of Trustees of Elon College has been called by President Smith to meet in his office at the college at 11:00 A. M., September 17th.

Dr. W. W. Staley of Suffolk, has sufficiently recovered from his recent illness, to be able to travel, and is spending some time with his daughter, Mrs. Ben T. Holden, in Louisburg, N. C.

The managing editor was in Suffolk on business Saturday afternoon. He regrets that he did not have time to stay and visit among the number whom he counts as his friends in that city.

Elon College begins its 43rd annual academic session this week, and at this writing some days before the opening, students are arriving in very satisfactory numbers. The prospects for a large opening and a successful year are very promising.

Center Church, Atlanta, has much improved their building recently. It has been painted outside, papered inside, and a new floor has been laid. It is an attractive little country church across the street from a beautiful wood. All is paid for and the people seem happy.

See page 15 for the Program of the Georgia and Alabama Conference, which convenes with the Richland Church on October 4th and 5th. Next week we will publish the program for the Alabama Conference. That Conference will meet at Antioch Church, four miles south of Roanoke, Ala., October 11th and 12th.

Dr. L. E. Smith and family are now most welcome residents of Elon College—town and community. They live in the parsonage, Dr. Smith having been called to the pastorate of the church as well as to the presidency of the college. The people of Elon greet this good family with gladness and most cordial welcome.

The Woman's Association of the Coral Gables Church recently gave a tea honoring Mrs. Don G. Henshaw, whose husband recently resigned as pastor of the church. A substantial gift in money was presented to Mrs. Henshaw, who was leaving for Tennessee to spend some time with her mother who is ill there. Mrs. Henshaw shared with her husband in the cordial friendship of the people of the church.

We are publishing on page 3, at the request of the Executive Board of the Southern Christian Convention, the action taken by that board in regard to the officers and committees of the Convention. We are glad that the Executive Board has seen fit to cut the knot which was tying up the efficiency of the Convention's operations. The actual change of the name must wait until the North Carolina legislature meets next year.

Pastor J. F. Apple reports a most gracious and glad revival at Hank's Chapel, beginning the fourth Sunday in August and closing Friday night following. The pastor did the preaching, being assisted in song and music by Bro. Rudd Newsom from Wake Forest. There were between 35 and 40 conversions and reclamations. The church was greatly revived, the community edified and the church enjoyed the best revival for a decade. Several will join this and other churches as one of the results of the meeting.

During the past five weeks, Rev. P. S. Sailer, D. D., of Brooklyn, N. Y., has been supplying the pulpit at the Christian Temple, Norfolk, Va. Mr. Sailer was the first pastor of the church, organized as the Third Christian Church, 25 years ago, and it has been a very happy arrangement both for people and minister, to have Dr. Sailer with the church at this time. Dr. Jason Noble Pierce, just recently called to be pastor of the Christian Temple to succeed Dr. L. E. Smith, will be in Norfolk for services the third Sunday in September.

It is strange how the wets and anti-prohibitionists will muddle matters and ignore plain facts. For instance, we often hear it said by the wets that prohibition enforcement costs the government a pile of money, and with the great army employed by the government to enforce, there is no enforcement. But official facts are: The first nine years of national prohibition, the cost to the government was \$213,179,485. The total received from fines and other sources was \$460,502,792. Thus the government profited by \$247,323,307. For eleven years the total cost of enforcement was \$284,156,524. The collections from fines and other penalties were \$548,588,884. The balance in favor of the government was \$264,432,260.

Rev. W. Carl Parker, pastor of our church which will entertain our Georgia State Conference, October 31st and November 1st, has been giving all his time to his three churches: Duncan's Creek, County Line (known as Lovejoy), and Center, with marked success. In these, part of the time, he has been assisted by Rev. Arthur Swartz. He said to the writer the other day: "Bring all the people you can get to come to the State Conference. We will take care of them. Be sure to have representatives of the Christian group." Let us all keep this date in mind—and, too, let each church know assuredly that our per capita tax should be paid before the meeting of the conference. Send it to the registrar, M. J. Sweet, Salisbury, N. C.

The young people of the Congregational Church at Winter Park, Fla., have placed a box in the vestibule of the church, to receive donations of food and supplies, as well as money for the relief of the needy in the community. They are working in cooperation with the Welfare Board. Dr. C. A. Vincent, pastor of the church, has returned with Mrs. Vincent, after a vacation spent at their summer home at Henniker, N. H. During their absence the pulpit has been supplied by Rev. C. DeW. Brower, the pastor at Interlachen, Fla., who also has a home in Winter Park, and by Rev. Walter Metcalf, of Tampa. Mr. Metcalf and his family spent the month of August in the parsonage of the church and before leaving Winter Park, they were given a surprise supper as an expression of appreciation of their services.

Mary and Theron Zimmerman, of Yale, are doing a fine piece of work, acting as summer pastors, at Salisbury, N. C. He preaches every Sunday, prepares young people for services of leadership in worship and all-round Christian Endeavor practice. Several new people have been added to the force of young leadership. In this church, peculiarly difficult in many ways, they were able to conduct a Daily Church School, with marked success. Over sixty were enrolled. Miss Joy Grigsby, member of the church and a senior in the high school this year, and two young ladies of the Presbyterian Church, assisted in this fine work. The series ended with a picnic out in the country which the children much enjoyed. The Zimmermans remain on this field till Yale opens the last of September.

Rev. J. L. Foster, by invitation, conducted the communion and baptismal services at Elk Spur and Rocky Ford Churches on Sunday, September 4th. Bro. Foster reports good congregations, perfect attention, due reverence and solemnity during the solemn services and a glad, good day with our good Christian people in Carroll County. Supt. C. D. Johnston of the Orphanage kindly carried his singing class from the Orphanage, and the singing of these children was a joy and a delight, and made the first Sunday in September a memorable one in the annals of our churches in Carroll County. Rev. and Mrs. R. T. Grissom, who are in charge of the work, were delighted to have these visitors and to see to it that a bountiful luncheon was spread for them at the noon hour, and that everything possible was done to make the occasion wholesome and helpful.

At LaGrange, August 29th, in the home of Rev. J. H. Dollar, the executive committee of Georgia and Alabama Christian Conference met with the pastor-at-large and assistant moderator, Rev. J. H. Dollar of our State Conference. After carefully studying the matter, it was decided to prepare a constitution for a Georgia Congregational and Christian Conference. A committee was appointed to work the thing out and call another meeting, if correspondence will not do. When this constitution is drawn, it will be in such form as to be heartily approved by both these groups. It will then come before the meeting of the Georgia and Alabama Christian Conference meeting at Richland, Ga., October 4th and 5th. If adopted by the body, it will then go before the Congregational Conference meeting at Duncan's Creek, October 31st and November 1st. When adopted here, the two bodies will hold a joint session right there and then, for the purpose of organization, election of officers, so that the new conference can go to work immediately.

Dr. C. H. Rowland, Greensboro, conducted the funeral services of Mrs. Ella Johnson Smith, of Fuquay Springs, N. C., from the Wake Chapel Church, of which Mrs. Smith was a faithful member for many years, Monday, September 5th. Mrs. Smith was known to a large circle of friends and loved ones as "Miss Ella Johnson," before her marriage to Mr. A. F. Smith, who died some years ago. She was graduated from Elon College and took a prominent and active interest in the work of her church, into which she carried a cultured intellect and a consecrated heart. She was a sister of Bro. K. B. Johnson, trustee of Elon College, and the late lamented J. Beale Johnson, and of Rev. J. Lee Johnson and S. W. Johnson, of Mrs. W. H. H. Jones, of Raleigh, and of Mrs. W. Z. Atkinson, Fuquay Springs. She leaves a large circle of relatives and friends who, because of the beautiful and consecrated Christian life she led, esteemed her most highly. In her passing a truly noble soul has been translated from the earthly to the heavenly home.

Rev. G. C. Crutchfield, pastor, reports that his Haw River Church is planning for a great and good "Home-Coming Day" Sunday, October 16th, which is also the anniversary of the church. All former pastors are especially invited, as are also members and friends who have moved away. There will be morning and evening services, and the local church will gladly receive and cordially entertain all who come for the day. The work at Haw River, as at Berea, Pastor Crutchfield advises, is going well, revivals in both churches having been held with gracious results and good success. Bro. Crutchfield has been called as pastor for both churches the coming year, and present indications are that he will accept. Besides being happy over the results of his summer's work

with his churches and the prospects for the future, Bro. Crutchfield, on his visit to THE SUN office Saturday, was wearing a very becoming new suit of clothes, the very timely and gracious gift of a friend or friends. No wonder the man looked well in face and feature, being so becomingly attired and so grateful for the results and progress of his work the past year, and to his unknown but esteemed friends who "dressed him up."

As is appropriate for this particular year, the Guest Book for 1932 this fall is smaller, both in number of pages and size of page. However, it is large enough so that twenty-one workers in State fields, in national home fields and in foreign fields are visited. The book is called, "A Journey of Discovery," because instead of having the missionaries come to us we go to them. This is not only a change from preceding years, but it gives a chance for even greater variety and freshness in treatment. The Guest Book has come to be recognized as a chief element in the fall world service program of our churches. Upon it we can build sermons, missionary meetings, Sunday School lessons, mission study classes, pageants, etc. The first point is to get it into every home where it can be read day by day. The period suggested this year corresponds closely with that suggested last year, namely, October 16th to November 6th, but it is so arranged that any time is suitable for its use. Soon after September 1st, a sample copy will reach every pastor, following which orders should be sent to the usual offices, State or national, as suits your convenience, for the number of copies you need. There are enough to go around if none is wasted. The edition is 225,000.

Dr. Atkinson writes: "The make-up man of THE CHRISTIAN SUN must have been napping or away from the forms when in the issue of September 1st, the living picture of President L. E. Smith was presented to the readers of the paper in the body of an article entitled, 'Who Die in the Lord.' We apologize to Dr. Smith, whose friends are writing him with regret that his church paper seems to indicate his decease, as he quit his active pastorate in Norfolk to become the president of Elon College. We assure him and his friends that the good doctor was never, seemingly, more alive, active and hopeful than at the present." The managing editor, though he does not write the editorials, regrets that the editorial page should have contained an obituary editorial on the occasion of announcing Dr. Smith's acceptance of the presidency of Elon College. The following paragraph from a letter to Dr. Atkinson will possibly explain itself: "I am sorry that the placing of Dr. Smith's cut where it was should have caused you any embarrassment, and still more sorry that he should have taken it to heart." The editorial of which he was the subject was received after the editorial page had been made up, and was ready for press. Another editorial was pulled to make room for it and the cut which we had arranged to run with the other matter concerning Elon College. I approved, and still do, of your suggestion that the cut be placed with the editorial. The re-making of the page was done by myself, and if there is any blame attached, it is mine. Truly, in the rush of making the substitution, I did not notice that your leading editorial was in the nature of an obituary, but if I had, I fail to see how the page could have been re-vamped in such a manner as to have placed the picture closer to the editorial about Dr. Smith. I hope that those who have written him have taken the precaution to send in an extra subscription to the 'Dollar-a-Month Club,' and if they have, I will be compelled to recant the first sentence of this letter."

HINES' CHAPEL.

Hines' Chapel is moving forward. It seems as if at least a shower of God's blessings has fallen upon this church. Much has been accomplished in the past year.

Shrubby and flowers have been planted to beautify the grounds. The church has had two coats of paint, both inside and out. The windows, too, have been painted in different colors, which adds wonderfully to the appearance of the building.

A new Sunday School room has been added by putting in folding doors, and cutting off a section of the main auditorium. Another room is needed, for one class has to meet in the auditorium. The rooms have been made attractive by the hanging of draperies and pictures of religious scenes.

Two new classes have been organized, and the Cradle Roll, too, has been adopted.

TO WHOM IT MAY CONCERN:

Whereas, at the last session of the Southern Christian Convention, Incorporated, on Friday, April 29, 1932, the following items submitted in the report of the Committee on Nominations were adopted, viz., "We recommend that all the present officers and boards of the Southern Christian Convention hold over until the new charter becomes effective; and, we recommend the election of the following officers and boards, to assume their offices as soon as the amended charter becomes effective." (See Minutes, page 43), and

Whereas, the change in the charter can not be made until the 1933 session of the legislature of North Carolina shall convene, and

Whereas, the President of the Convention has requested the Executive Board to take such action, as may be necessary, to make it possible for the officers and boards named in the report of the Nominating Committee, and elected by the Convention, to assume their respective duties at once, therefore,

The Executive Board of the Southern Christian Convention, Incorporated, hereby orders that all officers and boards elected at the last session of the Convention shall assume their respective offices and duties from this date; and all officers and members of boards affected by this order are requested to take due notice of this action and govern themselves accordingly.

(Signed),

W. W. STALEY,
E. E. HOLLAND,
I. W. JOHNSON,
Executive Board.

Suffolk, Va., September 10, 1932.

August 7th to 14th marks the time of one of the greatest revivals in the history of the church. The preaching was done by Rev. L. A. Nall, of Elon, up until Friday night, when he had to leave to start a meeting elsewhere. The pastor, Rev. J. L. Neese, did the preaching until the close of the meeting.

Four services were held each day—four preaching services, and a children's service. The services were all well attended, especially those at night. People came from far and near and filled the house to overflowing.

The church was greatly revived. It was a time of great rejoicing when about thirty people went to the altar seeking a baptism of the Holy Ghost. The young people were most graciously revived, many of them laid their hearts upon the altar of service, desiring to be used of the Lord. There were seventeen additions to the church.

Some think the success of this meeting was due to prayer—they have learned fully and completely that "Prayer changes things."

Saturday night, August 20th, the young people met at the church with the pastor and Mr. W. B. Truitt, of Greensboro, and organized a Christian Endeavor Society. They are praying that they may do much for the up-building of God's Kingdom through this Society.

The church has called Bro. Neese as its pastor for another year. The people feel that they are greatly blessed in having as their leader, one who lives so close to God as does Bro. Neese. May the Lord bless him and prosper him in his work.

A MEMBER.

KENTUCKY CONFERENCES.

From August 11th to 14th there was held with the Christian Church at Gregoryville, a joint meeting of three Kentucky Conferences, as follows: The Kentucky Christian Conference, the Kentucky State Christian Conference, and the Kentucky Conference of Congregational churches. The pastor of the entertaining church was Rev. W. E. Robinson, and the delegates were all hospitably entertained by the people of Gregoryville. The different conferences held separate meetings but most of the program was the union of the three conferences. There was discussion of the closer relation of the three conferences and it was voted to hold an annual fellowship meeting of the conferences.

Dr. W. P. Minton, of Dayton, O., was present and preached a sermon and delivered an address. Rev. Almon O. Stevens of Stearns, Ky., and Moderator of the Conference of Congregational Churches, also preached a sermon. Another sermon was preached by Rev. A. W. Loos, student summer worker at Evarts. Among others who participated in the program were Rev. W. E. Robinson, Rev. D. C. Colgan, Rev. F. P. Ensminger, Rev. A. H. Langdon and Rev. Frank Wright from Ansonia, O. There were interesting young people's meetings under the direction of Miss Pattie Lee Coghill, Miss Marguerite Davison and Miss Jean Fullington.

ROSEMONT AND BERE A.

September 4th was the seventh anniversary of Rev. J. F. Morgan as pastor of the Rosemont Christian Church. During these seven years, the church has paid the pastor's salary regularly every Monday morning, with the exception of two or three Monday mornings. This the church feels is a remarkable record, of which it is justly proud.

Also during these seven years 230 new members have been received into the church, the Sunday School has grown from an attendance of 100 to 250, a splendid new church plant has been erected, and paid for in full; approximately \$60,000 has been given by the church for all purposes; the care of the needy in the community has been heartily entered into, and a spirit of beautiful fellowship has prevailed through the years.

At the Berea Church, of which Mr. Morgan has been pastor for the same period, 90 new members have been received into the church, the parsonage has been paid for, approximately \$10,000 has been given for all purposes, and there is now in the Sunday School building fund treasury about \$1,100, with which it is hoped to begin the new Sunday School rooms some time this year. In this church, too, there has been present a beautiful spirit of cooperation through these years.

The missionary force of today is like Gideon's band, chosen not for numbers, but for quality, for courage, faith, and heart. *Higginbotham.*

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A REASONABLE SERVICE

Paul was writing to the Romans about their favorite theme. They gave first thought to their bodies. They were a breed of soldiers. The Roman State put the highest premium on a well-drilled army of strong men, and the Roman citizen put the highest premium on a well-drilled and strong body. So these people knew what Paul meant when he talked about the body. This was for Paul, however, a stepping stone to a higher thought and theme.

Since so much care was bestowed upon the body, it was only reasonable that the body should be something more than a bundle of flesh, nerve and sinew, however shapely that might be. Since they were seeking to make the body whole, well-rounded, perfect, it was only reasonable that they should also make it holy. sacred, serviceable, not only to man, but to God; not for use only on the battlefield of death, but on the battlefield of life. So Paul enjoins these folks, who cared so much for their bodies, to present their bodies "a living sacrifice, holy, acceptable unto God," which is only a reasonable service.

This lesson of Paul's comes with fresh force and fullness to our day and time. Since we are devoting so much of our time and energy to material pursuits and possessions, it would seem to be only a reasonable—a very reasonable—service, that we give some of our time, thought and consideration to a personal God, who is also a loving Father. Astronomy has made the world so large, the telescope has penetrated to such infinite distances; science has made the world so compact, the microscope so intimate and so close, that men are saying, "Where now is thy God? Where does he dwell? What place does he occupy?

What power is left to him?" Hence, Paul and all like him are saying—and it is the most that can be said: "I beseech you, therefore, brethren, by the mercies of God." Neither the astronomer nor the scientist, the telescope nor the microscope can deprive us of our vision of and experience in the mercies of God. He is merciful. Moment by moment, his mercy is evident. This is his world. He created it; he owns it, and though man, the only thing that he made in his own image, desecrates it, drenches it in blood, devastates it with fire and sword, disrespects and dishonors the God who made the world, yet God's mercy abides, even the mercy of infinite love and compassion. If we would confess and speak the truth, our utterance would be the words of Jacob: "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant." Though we are unworthy, God's mercy still abides. It is only a reasonable service that he asks.

He appointed one day in seven, which he sanctified, made holy, and calls upon us to worship him on that day and to give to him some thought and consideration. Yet there are thousands, yea, millions who pass the day with no thought of worship, pass it as a holiday in pursuit of bodily pleasures, physical enjoyments, intellectual delights.

Every day, in fact, God gives us the light of the sun, the health and vigor of purified atmosphere, the glow and the joy of physical strength and endurance and yet how many of these days do we pass through without giving him even five minutes of our thought, devotion, consideration. It is only a reasonable service that he requires. We are a body, a mind and a soul. If we have cared for the body, trained the mind, and tried to care for these physical and intellectual pursuits, it is but a reasonable service, very reasonable, indeed, that we give some care and consideration to the soul so that the tabernacle in which it abides may be holy, acceptable unto God. J. O. A.

NEGRO ACHIEVEMENTS.

All of us who are interested in the progress of our fellowman and the achievement of mankind should take courage and get inspiration from the splendid achievements of our Negro neighbors. One often wonders if we do not look too much and too often at the frailties and faults of some members of our colored population, and too little at the strength, progress and achievement of the Negro race as a whole about us.

In his introduction to sociology, Jerome Davis gives some facts about Negro progress and achievement since 1863, that should be a source of pride as well as gratitude, not only to the Negro race, but to the white race as well. Mr. Davis points out that the Negroes, who had become free prior to the war between the States, and those who had some meagre property when freed, owned in the 1863 in the United States, 12,000 homes, 20,000 farms, 2,000 business enterprises and had what was estimated to be worth about \$20,000,000, but now, in less than three-score years and ten from that period, there are 700,000 who own their homes, 1,000,000 who operate farms, 70,000 who conduct their own businesses, and the Negro has accumulated property worth 1,800,000,000. They own and operate 73 banks in the United States and 218,612 farms. In 1863 there were only two newspapers in the United States published by Negroes; today there are 220. In addition to these, there are 70 religious periodicals, 85 school periodicals, 30 fraternal organs and 7 general magazines published by Negroes. In 1860 there were scattered throughout the country about 1,000 Negro church buildings. There were in 1916, 37,371 church

buildings with an estimated value of over \$86,000,000.

When it is recalled that this race has come up from slavery during these years, it is, indeed, no small gain and no slow progress they have made. And this material gain possibly represents the smallest item of their progress. Their ministers and teachers have become, and are ever becoming, more and more intelligent and helpful in their interpretation and presentation of the gospel and of learning. Their contribution in religion, in song, in consecration, in all intellectual and spiritual pursuits and achievements are sources of constant gratitude and appreciation of all who love righteousness and rejoice in the success, the progress and the achievement of mankind.

We often wish that the white race was as devoted to their church and their Lord, and was as liberal in giving to the church in proportion to their means as the Negro race is. The world has been a long time in recognizing and acknowledging and appreciating the words of Paul to the men of Athens: "God has made of one blood all the nations to dwell on all the face of the earth and hath appointed the times and the bounds of their habitation, that they should seek the Lord and find him, though he be not far from every one of us, for in him we live and move and have our being. J. O. A.

THE SUMMER IS SPENT.

Labour Day, September 5th, marked and punctuated the passing of summer. On the evening of that day and on Tuesday, the 6th, human traffic by train, steamboat and highway was immense, with those who were returning to their homes after a brief or an extended holiday, with more or less vigor, and a season of new and revised plans and pursuits had begun. The summer is ended. During the summer now spent, some, no doubt, gathered and harvested, others scattered and destroyed strength ideas, character. The ancient and established proverb still holds: "He that gathereth in summer is a wise son." Those who have gathered now enter upon their tasks with wider vision, larger hope, quickened energy. It will be indeed a tragedy for pastors and leaders in the church not to take advantage of this new prospect and possibility. True, it is, there are pastors, Sunday School superintendents and presidents of Missionary Societies who, like the babbling brook "never change." They just babble on. The most they hope for, expect, or desire, is "to hold their own," keep going as they have gone, to pursue their course, regardless of consequences, within the narrow confines of the rut or groove into which they have fallen. But "he that gathereth in summer is a wise son," and this wise son or daughter, whether in pulpit, in Missionary Society, or in Sunday School, will now display that wisdom by a purposeful planned and enlarged program of constructive service. A new occasion is offered, a new opportunity arrives.

"The first occasion offered, quickly take, Lest thou repine at what thou didst forsake."

Occasion is now presented, and those who care will embrace the opportunity. The only hope of progress in the church and in the world is that of constant renewal of plan and of program, and he is indeed wise who plans his work and then works his plan. J. O. A.

BANISH THE DEPRESSION.

There is a chorus of voices proclaiming that for all of us good times are just "around the corner," and that all we need to do is to chant "Every day in every way we are getting richer and richer." We wonder if society is fit for better times. The vice-president of one of the largest

department stores in America in a recent address before the Southern Newspaper Publishers' Association made startling statements about current business practices. The text of his lengthy and stimulating address was that "Character is an attribute that is singularly lacking in most of our so-called business leaders." His address was specific in charging that "Ideals, vision, the future of the business, public confidence—all these by-words from the prosperous days—are ignored in the desperate high-pressure, untruthful efforts to do what advertising never can nor could do—work miracles on a foundation of lies and half-truths." If such statements are true or even partly true about the ethics or lack of ethics in the business world, it behooves us to do some serious thinking.

The business world is our world. Pastors, Sunday School teachers and members of the church who read these lines make up the atmosphere of society to the extent of our numbers and our influence. Perhaps the deflation of values and the paralysis of exchange which has fallen upon us has as its purpose the revelation that truth and integrity are the essentials of business prosperity. Many a church man has tried to salve his conscience as he has connived at or permitted unsavory business practices by saying that "It is a trade custom." Let a believer in Jesus Christ show his belief by refusing to sanction lies in business, no matter how customary the practice may be. It is not necessary to succeed in having a balance on the so-called right side of the ledger. The red ink balance may declare that it is necessary to fail. The Cross was such a declaration. We shall banish the depression when the Golden Rule is the rule of the market place.

C. R. R.

CARE OF THE SICK.

The Christian Church has always been interested in caring for the sick and distressed. It began its good work of looking after the helpless orphans in Rome. Jesus himself was known as the great physician and he told his disciples that they and their followers would do greater works than he was doing. Sometimes that is interpreted to mean that they would cure by faith. Much controversy has been engaged in over this point, as if healing by scientific means was something quite apart from faith methods. There should be no serious discussion about the methods of healing. There are healings by faith and by suggestion and various other non-medical and non-surgical ways. But the great majority of cases of serious sickness are healed by scientific medicine. The hospital is a familiar institution in many cities and towns. It is often supported by taxation, often by individuals, and many of them are maintained by churches.

Not long ago a survey of costs of medical care in the United States was made and a part of that report is of interest to every reader of this periodical. According to that report one out of every eight hospital beds in the United States is under church auspices. Nearly one-fourth of all the capital invested in hospitals in this country has been donated by religious organizations. It is estimated that \$3,000,000,000 is invested in hospitals and that there are 892,934 beds in these institutions. It is estimated that there are 115,000 beds in church hospitals representing a cost of \$590,000,000. The country as a whole has one hospital bed to every 317 of the population.

Hospitals as a rule are well equipped and well manned and most of them have free beds and charity wards. Hospitals are places of quiet, skill, kindness and restfulness. Many thousands of people pass through these institutions to their everlasting benefit. This ministry to the human

body is in keeping with the ministry of Christ and every method used to cure disease and restore health should be looked upon as God given.

Church people should support the hospitals and engage in every reasonable effort to observe the laws of sanitation, health and mental therapeutics. A cheerful heart is a good medicine, a strong will to be well is a power for health. Faith in God and earnest prayer do much to help one to keep well. The time comes, however, when one needs the help of the skilled physician and the hospital as further expressions of God's wisdom.

E. A. K.

AN INTERESTING DIALOGUE.

The following is the report of an actual dialogue which took place between two American citizens, one of them a business man and the other a clergyman, to whom the business man spoke frankly, as one does to a good friend:

"Well," said the layman, with an air of finality, "prohibition is a failure, and we must get used to the idea of making America 'wet' again."

"But who is to drink the liquor?" queried his friend. "Will you?"

"Why, no," he replied, "you know I am a teetotaler."

"Will your son drink it?"

"No, that shall not be!"

"Would you want it to come back for the sake of your clerks?"

"No; it is my practice to discharge any clerks who drink liquor."

"Do you want your customers to drink it?"

"No, I would much rather not; I am sure that those who use strong drink will not buy as much from me nor pay their bills as promptly."

"Would you want the engineer on your train to use it?"

"No, I admit I don't want to ride on a drunkards' train."

"Ah, then, you want this liquor for the men whom you meet driving cars on the public highways?"

"No, of course not; that is a danger to everybody."

"Well, then, who is to drink this liquor in America, pray tell me?"

"I am not sure that anybody should drink it. I guess we are better off without it."—*Christian Observer.*

Special Combination Subscription Offer!

A special arrangement has been made whereby those who desire to do so may receive both *THE CHRISTIAN SUN* and *The Congregationalist and Herald of Gospel Liberty* for just a little more than they now pay for one of these papers.

Beginning immediately, we will accept subscriptions for the two papers at the price of \$3.75 for the combined subscription. This means to *SUN* readers that for only \$1.75 additional they may receive the great wealth of knowledge that *The Congregationalist and Herald of Gospel Liberty* brings weekly. Those who are already subscribers for the latter paper may add *THE SUN* to their list for only 75 cents for the whole year.

You do not have to wait until your subscription to one or the other paper has expired, but send in your subscription now. You will begin immediately to receive the other paper and that which you are already receiving will be marked up a year in advance.

While this offer is open to everyone, it should appeal especially to the pastors and lay workers in the Southeast Convention, and we beg them to take advantage of this opportunity.

It is, of course, understood that under this special offer all subscriptions must be in advance, and must be sent directly to *THE CHRISTIAN SUN*, 1536 E. Broad Street, Richmond, Va., or to *The Congregationalist and Herald of Gospel Liberty*, 14 Beacon Street, Boston, Mass.

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CONTRIBUTIONS

SUPERLATIVES.

They should be used with caution. But in the case of the work of our Student Summer Workers in the Carolinas and Georgia (and the same may be truly said of others), superlatives find a ready place. Again and again news comes from every single place where our S. S. S. boys and girls have been, praising their work to the *nth* degree. Miss Priscilla Chase, with her aids, "Eddie" DuBois, and certain volunteer workers in the Carolinas: Chapel Hill, Albemarle, Southern Pines, Salem Chapel; Mary and Theron Zimmerman, Salisbury; John Chapman, Asheville; Arthur Swartz, Sophia Larger Parish. All this work is reported in the highest terms of satisfying praise.

In Georgia, Williams at Columbus; Mildred Rister at Barnesville Parish, LaGrange, Phenix City, and Center Church, Atlanta; Dorothy Gribbsby at Columbus, Friendship Parish of four churches, and Center Church, Atlanta; Eddie DuBois, Macedonia Larger Parish of four churches; Arthur Swartz, Duncan's Creek Parish of three churches; Susie Elder at Ambrose Parish of four churches; Ruth Lott, special worker at Macedonia Parish; Dora Overstreet, special worker, Friendship Parish; Bernice Davis, special worker in Friendship Parish, both these latter assisting Dorothy Grigsby, director of the work in this parish—and possibly there may be others—but the point is that all the churches where these people have been, say "It was the best we have ever had." Superlative praise for worthy, even superlative, work. And everywhere the people, in saying "good-bye," say: "We want you to come back next year."

All this is wonderfully inspiring to those who have had the work in charge, and if there be any who fail to see the value of this kind of service, let them ask for details of results which manifestly cannot be given here. The results are heartening all along the line, and are tangible. Perhaps, in point of interesting the largest number of young people, the work of the combined churches under Miss Chase at Chapel Hill, and Miss Annie Campbell, assisted by Miss Martha Race, who is superior in teaching pageantry and drama, at Duncan's Creek, stands out. The work at this church at Duncan's Creek reached a climax in attendance at the closing service, August 28th, when four hundred people crowded the auditorium for the closing of a remarkable piece of S. S. S. work.

In speaking of superlatives, too, it is exceedingly good to report that not a single adverse criticism has come to our ears. It has all been a wonderful work, and this group, and all the groups of workers in whatever State, are to be congratulated.

But it should not be forgotten that these churches are to be praised for furnishing fields ripened to the harvest. They did more than they can realize for the development of these young college men and women. They gave as much as they received. The only ones who lost anything are the churches which could not have workers of this kind this year. May they all join the happy chorus of appreciation next year. And it may be wise for churches right now to ask those in charge for someone next year.

One other name should be added to the above list, and that is Rev. Arnold Slater, who has recently been called to the pastorate of the Cochran Church, Georgia. He has done yeoman service at Cochran, Pearson, Union Hill, Antioch, and

Baxley Ga. and will close with a series of meetings at Columbus, Ga., United, and the United Church at Phenix City, Ala., adding one week for good measure at our church at Crest. It should also be reported that the pastors everywhere loyally supported the S. S. S. people in all their work. M. J. SWEET.

PUBLICITY.

The statement is made often that there has been a steady decline in the circulation of religious periodicals. That statement cannot include papers of the Roman Communion. In the ten years from 1920 to 1930, Roman Catholic papers practically doubled their circulation.

The experience of this church casts doubt upon the expressed opinion that there is little interest in religious papers. There are 310 Roman Catholic periodicals, with a combined circulation of 7,100,000, which indicates that Roman Catholics in large numbers are supporting their religious periodicals.

The World Almanac gives the communicant strength of this church in the United States is 18,605,000. That would provide a paper for every family, with liberal margin for duplication.

The periodicals of this church thrive because there is a church-wide determination, on the part of its leaders, to create from the church point of view, a more intelligent and better informed constituency.

In our denomination it would be unusual for a minister or layman to *push* the circulation of our own *CHRISTIAN SUN* or *Herald of Gospel Liberty*. We are wondering if all our ministers subscribe to their church paper?

Would it not be profitable if our ministers would sometimes preach about the church papers, keep them before the people, and see to it that our young people are taught the value and necessity of reading a church paper?

We might go a step further and have a "Protestant Press Sunday." The propaganda used for such a day's program might produce surprising results.

The need today is education and religion. Our church organizations are not informed on their church programs nor their denominational plans. We do not study economic conditions, educational movements; we do not know world needs.

If clergy and church leaders can be convinced of the seriousness of the present trend, they can and will rouse the people. Too many church members trust to sermons—an occasional one—for church information. Missionary education is urgent. This may mean progress for the church of the future. In years to come, what sort of fruit may be expected of a church membership totally uninformed about the vital things of their church life, or, perhaps the overseas missionary returning to his field had the key to the situation: "I have been reflecting on a great number of problems at home and abroad. I do pray for the spiritual awakening of the church. The Bible we have, and ministers as well, but our people do not pray."

This lack of personal, compelling, affectionate communion with the unseen is the fundamental cause of our shortage in workers and funds. Who is going to give himself to a God he doesn't know? Who is willing to give money to a machine? *Not one!*

MRS. J. CARTWRIGHT, JR.
Norfolk, Va.

LIBERTY, VANCE.

Although you are not hearing much from us, we are still alive, and interested in the work. I will give a brief account of a recent meeting. The J. O. Atkinson Missionary Society held its regular monthly meeting Wednesday evening, August 24th. The custom is to meet in the homes of members, but at this meeting we were fortunate indeed to have with us Rev. and Mrs. H. S. Hardcastle, of Suffolk, Va. Therefore, the meeting was held at the church. Our pastor, Rev. S. E. Madren, is conducting a very interesting and helpful study course from the Book of James. Instead of pursuing the study of James, after devotional services, conducted by the pastor, the entire time was given to Rev. Hardcastle. He spoke from the subject, "The Great Commission, and the Individual's Relation to Same." This was a plain and practical, yet one of the most encouraging and inspiring messages we have ever heard. The speaker showed that as witnesses, both at Jerusalem (home) and into the uttermost parts of the earth, there are many ways for each of us to help carry out the Great Commission.

Study mission books, to learn more of the needs that our vision might be enlarged, pray for the missionaries, as prayer works wonders, give of our means to support the cause, that some one may carry the gospel to others, and above all, live a pure, consecrated Christian life at home, for that counts most every time. If we could but realize that, without missions, we too would be in darkness! Someone brought the Bible to us, and if we have been saved through the gift of God's only Son, then we are willing and anxious to share that Saviour with others. When we think of that group of eleven men who received the Great Commission—unlearned men, so far as college education was concerned—men who had no money, no power, no prestige. Yet Jesus said to them, "Go ye and preach my gospel, and lo, I am with you alway." There is the keynote of power—to obey his command and have his power. Not only was that promise given to the eleven, but to all who will let him have the right-of-way in their hearts and lives.

Mr. Hardcastle spoke in a very encouraging way to the women who are trying to do just a bit in helping to carry on His work here. We were, indeed, sorry that so few heard this wonderful address, but trust that those who were present went away more determined to help carry out the Great Commission. We are so grateful for this inspiring message, and hope to have Rev. and Mrs. Hardcastle visit us again.

Before closing, I must say a word about our church here. While our pastor has not been long with us, he has endeared himself to the hearts of the people, as also has his family. He has proven himself to be a real pastor, through visiting the people, cheering those who are sick or sad, and above all, by preaching the Word of God, just as it appears. He does not try to compromise with sin, but reproves sin under all circumstances. Sunday, August 28th, he preached on "The Worst Thing in the World—Sin," taking two outstanding sins: drink and immorality. We feel that he made a bold challenge for prohibition.

May God awaken the professed Christians of America to see their duty to their fellowmen, and not be guilty of putting strong drink to their neighbors' lips. We, as church people, must stand for the right, or we will see the handwriting on the wall. Pray for both pastor and people here.

MRS. J. R. NEWTON.
Henderson, N. C.

A restored liquor traffic would inevitably be the strong right arm of centralized corruption.—*Methodist Clip-sheet.*

CHRISTIAN TEMPLE CELEBRATES 25th ANNIVERSARY.

What is now known as the Christian Temple, Norfolk, Va., was organized as the Third Christian Church, in September, 1907, by Rev. P. S. Sailer, then pastor of Memorial Christian Temple in Brambleton.

Mr. Sailer saw the strategic importance of such a move only a short time after coming to Brambleton because of substantial losses from the membership of his church by the moving of several families to Park Place. At first the suggestion was coldly received by the Official Board of the Brambleton Church, the members believing it possible to retain all the members in active participation in spite of the long distance involved. When, however, the steady drain upon the membership had been demonstrated over a period of years, it was finally decided to stop the leak by providing a church for the people of the denomination who should come to live near Park Place.

This course was adopted in the Spring of 1907, and the Home Mission Board of the Southern Christian Convention was appealed to, to sponsor the movement, with the result that lots were purchased at the corner of Llewellyn Avenue and 34th Street, and a temporary building was erected. It was in this rough structure that the Third Christian Church was organized the following September, with 26 charter members.

Of this number, only three have passed to the Glory Land. Four have joined other churches.

Including the brief pastorate of Mr. Sailer, lasting only a few months before he became field secretary for the Mission Board of the General Convention, there have been seven pastors. Dr. Smith's term of service covered some thirteen years—more than half of the church's life to date. During these years of Dr. Smith's labors, more than 1,500 members were received. The beautiful temple of worship, which is one of the best in the city, will stand as a monument to his leadership for many years.

At the morning service, Sunday September 4th, the anniversary was celebrated. Five ministers were at the service: Dr. L. E. Smith, Dr. J. O. Atkinson, Rev. J. Earnest Thacker, supply pastor at the Temple last spring, Rev. C. J. Felton, of Irvington, N. J., as well as Rev. Sailer.

Miss Ethel Hurley, Director of Religious Education of the church, also was present, having just returned from her vacation. A.

CHRISTIAN TEMPLE.

By DR. P. S. SAILER, *Founder.*

Ye people of God, who gather here,
On this blessed Sabbath morn,
Have come to celebrate the day
On which this church was born.
Many have come, and labored, too,
Through all these wondrous years;
They have shared alike in times of joy
And in her times of tears.

With a rich heritage in forbears,
Who were valiant and brave,
She sprang from people faithful,
From the cradle to the grave.
She's launched her enterprises great,
Has had her gallant fights,
And scars she bears because of these,
Are not the least of her delights.

Her far-flung battle line has reached
Well out across the seas;
Her glorious flag of liberty
Keeps waving in the breeze.
When she was but a little child
Of seven summers gone,
She flung her banner to the breeze,
And shouted, "On! Right on!"

To the altar came her offering,
To support her missionary then,
And through the years she's kept it up
With her women and her men.
The orphans down at Elon,
Remember her with joy,
For many needed garments,
And many a bright new toy.

She has clothed herself in beauty,
And grace her walls adorn,
In her Temple here in Park Place,
Where this noble church was born.
Baptismal waters have overflowed
The form of many a one
In the name of God, our Father,
And Jesus Christ His Son.

Full fellowship was not withheld
From any contrite heart,
Who acknowledged full allegiance,
Though he could take no part
In the shibboleths and notions
Which may—may not—be true,
But showed no sign of faltering
When a kind deed he could do.

To you—her charter members—
I fain would give a word
Of encouragement and gratitude
As you think of Christ, our Lord
As having led you all these years
In fellowship so sweet,
That even now the glory begins
To shine around your feet.

The Holy Scriptures, as you know,
Have failed not to record
How the feet that bring good tidings
Never fail of their reward.
So keep the good work going
As you have for all these years,
The bearer of precious seed
Though weeping, rejoiceth after tears.

Your future looms more glorious
Than even the past has been,
With this goodly host of workers,
Face forward with vision keen,
With a faith that will not falter,
No matter what shall come
To threaten and disturb your peace
While on your journey home.

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2 My soul longeth, yea, even faint- 10 Mercy and truth
eth for the courts of the LORD: my 11 together; righteousness
heart and my flesh crieth out for the 12 kissed each other.
living God. 13 Truth shall spring

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look upon the face of thine anointed. 11 Ps. 56. 1.
12 For a day in thy courts is better 13 1. 57. 1.
14 2 cor. all

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years old when he began t

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

PRAYER.

Son of God, in sorrow the church must admit that still thou art asking "where are the nine?" To this day, souls washed and forgiven, wander and forget. Spiritually, multitudes are famishing because they give not God his due returns. Loving Saviour, so enlarge the gratitude of the faithful that it may avail for all who forget God's mercy. Let not one perish. Draw them unto thyself and in every life put faith to fill and force to function in the name of the holy church, we humbly pray. Amen. L.

THE MESSAGE OF HERRNHUT TO WORLD CHRISTIANITY.

The recent meeting of the International Missionary Council at Herrnhut, Germany, the little town which two centuries ago sent out the first Moravian missionaries, leaves three impressions indelibly fixed in one's mind.

First, the reality of spiritual power. Here we were at the fountain source of a great movement that gushed forth 200 years ago and became a cleansing and vitalizing stream to millions of lives across decades. No fiction this, but a historic fact. Herrnhut witnessed to the possibility of spiritual dynamic, divine visions, divine baptisms. Sublime experiences were possible to men. Zinzendorf and the Moravians had them. What was possible once, is possible again.

Again, Herrnhut spelled Christian fellowship. As Bishop Baudert pointed out, Zinzendorf's spiritual experience was characterized chiefly not by his vision of God, not by his zeal for holiness, but by a spirit of love for his brethren. "The church became more than an organization; it became a community of brethren." This communal idea dominates the whole life of the village. They are one family in a sense difficult to portray. One needs only think of church organizations as one usually finds them to realize how far removed they are from the Herrnhut community spirit and community life. The difference is the interplay of love, the literal following of Christ's commandment, "That ye love one another as I have loved you."

The third message of Herrnhut was that of missionary passion. Herrnhut portrayed it with a purity and a devotion and a heroism that have few parallels. We were led to fields that were obscure and hard; we were told of lives laid down with seemingly no results. Missionary service appeared more completely sacrificial, with less of pomp and glory, with less of magnificent achievement and marvelous conquest which so greatly characterizes our American church missions. Herrnhut seemed a challenge to a more truly self-effacing, sacrificial life.

Two creative ideas were born of the Herrnhut meeting. The first was the proposal that the church advance to what was called "the third stage of cooperation." We have had comity, removing friction between missions and churches, and delimiting territory. We have had institutional cooperation in many fields. There remains a higher cooperation, where churches will pool their monies and men and policies in a given field for the realization of Christ's will. If this creative idea of Herrnhut finds realization, we may expect a truly new era in Protestant missions whose significance will not be less for the home churches themselves than for the missionary cause.

The second creative idea of the Herrnhut meet-

ing was to sound the note of evangelism on an unprecedented scale. Does this proposal sound archaic? It needs definition. It must be understood in terms of that challenging movement led by Kagawa in Japan. It must be thought of in terms of a united approach by all the Christian forces in a given country to the life of the nation. It must be thought of in terms of a full gospel to all of life, the presentation of a Christ adequate and indispensable for that initial act of individual regeneration but a Christ also whose will means the transformation of society, the cleansing of economic life, the righting of wrongs and establishment of international brotherhood.—Charles R. Watson in *Federal Council Bulletin*.

"THREE IN ONE."

God's Kingdom is to be accomplished by the interworking of three essential elements. These elements become operative in the soul of man at successive stages. The first two train for the third, which is missions. Effectual, expanding missionary work being thus dependent, it is obvious that without the two underlying elements, missions never could be made to meet the ends of righteousness. First, through the ministry of grace which seeks its own, and through the agency of the church, the natural life must be made Christian—constrained to "turn" as the Bible speaks of turning. The personal effort that leads a life thus to enter upon the Christian path is evangelism.

Then, it is to be considered that, materially, whatever one possesses has come from God; that all is God's and that every law and admonition of his word says to the Christian that for its use a definite portion of the increase of all possession must be returned to God. This is but paying—doing what God knew he must require at the hands of his children to make clear the Fatherhood of God and teach the relation of user to owner. Thus, to pay, with a sense of that equity which God says is to shape his Kingdom, is stewardship.

The third essential element in the Kingdom process is not effectively operative until the first and second have made ready for it. One may be a Christian; have the conviction that God has rightful claim to a share of his own, determine the amount and pay it; but, beyond that, to climax the service of a redeemed life, one must give, actually, of one's very self, to the divine plan for universal salvation. And this order or rule of Kingdom financing is what makes missions the spiritual task about which Christian leaders have spoken and written so earnestly and needfully.

Without stewardship Christian experience does not ripen. The stewardship fact serves as ballast, cleaving the new birth and full spiritual fruitage. Christ's missionary command "to the uttermost" extends in all directions, where evangelism finds the most fertile fields in which to make new contacts. An honestly discharged stewardship is God's provision for effecting the long and difficult reaches. Moreover, the measure of missionary achievement, near or far, is dependent upon the stewardship conscience and practice. Paying, upon the Scriptural basis, according to what one possesses or receives benefit from, is the scepter that sways and marks the speed of the coming of Christ to receive his church. It is beyond the point of paying that giving expresses pure worship and is honored of God with blessings untold upon his people by leading them

in a perpetually rotating program of evangelism-stewardship-missions until all the kingdoms of earth shall have heeded, "And the Spirit and the bride say, come. . . And whosoever will, let him take of the water of life freely."

Mrs. J. J. LINCOLN.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 10, 1932.

Sunday Schools.

Previously acknowledged since Sept. 1, '32	\$ 9.13
First Christian, Greensboro, N. C.	12.08
Wake Chapel, Fuquay Springs, N. C.	5.00
Big Oak, Eagle Springs, N. C.	.50
Liberty (Vance), Henderson, N. C.	2.21
Union Grove, Asheboro, N. C.	1.11
Turner's Chapel, Sanford, N. C.	.93
Newport, Stanley, Va.	1.50
Dendron, Va.	6.55
Lanett, Ala.	2 80
Smithwood, Liberty, N. C.	.62
Holy Neck, Holland, Va.	7.61
Mebane, N. C.	6.00
Winchester, Va.	3.39
Third Avenue, Danville, Va.	5.83
Total	\$ 65.26

Individual and Church Offerings.

Previously acknowledged since Sept. 1, '32	\$ 10.31
Palm St., Greensboro, N. C.	10.15
"A Friend", Burlington, N. C.	25.00
Ocean View, Va.	36.50
J. E. Murray, Greensboro, N. C. (First Christian Church)	10.00
Total	\$ 91.96

Dollar-a-Month Club.

Miss Margaret Alston, Henderson, N. C.	\$ 2.00
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Coin Card Offering.

Mt. Bethel Church, Summerfield, N. C.:	
Miss Ethel Friddle	\$ 1.00
Miss Elizabeth McCollum	1.00
Miss Mildred Stewart	3.00
	\$ 5.00
Shallow Ford Church, Elon College, N. C.:	
Miss Lois Kernodle	\$ 1.00
Miss Katy Penley	1.00
Mrs. A. B. Pollard	1.00
C. H. Crouse	1.00
Miss Ethel Geringer	1.00
C. J. Truitt	1.00
O. B. Pitts	1.00
Paul Geringer	1.00
Mrs. O. B. Pitts	1.00
Master Ray Crouse	1.00
	10.00
Dendron Christian Sunday School, Dendron, Va.	17.35
Third Avenue Sunday School, Danville, Va.	7.90
Addor Sunday School, Ramseur, N. C.:	
Mrs. Stutts	\$ 1.00
Mrs. Stutts	.80
Mrs. E. Addor	1.00
Mrs. McDuffie	1.00
Rev. H. V. Cox	1.00
	4.80
Total	\$ 45.05

Summary.

Previously acknowledged since Sept. 1, '32	\$ 19.44
Sunday Schools, Regular	56.13
Individual and Church Offerings	81.65
Dollar-a-Month Club	2.00
Coin Card Offering	45.05
Total to date	\$ 204.27

J. O. ATKINSON, Sec'y.

THE CHURCH SEXTON AND LAY WORKER PENSION.

The faithful and patient sexton, who heretofore has had to look largely to heaven for his reward, now, for the first time, faces the prospect of receiving in this world the modern social justice of an old-age pension through the provisions of the newly established retirement fund for lay workers of the Congregational and Christian Churches.

The provisions of the fund, the first to be established solely for lay workers by any denomination, were announced Friday, August 26th, by the Rev. Lewis T. Reed, D. D., general secretary of the united denomination's pension boards. The fund, authorized by the General Council of the Congregational and Christian Churches, has been chartered under the laws of New Jersey.

The sexton who has risen early Sunday morning for many years to tend the furnace or open the windows as the weather might require and to wipe the pews lest any over-night dust should soil a dress, can by the participation of the local church and himself in the lay workers' retirement fund, retire at sixty-five upon a pension whose maximum amount may be approximately half his annual wages. The proportion of pension to wages will vary according to the length of time of participation in the fund.

In addition to sextons, Dr. Reed stated, participation in the fund is open to pastor's assistants, choir directors, organists and all other employed lay or unordained workers of the local churches; to teachers, doctors, nurses, social workers and janitors in missionary service; to stenographers and other lay office workers of the mission boards and of the State and national denominational offices; to laymen and unordained women in the employ of the denomination as executive secretaries or treasurers; to lay persons in the employ of colleges and of other institutions affiliated with the denomination.

"The employing agency, whether local church, mission board, denominational body, college or other institution, and the lay workers participating in the fund," Dr. Reed said, "must both pay annual dues equivalent to three per cent of the worker's salary or wages. The accumulation of these dues with compound interest will be used to provide an annuity pension at the minimum age of 65, or the maximum age of 68, or upon disability.

"The dues paid by a worker will be returned with compound interest upon request if he changes his employment and the employing agency will then also receive back with interest the dues it has paid on the worker's behalf. If the worker prefers, however, the dues paid both by himself and the employing agency will be retained to accumulate interest and provide an annuity pension when he reaches retirement age.

"The cost of the fund's administration is borne by the participating employing agencies. The fund has been inaugurated with 305 members. Some of the employing agencies are making special payments to provide pensions for services rendered prior to the establishment of the fund.

"The retirement fund for lay workers is the latest step in the development of a denominational pension system, starting 117 years ago, whose operations have previously been limited to ordained ministers. In 1815 a State board of ministerial relief was formed in New Hampshire. Later in other States boards were formed until there were seventeen in 1886 when the trustees of the National Council were incorporated for the purpose of raising and administering funds for ministerial relief on a national scale. The name of the incorporation was changed in 1907 to that of the board of ministerial relief and its work supplemented in 1914 when a charter was secured for

an annuity fund for ministers. In 1920 a permanent foundation of \$5,000,000, called the Pilgrim Memorial Fund, was raised for the annuity fund. The invested resources of the pension system have grown to over \$11,000,000. The number receiving pensions at the present time is 1,639.

"The development of the pension system has reflected changing conditions in organized religion. In colonial days life-long pastorates were the rule and the church which enjoyed the services of a minister in his prime cared for him in his old age. Of lay employees the churches had none; the sexton's labor was donated or done as a spare-time job.

"With the settlement of the central and western States beginning after the revolutionary war, came an ever increasing population mobility that has been accompanied by a shortening of pastorates and a decrease in the sense of responsibility on the part of the individual church to care for a particular minister in his old age.

"In recent years the expansion of the program of the local church through music, religious education and social and recreational activities has brought many unordained workers, some with highly specialized training, into like service with the denomination."

TO DRINK OR NOT TO DRINK.

The question of drinking alcohol is again to the forefront in America. On every hand I hear the matter discussed. What are we going to do about it? How shall alcohol be regulated? Can it be regulated?

This is not a political preachment, but has reference to the battle that will forever be waged between appetite and sobriety. What is alcohol? It is an ethyl product, acts as a poison, and is a habit-forming drug. Of one-hundred persons who begin drinking alcohol, one-third never stop. Which means that they become alcohol-sick, with a craving five times as strong as a natural hunger. Alcohol stirs the emotions, quickens the imagination for a little while, and finally brings the nerves to a state of semi-deadness.

Chemists have shown just what alcohol does. Egg white immersed in it becomes pickled. It stuns the nerve cells. The worst effect of alcohol is that by deadening the nerve cells, it confuses the moral judgment. It renders a person less reliable. A drunkard harms more than himself: the innocent wife and children suffer more than he can possibly do.

As a little lad I once stood up and said, "I will touch not, taste not, handle not." I have never had cause to regret that oath, and have not yet been foolish enough to break it. The Scripture woes pronounced upon wine and strong drink are not the diatribes of half-wits, but the scientific observations of men who were witnessing the devastation of alcohol upon human character and happiness.

How can it be regulated? Alcohol has never yet been regulated for the reason that it corrupts the regulators. The hue and cry of politicians seeking office, of many great newspapers seeking advertising prosperity, and of a considerable proportion of people who desire to tittle, is making a great stir among us. Many good people are being confused into forgetting the fact that alcohol is the only thing that can produce a drunkard.

Murder has been prohibited for some time, as have stealing, adultery, and the opium traffic. They can never be completely stopped. Now and then some light-thinking individual advocates the abolition of laws against them. The prohibition of spitting in public places has not completely ended the evil. Many yet enjoy their divine liberty of spitting whenever and wherever they please.

There are some evils so deadly that an absolute open break with them is essential to any sort of victory over them. The beverage abuse of alcohol is one of those evils so deadly that safety seems to lie in its absolute denial.

Can it be regulated? Before we, as a people, nullify our moral stand upon this greatest producer of human sin and suffering, let us do some serious thinking about it. It would seem to me that there are two or three things about the business of again re-licensing a beveraged liquor traffic that should make us pause.

1. Many young people are drinking liquor. Drunkards have always been made out of young people. More and freer liquor will mean more young people using it.

2. The advocates of repeal of our present laws have not as yet presented any adequate form of control, state or national, that will improve the present unhappy conditions.

3. The three institutions which are most essential to law, order, love and decency are the home, the school, and the church. Let us try to remember that any plan which makes liquor easier to secure, or which legalizes it in any way, will make it more difficult to maintain these three fundamental institutions.

I believe it will always be true that woes and sorrow will follow any sort of complicity with an evil so deadly as beverage use of alcohol.

Anyhow, let's look before we leap.—J. W. Holland in *Progressive Farmer*.

METHODS CORNER

By REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

I have had in my possession for nearly a year a most interesting and useful copy of the Bible. It is called the "New Analytical Edition of the Holy Bible," and is published by John A. Dickson Publishing Co., Chicago. It is a volume of 1,639 pages, but printed on very thin paper in large clear type, with a great many valuable "helps" that make the volume a veritable library. It is a good volume to take along on a vacation or a trip, because between the covers of this one book one finds a concordance, an index and digest of words, places, persons and things, an introduction to each Bible book, a diagrammed analysis of each book, and at the end of each book a detailed outline, outstanding facts in the book with comments on the same, contemporaneous history, N. T. references found in O. T., etc., outline maps, and the authorized King James version with Revised Version changes indicated. After the Gospels there is printed an elaborate "Harmony of the Gospels." St. Paul's life is completely indexed, the prayers of the Bible are listed, and a considerable number of topical studies are outlined. The comments are conservative.

For any one lacking a Biblical library this book would be very useful. A minister who cannot afford to buy many books to aid in Bible study, and who wishes to know the contents of the Bible itself, such a book would be a great boon, and the Sunday School teacher without many helps would like a volume such as this.

I have found another little book that I like very much and that is "The Complete Sayings of Jesus," arranged by Arthur Hinds and published by D. H. Pierpont & Co., Williamsburg, Mass. It is a delightful little pocket volume on India paper in large type, with soft leather covers—just the thing for one's pocket, and a delight to hold in the hand. It is refreshing to get the sayings of Jesus by themselves, connected just enough to give them their proper setting, without comment of any kind.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

YOUNG PEOPLE'S BULLETIN.

The autumn number of the *Young People's Bulletin* has just reached this office. Here is a wealth of material on work for young people which has been compiled by leaders of our united church and published by the Young People's Department under Dr. Harry Thomas Stock and Miss Lucy Eldredge.

Leaders of youth cannot afford to get on without a copy of the *Bulletin*. In it are suggestions for work each month from October through January, lists of books that are helpful, courses to be studied, projects in citizenship and world friendship, and a number of other fine things. It is too good to miss. You can get your copy by sending a request (a postal will do), to this office at Waverly, Va. Get it at once so you can begin planning.

A NEW PUBLICATION.

The *Wellspring* has disappeared, and in its place has come *The Pilgrim Highroad*. The *Young People's Bulletin* has this to say about the new publication:

"*The Pilgrim Highroad* is a monthly publication; the price is \$1.00 per year. Where else can you buy twelve issues of a sixty-four-page magazine written for young people for this price? The contents, each month, will include: The treatment of the senior group graded church school lessons, material for both the Christian Life and the Christian Endeavor topics, practical plans of young people's work, suggestions for the worship programs, stories, articles on current issues, news of what is going on in church groups of young people.

"Who should subscribe? It is to be hoped that thousands of young people, regardless of their official position in their organizations, will invest a dollar in this excellent young people's paper. Teachers in the church school need it. Every adult advisor or superintendent of a young people's department or society will find it an indispensable aid. The society or club should subscribe for at least three or four copies, so that those who are to lead the meetings (as well as the president, chairman of the program committee, and the leader of the worship programs) may have the material in hand for their work."

RALLY DAY.

Immediately after promotion comes Rally Day. Everybody should be at school on the day the new year begins, which is the first Sunday in October.

There should be a special program for the day in which the different departments or classes may share. This should have been planned far in advance, but it can be done yet. Better late than never, but better never late. Material can be secured from any denominational publishing house. Our own are the Christian Publishing Association, Dayton, O., and The Pilgrim Press, 41 Beacon Street, Boston, Mass.

A real effort should be made to get the entire community to attend the services on Rally Day. Then when they come make them so happy that they will want to come the next Sunday, and the next. Advertise. Write letters. Make visits. Bring people to church. Get committees to work hard until every member of the church, Sunday School, C. E. Societies, and all who are not going

to other churches are lined up ready to come to your church on this big day of the opening educational year.

The Rally Day idea should go through all the church groups—the church service, the Sunday School, Christian Endeavor, and all other organizations. Then carry the idea through the month. Perhaps by the end of the month those who have been coming will want to continue. This is the way for your church to grow.

PROMOTIONS.

Last spring those of you who were in school were likely promoted to the next grade. This month you have begun the new classes. Such is the custom in our public schools and colleges.

Church schools should also promote their pupils from year to year. The larger schools are observing the custom and make much of promotion day. Smaller schools can, and should, observe this custom also. Proper recognition should be given to those who have done satisfactory work during the year.

Promotion day comes in the church school the last Sunday in September. Pupils go to their new classes the first Sunday in October. This is an important event in the life of the pupils, and should be recognized by the schools.

Smaller schools will probably promote only from one department to another, but all pupils should be made to understand just where they belong in the department. With three years of work for each department, it is easy to locate all children so they will know of their progress. Certificates of promotion from one department to another are cherished by the children.

If your school has not been promoting annually why not make it your business to talk with the superintendent about the matter? He may welcome the suggestions, the school will be benefitted, and you will be happy in serving your church. If further information about grading and promoting is desired, I shall be glad to aid you on request.

PROHIBITION FACTS.

1. Prohibition has sent the liquor-consumption curve, which had been steadily rising more than sixty years, downward like the tail of a spent rocket. In 1850, Americans drank more than 4.08 gallons per capita; in 1917, 20.20. Prohibition Director A. W. Woodcock, testifying before the House Appropriations Committee last January 31st, stated: "The government measured the amount of hops, corn, sugar, rye, barley, etc., raised and imported, subtracted the amounts used in known legal enterprises and reported that the amount of raw material would make less than one-third of the former liquor consumption."

2. National prohibition has entirely eliminated liquor advertising and, consequently, a direct and persistent appeal to the creation of alcoholic appetites.

3. Prohibition has crystallized public sentiment solidly on the point that the saloon must never return. Even the wets give at least lip service to this proposition.

4. Prohibition has made drunkenness news. Once too common for mention, drinking now gets front-page space.

5. Deaths from alcoholism have been reduced 40 per cent under prohibition. The 1910-16

average was 5.2 for each 100,000 population; since prohibition, 3.1 (United States census).

6. The death rate from cirrhosis of the liver, an alcoholic disease, has decreased five per cent: 1910-16, 13.2 for each 100,000; since 1920, 7.8 (census figures).

7. A generation of young people, most of whom do not know the taste of liquor, is now growing up. Even in a city like New York, where prohibition is by comparison poorly enforced, the rate of first offenders for drunkenness—an index to youthful drinking—decreased from 14.5 for each 10,000 population in 1917, to 4.4 in 1929 (City Magistrates Court statistics).

These are only a few of many facts that should be considered by people who want to settle this problem with their intellects rather than with their emotions.—Lyndon B. Phifer, in *Western Christian Advocate*.

CHRISTIAN ENDEAVOR NOTES.

"SOME 'OTHER GODS' TODAY."

The worship service may come at the beginning or end of the discussion and sidelights on the topic. Following the leader's call to worship we may respond by reading or repeating thoughtfully the 23rd Psalm. "There's a Wideness in God's Glory," is an appropriate opening hymn. This may be followed by a prayer of thanks. Other hymns are: "God Is Love; His Mercy Brightens," "God Will Take Care of You," "The King of Love My Shepherd Is," and "O God, Our Help in Ages Past." For a Bible thought, see Matt. 6:25, 26.

Ages have rolled by and we still find ourselves puzzling over the thing that is really our God. As a Scriptural background for discussion on our topic we may use Exodus 20:3; I. John 5:21. The First Commandment says: "Thou shalt have no other Gods before me," and in the New Testament we find these words, "Little children, keep yourselves from idols." Each Christian man or woman, boy or girl ought to understand these passages of Scripture. There is a peculiar way of knowing that God is the heavenly Father. According to the definition anything that is honored or deified is a god. Then, how many gods do we American people have today? They are innumerable. We can give all of our attention, time, and reverence to any one thing and it will become our god. We should never allow ourselves to become so infatuated by something that we ignore our friends, our duty, and our heavenly Father.

A real discussion can be brought about by each member telling some of their own personal experiences touching on this topic. Sometimes we are hardly aware that we are making some object or thing our idol. How many Americans could you find who do not have an idol of some kind? What are some of these "other gods?"

Some people make others their "god." Is this possible? Parents often worship a child in such a way that it is a "god." How may a friend become a "god" to you? How many men do you know who have let money become their master? Does it not seem that money has become the god of the nations today? Everyone is rushing madly after the dollar and many are crushed to death in the rush. How can we escape the money craze?

PLANNING AHEAD.

Plans should now be in the making for Armistice Day, Thanksgiving, and Christmas. Early plans have much the best chance of developing correctly.

The great success in life is to be ready when your opportunity comes.—*Disraeli*.

Sunday School Lesson

BY REV. STANLEY C. HARRELL.

MOSES HONORED IN HIS DEATH.

LESSON XIII—SEPTEMBER 15, 1932.

LESSON TEXT: Deut. 32:48-52, 34:5-8

GOLDEN TEXT: "Precious in the sight of the Lord is the death of his saints."—Psalm 116:15.

TIME: B. C. 1452.

PLACE: Mt. Nebo.

Approximately thirty-eight years have passed since the events of our last lesson. It is just about the time that in our day is reckoned as a generation. Most of those who had come out of Egypt with Moses are already dead. The events of Moses' later life are not given in such great detail as some of the more dramatic incidents. It was for the most part a period of waiting. And while it does not present so many striking lessons, it was by no means unimportant.

Review lessons are always rather difficult from the standpoint of the teacher. But this quarter's lessons can be summed up as the life and work of a man. There are many careful students of the Bible who unhesitatingly pronounce Moses the greatest character of the Old Testament. Few men in all the history of the world have done as much real foundation laying as did Moses. None of the events in his life are without significance; but certain ones are so important that they cannot be passed over.

Moses is a remarkable example of the influence and power of early training. We have no way of accurately determining the length of time that Moses was under the care and tutelage of his mother. It is not probable that he stayed with her longer than his tenth or twelfth year. It is not likely that he stayed that long. But the mold of his life was thoroughly cast, certain fundamental ideas were so deeply ingrained that they determined the ultimate course of his life. And this was the case despite the fact that during the years of his youth and young manhood Moses was subject to the influences and the temptations of one of the most luxurious kingly households in the history of the world.

Another fact that we need to take into consideration was that Moses was an educated man. He had the advantages of the very highest education that the world could afford in his day. Perhaps the advantages that were his would compare very favorably with those of any day. Not long ago a speaker was speaking in severe denunciation of modern higher education. He called attention to the fact that when God wanted a man to lead his people out of Egypt that he went not to the university; but that he sought out a shepherd from wilderness life. The speaker overlooked the fact that Moses was a Phi Beta Kappa man from one of the greatest universities of the world. Moses who drew the lines along which Jewish religion was to develop, and Paul who laid the foundations of Christian theology were both highly educated men.

We need to face the fact that Moses was not especially well fitted temperamentally for the task to which he was called. He was by nature an individualist, and a man of most violent temper. Yet no man ever had a deeper consciousness of a divine call. And no other man ever was able to better think God's thoughts after him.

The story of the death of Moses, viewed in one light, seems like a bitter tragedy. That a man who had followed a purpose with such deep determination through so many trying years, should not have finally reached the goal for which he was striving, seems to be a mockery of human ideals and ambitions. But if one will pause a

moment and think of all the great achievements of Moses' life, the fact that he never set foot on the soil of Canaan does not seem like so great a calamity.

For Moses was given a view of the promised land. He never saw the land in detail; but he saw it in all the magnificence of a splendid panorama. Such are the views of all great souls. Any traveler or explorer can trace the details of the countryside. But it requires a genius to see clearly the great destinies of the human race. Our greatest need today is for some man who can see the whole land. We have an abundance of detail men; but no one with the comprehensive vision.

And Moses was also given the assurance that the task in which he had invested the forty best years of his life was going to be successfully carried on when he had laid down the role of leader. And what more could any leader desire. It so often happens that when the man of vision dies, there is no one who can carry on what has been begun.

And best of all God placed his stamp of divine approval upon what Moses had done. I have often wondered whether or not the record of what happened on Mt. Nebo was the suggestion for what Jesus said about the, "Well done thou good and faithful servant," which those who are true to God may one day expect to hear from him.

REVIVAL SERVICES.

Our meeting at Ether Church started the fourth Sunday in July, at 7:45 P. M., with two services each day, except Monday, and one on Monday. Rev. J. W. Pugh came to us for the first service, and did the preaching until the meeting closed. Bro. Pugh brought plain, gospel truth, with earnestness. There were several professions, and five additions to the church. The meeting closed on the fifth Sunday night, with a large congregation present.

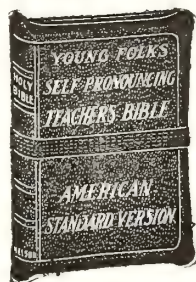
We started our meeting at Union Grove, third Sunday in August with two services. On Monday, Rev. J. L. Neese came to us and did the preaching until the meeting closed. The last two days we held three services daily. The meeting closed on Friday night, with thirty professions of faith in Christ. Some who found the Lord were men from 50 to 65 years of age. There were 14 who joined the church, and there will be more later.

Bro. Neese is an earnest preacher. He brings the message in such a plain, simple way that the most illiterate children can understand. He is esteemed very highly by our Union Grove people, and they will welcome him back again.

JOHN M. ALLRED, Pastor.

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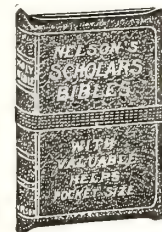
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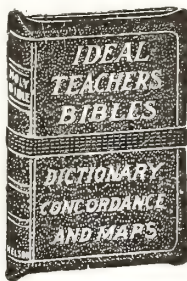
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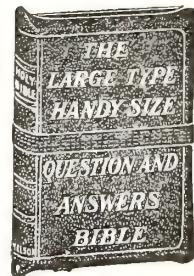
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II. Chron. 7:14.

MONDAY.

WHY UTTERED PRAYER?

"Ask and ye shall receive."—Matt. 7:7.

"What wilt thou that I should do unto thee?"—Matt. 10:51.

Much emphasis is given by Jesus to uttered prayer. His whole thought for his children in prayer is that the desire of the heart must become the expression of the lips. Notwithstanding the fact that the Father knoweth what we need before we ask it, and that he cares for our needs much more than he does "the birds of the heavens," he teaches us to ask for what we desire.

In nearly all instances of those who cried unto him for mercy, he asked, "What wilt thou?" He wished them to ask for what they desired. We wonder why? Is not silent prayer to be answered? There is a reason for uttered prayer, viz: The exercise of asking gives a wonderful impetus to faith and spiritual energy; to speak arouses the whole being into action, brings one into contact with him, and awakens expectation; it gives definiteness to thought; it brings one into the conscious presence of the Lord and makes one conscious of what he is seeking.

The question is asked: "Would these, who cried for mercy, have been answered if they had not asked?" Who knows? At any rate, the above benefits which come by uttered prayer are essential, and Jesus has laid down the rule as the way to reap them. "Ask and ye shall receive." "What wilt thou?"

Prayer—O Lord, as thou dost answer the prayer of the "birds of the heavens" by creating food for them and giving them the urge to look for it, so sanctify our common sense by leading us to use it. Emancipate our wills, and fill us with spiritual energies. Bless us and our homes this day with all that we need and with a full consecration to thee. Amen.

TUESDAY.

THE SOURCE OF ALL GOOD IN MAN.

"All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them."—Mark 11:24.

For the sake of its meaning as applied to action in our lives, it would be easy to change this text to read, "All things whatsoever good ye would do, believe in the Lord and ye will do it." Pardon this seeming twist of God's word. It is believed to be justified in the following:

"Whosoever shall do the will of my Father shall know."

"These who heareth the word of God and doeth it, shall be likened."

"My meat is to do the will of my Father."

"If ye know these things, happy are ye if ye do them."

When Jesus called the man to the Kingdom, he said, "So, go work today in my Kingdom." "Study to work with thine own hands." And James said, "Shew me thy faith without thy works and I will shew thee my faith by my works. Faith without works is dead."

Thus, faith and works are essentially bound up in one another. We may pray and desire to do good and be ever so amiable in our intentions, yet it amounts to nothing unless we have faith and then work for it.

Prayer—O Lord, help us to have faith in thee. Bring us into the consciousness of all that thou art to us. Forbid that we shall waver. Keep us from sin today. Amen.

WEDNESDAY.

LEARNING TO DO WELL.

"Learn to do well."—Psa. 1:17.

To do well we must make right decisions in life, conduct ourselves "without spot" and irreproachably, be moderate in all things and content in whatever state we find ourselves; follow ideals, shape our living after the pattern of our Lord, which is described to be "to do justly, love mercy, and walk humbly with our Lord."

All of life is a process of doing—do, do, do! "Don't spend the whole time just thinking—try." As we practice that spotlessness, that contentment, those ideals, following Jesus; and do all this with consideration, confidence and cooperation; seasoning our actions with the virtues of sincerity, veracity, and courtesy; the simple secret of doing well will be found, and when found it will be the simple "doing the will of God."

But to do all this, we "must be born again." As the poet is born, not made, so we must be born again" before we can learn to do well. Dr. Hastings says, one may be regarded as possessing genius for religion, but "what he has," he says, "is ability, which, when taken possession of by the Holy Spirit, makes him outstandingly successful." Has Christ and his spirit been grafted in thy soul, and hast thou been made a new creature?

Prayer—O Lord, our God, strike our hearts with the fire of the Holy Spirit, and we pray for grace every day more and more to please thee and to rise from what we are to what we ought to be. Amen.

THURSDAY.

CANST THOU REASON WITH GOD?

"Come now, and let us reason together, saith the Lord."—Isa. 1:18.

The prophet Isaiah did everything possible to sweep out of the life of his people the idea of professional religion, and set up in their lives common-sense, habitual, personal religion in everyday conduct. In the same way he sought to sweep from their lives conventional worship and the idea that God was afar off (and he strove to give them a new idea: the reality of a personal religion in which one could talk to and commune with God as with a friend. He was ahead of his times in this, as most true leaders are, and was endeavoring to bring to pass just what Jesus taught, "Christ in you the hope of glory."

This passage of Scripture is an invitation from God to reason with him, and be awakened to this personal relationship with him. What an invitation! What a friend! And what is better yet: there is not a promise of our Lord's that is not prefaced by this grand, gracious, echoing and tender "come."

This "come" of our Lord's is the best compliment and the highest form of appeal. It does not impose on us hard and fast rules, obedience to which is our salvation, but it is an invitation to reason things out for ourselves with him. It bespeaks the confidence of God in us. "O that my people would think," saith he.

This faith and confidence in his people is expressed in the word "together." "Let us reason

together." This word gives one the right to talk back. God is willing for us to talk with him, but not without responsibility to be reasonable and fair ourselves. So to reason together implies a like trust from us, a submission to the truth which may evolve by the reasoning. To "reason together" is a supreme attitude of humility.

Prayer—Dear Father, we thank thee for this day, its light, its love and its work. We pray for submission of will that we may reason together and be guided by thy truth forever. Amen.

FRIDAY.

IMPERSONAL SEEING.

"And Ahab spoke unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs."—Read I. Kings 21:1-10.

An art lover was once asked for his rule of happiness, and answered: "I reached my first milestone toward the happiness goal when I could see beauty impersonally without the desire to possess it covetously."

That impersonal seeing must be applied to all things if we would get the most out of life—to books, to friends, to others' abilities, and to all that is desirable in this world.

Around Boston they are building up the custom of throwing open to the public, on special days, the noble houses and lovely gardens of the rich. For all an afternoon people of all sorts troop from one great estate to another. I have joined many of these excursions and I have never seen a face that was not radiant with enjoyment of beauty. The people could enjoy without envy or covetousness.

Prayer—So may we go through this world, our Father, for by the divine art of brother-love we inherit all things from thee, and rejoice in the joy of all possessors of loveliness. Amen.

AMOS R. WELLS.

SATURDAY.

BARBED TONGUES.

"They bend their tongue, as it were their bow, for falsehood."—Read Jeremiah 9:1-6.

Poets call the lips of a beautiful girl "Cupid's bow," but Jeremiah saw back of the bow of the mouth, in many instances, a tongue barbed with lies, tipped with poison, darting forth sorrow and death. James in the New Testament had the same thought: "The tongue can no man tame; it is a restless evil; it is full of deadly poison." Moralists of all ages have joined Solomon in saying, "Death and life are in the power of the tongue."

What a joy it is to meet a person of wise speech! For if death is in the power of the tongue, so is life. If the mouth-bow may shoot forth poison, so it may send healing medicine into other lives. The very tone of some people's voices is a benediction, a delight.

Prayer—It is not the tongue, O God, but the heart back of the tongue. May our hearts be a well of love, that our speech may be a fountain of strength and peace. Amen.

AMOS R. WELLS.

SUNDAY.

DEPRECIATION.

"The tongue of the righteous is as choice silver, the heart of the wicked is little worth."—Read Prov. 10:20-25.

When the submarine S-51 first took the waves, that undersea ship, so marvelous in its mechanism, had cost the people of the United States

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

LITTLE FAITH MEN.

"O ye of little faith."—Luke 12:28.

"Oligopistoi," cries Jesus. "O ye men of little faith," it means. Five times this word is used in the New Testament. Four times in the Gospel according to Matthew, and once in Luke. Each time it is used by Jesus. Each time when he is talking to his inner circle of faithful followers. Each time it is used when they have been expecting material blessings. Does that mean that as yet the disciples had not learned to expect spiritual blessings? That is yet they had not known the meaning of the Kingdom of God?

Jesus is speaking to the disciples. "Why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you? (Oligopistoi!) O ye of little faith." They have been worrying about food and raiment. This instance is repeated in Luke.

Again there is a material battle. The disciples and Jesus are on a ship at sea. A storm rages. Jesus sleeps. What peace within. The disciples are disturbed. They awaken Jesus, and calming the wind and the waves he looks at his disciples, and cries (Oligopistoi!) "O ye of little faith."

Another time they are at sea. A storm breaks. Peter expects to do much better this time. He seeks to walk to Jesus on the waves, and as he begins to sink, Jesus cries (Oligopistoi!) "O ye of little faith."

Again Jesus is in conference with his disciples: "Jesus said unto them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived he said unto them (Oligopistoi!) "O ye of little faith, why reason ye among yourselves because ye have brought no bread?" Each time, we see therefore, it was bread, or raiment, or *terra firma*—things, that they worried about and wanted. In the same sermon in which he has first called the disciples "little faith men," he has been saying, "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." And he spake the parable of the rich fool unto them, concluding with the words, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

Now let us see: The disciples of Jesus had been worrying. They had been doubting God's material providences. They had been worrying about clothes, food, drink, shelter, anise and cummin—lighter matters; but they had overlooked the weightier matters of Law, Judgment, Mercy, Faith! Hear him: "Life is more than meat, and the body is more than raiment. Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: How more are ye better than the fowls. . . Seek not ye what ye shall eat, or what ye shall drink . . . but rather seek ye the Kingdom of God; and all these things shall be added unto you." (Luke 12.)

In other words: Be not like hypocrites who neglect the weightier matters of law, judgment,

mercy, faith. He is saying to the disciples: You are worrying about things, tangible, perishable, unimportant properties; but ye are now to be Christians, apart, followers of the gleam, and it is yours to seek the spiritual, permanent, abiding values: Whatever you do do not neglect them. Seek the Kingdom of God. It is most interesting in the light of that demand to notice, as I have already hinted, what Jesus said to the Pharisees: "Ye pay tithes of mint, anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith." Those four things are called by Jesus, "the weightier matters," and we know that to him his Kingdom was also the weightier matter.

Let us see then: He has been saying to the disciples, "You are worrying about food, when you should be worrying about your faith; ye are worrying about mansions, when you should be worrying about mercy; ye are worrying about juleps, when you should be worrying about justice and judgment; ye are worrying about the possessions of lands, when you should be worrying about obedience to law. Now listen: "These ye ought to have done"—it is absolutely right to have these things as long as they are not the main issue—as long as they are not the master, but the servant. And in no time are we justified in worrying about them to the extent of distrusting God, and the leadership of our Lord and Saviour Jesus Christ. Christians are going to have to set a pace back to permanent and abiding values, and have a faith that rings true to God in times of stress as well as in times of plenty and ease and pleasure. To many Christians Jesus would cry today: "O little faith men, O little faith men!"

Now, how were these disciples to measure up? How were they to get on the right track? Here it is in our same speech and chapter (Luke 12): "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." Put that into practice, Peter. Make that your motto unto death, James. Carry that with you even unto the Isle of Patmos, John. Honor God in your words and deeds, in your life before men, even unto times when it might seem expedient to compromise him. Deny him not. Deny him never. And bless your souls, I will confess you before the angels of God, for they could do not better! Ye can be no longer "Oligopistoi," and do that; but rather ye shall be "meg-aloi pistoi"—great faith men!

How did these disciples make the grade? Why, by believing him. By taking him at his word. By keeping his company. And by eventually taking up his task! Yea, there you are. By believing his words, and accepting his work. They had their doubts, it is true. But that great, compound word (Oligopistoi) "O ye little faith men," would ring like a bell in the very depths of their beings, and they faced stones, and dungeons; fire and sword to be men of great faith. So that to this day, the world has marveled at their manhood and courage.

What then? You and I are called Christians. We have taken his precious name. We have vowed our allegiance. We have trusted his word. Dare we worry our lives away, blight our homes, our children, and belittle our God by distrusting him? Is it Christian to say God cannot give us abundant lives? Is it Christian to say he will not? Is it Christian to grab and gamble, and strive and strain for food and raiment and having

it, neglect God's cause, God's house, and the altar of praise and prayer? If we come to begging, shall we not beg a bit of it for God? Shall we leave him out? Shall we put him off? Shall we make him last? Can we expect his temporal blessings, when we still neglect his spiritual ones?

Can the church be more than "little faith" if it neglects, along with the world, good government, economic justice, Christian mercy, and everlasting and abiding faith? Shall we, as a church, throw down these weightier matters, and pick up the lighter ones? May Jesus, your friend and mine, stand ever by our sides to whisper in our inner ears: "Little faith men," if we do, until we too shall be willing to face death itself for his Kingdom's sake, and stop grumbling about ourselves.

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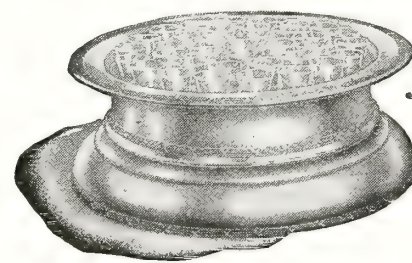
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	\$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60

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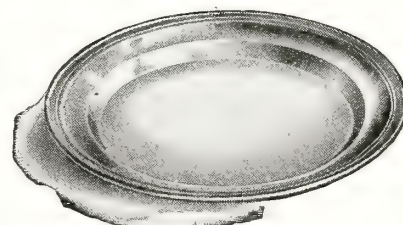
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

Your Superintendent had the pleasure of visiting two churches on Sunday, September 11th, that he had never visited before: Brown's Chapel and Pleasant Union—both in the Western North Carolina Conference. Somehow it had never been convenient to visit them before. We carried the children of the singing class to give their program and the people seemed to enjoy it very much. The day was clear and beautiful and the air cool. We visited Brown's Chapel in the morning, and the good ladies of the church served lunch which the children and the Superintendent enjoyed very much. At 3:00 o'clock in the afternoon, we visited Pleasant Union. We are very glad we had the opportunity of visiting these churches, and meeting these good people. We are happy that the children could render their program for them. It gives them some idea of the training the children receive at the Christian Orphanage. We have always felt that if our people would visit their own institution—and the Christian Orphanage is their own institution—they would see the golden opportunity of doing a real humane service for the Master by supporting the Orphanage.

By supporting the Orphanage, you visit the sick, you feed the hungry, you clothe the naked, you visit the fatherless, you visit the widow in her affliction. Have you done any of these good deeds? We all want to wear a crown up yonder. We like to sing it. But surely we want to earn the crown, so we can wear it worthily.

"Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

CHAS. D. JOHNSTON, *Super.*

REPORT FOR SEPTEMBER 15, 1932.

Brought forward \$ 9,203.80

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:
Union, N. C. \$ 2.20
Durham 18.15
Happy Home 2.05
Berea 2.30
\$ 24.70

Eastern North Carolina Conference:
Pleasant Union \$ 6.00
Mebane 6.00
Cary 1.75
Catawba Springs 5.60
Plymouth 5.51
Turner's Chapel 1.36
26.22

Western North Carolina Conference:
Biscoe \$ 1.42
High Point 2.90
Pleasant Hill 4.00
Hank's Chapel 2.21
Pleasant Cross 2.50
13.03

Eastern Virginia Conference:
South Norfolk \$ 6.52
Dendron 3.00
Rosemont 5.30
Johnson's Grove76
15.58

Valley Virginia Central Conference:
Linville 6.10
Alabama Conference:
Pisgah 1.05

Special Offerings.

Sale of bed 5.00
Total for the week 91.68

Grand total \$ 9,295.48

FAMILY ALTAR. (Continued from page 12.)

\$2,229,000. Then came that terrible crash, the impotent efforts to reach the men buried in the dead ship, and the passing of thirty-four brave souls caught in that watery trap. And now the wretched remains of the submarine have been sold by the Navy for \$3,320.

What speedy depreciation falls upon things and souls! How many evil forces are abroad whose touch upon possessions and lives almost immediately reduces them to worthlessness! The names of the forces of destruction are legion, but the one word, "sin", covers them all.

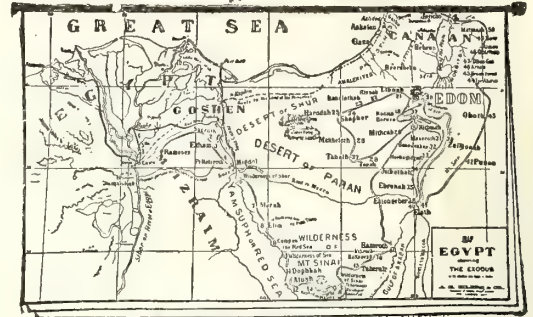
Back of that ill-fated submarine was the sin of war, of human ambitions and hatreds and greeds which render such hazardous protection necessary to the most peaceful nations. Back of every degeneration is sin. If we feel ourselves slipping, if we fear that we are worth less today than we were worth yesterday to God and to man, let us find out our sin, let us flee from the devil.

Prayer—Keep us up to the mark, O our Creator! As we came from thy gracious hand, so may we remain. And as we have lapsed from thy purity and peace, may we find restoration in thy Son, the Redeemer of souls. In his name. Amen.

It is not necessary to make long prayers, but it is essential to be much alone with God, waiting on his will, hearkening to his voice, lingering in the garden of Scripture for the coming of the Lord God in the dawn or cool of the day. No number of meetings, no fellowship with Christian friends, no amount of Christian activity, can compensate for the neglect of the still hour.—F. B. Meyer.

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Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.
AND the third day there
was a marriage in
Cana of Galilee;
and the mother of Jesus was
there.

The VEST POCKET is, beyond question, the most popular Testament published.

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2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.85

VEST POCKET TESTAMENT AND PSALMS
2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.10

RED LETTER VEST POCKET TESTAMENTS
With all the words of our Lord and Saviour printed in red.
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The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller. It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength. One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4½ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 The three wise men

carrying away into Babylon are fourteen generations; and from the carrying away into Babylon are fourteen unto Christ are fourteen

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Holman GEM Testament

POCKET
SIZE
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inches

Specimen of Gem Black Faceted Type

CHAPTER 23.

THEN spake Jesus to the multitude, and to his disciples,

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Specimen of Type.

THE book
of Jesus

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PROGRAM.

Eighty-Seventh Session of the Georgia and Alabama
Christian Conference
CHRISTIAN CHURCH, RICHLAND, GA.
October 4 and 5, 1932.
FIRST DAY.

Morning Session—10:00 o'Clock.

1. Called to order by the President, Rev. J. D. Dollar.
2. Song service, led by Rev. J. H. Dollar.
3. Devotionals, led by Rev. C. W. Hanson.
4. Enrollment of ministers and delegates.
5. Reading and adoption of program.
6. Welcome address, by Rev. H. M. Gray.
7. Response, by Rev. C. W. Hanson.
8. Report of Executive Committee, by Rev. J. D. Dollar.
9. Annual address by Rev. J. H. Dollar.
10. Appointment of Special Committees.
11. Adjourned for lunch.

Afternoon Session—1:30 o'Clock.

1. Song service, led by Rev. J. H. Dollar.
2. Devotionals, led by Rev. A. H. Sheppard.
3. Report on Education, by Rev. W. C. Carpenter.
4. Address by Dr. Frank E. Jenkins, President of Southern Union College, Wadley, Ala.
5. Report on Foreign Missions by Rev. A. H. Sheppard.
6. Address by Dr. J. O. Atkinson, Mission Secretary.
7. Report on Religious Literature, by Rev. H. M. Gray.
8. Address by Rev. H. M. Gray.
9. Report of Entertainment Committee.
10. Adjournment.

Evening Session—7:00 o'Clock.

Missionary Association Meets.

1. Called to order by Rev. C. W. Hanson.
2. Song service, led by Rev. J. H. Dollar.
3. Devotionals, led by Rev. David W. Sheppard.
4. Annual address by Rev. G. D. Hunt.
5. Business session.
Election of officers.
Roll call and collection of dues.
6. Adjourned, to meet on Tuesday evening after the first Sunday in October, 1933.

SECOND DAY.

Morning Session—8:00 o'Clock.

1. Conference called to order by the President.
2. Song service, led by Rev. J. H. Dollar.
3. Devotionals, led by Rev. J. R. Prince.
4. Reading of the Minutes by the Secretary, Mrs. J. O. Mabrey.
5. Report on Superannuation by Rev. C. W. Hanson.
6. Address by Rev. C. W. Hanson.
7. Report on Christian Endeavor and Sunday School, by Mrs. J. O. Mabrey.
8. Address by Rev. David W. Sheppard.
9. Report on Orphanage, by Chas D. Johnston.
10. Address by Chas. D. Johnston.
11. Sermon.
12. Adjourned for lunch.

Afternoon Session—1:30 o'Clock.

1. Song service, led by Rev. J. H. Dollar.
2. Devotionals, led by Rev. W. C. Carpenter.
3. Report on Moral Reform, by H. B. Floyd.
4. Address by Rev. G. H. Veazey.
5. Report on Home Mission Board, by Rev. J. D. Dollar.
6. Address by Rev. J. D. Dollar.
7. Business session.
Election of officers.
Reports of Special Committees.
8. Final adjournment.

REV. J. D. DOLLAR,
REV. H. M. GRAY,
REV. C. W. HANSON,
Program Committee.

LUTHERAN CHURCH CONFERENCE.

On Tuesday and Wednesday, September 20th and 21st, the Eastern Conference of the Lutheran Church will be held at Coble's Church in eastern Guilford County, six miles south of Whitsett, N. C. This conference will include the ministers and delegates of about thirty Lutheran Churches in the territory between Thomasville on the west and Wilmington on the east.

A special feature this year will be observance of the Washington Bi-Centennial with an address on "the Religion of George Washington," by Dr. W. T. Whitsett, at 11:00 A. M., on Wednesday, September 21st.

The sessions of the conference are open to the public, and many visitors are expected from the various congregations represented.

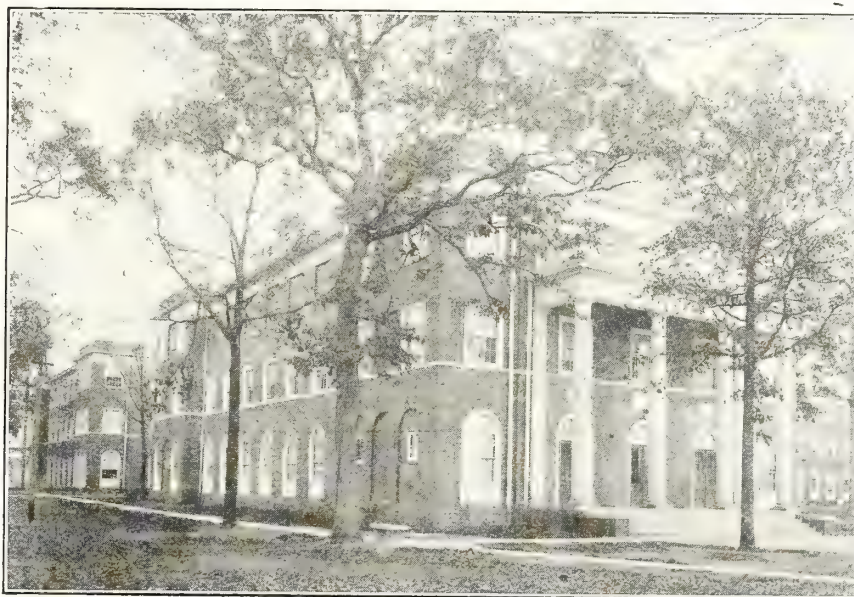
The blacksmith heats his iron to a white heat to make it ready for molding. The Christian must endure hardships to fit him for the opportunities and privileges of his faith. Daily annoyances teach patience, and unless obstacles are overcome there is no progress made. God's promise is to him who overcomes and what a comfort it is to know that, after many hardships, if we steadfastly conquer them. We are to receive the fruits of paradise.—*Christian Advocate*.

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THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

FALL TERM OPENS SEPTEMBER 15th. Freshmen register on Tuesday, September 13th, and upper classmen on the 15th. Expenses reduced for this session. Write for Catalog and application blank.

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PUBLISHED EVERY THURSDAY AT RICHMOND, VIRGINIA.

Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

When sending subscriptions for friends, state whether paper is to be stopped at end of year.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

ALLEN.

Alonzo Lafayette Allen was born February 24, 1855, and quietly and peacefully passed away to the spirit world August 24, 1932, from Mary Elizabeth Hospital, Raleigh, N. C., where he was receiving treatment. He married Mollie J. Cooke, of Franklin County, December 2, 1880. To this union were born eight children: Milton F. Allen, of Raleigh; Mrs. W. R. Hunt, of Raleigh; Mrs. T. P. Barret, of Franklinton; Mrs. H. A. Hunt, of Littleton; Mrs. R. T. Jones, of Boynton, Va.; Miss Susie Allen, of Raleigh; Worth B. Allen, of Greensboro, and William Joseph Allen, who died in infancy. There are nine grandsons and two granddaughters.

Bro. Allen was the son of George Benjamin Allen and Mary Thompson Allen, who lived, at the time of his birth, near Wake Forest College, Wake County. After his marriage he lived in Wake County for several years, then moved to Franklin County, living in Youngsville and Franklinton. In 1902 he moved to Burlington, where he lived only a few months, and moved to 612 W. Lane St., Raleigh, N. C., whence he was buried in the cemetery at Franklinton, N. C., by Rev. W. C. Wicker, assisted by Rev. C. L. Dowell, of Wake Forest, and Rev. R. L. Randolph, of Franklinton, ministers of the Baptist Church.

Bro. Allen first united with the church at Pope's Chapel Christian Church soon after his marriage, but transferred his membership to the Franklinton Christian Church as a charter member when that church was organized.

THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

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Specimen of Type.

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The large congregation of friends who assembled at the home and at the cemetery and the profusion of floral designs which formed a beautiful bed of flowers, the tender words spoken in prayer by the minister to comfort the sorrowing and the beautiful songs that were sung to voice the Christian spirit of the deceased expressed the high esteem in which he was held by his many friends who were present at the funeral service.

He will be long remembered for his quiet, unassuming Christian spirit, for his gentle manner in home and community among his friends, and for his loyalty to the principles of the Christian life. He has left behind an invaluable

legacy—a name and a memory that time will not efface, and eternity will make steadfast and immortal.

W. C. WICKER.

GOD'S ABUNDANT BLESSING.

Whatever blessing is in our cup, it is sure to run over. With our Father the calf is always the fatted calf, the robe is always the best robe, the joy is unspeakable, the peace passeth understanding, the grace so abundant that the recipient has all sufficiency for all things, and abounds in every good work. There is no grudging in God's benevolence!—F. B. Meyer.

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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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IN NON-ESSENTIALS, LIBERTY.

IN ALL THINGS, CHARITY.

VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, SEPTEMBER 22, 1932.

NUMBER 38.

•• THE SUN'S OBSERVATORY ••

Do You Love Pineapple?—

If you do, you evidently have not eaten enough, for there is quite a surplus on hand, and the pineapple packers have had to do something about it. This is what they have done: a new association has been formed of the leading companies operating in Hawaii, and this association has limited the packing this year to 5 million cases—nearly 8 million less than last year. If you love pineapple, you may be able to help eat the industry back on its feet this year.

The Bible in Republican Spain.—

If reports from Madrid be true, Bible reading has greatly increased since the Spanish Republic has passed its declaration of religious freedom. The Bible Society in that city formerly used a handcart in removing Bibles sent in from Great Britain from the station to their local offices. Lately they have replaced this cart with a motor-van. The figures show that there were 190,000 Bibles and New Testaments sold in 1931, as compared with 130,000 sold in 1930, or an increase of over 46 per cent in one year. It is said that two of Spain's present cabinet ministers were educated in Protestant schools, and that the Republican Government is more favorable toward the distribution of Bibles.

Great Britain Speeds Up Train Schedules.—

The distance from Swindon to Paddington is $77\frac{1}{4}$ miles, and the Great Western Railway has just reduced the scheduled running time between these places by two minutes, bringing the average speed of the *Cheltenham Flyer* between these two points to 71.3 miles per hour. Within the past year trial runs over this same course have been made at speeds averaging more than 80 miles. Not only this schedule, but many others have been boosted by the Great Western Railway, and in its latest schedule, that railway lists 58 express trains with speeds of from 65 to 71.3 miles per hour. In spite of the great speed of operation, Britain's trains are among the safest places in the world today.

The Virginia War Memorial.—

On October 15th, the Carillon erected in Richmond as a Memorial to the Virginians killed in action during the World War, will be dedicated. This monument stands in Byrd Park, and when entirely completed will represent an outlay of approximately \$325,000.00. At one time a memorial library was proposed which would provide literature not only locally, but would place its facilities at the command of anyone throughout the State who desired to avail themselves thereof. This library plan was abandoned when the cry against a "utilitarian" memorial was raised by sentimentalists throughout the State.

The carillon is a thing of beauty, but one cannot but ponder whether if given an opportunity to have expressed their wishes, those who have gone "west" would not have voted for the memorial which would have kept them living in the lives of those who would have benefitted by the "utilitarian" edifice.

Diamonds a Gilt Edge Investment.—

People who are inclined to scoff at diamonds being a sensible investment, may be surprised to learn that during the depression they have held up better in value than practically any other commodity or form of security. They, too, are one of the first to turn the tide and again start upward. Within the past few weeks prices of diamonds have advanced from 15 to 35 per cent, according to size and quality of the stones, and demands are heavier than for two years. A perfect stone is always a source of available cash, and in any country. This may be the explanation of the popularity of diamonds with the Jewish race. "Centuries ago," says *Business Week*, "this harassed and astute race learned that accumulated wealth could best be captured, condensed and stabilized by putting it into diamonds. The diamond could be easily carried, it would be cashed in any country. Rich and poor alike, the Jews still practice their hereditary wisdom."

Mayor Joseph V. McKee.—

With the resignation of Mayor Walker, and his elevation to that post, Joseph V. McKee immediately began the job of putting the city's finances to rights, almost his first official act being to cut his own salary, and those of other employees with salaries in the larger brackets, over whom he had control. Now, turning for a brief moment from things financial, he is probing the city's morals. Only Monday of this week the mayor placed a ban on burlesque shows in the district near 42nd Street and Broadway. In closing these theaters, the mayor said: "New York has no place for the filth these theaters are purveying. They created immorality; they had a bad influence, and, a matter which is of less importance than the issue of morality, they lessened the property values in the section." The mayor explains that he is not setting himself up as a censor. He says that the public will get the kind of shows it demands, that the standards of the theaters are set by the people themselves. But he thinks things are going too far when theatrical houses become breeding places for vice, and so he is taking a hand. Meantime he continues in his efforts to pare \$100,000,000 from the city's budget.

A Second Step in the Liquor Fight.—

"Nearly everybody is agreed that the making, selling or shipping of alcoholic liquor should not

be a crime," says *Collier's*, in an editorial in the issue of September 24th. And it uses this statement, radical as it is, for its reason in attacking the enforcement program which is being carried on effectively by Attorney General Mitchell. In this editorial it accuses Mr. Mitchell of responsibility for making criminals of the 200,000 or more violators of the law who, if its figures are correct, will be convicted before the Eighteenth Amendment can be repealed. Not for a moment does the editorial writer take any of the blame for making these criminals upon himself. He fails utterly, seemingly, to realize that these men are no less criminals, should they not be convicted. Yet we agree with him in one thing: these men should no more be considered criminals than the thousands, then in the liquor business, who "legally" aided and abetted crime and debauchery in pre-prohibition days. The pity of it all is that many men and women, some of them active in church and welfare work, have actually been induced to believe the propaganda that is being spread today by such papers. The present law is not incapable of enforcement if those who preach nullification and repeal would work just as hard for its support. Selling liquor is a crime, regardless of the laws that may or may not be passed or repealed.

Reviving the Cardinal.—

Under the above caption, *The Christian-Evangelist* says: "The Knights of Columbus donated a statue of James Cardinal Gibbons to the United States the other day, and the gift was acknowledged by President Hoover in a somewhat lengthy and highly eulogistic address. Among other things, the President said: 'In his lifetime Cardinal Gibbons won the personal affection of thousands of Americans of every race and of every creed. Millions more, who knew him only through his writings and his public career, shared in this affectionate regard. He stood upon a gentle eminence.' A note of selfishness then creeps in, as our contemporary continues: 'Cardinal Gibbons was one of the most astute ecclesiastical statesmen which the Church of Rome has produced. We see no more reason, however, for this communion to place a statue of him at the capital than there would be for the Methodists to have the President of the United States accept a likeness of Francis Asbury, the Episcopalians one of Phillips Brooks, or the Congregationalists one of Henry Ward Beecher. If the National Capital is to be stocked with memorials of this kind, they should not be confined to one religious faith.' Certainly, the writer of the above is right in saying that these memorials should not be confined to one faith. Just as certainly, no man, regardless of his faith, could lay greater claim to such a memorial than the late Cardinal Gibbons.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The Tennessee Conference of Congregational Churches meets at Barton Chapel, Robbins, October 26th to 28th. Don West, the Mountain Poet, will be examined for ordination to the gospel ministry at this conference.

Dr. Clarence A. Vincent, of Winter Park, was in the center of the eclipse belt in New Hampshire and had an interesting view of the phenomenon. The topic of his first sermon upon his return to his Florida church was "Eclipse of Faith."

Mrs. C. H. Rowland, president of the North Carolina Woman's Conference, announces that the Conference will meet at Monticello Church, Guilford County, on October 21st, for its all-day annual session, and will be entertained jointly by the Monticello and Reidsville Societies. A full program of the day is being prepared.

Rev. Frank Atkinson, pastor of the church at West Palm Beach, Fla., on Labor Sunday, delivered a sermon, much of which was afterwards published in the *Union Labor News*. In the sermon, as printed, was quoted the statement of Social Ideals, as adopted by the National Council in 1925. Many labor union men were present to hear the sermon.

Rev. R. T. Grissom, Fancy Gap, Va., writes: "Mrs. Grissom has most of the ladies, old and young, enrolled in Public Health classes. Our Sunday Schools are fine. We have an average of 50 or more at Rocky Ford and an average of 45 at Elk Spur. While these numbers may seem small, we are reaching most of the people in this section who are not enrolled in Sunday School elsewhere."

On Sunday, September 25th, the First Christian Church of Richmond, Va., will celebrate the tenth anniversary of its entrance into the present church edifice. Since that time, however, there has been added a large educational building. A special program is being arranged by the pastor, Rev. Jos. E. McCauley, and friends and former members of the church are invited to be present at the services.

From Editor J. M. Rowland, D. D., *Richmond Christian Advocate*: "We tip our hat to Dr. L. E. Smith, our friend and brother, the president of Elon College, of the Christian Church. We were happily associated with Dr. Smith when he was doing a great work in his first years at the Christian Temple in Norfolk, and had his presence as a room-mate traveling in the Holy Land. We rejoice in the enlarged usefulness of his life and the blessings that come to him. The *Advocate*, which he takes and reads, shakes his hand."

Rev. Simon A. Bennett, now teacher at Southern Union College, Wadley, Ala., was a pleasant visitor at THE SUN's editorial office the past week, reporting quite a hopeful opening at the college with problems and prospects inviting and challenging. Prof. Van Cleave, former teacher at Elon, is also with Southern Union and, as a principal of the faculty, is making his contribution to the college and its work. Rev. G. H. Veazey, in addition to his pastoral duties, is the business manager of the college, and reports hopeful prospects.

Concerning the distribution of the *Guest Book*, the following paragraph from a personal letter may have a suggestion for others: "You are interested in the use which the churches make of the *Guest Book*, and the various methods of placing them. Let me make a confession. I have to drive myself to make calls, and am planning to use the *Guest Book* as the occasion for a call on every household before the end of October. Some other way may be better, but I am sure it will be best for me to personally deliver one in every home in my parish as part of the Fall campaign."

For the first time in several weeks the "Suffolk Letter" takes its accustomed place on page 6 of THE SUN. This time it is a letter of personal experiences, and one feels as if one were on the trip with Dr. Staley. The managing editor welcomes Dr. Staley's return to the pages of our paper on the part of its readers, and we are sure that this welcome is unanimous. There is another letter which has been missing for some time: the "Elon Letter." It, too, is with us this week. Dr. Smith is a busy man, but if he realizes just how much this letter means to SUN readers, he will find time to make its visits weekly.

The work of our Newport News Church the past year, under the pastorate of Rev. R. Lee House, has gone well, even better than was anticipated. A rather unique service was rendered the church, which, because of having erected a very substantial building, is struggling with much indebtedness. The new pastor, it comes to light, offered to board in the homes of such members as would take him from month to month at the rate of \$40.00 per month, he to pay the same, but the one receiving it agreeing to donate it through the Ladies' Aid Society on the church indebtedness. Just count on the good women of the church to figure out ways and means of helping the church in distress, and you may always count also on the faithful pastor to encourage the women and assist them in any way he can in their generous undertakings.

Rev. J. F. Blackburn, of Atlanta, Ga., has the sympathy of his host of friends in the Southeast in the death of his wife, which occurred at their old home, 1542 S. Gordon Street. Mrs. Blackburn was sixty-four years of age, and had lived in Atlanta for forty years. Mr. Blackburn is an early graduate of Atlanta Seminary, and for many years was superintendent of the Congregational Sunday School Society in the Southeast. His work among the churches of Alabama and Georgia was of great value, and he was honored and beloved wherever he went. He retired about seven years ago, and he and Mrs. Blackburn have spent several winters in Florida. Mrs. Blackburn's funeral was conducted by Dr. Witherspoon Dodge. During the many years of their married life she was a sympathetic sharer in his Christian life and service.

The Mission Board of the Southern Convention was in annual session at Suffolk, Va., Wednesday, September 14th. Routine business was transacted and plans laid for the coming year, which it is hoped will result in larger and better work in our mission fields at home and abroad. Reports were made of work done and appropriations made in the several fields the past year, all of which were favorable and hopeful, but owing to decreased donations to missions, no new appropriations could be made. In fact, some retrenchment was ordered, because the board was confronted with pledges and deficits that could not be met. States and governments, finding themselves struggling with indebtedness, can recover by laying on taxes. The only hope for the church to

recover is through the willing self-denial of those seeking a closer communion and walk with their Lord, and a larger liberality on the part of those who are willing to make investment and lay up some treasure "where neither moth nor rust doth corrupt." Those in attendance at the Mission Board session were: J. E. West, J. M. Darden, W. W. Staley, Mrs. J. A. Williams, K. B. Johnson, G. O. Lankford, Mrs. C. H. Rowland, A. W. Andes, J. O. Atkinson. Two new members were absent because of illness: Mrs. R. T. Bradford and Miss Ida S. Robinson, the latter because of the illness of a sister. The board gladly welcomes as a new member, elected at the last session of the Southern Convention, Rev. A. W. Andes, Harrisonburg, Va. Mrs. W. V. Leathers, treasurer, Eastern Virginia Woman's Board, acted as proxy for Mrs. Bradford. Dr. W. W. Staley, one of the ever faithful, traveled till 2:00 A. M., the night before in order to be present at the meeting. Bro. K. B. Johnson, another of the faithful, drove from 4:00 A. M. till 9:30 in order to give the day to the meeting of the board. We often think that those not on committees and boards of the church, little realize how faithful many are in giving, without a penny's reward, faithful service to the work of the church and the kingdom.

CONVENTION OFFICERS AND COMMITTEES.

In accordance with the action of the Executive Board of the Southern Christian Convention taken on Saturday, September 10th, the following officers and committee members take office from that date:

President—Rev. Stanley C. Harrell.

Vice-Presidents—Revs. John Britton Clark and C. H. Rowland.

Secretary—Dr. I. W. Johnson.

Assistant Secretaries—Rev. George N. Edwards and Mrs. Mary A. Rollings.

Treasurer—Rev. W. C. Wicker.

Mission Secretary—J. O. Atkinson.

Associate Mission Secretary—Dr. W. Knighton Bloom.

Executive Board—S. C. Harrell, W. W. Staley, C. H. Rowland, E. E. Holland, Milo J. Sweet, J. Britton Clark.

Board of Education—L. E. Smith, W. W. Staley, E. L. Moffitt, H. C. Newell, E. E. Holland, F. E. Jenkins.

Board of Religious Education—F. C. Lester, E. T. Holland, Mrs. C. H. Rowland, Miss Priscilla Chase, C. H. Stephenson, J. F. Morgan, W. H. Baker, H. S. Hardcastle, Miss Ruth Sargeant, George Penn.

Mission Board—J. E. West, Mrs. J. A. Williams, Mrs. R. T. Bradford, A. W. Andes, J. M. Darden, W. W. Staley, K. B. Johnson, Mrs. C. H. Rowland, Miss Ida Robinson, G. O. Lankford.

Board of Superannuation—J. O. Atkinson, T. E. White, J. M. Fix, D. R. Fonville, Mrs. W. R. Sellers.

Board of Publications—C. H. Rowland, Chairman; P. H. Fleming, N. G. Newman, Milo J. Sweet, W. T. Scott.

Staff of The Christian Sun—Dr. J. O. Atkinson, Editor; Associate Editor: E. C. Gillette; Contributing Editors: C. Rexford Raymond, Elisha A. King, W. W. Staley, S. C. Harrell, W. C. Wicker; Managing Editor, J. T. Kernodle.

Delegates to the General Council of Congregational and Christian Churches—Dr. J. O. Atkinson (four years), Rev. Stanley C. Harrell (four years), Dr. L. E. Smith (two years), Dr. J. Edward Kirby (two years), Dr. W. W. Staley (two years), Dr. C. H. Rowland (two years).

ALABAMA CONFERENCE.

Following is the program of the Alabama Christian Conference and the East Alabama Association of Congregational Churches, to be held at Antioch Church, four miles south of Rcancke, Ala., beginning Tuesday, October 11th, and continuing two days:

FIRST DAY.**Morning Session—10:00 o'Clock.**

Theme—"That we all may be one."

Called to order by the President of the Alabama Christian Conference, or in his absence, by Rev. F. P. Ensminger, D. D., of the Congregational Church.

Devotional service, conducted by Rev. J. F. Bean.

Enrollment of ministers and delegates, and of visiting ministers and brethren of other churches and conferences.

Adjourned for lunch.

Afternoon Session—1:30 o'Clock.

Meeting called to order by presiding officer.

Devotional service, conducted by Rev. J. H. Hughes.

Theme of the meeting to be discussed under the following heads, by those whose names are attached to each subject:

1. "What have we in common, as it relates to our cooperation and fellowship?" Revs. C. W. Carter and J. P. Bean.
2. "As it relates to our forms and ceremonies and customs in religious worship." Revs. J. C. Brown and J. H. Hughes.
3. "As it relates to our methods of conducting revival meetings." Revs. G. H. Veazey and A. W. Stone.
4. "As it relates to supplying our rural churches with efficient leadership." Miss Davison.
5. "As it relates to our educational institutions and their interests." Dr. F. E. Jenkins and Rev. G. H. Veazey.
6. "As it relates to our missionary interests and work." Dr. F. P. Ensminger and Dr. J. O. Atkinson, Secretary of Missions for the Southern Christian Convention.
7. "As it relates to our publications and literature." Rev. E. H. Sperrow and Dr. J. O. Atkinson.
8. "As it relates to our Orphanage." Chas. D. Johnston.
9. "As it relates to a closer relation between the two organizations." Revs. J. P. Bean and John Taylor.

4:30 o'Clock.

Young People's Rally, under the direction of Miss Marguerite Davison, followed by picnic supper and vesper service, conducted by the young people of Antioch Church.

Evening Session—7:00 o'Clock.

Devotional service, conducted by Rev. A. W. Stone.

Annual sermon, by Dr. Frank E. Jenkins; alternate, Rev. C. W. Carter.

Communion service, conducted by Revs. E. H. Sperrow and J. D. Dollar.

Election of officers and appointment of committees.

SECOND DAY.**Morning Session—10:00 o'Clock.**

Reports of Committees on Education, Schools and Colleges.

Address, by Dr. F. E. Jenkins.

Report on Missions.

Address, by Dr. J. O. Atkinson.

Report of Committee on Moral Reform. Topic for discussion: "How may we practice Christianity in Alabama for the coming year." Revs. W. T. Meacham and J. C. Brown.

Memorial services for the following deceased ministers of the Congregational Church: Rev. Willis J. Dunaway, by Rev. H. T. McKay and Rev. Thos.

J. Reynolds. This service will be held at such time as the Conference may elect.

A business meeting will be held by each organization to transact such business as may be of interest to the respective bodies.

The Conference will close with a great fellowship meeting, conducted by Rev. C. W. Carter and Dr. F. P. Ensminger.

G. D. HUNT,

F. D. ENSMINGER,
Committee.

ALABAMA AND GEORGIA CONFERENCE.

Following is the program of the Eighty-seventh Session of the Georgia and Alabama Christian Conference, to be held at the Christian Church, Richland, Ga., October 4 and 5, 1932:

FIRST DAY.**Morning Session—10:00 o'Clock.**

1. Called to order by the President, Rev. J. D. Dollar.
2. Song service, led by Rev. J. H. Dollar.
3. Devotionals, led by Rev. C. W. Hanson.
4. Enrollment of ministers and delegates.
5. Reading and adoption of program.
6. Welcome address, by Rev. H. M. Gray.
7. Response, by Rev. C. W. Hanson.
8. Report of Executive Committee, by Rev. J. D. Dollar.
9. Annual address by Rev. J. H. Dollar.
10. Appointment of Special Committees.
11. Adjourned for lunch.

Afternoon Session—1:30 o'Clock.

1. Song service, led by Rev. J. H. Dollar.
2. Devotionals, led by Rev. A. H. Sheppard.
3. Report on Education, by Rev. W. C. Carpenter.
4. Address by Dr. Frank E. Jenkins, President of Southern Union College, Wadley, Ala.
5. Report on Foreign Missions by Rev. A. H. Sheppard.
6. Address by Dr. J. O. Atkinson, Mission Secretary.
7. Report on Religious Literature, by Rev. H. M. Gray.
8. Address by Rev. H. M. Gray.
9. Report of Entertainment Committee.
10. Adjournment.

Evening Session—7:00 o'Clock.**Missionary Association Meets.**

1. Called to order by Rev. C. W. Hanson.
2. Song service, led by Rev. J. H. Dollar.
3. Devotionals, led by Rev. David W. Sheppard.
4. Annual address by Rev. G. D. Hunt.
5. Business session.
Election of officers.
Roll call and collection of dues.
6. Adjourned, to meet on Tuesday evening after the first Sunday in October, 1933.

SECOND DAY.**Morning Session—8:00 o'Clock.**

1. Conference called to order by the President.
2. Song service, led by Rev. J. H. Dollar.
3. Devotionals, led by Rev. J. R. Princee.
4. Reading of the Minutes by the Secretary, Mrs. J. O. Mabrey.
5. Report on Superannuation by Rev. C. W. Hanson.
6. Address by Rev. C. W. Hanson.
7. Report on Christian Endeavor and Sunday School, by Mrs. J. O. Mabrey.
8. Address by Rev. David W. Sheppard.
9. Report on Orphanage, by Chas. D. Johnston.
10. Address by Chas. D. Johnston.
11. Sermon.
12. Adjourned for lunch.

Afternoon Session—1:30 o'Clock.

1. Song service, led by Rev. J. H. Dollar.
2. Devotionals, led by Rev. W. C. Carpenter.

3. Report on Moral Reform, by H. B. Floyd.
4. Address by Rev. G. H. Veazey.
5. Report on Home Mission Board, by Rev. J. D. Dollar.
6. Address by Rev. J. D. Dollar.
7. Business session.
Election of officers.
Reports of Special Committees.
8. Final adjournment.

REV. J. D. DOLLAR,
REV. H. M. GRAY,
REV. C. W. HANSON,
Program Committee.

THE CURSE OF LOW PRICES.

Back in 1904, housewives became very much concerned because prices were rising rapidly. Eggs went from the old-time shilling a dozen to 20 cents. Butter cost a quarter. A frying-sized chicken could no longer be bought for 25 cents. The country coined the phrase, "The high cost of living," and argued methods of bringing it down. Prices continued to mount and prosperity mounted with them. People became accustomed to new standards of value. Up to a certain point income rose with prices. After that, disparity developed, and the smash came.

Now we are back to 1904 with some prices, and back to 1913 with nearly all. The other day, a wealthy Carolinian, who has interested himself in providing relief for the needy people around him, decided to show a group of agricultural economists what can be done in feeding people cheaply. He served them an excellent lunch, and then proved to them that it cost a little less than 5 cents a plate. He has found that wise buying will make it possible for a family of five to keep alive on 50 cents a week—a week, not a day—and that \$1.00 a week will subsist a family on all essentials except milk products. It is a monotonous diet, but it will nourish a family and keep it from pellagra.

In one sense, of course, it is a mercy that prices are so low when so many million Americans have to live on reduced incomes or be supported by charity. On the other hand, in any condition short of famine itself, there would not be such need if prices were higher, for if the producer got more for his goods, he could buy more, and thereby could create work for the idle. There is a curious and sometimes a baffling interplay of forces in the regulation of prices. Generalization is dangerous. But when the survivors of this depression are asked whether they prefer high or low prices, their answer probably will be: "Give us high prices—and we will take our chance of a high income to pay them." *Richmond News Leader.*

HOLY NECK.

The annual revival services were held at Holy Neck Christian Church, Nansemond County, Va., September 4th to 9th, inclusive, with two services each day. The preaching was done by the pastor, and the singing was conducted by W. H. Baker, of Newport News, Va.

The attendance was large and the interest was good. There were ten professions, all of whom were received into the church and baptized. The services were enjoyed by the Christian people, and especially the singing and leadership of Mr. Baker.

N. G. NEWMAN.

Self-realization is the primary law of life. It is not selfish to cultivate one's faculties or to utilize one's opportunities. Faculties and opportunities are possessed only as they are developed and used, and without cultivation shivel and disappear.—*Francis W. Peabody.*

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHANGING TIMES.

Nothing indicates the changes of time more clearly than the method of bank looting and robbery. A few years ago banks, when looted and wrecked, were generally carried off by cashiers, clerks or officials of the bank. They ran away to Canada or elsewhere with their loot or bad accounts to escape the law. This was once the general method in vogue of wrecking banks. Then a little later came the bank robber with dynamite, explosives in the dead hours of the still night. The robber got his loot while the people slept, muffling as best he could the sound of the explosion to prevent disturbing the town constable. That, too, was a custom of the recent past.

It is the fashion now to rob banks in the broad open daytime, while officials are in place and the work of the day is being done. A few days ago, bandits appeared in the city of Durham and escaped with \$13,000.00 from a bank. Only a few days ago, bandits appeared at Denton, a small town, and went off with a large part of the deposits. In brief, the size of the town, or the population of the city, seem to have no weight with the bandits. Neither New York nor Chicago, neither Ford's Cross Roads nor Israel's Knob, if large enough to have a bank, figure in the matter so far as population and business are concerned. The largest loot carried off was that recently taken from a Chicago bank, estimated at between a quarter of a million and a million dollars. In this last instance the bandits went at their business as an all-day job of it, having to drill through a 15-inch all-steel plate, requiring fourteen hours of their deft service to get at their prize. So within a little more than a decade the fashion of dealing with banks on the part of

robbers has changed, the change being marked constantly with more and more boldness, daring, adventure, ruthlessness, more defiance of law and order.

One traces in this one of the terrible consequences of war. The world went to war shot the law to pieces, disturbed the civil, moral and spiritual equilibrium of mankind; with gun, sword and bayonet openly defied that fundamental law of God, which said: "Thou shalt not kill," and an equally fundamental law of God: "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." It is the fundamental law of God that has been violated, and man cannot tear away the foundations without suffering the consequence. The very bedrock of civilization and of Christianity was disturbed in the explosion and blast of the World War.

Nations defied the law of God by boldly and recklessly flying at the throat, and seeking by boldness and intrepid daring, to destroy other nations. We suffer today the consequences, all the evil consequences, of the back-wash of the World War. The only hope of overcoming this, or of recovering from the shock, is through that adventure in faith that leads to obedience, even obedience to will and voice of the mighty Son of God.

J. O. A.

RECOVERING FAITH.

We have lost faith because we have taken our eyes from God, and fixed them on man. Our chief concern in these days is with man and not with God. A man becomes prominent in church and goes wrong morally and religiously. When we discovered this moral imbecility, our faith received a jar and we charged it up to the church and to religion.

In this we charged it all to the wrong account. God has not gone wrong; God never has gone wrong; the Son of God has never gone wrong. He never will. We were never invited to acquire our faith by investing our confidence in man. We acquire faith by waiting on God and by looking at his Son, the author and finisher of our faith. Man is neither the author, nor should he be the finisher of our faith. He is not the source, neither should he be the destruction of our faith. What the world needs today is to recover its faith in God.

There is a righteousness of God and there is a righteousness of man. Paul emphasized this distinction in Romans 10:3: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." And what Paul insists on is that we believe in God and not in man. God never faileth. Man in the weakness of human nature does fail, and very often. We suffer the loss of faith in self, in fellowmen in God, because we have looked so much and so long at our own weaknesses, the frailties, faults and weaknesses of our fellowman, that we have forgotten or have obscured God, who, through his Son, is both the author and the finisher of our faith. We cannot have a firm, fixed, finished faith while we look at and judge men. We must lift our eyes unto him from whom cometh our faith as well as our help.

J. O. A.

PREACHING FOR THESE TIMES.

On numerous occasions we have read discouraging statistics showing a decrease in church attendance. This is counter-balancer, somewhat, by occasional reports that claim a deeper interest in religion on the part of the population generally. It is said that "hard times" drives people to church. We do not know how true this is, but

we have every reason to believe that religious people who have lost money and some who have had their wages cut, or are out of work, need the help, consolation and comfort of religion. Such people, and there are many of them, need the help the church can give. If they go to church and listen to a sermon that deals with the hard times, political propaganda, denominational progress, even prohibition or the sins of youth or the spread of crime, they go away unhelped, uncomfortable, and more or less discouraged. They are inclined to think the church has nothing for them. Such people turn to various cults and find considerable help in their literature. The church no longer touches their lives and they seldom return.

What people need today is religion, a religion that helps, that finds them where they are and lifts them up and makes them strong to meet the discouragements of life. They need God as an available God, one who cares and is interested in their welfare. Jesus Christ revealed God as such a Father. People need to understand and appreciate prayer and come to practice it in their present need. The preacher of today could be of wonderful help to discouraged and bewildered folks by meeting this need in a kindly, sympathetic way. If people go to church and find a man in the pulpit that is himself human and sympathetic, who in his prayers and his talk utters something vitally religious and helpful, the people feel it, know it, appreciate it and go away better fitted to face life triumphantly.

The church needs to be, and can be, a hopeful, cheerful, dynamic center, a power house, warm with spiritual fire and radiant living.

E. A. K.

FIRST THINGS FIRST.

A rich woman died the other day, and all the newspapers made it a first page story. Her life was not a happy one although, and because, she had made her life a search for happiness. The chase for money and fame in hope that they will bring happiness is the pursuit of the fatal will-o'-the-wisp that brings the pursuer finally to the Dismal Swamp of failure. Happiness is not the goal of life. When attained it is found to be a by-product. Life is given us that we may achieve character. And when we start to say what character is, we are driven back upon our thought about the universe in which we live. If at the heart of the universe there is eternal goodness, truth and beauty, and there is a loving purpose which sustains the world, then character means that we shall attain goodness, truth and beauty. This kind of victorious living is achieved when we put the realm of God first in our program of life.

C. R. R.

LOVE AND PRAYER.

Since God is love only those who love can prevail with God in prayer. The poet, Coleridge, penned this truth in the couplet:

"He prayeth well who loveth well,
Both man and bird and beast;
He prayeth best who loveth best
All things both great and small."

The hand of God created, and moves, the universe, and his hand is directed by love, since he is love and so "prayers move the hand that moves the universe."

If, therefore, we would pray the prevailing prayer, we must cultivate love in our hearts. While prayer is but the voice of faith, faith is little where love is little, and our faith in God becomes stronger, only as we love God and the peoples and the things about us, which he has made and which show his handiwork.

J. O. A.

FOR AN AUTUMN "DRIVE."

By WILLIAM T. ELLIS.

Less for their own sake's than for the public's, the churches should be seriously at the business of a Fall drive this year. For the bewildered and burdened people are readier than ever for leadership and guidance.

Without any pretentious machinery or "movement," but by agreement and cooperation of local units, under pastoral leadership, it should easily be possible for all churches to pursue unwonted activity in behalf of three great objectives; upon which they are already in complete agreement.

First of all, and fundamentally important, is the gathering of children and young people into the Sunday Schools. Men who deal in statistics tell us that there are fourteen million young people of school age in this country who are not receiving any religious instruction whatsoever. Every local community has its proportion of children and youth outside of the Sunday School, who could be recruited by little more effort than that of a personal invitation. It should be a simple matter to conduct a "drive," participated in by old and young, for a great increase in Sunday School enrollment.

Second in importance—many will say first—is the grave problem of how to increase church attendance.

There are ominously too many unemployed pews in the land.

Religious "leaders," engaged in weighty matters of polity and finance, pay scant heed to this question, which underlies all other aspects of our church life.

Obviously, if the church does not get the people into her pews, she cannot get them anywhere else. Before any influence can be exerted upon the public by the clergy or the organization, men and women must be got into the pews. Over-shadowing all other grave concerns of the church today is this one of widespread non-attendance upon the public services of divine worship.

It should be possible to create a vogue of church-going. This, however, requires cooperation and concerted activity. Methods are many, and mostly obvious. The voice of the nation's leaders should be heard in support of this activity. Display advertisements in the newspapers, when of the right sort, have proved powerfully effective; and they have the advantage of enlisting active press support for a "Go-to-Church" campaign.

Third, and least tangible and most difficult of the objectives of an Autumn "drive" should be an increase of personal piety. Only praying, Bible-studying, God-experiencing Christians can maintain the life and work of the church, and the creation of such characters is the church's first work.

WILL THE PRODIGAL COME TO HIMSELF?

Dr. H. C. Morrison likens the present state of the American nation to that of the Prodigal Son. He says: "The trouble with this nation is, that it has gone into a far country; the people are in a dazed state of mind; they have gotten to the hog-pen stage and are squealing for beer. A group of men in a far worse state of mind than that of the average peaceable lunatic are urging the people to parade the streets, and rend the air with cries, 'Give us beer! To hades with the law! We want to get drunk! Whether we have anything to eat or not, we will have liquor, if we have to fight for it!'"

Get that crowd started good and it is a serious question if you can ever stop them. There is hope for one prodigal who has come to himself, and has fully made up his mind that he will go home and confess his sins to his father, but what

about a hundred million prodigals who have not come to themselves, and refuse to reason, or listen to warning! The Ship of State has sprung many leaks; the waves are rolling high, and are beginning to wash the deck; the wind is turning into a mad hurricane; there is mutiny on board; the people have broken into the liquor room, and, in spite of every protest of the few remaining sober men, they are crowding on more sails and steering for the rocks.

Believe it or not, there are men running loose in this nation, men in high places of authority, who believe and insist, that the way out of all our troubles is to get on a big continuous drunk. They are crying long and loud for liquor and, shocking to contemplate, millions of church members will follow after and vote with these leaders on into the night of deeper darkness. Will this nation ever come to itself? Many prodigals never did. If this nation does not have an awakening soon, it will go over the abyss and, if it does, the crash will shake the world. W.

In a country home some time ago a father and son drank intoxicating liquor, and in the hideous brawl that ensued, the father shot the son to

death. In jail, the father, with voice choked by sobs and tears, raves and moans, according to local newspapers. "I am the one who should be dead. I would a thousand times rather be dead than to have killed my son. I loved my boy. God knows I did. I can see him now as he used to smile up at me, my only son." Liquor did it. Liquor is ruining this country today. It is the downfall of mankind.

Yet howling galleries and panic-stricken political conventions would legalize the selling of intoxicating drinks and multiply the agencies to do it.—*Christian Advocate*.

Whoever allows himself to get out of patience, comes to the falling-off place before he is aware of it. By indulging in temper and saying cruel words, a man loses control of himself, and his tongue grows keener and more bitter and he effects nothing and hurts forever the man he attacks. Do not turn friendship into hatred by hasty speech. "By conquering yourself, you have conquered me," were the words accompanying the capitulation of a great Indian chief to one of our colonial governors. Think it over.—*John Wana-maker*.

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SUFFOLK LETTER.

It is now two months and a half since I have made an effort to write, even a personal letter. My stay at Lakeview Hospital, Suffolk, is hardly a memory as I was in so much pain in my left eye that I scarcely remember anything that took place while there. But doctors and nurses gave me such attention that I feel grateful to them, and the many friends who kept my room full of beautiful flowers.

The operation which relieved my left eye of intense pain and its sight, prepared the way for gradual improvement which is still going on; but this is the first attempt to write a page.

Since leaving Lakeview I have spent the time in bed, lounges, chairs and auto seats, which I have enjoyed. I have attended several funerals and have made more than a hundred visits to sick people, both kindred and friends. I have also enjoyed an auto trip to Asheville, N. C., and spent three nights with Horace W. Phillips and wife at their summer home at Asheville. Their hospitality was unequalled so far as my experience goes; and I had with me my three daughters, Bessie, Annie and Willie, and Bessie's son, Wm. Staley Cheatham. During our stay as the guests of Mr. and Mrs. Phillips, and their boy, Horace, Mr. Phillips carried us over Asheville and the mountains, one day over a hundred miles in his car. In addition to the city and the mountains, Mr. Phillips carried us through Hendersonville, Flat Rock, and down into South Carolina. We visited some relatives, Rev. J. H. Mackintosh, who married Mary Graham Lawrence. He has been down with T. B. for several years, but is resting well in that mountain air.

We visited also Mr. and Mrs. J. Monroe Harris. The latter was well known as Mrs. Lizzie Bryan.

After leaving Asheville on Sunday morning, we stopped at an Episcopal Church, where service was held, and then drove on by Chimney Rock, Lake Lane, and through Charlotte, where we made some visits and then on to Statesville, and spent the night with Mr. and Mrs. Land. Mrs. Land is the daughter of the late Judge B. F. Long, who graduated from Trinity College with Senator Lee Overman and me. He was, also, a near relative of mine. His widow was in California and we regretted not to see her; but her daughter and husband gave us welcome, hospitality and a benediction when we left. We saw, also, Mrs. Barnett Adams, our good neighbor in Graham, and once a teacher of music in Elon College.

Then on to Greensboro, where we enjoyed a visit with Dr. C. H. Rowland and family, and Miss Florence Wilson, once in charge of music at Elon College, and no better has ever served there.

From Greensboro to Elon to spend the night with my sister, Mrs. Clendening, and to make several calls. In Elon College we saw President L. E. Smith, Drs. Atkinson, Newman, Wicker, and others. Then to Burlington, Graham, and Raleigh making calls as we went. We found Edgar Long, son of the late Dr. Wm. S. Long, confined to his room with affliction. In Durham we called on Mrs. Sue Jones and her daughter, Ruth—Mrs. June Kernodle. Rev. Stanley C. Harrell and wife called on us there.

On to Louisburg, supper with Mrs. Ben T. Holden, then, leaving there at 9:30 P. M., we arrived in Suffolk at 2:30 A. M., and had a full

moon, almost no cars on the road, and a pleasant ride.

Bessie and William left Thursday morning, September 15th, for Washington, and it has rained all day.

W. W. STALEY.

ELON LETTER.

On Tuesday, September 13th, Elon College opened her doors for the freshmen, who came in advance of the upper-classmen for a period of orientation. The upper-classmen began arriving Thursday, and are still coming in. We have put forth very strenuous efforts during the summer endeavoring to interest prospective students in Elon. Some very fine work has been done and at this date, we feel greatly encouraged. The outlook for the college is good. Our enrollment, at present, is running a bit behind the same date last year. We have enrolled to date about 225. 105 are new students, 86 freshmen, and 19 upper-classmen.

This is a splendid achievement considering conditions in general and the handicaps that we had to overcome. A number of old students whom we are expecting have not yet reached the hill. We had only 180 students after graduating such a large class last year. We are hoping to have at least 150 of these back. Our enrollment would perhaps have been up to last year had we not been compelled to require all who matriculated to arrange to pay expenses. We have had to let about a dozen students go because of their inability to pay. This is a difficult thing to do, but, of course, the college is no position to advance money for expenses of students.

We hope that those who are interested in the college, and who may read this article, will feel moved to lend financial assistance to our institution that we may be in a position to meet the needs of the young men and young women who are ambitious for life's training. The financial side of the opening is a bit different. With a slightly decreased enrollment, we are running a bit ahead of last year in collections to date. This is very encouraging.

With the cooperation of the alumni, members of the church and friends of the college in this particular, I am sure that we can make a good record this year. We are starting out with the necessity and determination of balancing our budget this year. If this can be done, it will be an achievement. We are asking cooperation on the part of all.

L. E. SMITH.

ASSOCIATION MEETINGS IN ALABAMA.

The Alabama Conference of Congregational and Christian Churches is composed of the Alabama Christian Conference, the West Florida Association and North, Central, South and East Associations. The East Association and the Alabama Christian Conference occupy much the same territory. They are considering federation. The East Association adjourned to meet with the Alabama Christian Conference at Antioch Christian Church, Roanoke, on October 11th and 12th. The West Florida Association meets in November. The North, Central, South and East have been held.

The North Association of the Congregational and Christian Churches has met with the active Mt. Grove Church at Steppville. Over 400 new members were reported. One new church was received, the Independent Congregational Church

of Birmingham, of which Dr. Wm. T. Morgan is pastor. It began with 77 members and is holding its services in the Birmingham Conservatory of Music. Dr. Morgan, who is nationally known for his work at the Miners' Re-education Center at Seloca, is pastor.

One nice little new church building is reported for the Rock Springs Church south of Haleyville. A significant contribution to the program was the address of Judge Louise Owings Charlton, of Birmingham, who is United States Commissioner of North Alabama. She said that she envied those who had been reared in a free religious atmosphere. She is from Louisville, Ky. The young people's and church school work in North Alabama is promising. A few over 1,000 enrolled in Sunday School. The Christian Endeavor and church school work made a distinctive advance.

The Central Association meeting was held at Union Church near Mt. Creek. This Association carried out most fully the very theme of the discussion of "Real Christianity, and Some of Its Applications." The address by Rev. E. W. Butler, of Thorsby, on "Christianity as Applied to Our Political and Economic Life," was significant.

The young people of Thorsby presented a nice little pacifist play.

The Central Association leads in the number of active Women's Societies. It reported a gain in church membership. A parsonage was built at Eastview Church during the year. The churches did considerable tornado relief work.

The South Association met with the New Bethel Church, near Glenwood. This is the most inaccessible church of the group. The people worked the roads in preparation for the meeting, and butchered a yearling and two shoats to get meat for the visitors. A new church, Burkett's Chapel, was received into fellowship. The parsonage at the Antioch Church was taken down and re-built, and a building is under roof for the Andalusia-Cold Water Church.

A short session of the East Association was held at Oak Hill Church, where Mr. A. W. Stone, licentiate pastor of the church, was ordained. One new church, Bethany, was received into the Association, which adjourned to meet with the Alabama Christian Conference on October 11th and 12th.

In spite of the depression, the Alabama fellowship has held its own and grown in membership, interest and morale. 900 people greeted Dr. Mordecai at his first service in Birmingham on September 4th.

The new Independent Congregational Church of Birmingham has an excellent group and is well organized. It has a vested choir and three Young People's Societies.

The Alabama Conference of Congregational and Christian Churches is to be held at Mt. Olive Church, Tallassee, October 18th to 20th.

F. P. ENSMINGER.

LIBERTY (VANCE) PASTORATE.

We had a very good meeting at Shallow Ford the second week in July. Rev. R. L. House of Newport News, Va., came and did the preaching. We feel that the church has been greatly revived and that much good was done in the community. A number came forward, stating that they had joined the church when they were small, but had not lived as they ought. They dedicated their lives to Christ anew. Many hearts were revived and the services of Bro. House were greatly appreciated as well as inspiring to the heart and soul.

On Sunday, July 17th, we began the meeting at Liberty (Vance). Rev. R. A. Whitten, of Henderson, N. C., assisted in this meeting, with two

services each day for eleven days. Large audiences attended each service, and a revival of God's love came to many hearts. Several professions were made, and seven united with the church.

Bro. Whitten brought inspiring messages of God's love and saving power. As a result of the meeting the people were drawn nearer to God, and we trust that the revival spirit will not die, but continue through the coming year.

On Sunday, August 7th, the writer began a meeting at Martha's Chapel and continued until Friday night, with services at 3:00 and 8:00 o'clock. Two were received into church fellowship, and many were helped spiritually. A revival cannot be judged from the visible results. Much goes on in the soul that men cannot see. God has said that his word would not return unto him void. We still believe his promise.

Monday, August 29th, we began a revival at Beulah, Wake County, with two services a day. Rev. J. Ray Dickens, of Fuquay Springs, N. C., came and did the preaching for the first week. Bro. Dickens brought inspirational and heart-stirring messages which showed the people their hearts' needs. As a result many came saying that they had not lived Christian lives. Others came who had never made a profession and accepted Christ as their personal Saviour.

Bro. Dickens could not stay any longer than the first week since he had a meeting scheduled at New Hope for the next week. Such a great interest had been taken that the people wanted the meeting to continue. The writer, too, felt that the need was great and that the harvest was ripe. Therefore, he did the preaching for another week. God blessed us in a great way the second week, as well as the first. All of the services were well attended and there was not room to accommodate the people at some of the evening services. Eighteen persons were admitted into church fellowship.

The members of Beulah have recently moved the church to a better location. The result is that more interest is being taken and the church is in a position to make more progress.

May God richly bless each of these churches and may the people ever feel his abiding presence.

S. E. MADREN.

Henderson, N. C.

ROANOKE, ALA.

Our work here is closing for the conference year in fairly good condition, spiritually. But I fear we will come up short on our financial obligations. However, if we will do our best the few remaining weeks, we will be able to do something for the support of the church.

At one of my churches, the good women are going to give some hens and eggs for Missions. If our men would go and do likewise with what they have, the Kingdom of God would not go lacking. I doubt if any man or woman of the present generation has seen a time like this through which we are passing, and we must somehow come to the rescue in saving the church. The religion of Jesus Christ is our strength, he is our refuge. A cup of cold water, given in his name, will not lose its reward. A hen given for Missions, a bushel of corn given to the pastor, or any like contribution made for kingdom service always meets with the approval of our Lord, and somehow makes the donor feel glad. It is, therefore, more blessed to give than to receive.

I am hoping that our interest in, and for, the various enterprises of our church will be strengthened as we enter the new conference year. We must adapt ourselves to our conditions. If we will do this patiently, in the fear of the Lord, we will somehow be able to carry on.

I am very much concerned about Southern Union College. If the citizenship of our country, and the ministers and members of our church here will remember this institution in their prayers, and send contributions of such things as they can reasonably spare, the College will live and grow.

I predict that one day in the future this College will be greatly appreciated by the citizens of this good country. It has passed the experimental stage for efficiency. It is now more permanently located in the minds of our own people, and just as soon as the wheels of industry can move and the unemployed can secure positions at living wages, and just as soon as our common people can provide themselves with comfortable raiment and necessary food, then these institutions of the church, and the church itself, with its self-sacrificing ministry, will be better supported. Brethren, if we can stand still in this crisis, we are going forward. God give us men of courage to lead us, and a loyal constituency to follow. May the work of the King be safe in our hands, is the prayer of one who has given his best for the Master and the Christian Church.

G. D. HUNT.

REVIVAL AT MT. ZION.

We began our revival at Mt. Zion Church, three miles east of Roanoke, the first Sunday in August, closing the following Thursday. The interest was just fine from the beginning, and we had very good congregations, especially at night.

Rev. A. H. Sheppard was with me and did the preaching in a very splendid and loving way. There were two additions to the church by profession of faith.

We next went to Lowell, Roanoke, Ala., and began our revival the second Sunday in August, continuing through the third Sunday. Here we had a gracious revival with fifteen additions to the church—six on profession of faith and nine by letter from the several churches of other communities. Bro. Sheppard did the preaching here.

I have received into my churches up to the present, thirty-nine members, and am expecting many more before the year closes.

Despite all the hindrances and hard struggles, my work has been a great pleasure this year. I know that God has abundantly blessed me, and I thank him from the very depths of my heart for all his great blessings.

W. T. MEACHAM.

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MISSIONS



REV. J. O. ATKINSON, D. D., Secretary.

PRAYER.

Son of God, in sorrow the church must admit that still thou art asking "where are the nine?" To this day, souls washed and forgiven, wander and forget. Spiritually, multitudes are famishing because they give not God his due returns. Loving Saviour, so enlarge the gratitude of the faithful that it may avail for all who forget God's mercy. Let not one perish. Draw them unto thyself and in every life put faith to fill and force to function in the name of the holy church, we humbly pray. Amen. L.

A CALL TO PENITENCE AND PRAYER.

To the Pastors and People of the Churches of the United States of America—Greeting:

Grace to you and peace from God our Father and the Lord Jesus Christ.

We address you on urgent business. The church and the nation face a grave and serious situation. There is on every hand physical and mental suffering. This condition has long continued and no one can point the way of escape. Our best men are powerless before the devastating effects of commercial distrust and moral confusion. While we long for the return of prosperity, we pray rather for the correction of those causes of distress without which prosperity may prove to be other than a blessing.

In many areas within the church there is an urgent desire for a religious awakening. On every hand thoughtful Christians feel that the root of our trouble is moral and spiritual. All laws are moral laws and, while we cannot trace their working, of one thing we are sure, that out of the past has come the present. We reap what we sow.

We have worshipped at the shrines of false gods—the false god of mammon, money, things; the false god of power, production, bigness; the false god of nationalism, individualism, social injustice; the false god of pleasure, amusement, disregard for things sacred; the false god of success, high living, careless thinking; the false god of magic, reaping where we have not sowed, profiting where we had not toiled.

The church dares not stand aside and whisper peace either to itself or to the nation when there is no peace. Only a national turning to God in repentance and moral restitution, seeking his divine forgiveness, will restore the spiritual health of our people. We have looked for signs of repentance and the fruits thereof. We have not seen them. On every hand there is a demand for prosperity but little evident desire to return to the ways of faith and prayer. The times are giving us moral discipline. God waits on man's response. No social or political revival can come out of spiritual destitution, and no national awakening can arise out of religious indifference. The only adequate way is the way of Christ and the Cross.

We therefore call upon our people to give themselves in an act of will, personally and corporately, in penitence and prayer to Almighty God. And in order to secure the spirit of fellowship in united intercession, we set apart the week beginning October 2, 1932, as a time when pastors and people shall search their hearts and conduct and by personal dedication and public services appointed to meet the need of the hour, discover for themselves and for the nation the way to peace and power.

The grace of the Lord Jesus Christ be with you, brethren.

On behalf of our respective churches.

Faternally yours,

THE FEDERAL COUNCIL OF CHURCHES
OF CHRIST IN AMERICA.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 17, 1932

Sunday School.

Previously acknowledged	\$ 65.26
Holland, Va.	7.50
Mayland, Broadway, Va.	1.19
Suffolk, Va.	25.00
Mt. Auburn, Manson, N. C.	2.65
Haw River, N. C.	8.47
Linville, Va.	5.33
United Christian, Lynchburg, Va.	3.50

Total \$ 118.90

Individual and Church Offerings.

Previously acknowledged	\$ 91.96
Rosemont, Norfolk, Va.	12.58

Total \$ 104.54

Dollar-a-Month Club.

Previously acknowledged	\$ 2.00
Miss Hontas Rawles, Suffolk, Va.	1.00

Total \$ 3.00

Coin Card Offering.

Previously acknowledged	\$ 45.05
Liberty Sunday School, Virgilina, Va. ..	1.00
Union Sunday School, Virgilina, Va.	2.00
Dr. S. T. A. Kent, Ingram, Va.	1.00

Total \$ 49.05

Summary.

Previously acknowledged	\$ 204.27
Sunday Schools, Regular	53.64
Individual and Church Offerings	12.58
Dollar-a-Month Club	1.00
Coin Card Offering	4.00

Total to date \$ 275.49

September 1st begins the new fiscal year in our receipts and disbursements. Every dollar and dime contributed the past year was appreciated, and was faithfully applied to the cause for which it was given. We crave the continued cooperation of the entire church.

J. O. ATKINSON, Sec'y.

MISSIONARY MONEY.

(Written for the Young People's page by its editor, this article is so timely for all societies that we are taking the liberty of transferring it to the Mission page.—Mg. Ed.)

Very soon the Missionary Societies will be making final reports for the year and attending their annual conferences. Goals for the new year will be set, and something of enthusiasm will stir the hearts of missionary workers.

This has been a difficult year in which to raise missionary money, but that is no reason why the young people's societies should fail of their obligations. It is the difficult things that challenge youth to do its best. There are few, if any, societies that are asked for more money than they could raise if they tried hard to raise it. Check back over the year and see just how much time your society has put into raising money for missions. Suppose each member had put into the treasury the same amount spent on a day at the

beach or in the mountains, would that have made a difference in your report? Do you know young people who spend more for pleasure than for the church and all its enterprises? Do they gain or lose in the long run? Could certain luxuries have been left off and the money invested in missions? Now really, is it necessary for our quotas to be unpaid even in this hard year?

There never was greater need for missionary money than at the present. Some who have been giving cannot do so now because they have no income. Total receipts have fallen very low. Missionaries are having to close schools, hospitals, churches, and all kinds of religious work in the needy places of the earth and come back to America because we have failed on our missionary obligations. This is crushing for them, for this is their greatest time of opportunity. In these troublous days people everywhere are turning toward Christ for hope and help. If we knew the missionaries personally and the work they are doing, we would not vote for them to close up and quit. We should not do so now.

If it is possible for your society to raise its goal, or to go beyond it, please see that it does so. This is the time to invest in world friendship through the churches, through Christian missions. If you have no missionary society in your church, why not get your Sunday School class to join with you in making a contribution? Do your best, and do it quickly.

RIPE FOR GOD'S INTERVENTION.

Things will be at their worst when the Lord comes again. This is the revelation of the Bible as to the end of the age and the Lord's return. He will not come back to a world that men have made so wonderfully beautiful and righteous that it is a fit place for his throne, but to a world so steeped in sin, degeneracy, self-worship, and the defiance of God, that only divine interference will avail. A great many statesmen and others in the world who know nothing of the Lord's return, and who do not accept the Scriptures, are nevertheless making public statements that express their conviction that the world is in desperate need and that some momentous or cataclysmic event is about to occur. The Pope of Rome, also has made more than one significant statement in recent months; while he is at the head of a great religious system that denies the heart of the Gospel, justification by faith, and that teaches many death-dealing falsehoods, he has at the same time shown marked insight into certain facts and tendencies of today in more than one official utterance. This summer, addressing 200 American pilgrims in Vatican City, he said: "The time is ripe for intervention by God. History tells us again and again that when men reached the lowest ebb and began to curse and deny God, then was the moment when God manifested himself. Even in Russia, where men blaspheme God, this will be the case." The Pope explained that he believes God will "reinfuse confidence into men and start the return to better things." He has uttered a truth when he says the time is ripe for God's intervention; but Christians who "love his appearing" know that the intervention will come, not by men's turning to God in any world-wide way, but by Christ's being "revealed from heaven with his mighty angels." The desperate condition of the world is a reminder of the Holy Spirit's pleading call: "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."—*Sunday School Times*.

Education commences at the mother's knee, and every word spoken within the hearing of little children tends toward the formation of character.—*Ballou*.

WORKER DUE INSURANCE.

"Millions have lost their jobs. Wages have been cut. Every country in the civilized world is in agony and fear. The storm clouds of war and revolution darken every sky. What is the Christian gospel for this time of need?"

Thus did Dr. C. Rexford Raymond, pastor of Pilgrim Congregational Church, open his labor day sermon yesterday morning.

"The Sunday before Labor Day has for years been used by many churches to proclaim the Christian message about labor," Dr. Raymond said. "The word gospel means good news. Amid the confusion of the present hour, what is the good news which the church of Christ is ready to declare?"

The minister took two texts, one from John 5:17, "My Father worketh even until now and I work," the other from I. Corinthians 3:9, "For we are laborers together with God," and said, in part:

"The first thing which our texts declare is that work is not a curse, but a God-given blessing. Man is not compelled to toil as a punishment for sin, as some may suppose from a mistaken interpretation of the story of the Garden of Eden.

"The misery of unemployment is not only felt by those who are begging for bread because they cannot find work.

"The bread of luxury also, any bread which is not earned by the sweat of labor, is the bread by which men die. Labor Day has a message for the idle rich.

"The second truth which shines from our texts is that all our labor may be glorified by the fact that we are laborers together with God. When this is made real all our social ills will vanish. When churchmen believe that in their business they are partners with God, Christianity will revolutionize society.

"First, we who may have the power to rule will not enslave fellow-laborers. Civilization totters in Russia because of the way masters have ruled. The inequalities of our American life narrow the sympathies of the rich and curse the poor. The miserable shacks in the back alleys of Chattanooga, the lack of hospital facilities for the poor, and the thousands of our able-bodied citizens who look hopelessly and vainly for work, challenge our Christianity.

"The new complexity of life means that the worker must have certain kinds of insurance. He must be insured a living wage, if for no other reason than this that, unless he has a living wage, he cannot consume the products of our mills and factories.

"It is unscientific as well as unbrotherly to distribute our wealth so that (quoting Prof. King, of the University of Wisconsin), 2 per cent of the people possess 60 per cent of the wealth of the United States, while 65 per cent possess only 5 per cent of the wealth. Ten millions of our population are in poverty in normal times (Russell Sage Foundation).

"A second kind of insurance which the laborer needs is insurance against unemployment. A factory superintendent can scrap a machine when it becomes economy to use another, but the economic loss is borne by the business. When a man is scrapped because it is economy to do so, the business must bear the cost and not the discharged employee. This is in line with the discovery that the business can carry the cost of accidents to the man power of the factory. Old-age pensions which have already won their place in the teaching profession and in many other occupations, are a logical extension of the principle that the burdens of our social organization are not to be borne by the individual alone, but are the common burden of our new social order.

"The second result which will flow from our honest acceptance of our partnership with God in our labor is that we shall not fix our eyes so exclusively upon the cash which we can win by our efforts. The tragedy of the depression as it has affected the rich has been the discovery that when riches are taken all is taken.

"The third result of this faith in our fellowship with God in our work is that we shall have hope in the final success of our human society. We shall not live long enough to see the final outcome in perfect social relations. Mean and selfish men will continue to enslave their fellow-men. Slavery died only after a long struggle for thousands of years. But we shall realize how much the race has won by its fellowship with God.

"And when we realize what God hath wrought for us through the labors of men in the past, we can share in God's dream of the future. We are workers together with God. This is the dignity of life. God's power flowing through us will enable us to enter into the Promised Land."—Dr. C. Rexford Raymond, in *Chattanooga Times*.

WITHOUT GOD—NOTHINGNESS.

Periodically the question of morality without God comes up, and it has been very much to the front in latter days. The hallucination of fitting everything to the "modern mind" or to "modern learning" has thrown the judgment off balance. They say we must follow the "truth," not reflecting that that is an abstraction, and if it were not there is something far deeper. For only God is fundamental while principles, law, philosophies schemes and creeds are only secondary and frequently not quite so near to reality as that.

Morality is at the base of character, but God is at the base of morality. There are men who understand this and the long open book of history is the best commentary upon it. It is quite literally a fact that the nations that forget God are turned into hell, and they often seek with tears for a place of repentance and find it not. There is such a thing as sinning "away the day of grace" with nations and individuals. The final fall of Rome was irrevocable. The nation never came back and never can. Time passes and other races march ahead on the long road of history.

Canon Rees of England has pointed out that there are only two ways of regarding the world. One is to see it as God's world; the other as a more or less perfect machine and ultimately meaningless.

These show the parting of the ways and constitute the Christian struggle for today. There is no giving up God if we expect to do right. Those who reject God's righteousness and go about to establish their own never establish it—never establish anything in the way of essential goodness. To quote again from Canon Rees:

"It is not a difference between twice-born and once-born man, for the twice-born are privileged to see every common bush afire with God, not merely to reach him by analysis. Those who come to the vision of God and so to discern a meaning in the world are free to account for values. They perceive that Goodness, Beauty and Truth are enduring and indeed indestructible entities. . . . Only a beast or a sinner who is really seeking to depersonalize himself can ignore the imperative of duty. . . . The imperative of Duty, which is as real as anything that we know, more real than stocks or stones or electrons and bions, if it comes to a comparison, took its origin where other reals took theirs. To essay to construct a system of ethics on a preliminary denial of this is to flout the imperative of Truth. To endeavor to collect from conventions that men may hope to reach one day the legislative and authoritative dynamic that is needed at the outset to give the conventions any validity is a futile waste of in-

genuity. To establish as the law of right what men shall deem convenient is to set them on the road to perdition. Orthodoxy may indeed be perishing, but if it is, it behooves man to discover another orthodoxy with as little loss of time as possible, lest they, too, perish. Morality without God is not morality at all."

The dogmatic statement at the close of this quotation is absolutely justified. Jesus Christ said, "Without me ye can do nothing." Has not that been demonstrated a thousand times, is it not illustrated in the state of the world today? The God of the Old Testament is the God of the New Testament. He is the Father of our Lord Jesus Christ and our Father who art in heaven. In his word we have a basis of life; without it we are but wandering shadows in a world of gloom.—*Christian Evangelist*.

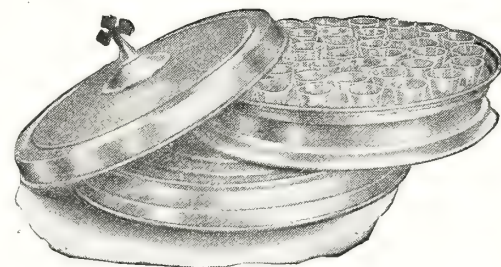
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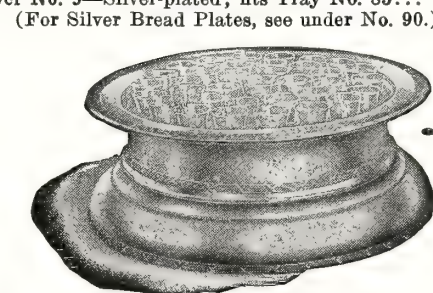
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

"LIVES OF GREAT MEN."

When Elisha Thomas Holland, of Holland, Va., passed to his reward on August 22nd, last, the youth of our church lost one of their best friends. For many years Mr. Holland has been a faithful, thoughtful, and helpful member of the Board of Christian Education, the board that has sponsored the training schools, youth congresses, youth fellowship, and all other youth movements in the Christian Church of the South. Unless too sick to attend, he was always present for the meetings of the board ready to give wise counsel and great encouragement. He believed in the work which was being undertaken and was always ready to help push it forward. His faith and courage have inspired this writer to continue the work amid many discouragements.

Words can never add one whit of glory to the name of E. T. Holland. His life was so strong, stalwart, kindly, Christian, that mere words fall beside it like leaves from a tree. The leaves may have beautiful coloring and flutter in the breeze as they fall, but it is the tree that stands, blooms, and fruits in another season long after the leaves are forgotten. So is the life of our friend, Holland, who has attended his last board meeting and will never bless the summer school at Elon again with his presence. As I think of him, the words of Longfellow learned in childhood, come back to me with real meaning:

"Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time:

"Footprints, that perhaps another
Sailing o'er life's solemn main—
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor, and to wait."

THE WAY ONE SOCIETY SEES IT.

(Note.—The following account of the activities of the South Norfolk Congregational-Christian Endeavor Society has been lost for some time, but now that it is found, its message of inspiration must go to others.—Ed.)

Christian Endeavor has truly entered a new day. It is a day when we must fight to live. We must gather a new determination to go onward and a fresh passion to serve him whom our society stands for.

Realizing that our society cannot know Jesus and be unconcerned about others, it is with this conviction that we have gone through the year, and with higher aims that we present this our annual report:

Forty-five persons have been won to Christ through the efforts of our members. We have held Christian Endeavor prayer meetings throughout the year. We have held monthly consecration meetings, monthly missionary meetings, and weekly Bible study on a night other than our regular meeting. We conducted a class in evangelism with an average attendance of ten. All of our members are members of the church, and attend the church services. We secured 29 enrollments in the "Allied Youth Movement." We have had charge of five regular church services.

Our purpose is to "Seek to know and to do the will of Jesus, who is the same yesterday, today, and forever."

AUBREY C. TODD, Pres.

CHURCH LOYALTY.

Christian Endeavor was organized by Dr. Francis E. Clark for the sole purpose of training young people in church leadership. Born in the church and of the church, Christian Endeavor should still be the means whereby youth can be trained by the church for leadership. Thus we see at the beginning of the movement the correlation of the two bodies. A Christian Endeavor Society which does not cooperate or affiliate with the church of which it is a part, ceases to be a Christian Endeavor organization. We cannot say emphatically that you and your society owe first allegiance to Jesus Christ and the church.

In this day and age we urge every Christian Endeavorer to be loyal to Jesus Christ and the church. When we use the word "loyal," we mean for you to take it at its full meaning and all that it implies. There is a tendency on the part of some Endeavorers not to attend the regular services of the church. This action has caused considerable unjust criticism of the Christian Endeavor movement. Remember, that in our pledge, we specifically state that we will support our own church, especially by attending all her regular and mid-week services unless hindered by some reason which is acceptable to him. Nothing else remains to be said about this matter. If you are among those who are not as loyal to your church as you should be, we urge you to start now and be true blue and loyal to the old church and its pastor.—From the Virginia C. E. Endeavorogram.

"WE WOULD SEE JESUS."

A preacher, eloquent and able, but without the sap and warmth of Gospel truth, one day found a slip of paper in the pulpit Bible on which these words were written in an unknown hand: "Sir, we would see Jesus." The word went home as an arrow of God. On his face before the Lord he reviewed his preaching, and proclaimed the Lamb of God as he had never done. Another slip, in the same hand-writing, he found a little later between the leaves of the Bible—"Then were the disciples glad when they saw the Lord."—Selected.

BE STRONG!

Be strong!
We are not here to play—to dream, to drift.
We have hard work to do and loads to lift.
Shun not the struggle—face it; 'tis God's gift.
Be strong!
Say not the days are evil. Who's to blame?
And fold the hands, and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.
Be strong!

It matters not how deep entrenched the wrong.
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song.
Maltie D. Babcock.

CHRISTIAN ENDEAVOR NOTES.

TOPIC FOR SEPTEMBER 25, 1932

"Getting Off to a Good Start."—Heb. 11:1-3.

This time the leader may select the songs, the prayer and Scripture for the worship service from the Young People's Bulletin, using the summer number.

Our vacation is all over now, and we have begun our work for another year. Our Christian

Endeavor Societies should gather new momentum and try to accomplish more the next year than we have in the past.

"A Good Start."—"Well begun is half done," is an old saying, and a good start surely means much to a young people's society. You may begin by defining a *good start*. What does it involve? What will help you most in getting a good start for your fall and winter program? Here are answers other folks have given:

a. Know where you want to go. It is difficult to make progress without a destination in view, and a destination *you want to reach*. A worthy purpose is the first essential.

1. What is the object of your young people's program? What goals are you definitely trying to achieve? These may include things like increased attendance, a financial goal, material achievements, and personal growth of young people in understanding of the meaning of religion, help in solving every-day problems, courage to live up to their highest ideals, service with and for others. What is your purpose? Yo you have it clearly in mind? Is it worth striving hard to attain?

b. Plan the immediate steps toward your ultimate objective. You cannot do everything, but you can do something. You cannot do it all at once, but you must plan the first steps.

1. The best plan grows out of the thinking and sharing of the most folks, and then must be presented to all in a clear, compelling fashion. What is your plan? How will you interest others in it?

c. Carry out your plans. Plan your work—work your plan. No report on paper is very dynamic until some person makes it so. Make this first meeting an enthusiastic revelation of the spirit and method which you will follow throughout the year. Enthusiasm is contagious. Try to spread it among your members in this meeting.

d. Make the start successful. Nothing succeeds like success, and the very beginning of a successful movement must have in it the elements of success. Plan carefully this meeting so that folks will feel and know: "We are doing things," not just, "We are going to do things." In other words, this first meeting should convince those who come that your meetings are going to deal with worth-while themes and are going to be conducted in attractive surroundings with promptness and the interested and friendly attitude of officers and members.

"Starting Where?"—This topic implies going somewhere or doing something. Where are you going? Follow the pathways in the chart—"Adventures in the Christian Quest"—then you will accomplish something.

"To discover real worship experiences."—You can feel the presence of God in prayer, in the singing of hymns, and in the service as a whole.

"To follow paths of service."—There are many ways to render service. You should begin at home first. Ask your pastor to help you in discovering places to render service. Welcome the lonely into your group, feed the hungry, give money, and give gifts.

"To seek new knowledge."—What an opportunity to learn new truths! Try to learn more about the Bible. Study the social problems and the liquor problem, etc.

"To find new friends."—If we have made a good start we have made some friends in the beginning. What opportunities on Sunday and all through the week will carry you forward on this part of your program? Will there be a chance to know new young people? Young people of other churches as well as your own? The older people of your own church? How big can you make your friendship circle this year?

Sunday School Lesson

By REV. H. S. HARDCASTLE.

THE CHRISTIAN'S DEVOTIONAL LIFE.

LESSON I—OCTOBER 2, 1932.

Matt. 6:5-15; II. Tim. 3:14-17.

(As I again take up the task of furnishing notes on the Sunday School Lessons, I want to express my sincere appreciation and hearty thanks for the services of those who, during my long illness and convalescence, so graciously and ably furnished the notes, both for THE CHRISTIAN SUN and for *The News-Herald*. It is no easy task to furnish these notes, and because I know from experience that this is so, I feel all the more deeply indebted to my good friends who did the work so well. It has been for them, as it is for me, "a labor of love." There is no material compensation involved in this matter. But there are compensations, and I hope that these men have been richly rewarded for the service which they have rendered to the Kingdom.—H. S. H.)

The Fourth Quarter's Lessons have as their general theme, "Christian Standards of Life." It is a timely and a practical series of lessons. Those of us who become doers of these lessons, as well as readers and hearers, will be better and more fruitful Christians.

The Christian life is not a static thing—it is a growing, developing thing. And like all living things it is subject to the law of growth. A person may be saved by being born into the Kingdom of God, but he thus becomes only a babe in Christ. The goal is that he may grow into the measure of the stature of the fullness of Christ. Man cannot live by bread alone. The spiritual life can grow only as it has spiritual food. The Christian's devotional life then becomes of first importance. He who would have a sound and strong spiritual life must take the time and furnish the things which the growing life of the soul demands. Our lesson today deals with two fundamental factors in a sound devotional life—prayer and the Scriptures. They are not the only factors, but they are the most important.

Prayer and the Christian's Devotional Life.

Prayer is the heart and the life of the Christian's spiritual life. No matter what else a person may do, he cannot grow as he ought unless he prays. And by prayer is meant something more than simply asking God for things; prayer is communion with God, intercourse with God, conversation with God, fellowship with God. Prayer is both the soil and the atmosphere in which the spirit of man finds sustenance and strength.

Jesus took it for granted that men would pray. In the Sermon on the Mount, in which he dealt with abiding principles, he therefore devotes a section to prayer. He does not say everything that is to be said about prayer, but he does say some very vital things about prayer.

1. Prayer should be sincere. We are not to pray to be seen of men. We are to pray because we have a sense of inward need, because we want to have fellowship with our heavenly Father, because of the rewards and the benefits which result from prayer.

2. Prayer should be secret. This does not mean that a man should never pray in public. It does mean, however, that every man should have a time and a place for secret prayer; he should have solitude away from the rush and the hustle of things when in quietness he can possess his own soul, and when he can hear the Father as he speaks in the still small voice. And yet prayer, as Jesus pictures it, may be practiced on the street and in the shop, for whenever and wherever a man audibly or inaudibly converses with the Father—there is prayer. (Verse 6.)

3. Prayer should be simple. Of the sixty-five words which compose what is called the Lord's

Prayer, fifty of them are words of one syllable. One need not use long words or theological words or high-sounding words, when he prays. He needs only to talk as a child talks to his father. (Verses 9-14.)

4. Prayer should be social. When you pray, say, "Our Father," "our daily bread," "our debts," "deliver us"—one's prayers should include others, as well as one's self.

The Scriptures and the Christian's Devotional Life.

"The words that I speak unto you, they are spirit and they are life." He who would have strength of soul should eat of the Word of Life, which is of the bread of life. One of the factors in the life of Timothy, who was so faithful in the work of the kingdom, was that from a child he had known the Holy Scriptures, which are able to make wise unto salvation through faith which is in Jesus Christ.

Paul says that, "All Scripture is given by inspiration of God"—the Bible is not simply the word of man, it is the word of God—and it is profitable for doctrine, that is for teaching, it contains facts about God and about man which is food for the soul; for reproof—it rebukes our sin and our selfishness; for correction—it directs us aright; and for instruction in righteousness—it is a teacher of the way of righteousness. He distinctly states its purpose—that the man of God may be perfect, thoroughly furnished unto all good works. And the Bible is a means to this end. It gives the knowledge of the Lord Jesus through whom by faith salvation comes. And then it provides that spiritual food by which we grow up and become strong to do the work of God. One of the reasons why so many Christians are weak and anaemic is because they do not provide for anything like an adequate devotional life with the Scriptures. If the men and women who read these notes would observe what is called the "quiet hour," or would determine in their hearts that they were going to read their Bibles regularly and often, it would transform their lives.

Here endeth the reading of these notes. Now for the putting of them into practice.

CARD OF THANKS.

I desire to express my deep sense of appreciation for the many kindnesses extended to me during my recent illness. I am grateful for the prayers, the messages, letters, cards, flowers and many expressions of thoughtful solicitude. I am also very grateful to the staff and nurses at Lakeview Hospital for their untiring attention.

W. W. STALEY.

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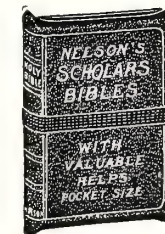
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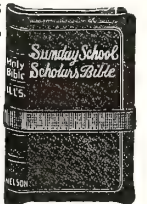
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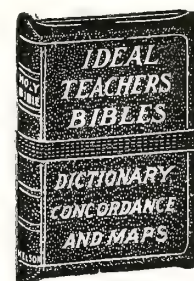
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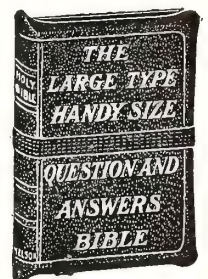
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond Virginia.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II. Chron. 7:14.

MONDAY.

THE FOUNTAIN OF LIVING WATERS.

"If thou knowest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water."—John 4:10.

"Let him that is athirst come and whosoever well, let him take of the water of life freely."—Rev. 22:17.

A small party of us spent the Fourth of July this year at a lovely spring situated at the head of a narrow valley, embosomed amidst trees of imperishable verdure and fragrance, gushing with unabated force from depths unknown. Its waters, clear as a crystal, spread out in a spacious stream over pure white sand, and they rushed on down the level valley to destinies of deeper waters. The wide open ways to this fountain are forbidden to none, the paths to it and its glorious abundance are open without fee or compensation to all. We helped ourselves to its refreshing strength and made bare our feet and waded into its cooling delight.

Nothing we can think of better typifies the pure refreshing eternal Spirit of God. "The fountain of life" is with the Lord. "The law of the Lord is perfect reviving the soul."

"There is a river," said Isaiah, "whose streams make glad the City of God. He also said, "The waters of Shiloah go softly," Shiloah being a spring that issues from the temple rock. We also remember our Lord's conversation with the woman at the well, in which he characterizes his own teaching as "living water," and as a well of water springing up into eternal life. There is a song we have heard which says:

"I heard the voice of Jesus say:
'Come unto me and rest,
Lay down, thy weary one, lay down,
Thy head upon my breast.'

"I heard the voice of Jesus say:
'Behold, I freely give
The living water: thirsty one,
Stoop down, and drink and live.'

"I came to Jesus and I drank
Of that life-giving stream;
My thirst was quenched, my soul renewed,
And now I live in him.

"I heard the voice of Jesus say:
'I am the dark world's light;
Look unto me, the morn shall rise,
And all the day be bright.'

"I came to Jesus and I found
In him my star and sun,
And in that light of life I'll walk,
Till traveling days are done."

Prayer—Say the Lord's Prayer.

TUESDAY.

FORSAKEN FOUNTAINS.

"My people have committed two evils; they have forsaken me, the fountain of living waters,

and hewed them out cisterns, broken cisterns, that can hold no water."—Jer. 2:13.

We have heard of such springs, fountains, waters and valleys, as spoken of in the above comment—almost forsaken—and busy workers striving with might and main to build cisterns, build wells, or arrange water conveniences from which they can draw at their pleasure, only to find that they all fail. God says, turning from him is like that.

We wonder if we have not forsaken him in our doings? We depend on ourselves, our possessions, our ability to sustain us; and we fail; depression comes, and we wonder why. We wonder if those in authority do not too often depend upon their own wisdom for guidance, and that wisdom fails to bring what we need. We wonder if our political conventions and government assemblies, do not laud too much the greatness of man and forget to laud God. We wonder if the wisdom and leadership of men are not pointed to altogether too often, and God's wisdom not pointed to at all.

We do not hear the name of God mentioned in our councils. We have not heard of our governing bodies calling upon God for guidance and promising him that they will follow as he giveth the light.

When a nation turns its back upon the fountain of God, it loses sight of the supreme holiness, the perception of sacred things; reverence ebbs away and leaves God unhalloved and national chivalry and stamina decays.

To retain his holiness, the fine perceptions of the Spirit's blessings, his continual fellowship, spiritual sensitiveness, we must continue to drink of the fountain. One thing the spring does not teach us: we have to go long distances sometimes to find these lovely springs so emblematic of the Everlasting Fountain of God. We can come to the Fountain of God just where we are.

Prayer—Our Father, who art in heaven, halloved be thy name. Thy Kingdom come; thy will be done, in earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil, for thine is the Kingdom, and the power, and the glory, for ever. Amen.

WEDNESDAY.

DRY CISTERNS.

"See thy way in the valley, know what thou hast done; thou art a swift dromedary traversing her ways, a wild ass used to the wilderness, that snuffeth up the wind at her pleasure."—Heb. 2:24.

If we turn away from nature's springs, we must do something to make up for it. We cannot turn away from our cravings and expect to find them appeased. We cannot turn away from God and expect to find satisfaction.

If the nation turns away from the Lord, life becomes a sort of restless vagrancy, a confusion and fruitless effort—a wild quest for satisfaction without avail. In such case we have forsaken the fountain of real satisfaction and we are running about everywhere, dipping into everything in an attempt to satisfy the instincts which have been denied their true life by turning away from the source of supply.

So, we find ourselves striving for money, wealth and pleasure, etc., and these things, though legitimate and necessary, we find to be used for unsanctified and ill-regulated passions of men. It is when we find ourselves mistaking life's functions and properties, that we labor to hew out of them cisterns of satisfaction, and we, sooner or

later, come to know that such cisterns will not hold water.

To forsake God and seek our own dependence and pleasure breeds self-contentment, infects the soul with indifference, kills high aspirations, deadens the sense of need, and leads to selfishness. This applies not alone to the rich, but to all who are living in circumstances of ease and comfort, and whose habits of life tend to deaden their sense of need.

Prayer—Our Father, make it possible in us to look up to thee and ask for what we need in the light of thy light and love. Be with us today that we may drink at thy fountain. Amen.

THURSDAY.

BEFOOLED.

"Come unto me all ye that labor and are heavy laden and I will give you rest."—Matt. 11:28.

The following poem serves for a complete meditation today:

"How is the anxious soul of man befooled
In his desire,
That thinks an hectic fever can be cooled
In flames of fire;
Or hopes to rake full heaps of burnished gold
From nasty mire!

"Whose gold is double with a careful hand
His cares are double;
The pleasure, honor, wealth of sea and land
Bring but a trouble;
The world itself, and all the world's command
Is but a bubble.
The strong desire of man's insatiate breast
May stand possessed
Of all that earth can give; but earth
Can give no rest.

"True rest consists not in the refining
Of worldly dross;
Earth's miry purchase is not worth the buying;
Her gain is loss;
Her rest but giddy toil, if not relying
Upon her cross.
How worldlings drool for trouble! That fond
Fond breast that is possessed
Of earth without a cross, has earth
Without a rest.

Prayer—Say the Lord's Prayer.

FRIDAY

THE VALUE OF UTTERED PRAYER.

"Ask and ye shall receive."—Matt. 7:7; 6:22; Jno. 11:22; Jno. 16:24.

"What wilt thou . . ."—Mark 10:36.

After saying everything possible regarding the definition and the reality of prayer, it may be summed up in two factors, viz: the soul and God and prayer is the conscious expression of the indwelling of God in the soul.

Will God answer silent prayer? Why does Christ insist on us uttering our prayers? In nearly every case of anyone asking Christ for mercy during his sojourn on earth, Jesus turned to the supplicant and asked, "What wilt thou have me to do?" He made each supplicant ask audibly for what he wished.

Christ must have known all human frailties. He must have known the full value of the exercise of individual functions. He must have known that putting our thoughts in words gives impetus to faith and energy in what we are expressing; to speak aloud arouses action and awakens expectation; brings one into the conscious presence of the Lord; makes one conscious
(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

THE GOSPEL AND THE TIMES.

By REV. A. G. AXTELL.

If the Gospel is of any value at all it is of constant value. It is just as useful and helpful today as it ever was, or ever will be. The test of the Gospel is always whether it may be applied or may not be applied to our present needs; whether that present be the fifteenth century or the twentieth, the first or the fortieth. If the Gospel is a message of all time it is a message for all times; if it was a message for the year one, it is a message for the year 1932.

The Gospel is more necessary in times of prosperity than in times of adversity, though we think otherwise; for in prosperity we depend upon our own weak and inept human selves, while in adversity we turn to the ever living God. So, the Duke, in "As You Like It," could say:

"Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head;
And this our life, exempt from public haunt,
Finds tongues in trees, books in running brooks,
Sermons in stones, and good in everything.
I would not change it."

Again, when the outward seeming of this world fails us we may turn within; and within find God. It is therefore with a sense of special need that the Gospel is preached today; since we are confused and have need of understanding, and in darkness and have need of light.

Our present status is disheartening enough: economically, socially, politically. We are in a wilderness of distress and helplessness. All sorts of artificial stimulants are tried to help us keep up our courage; but these are of no avail.

Economically we are in a swamp, with many a bog of quicksand in which have sunk many helpless victims, with useless cries for help. Poverty of food and clothing and comforts, and poverty of spirit mark our day. In spite of the present rise in prices of commodities and stocks, we face a winter which promises to be worse than the last. With plenty in store, of food, of material for clothing, of money in banks and treasuries, those suffering from want number millions; and often there is no eye to pity and no arm to save.

Socially we are reaping the certain retribution of unbridled passion, of wasteful and wicked expenditures, of hatreds and jealousies incident to a world-wide holocaust of war. Crime is rampant; criminals are more and more youthful each year, and while we are unsuccessfully trying to take care of the young criminals of the 1930's, the younger criminals of the 1940's are on their way to jail and prison.

Home ties are loosened, respect for law is weakened, fear is common, self-interest among nations is stealthily advancing to destroy again the peace of the world. Europe is, as usual, in a state of unstable equilibrium. We had fondly hoped that by now a sure peace would have been attained but such is not the case. The new, arbitrarily made boundaries are being weakened, the Polish corridor is looked on with covetous eyes, Belgian towns are on the eve of changing national allegiance, and the sovereignty of Austria is likely to be changed in a way to threaten the already delicate balance of an insecure peace.

Politically, we are wandering, helpless and leaderless. On economic questions one party dismisses the situation with phrase while the other keeps on mumbling prayers to the gods of high tariff. Our so-called statesmanship declares outright for the repeal of the Eighteenth Amend-

ment, and the other would nullify it by going back to the leeks and onions of State control. When the polls are opened, at most, only half our citizens vote, and these admit that their voting is a gamble.

It is no fiction that we are lost; lost economically, socially, and politically; and to a great extent religiously; for we are lost to peace of mind, to hope, to faith, and we know not where to find them. We are blind and helpless in our own individual lives and in our social status. It is for this reason that I bring you this morning some words of Jesus for our text; familiar they are, but holding within themselves an inexhaustible treasure. He says:

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11:28-30.)

How blessed are these words! They are like the dew on the mountain, like the snows of Hermon. They are refreshing and inspiring. It is the Eternal who speaks! It is the One altogether lovely and lovable Who invites us. It is the strong One and gentle Who would call us to Himself, and would share our burdens by bearing one end of the heavy yoke which we have tried to bear alone. When listening to Him, how the cares of this world and the deceitfulness of riches fade into forgetfulness and in their places comes the soothing balm of contentment and of peace!

"Come," says Jesus. "Come unto me; all ye that are weary and heavy laden," all ye that are burdened with care and sorrow, or with the criticism and contempt of your fellows, or with economic distress and uncertainty.

So I offer to you today the acceptance of an invitation. Such acceptance is the solution of all our problems, the solvent of all our difficulties, the balm for every wound. In order to accept this invitation we have to throw off three things, and in their places to receive three others.

(I) We must cease to depend on those things to which we have become accustomed; (II) we must cease placing our hopes on human guidance and human resources; and (III) we must slough off our false notions of what is real.

I. Life has a way of polting us out of ruts. We would not have it so; but it is life's experience. How wonderful it is to move along through the years in the calm and peace of an untroubled home! Changes occur, to be sure, but they are gradual and agreeable. But then comes a shock. Out of a clear sky, as it were, some bolt of disaster or loss comes hurtling down upon us and peace is gone, unless there has dwelt in the home that perfect peace of those whose minds are stayed on Him because they trust Him.

This blow may be one of bereavement, or illness, or poverty, or slander. Any of these may suddenly come to destroy the even tenor of the ways of a family living in coveted security. But what of that?

Did Jesus so much as have any home at all; did he own any property; did he escape slander; did he not have the sicknesses of his generation and of the world upon his shoulders?

Such was the yoke that he bore: a yoke of poverty, slander, deprivation, injustice, and an early and tortured death. So, he knows how to help us.

It is not only best but necessary for us to cease to depend on the things which have been our

support—these earthly possessions and these earthly ties—and to depend upon him the strong Son of God.

II. Of late there has been an epidemic of humanism. Now humanism is just an enlarged form of self-sufficiency and self-satisfaction. It is a dependence upon the human race to work out its own salvation; with fear and trembling it may be, but not depending upon God to work within us. It says that human society can attain righteousness and prosperity by its own power.

Is there need of any evidence that the human race cannot work out its own salvation? It certainly has not done so as yet. Our present world conditions are just an exaggerated form of what they always have been. History past and present serve only to show the weakness, folly and failure of mankind. If there ever was a time when the world needed a great leader, it is now. But there is none to be found. Humanity has not yet produced him.

Yet, a leader has been provided in the person of Jesus. Men think they have wisdom, but that wisdom is foolishness beside the wisdom of Jesus. If only society would follow him instead of those who in their pride and selfishness pretend to be leaders of men, human society would be regenerated within a century.

III. Again, we shall not find blessing until we know what is real and what is unreal. To most men, be it said to their shame, the real things of life are property, and reputation, and position, and influence and this vaunted and coveted leadership and political advantage. But "a man's life consisteth not in the abundance of things that he possesseth."

How often has this been said! How often has the saying fallen on deaf ears! How futile it is to tell a man that not what he has, but what he is, is what matters; not what he gets but what he gives, is what matters; not what he enjoys but what he suffers, is what matters; not what he revenges but what he forgives, is what matters! How foolish it is, how utterly idiotic, to believe that the realities are not houses and lands, and good standing in society, and trips to Europe, and political preferment; and how foolish to believe that the realities are beauty and truth and friendship and good-will and trust and faith and love! If you believe such things you are utterly foolish, by the estimate of the world; but by the same token you are wise unto salvation.

I want you to go out from here this morning believing in Jesus; and that means that you are to love the works of God and will respond to the sublimity of the stars and the iridescent loveliness of the butterfly's wings; that you will love your fellowmen in spite of their faults; and that you will love little children supremely. I want you to depend, not upon the changing and illusory things of the world, but upon the abiding and glorious realities of God.

If this is the mood in which you go forth from here today Jesus promises you three things in place of those you have sloughed off: (I) He promises new and enlivening experiences, brave experiences and joyful; power to endure pain and smile; power to suffer slander and say, "It is well"; power to live in the heights while your feet are in the slough of despond. (II) He promises that youthfulness of spirit which meets adverse situations as a challenge, not a defeat; that strength of those who have fed upon the manna in the wilderness and drunk of the waters of life. Do you doubt whether such is possible; whether there are any who have eaten of the hidden manna and found it sufficient, and drunk from the yells of salvation and found it eternally refreshing? Doubt it not; I have known such. (III) He promises you the victory of faith; for faith is the

(Continued on page 15.)

Christian Orphanage

Dear Friends:

The Thanksgiving season will soon be here, and it will soon be time for us to begin to lay aside something for our Thanksgiving offering for our Orphanage. Each church, each Sunday School class and each individual should bear in mind that more than one hundred children in the Christian Orphanage are dependent on you for support.

The first reason that you should feel more interested is because the Orphanage has been in the dry belt this year. The dry weather struck us in April. We had a good rain the first day of June. Since that time we have had two little showers, which wet the ground about an inch. It has been the severest drought we have had in this immediate section in years. Our pasture land is dry as a chip. We are now feeding our cattle as we do in the winter.

To show you how it has affected us, I will give you a few illustrations. We planted 45 acres in beans for feed, and should have had 50 tons of hay. We got 24 tons. Our corn crop was almost a failure. Sweet potatoes are one of our staple articles of food in winter. We planted enough ground to make 800 bushels. It now looks like we will not make 10 bushels, unless we have rains soon and they grow from now on.

We have always planted garden beans and corn so we would have corn and beans right up to frost. This season we will not have any beans or corn. Gardens are dried up, and we are like our cattle; we are now eating winter food.

I give you this advance information so you can begin to plan your Thanksgiving offering early. You see we cannot help but be in great need. We have tried to do our part; but the rains have failed us this year. This is your institution. It is where you send the fatherless, the motherless, the homeless, the needy ones to be cared for and trained for good citizens. Your superintendent is your servant; you expect him to make your institution something you will be proud of when you visit it, and bring your friends. You want to see the children well trained, nice and polite. You want to see them clean. Are you willing to make some sacrifices to support it so these expectations can be realized? If every Sunday School would do its part, your Orphanage could be a blessing to many more children than it now has. Other denominations love their Orphanage children, and give in abundance to see that they are supplied. Don't you love your's as well?

One orphanage last year received more than 40 truck-loads of foodstuff, besides the liberal money offerings. We know of another orphanage in a sister State that had some trouble to find room to store the abundance of foodstuff that was sent in—enough to practically run them up until a month ago. Think of it! Why did they send it? To feed the fatherless in His name. Don't the Christian denomination love its orphan children as well? Surely it does.

We want you to begin to plan for Thanksgiving now, and lay your plans well. We can use anything here that is useful to you in your home. We would be happy, indeed, to have 40 truck-loads of foodstuff come in at Thanksgiving. We do not have a church community in the country but could send the Orphanage a truck-load of corn, potatoes, canned goods, preserves, chickens, and many good things to eat, and be the richer for it. Try it this year and see if I am not telling you the truth. CHAS. D. JOHNSTON, Supt.

REPORT FOR SEPTEMBER 22, 1932.

Sunday School Monthly Offerings.

Brought forward	\$ 9,295.48
North Carolina and Virginia Conference:	
Howard's Chapel	\$ 2.00
Haw River	5.10
Mt. Zion	1.91
New Lebanon	2.72
Union, Va.	2.00
Third Avenue, Danville.....	5.84
Lebanon	1.00

Eastern North Carolina Conference:

Lee's Chapel	\$ 1.02
Mt. Auburn	2.65
Piney Plains	4.50
Morrisville	.82
Shallow Well	2.88
Lebanon	1.43

Western North Carolina Conference:

Pleasant Union	\$ 6.70
Union Grove	3.00
Mt. Pleasant	1.75
Shiloh	1.79
Ramseur	3.00
Ether	.63
Burlington	41.61
Liberty	1.60
Pleasant Ridge	2.75

Eastern Virginia Conference:

Suffolk	\$ 30.00
Wakefield	2.60
Holland	7.50
First, Portsmouth	6.40
First, Richmond	5.20
Barrett's	.50

Valley Virginia Central Conference:

Concord	3.75
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Special Offerings.

J. Ray Dickens	\$.60
Mr. Roberts, support of children..	20.00
R. J. Miller, support of children..	24.70
Alamance County	60.00

Endowments.

L. S. Holt Endowment Fund.....	150.00
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Total for the week \$ 407.77

Grand total \$ 9,703.25

READY TO SERVE.

Should any church or group of churches desire my services for next year, my address is 415 Cameron Avenue, Chapel Hill, N. C., telephone No. 3161. B. J. HOWARD.

NOTICE.

I should be glad to correspond with any church in need of a pastor. I have a college education and eleven years' experience as a pastor.

A. L. LUCAS.

Pisgah, N. C.

NOTICE.

I am open for pastoral work for the coming conference year, and would be glad to correspond with any churches contemplating a change of pastor. I am a graduate of Elon College, also a graduate of Vanderbilt University.

D. M. SPENCE.

Lillington, N. C.

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THE SUN'S PULPIT.

(Continued from page 13.)

victory that overcomes the world. This verse was found on the body of an Australian soldier, during the World War, and it comes to us breathing the blessings of the yoke of Jesus:

"Ye that have faith to look with fearless eyes
Beyond the tragedy of a world of strife,
And know that out of death and night shall rise
The dawn of ampler life:
Rejoice, whatever anguish rend your heart,
That God has given you the priceless dower
To live in these great times, and have your part
In Freedom's crowning hour,
That you may tell your sons that see the light,
High in the heavens—their heritage to take—
'I saw the powers of darkness take their flight:
I saw the morning break'."

Thus blessed it is to bear the yoke. Burdens are not diminished but strength increases; and we have that perfect power which means perfect rest; for true rest after all is power to meet life's experiences with strength and with a song.

But, you ask: "What of these economic, social and political wrongs? You have spoken only of the individual after all!"

The only answer to that—and it is a sufficient answer—is, that once all men accept the invitation of Jesus all human problems will be immediately and finally solved.

Demorest, Ga.

FAMILY ALTAR.

(Continued from page 12.)

of what he is asking, and gives one definiteness of thought.

Silent prayer has the promise of an answer, but uttered prayer has the advantage of all these benefits. The habit of silent prayer may allow real prayer itself to slip away unconsciously until it may not be a prayer at all; while uttered prayer gives an ever-increasing stimulus to obtain the thing sought.

SATURDAY.

"MODERATE" SINNING.

"Thou . . . art of purer eyes than to behold evil."—Read Habakkuk 1:12-17.

Any use of intoxicating liquor as a beverage is a sin against one's health, against one's family, against society, and so against God. There is much talk about moderate drinking, but there can be no moderation in sin. All sin is sin, and "the soul that sinneth, it shall die."

This is shown by the researches of Dr. Benedict, director of the Carnegie Institute at Washington, who proved that very small doses of alcohol render the drinkers measurably incapacitated. Dr. Benedict's work was most astonishing in its evidence of the length of time over which alcohol produced an injurious effect. He discovered that an ordinary automobile driver is a menace for four hours after he has taken a moderate amount of alcohol.

Any sin is a great one, great in its evil self and terrible in its awful possibilities. The only safety is total abstinence from every wrong.

Prayer—We pray thee, our Saviour, to deliver us from evil. Let it have no dominion over us, nor the slightest beginning of dominion. In thy name. *Amen.*

AMOS R. WELLS.

SUNDAY.

S. O. S.

"They help everyone his neighbor."—Read Isa. 41:1-7.

To check piracy in the waters off the coast of

China, a British inventor has devised a nearly automatic S. O. S. signal. This signal is inclosed in a bullet-proof case, and is operated from the captain's bridge. As a piratical vessel approaches, the officer of the watch indicates on a dial the ship's latitude and longitude and presses a button. The invention then sends out the call for help and the ship's position, and keeps on sending it until the danger has been met and the contrivance is switched off.

In several ocean disasters recently there has been much question and criticism about the sending of the S. O. S. Some companies fear the heavy salvage rates. Some captains have a per-

sonal pride in doing it all themselves. Either reason is a paltry cause for the loss of human life.

And so, all too often, we ourselves are reluctant to raise our personal signal of distress. We are slow to call for sympathy in trouble, or advice in difficulty, or the strengthening of faith when doubts assail. And we may postpone our S. O. S. too long.

Prayer—Especially, our Redeemer, may we never delay to call on thee for help. Thou art always ready to hear our call. Thy help is always sufficient for every need. Save, oh save. *Amen.*

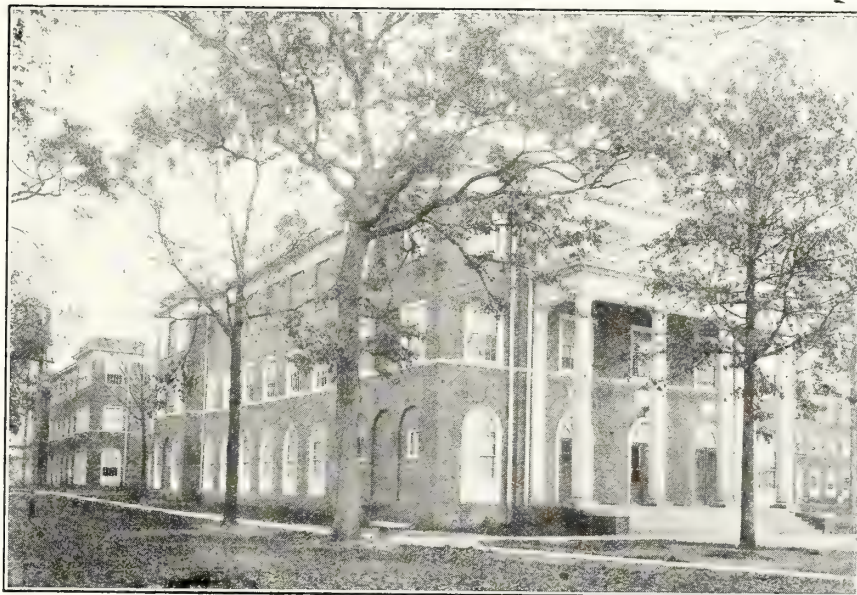
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All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

SHEPPARD.

Hiram D. Sheppard was born June 18, 1865, and departed this life August 29, 1932, aged 67 years, 2 months and 12 days. He was married to Miss Mollie Francis Boyd June 2, 1887. To this union were born three children: D. W. Sheppard, Rev. A. H. Sheppard, and Mrs. Ora Harry.

Bro. Sheppard was a charter member of Bethany Christian Church, organized about 36 years ago, and was a pillar in the church, as long as he lived. He was one of the best men we have ever known, and will be greatly missed by the family, the church and the community.

The funeral services were conducted by the writer, assisted by Revs. G. D. Hunt, J. D. Dollar, W. T. Meacham, G. H. Veazey and O. A. Moore of the Disciples Church.

The floral offerings and the great company of relatives, neighbors and friends that attended the funeral were evidence of his life of service, esteem and respect by all present.

C. W. CARTER.

DICKERSON.

Death calls as its victim, Mrs. Etta L. Dickerson, on the night of July 27, 1932, at the age of 45 years. Mrs. Dickerson had been a member of Liberty (Voice) Church since a young girl. Her home was near Henderson, N. C., but the last few years of her life were spent in Norfolk, Va., where she was taken ill

about a year ago. For the last few months she suffered with cancer of the stomach. Being dissatisfied away from her people, Mrs. Dickerson was brought to her home of her mother, Mrs. J. S. Ayseue, R. 6, Henderson, N. C., just ten days prior to her death.

Mrs. Dickerson leaves to mourn her passing, her mother, two brothers, R. H. and F. M. Ayseue, three sisters, Mrs. W. D. Foster, Mrs. R. E. Eanes and Mrs. C. O. Eanes, all of R. 6, Henderson, N. C. She also leaves two sons, Perry Gill of New York, and Robert Guy of Norfolk, and one daughter, Mrs. H. B. Brinkley of Norfolk.

The body was sent to Norfolk and the writer, together with Rev. Kenneth E. Burke, pastor of Burrows Memorial Baptist Church, Norfolk, Va., conducted the funeral services, and the body was laid to rest in the city cemetery.

May God richly bless the family.

S. E. MADREN.

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, SEPTEMBER 29, 1932.

NUMBER 39.

.. THE SUN'S OBSERVATORY ..

English Methodists Unite.—

On September 20th, the three church bodies comprising Methodism in England, met in Royal Albert Hall, London, to consummate their union into a single denomination. The churches which have agreed to the union are the Primitive Methodist, the Wesleyan Methodist and the United Methodist. The aggregate membership of the new body is over one and a quarter million.

Farm Machinery Investments Reach Billions.—

Census figures show that American farmers have an investment of about $3\frac{1}{2}$ billions in machinery, implements and automobiles. Approximately \$400 millions a year is spent in replacements. In the above are included 4,134,625 passenger cars, 900,304 trucks and 920,378 tractors. There is \$1,423,000,000 worth of implements and machinery which is used on an average of only 16 working days per year. If the farmer will take care to see that this machinery is better housed and protected from the elements, much of the \$400 millions now spent for replacements could be saved, with a corresponding profit for his labors.

Ma Ferguson.—

Anent the subject of comedy in politics, the last issue of the *Christian-Evangelist* has this to say: "In a world which is filled with sober and tragic experiences of every type, it is a great blessing that there are a few comic features to give color to the general atmosphere of depression. Our American commonwealths have been quite impartial in their efforts to supply the necessary comedy. Pennsylvania has given us Uncle Joe Grundy; New York, Jimmy Walker; Louisiana, Huey Long; and Texas, which never does anything on a small scale, caps the climax with Ma Ferguson. Most Europeans cannot understand the American *penchant* for the burlesque. If they mix comedy with politics, it is generally because they cannot help it, as in the case of Mussolini. The Texas 'Governess' would be a great figure for comic opera. Some future Sullivan will doubtless seize the opportunity to immortalize Mrs. Ferguson in the only true and proper way."

Christ Church and Captain Kidd.—

If reports are true, there is in Middletown, N. J., an Episcopal Church which was built in part with money furnished by Captain Kidd, the pirate chieftain. Though the church records do not verify this report, it has been largely substantiated by circumstantial evidence. This much is known, however, that Captain Kidd spent much time in and near Middletown, and used nearby Bray's Landing as his headquarters. Also it is said that when the church was recently redeco-

rated, a cross, said to have been placed there by Captain Kidd, was found. "However," says our authority, "if the Kidd story lacks authentication, the endowment (which is today one of the chief supports of this church) left by William Leeds, Kidd's chief lieutenant, is said to be an indisputable fact. He left 438 acres of land bought with Spanish doubloons, to the church. The rector's salary is still being paid with money derived from this source." We learn, also, that Kidd and Leeds are not the only names associated with the history of Christ Church. There was also "Black Beard," whose real name was Edward Teach, who went so far as to fight a pitched battle with the enraged farmers of the vicinity on the church grounds. Services have been held regularly in this church for over 250 years.

Search for Radium Goes On.—

Until 1918, the State of Colorado had almost a monopoly on radium production. Of late years the "low" price of radium has made its production in that State unprofitable. Belgian Congo now produces practically all of the world's supply, and the price is only \$50,000.00 per gram, in quantities of four grams or more. In smaller lots the price ranges as high as \$70,000.00. A gram, metric weight, is approximately $15\frac{1}{2}$ grains, and a gold dollar contains 25.8 grains. It is easily seen that radium is worth from thirty to forty thousand times as much as our precious gold, and the old saying, "Worth its weight in gold," fails in its significance. No wonder that the recent discovery of silver-radium ores at Great Bear Lake region, which is about 250 miles east of the Rocky Mountains and possibly the same distance south of the Arctic Sea, has stirred the mining world. Results of the development work going on there are being keenly watched and are said to be promising. More recently still, work has been begun near Mt. Painter in South Australia, where a low-grade radium deposit has been found. Radium may yet be found in quantities that will take it out of the place of curiosities. Even today, it plays most important parts in the medical and commercial worlds. Its future uses may be legion.

Forty Billions Behind in Buying.—

An electric manufacturing company of national scope recently sent out a questionnaire to employees asking a specific and fairly detailed statement covering the various items which they or their families "now need and would buy if they could be assured that business and economic conditions would improve, and that improvement would be reflected in family income." Located in seventy-three commercial centers widely scattered throughout the entire country, and including all classes of labor engaged in wholesale trade occu-

pations, this group might be taken as typical of the average in purchasing power. Replies were received from approximately 80 per cent of these employees, and the aggregate amount of the deferred purchases which they would make amounted to around \$2,000,000. Applying the same scale to the United States as a whole, it would be found that the deferred purchases on account of economic conditions would easily total \$40 billions. This survey covered purchase of homes, home improvements, automobiles, labor saving home equipment, including heating and refrigeration, clothing, insurance, education, travel, sporting goods, medical service, etc. It seems that there is a demand for 3,096,000 homes, 6,606,000 automobiles, 8,838,000 refrigerators, 1,494,000 heating plants, besides millions of washing machines, ironing machines, and radios. $2\frac{3}{4}$ billions' worth of furniture and floor coverings are also needed, as well as $2\frac{1}{2}$ billions worth of clothing.

A Long, Full Life.—

"The death of Arthur H. Smith in Claremont, California, on September 1st," says *The Congregationalist* and *Herald of Gospel Liberty*, "is a fresh demonstration of how much living can be crowded into a life." He was born in Connecticut in 1845, and served during the latter part of the War between the States, in the Union Army. He studied at Beloit College, and at Andover and Union Seminaries, and after a course at the College of Physicians and Surgeons in New York City, he went to China as a missionary, where he served for fifty-four years. The *New York Times* thus describes one of his many achievements: "He was one of those who stood guard at the beleaguered legation gate in Peking while the yellow hosts of the 'Fists of Righteousness' hurled red fire at the walls. He knew the people and felt that the Boxers were moved by sheer patriotism. He was almost a victim of starvation by the time the siege was lifted, but he bore no malice. Early in 1906 he conceived the idea that the United States should remit to China part of the \$25,000,000 indemnity, the money to be used to send Chinese students to American universities. Lyman Abbott, then editor of the *Outlook*, arranged for him to see President Roosevelt. He presented his plan in a long talk at the White House on the night of March 6, 1906. Elihu Root, then Secretary of State, joined his approval to that of the President, who in his Congressional message of December 3, 1907, advocated the suggested use of the indemnity surplus above the \$13,000,000 in claims for damages. It has been said that the return of this money has done more than any other act of the American government to increase Chinese friendship for the United States."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev and Mrs. George M. Laybourn, who have resided for several years at Crystal Springs, Fla., where Mr. Laybourn was previously pastor, have exchanged their home in that town for one in Zephyrhills, where they expect to make their home in the future.

Let all readers of the Guest Book (which is now going out to many churches and missionary societies) be sure to look up page 24 and make the correction to which we call attention under a special notice elsewhere in this issue of THE CHRISTIAN SUN.

Dr. Lewis H. Keller, who has been serving as summer pastor at Tryon, N. Y., has returned to Holly Hill, Fla., where he will again take up the work as pastor. Dr. and Mrs. Keller greatly endeared themselves last year to the people of this church, who are rejoicing in their return.

A writer in the *Vale Review* has recently said that ours is the most helpless generation that has ever lived on the face of the earth. This may be an exaggeration, but sometimes it seems as if it were literally true. In all simplicity the one aim of our churches and their missionary work is to bring this generation to the One Source of Help.

Dr. Arthur E. Leonard, who recently resigned after a pastorate of five years at Eau Claire, Wis., has been invited by the church at Coral Gables, Fla., to serve as interim pastor for a period of 3 months. Dr. Leonard was for a time pastor of the church at Jacksonville, and is very greatly honored and beloved by all who know him.

Lanett, Ala., Church has extended a call to Rev. G. D. Hunt for next year, and he has accepted. Rev. J. D. Dollar, who has been pastor at Lanett, is to serve Noon Day, Mt. Zion and Antioch Churches the coming year. Bro. Hunt has done faithful work at Roanoke, as has Bro. Dollar at Lanett. We were not advised as to the successor of Bro. Hunt at Roanoke.

Rev. James E. Parker and family have returned to Palm City, Fla., after spending the summer at their old home in Spencer, Iowa. Mr. Parker has served for several years as pastor of the Palm City Church, and was responsible for the building of a new church there, following the hurricane of 1928. He reports conditions as being very hard among the farmers of Iowa.

We are printing elsewhere the notice from Mrs. L. W. Stagg, secretary, of the annual session of the Eastern Virginia Woman's Conference. The conference convenes at South Norfolk, October 28th. This notice would have appeared earlier, but Mrs. Stagg, the secretary, has been and still is ill, but her anxiety for a successful session is unabated, and she is hoping to be able to attend and witness a great session of the conference. All societies are urged to elect and send their delegates. A very interesting program is being prepared.

Our Ocean View Church had an average morning attendance during August of 83 and the Sunday School an average attendance of 115. The average Sunday morning offering in the Sunday School was \$4.19. A fine example even for many of our older and well established schools. Under the pastoral care and leadership of Rev. J. H.

Warren, our Ocean View Church and Sunday School certainly reveal very hopeful results. The church is to begin evangelistic services to continue several days from October 2nd.

Dr. Frederick L. Fagley, who is to be guest speaker at the Florida Congregational Ministers' Convocation at Daytona Beach next week, is to speak at the church in Jacksonville on October 2nd, and at a supper given at the church in Winter Park on October 6th. From Florida, Dr. Fagley goes to Demorest, Ga., for a day at Piedmont College, following which he and Dr. Bloom will visit Atlanta, Birmingham, Thorsby, Chattanooga, Southern Pines, Elon College and Raleigh. He will close the series at these two last places on October 16th.

Mr. Joe L. Clements, age 61, ex-mayor and prominent citizen of North Wilkesboro, N. C., died at his home in that city September 15th. He was a member of the Presbyterian Church several years prior to his death. "Joe" was one of our own boys, a son of the late lamented Rev. W. G. Clements, Morrisville, N. C., and a graduate of Elon College. He was a useful and valuable citizen of church and community and exemplified in his life the Christian graces instilled into him in childhood by his sainted father and mother. The family have our sympathy in their bereavement.

Mrs. M. J. W. White, Cagayan Mission Hospital Cagayan, Oriental Misamis, Philippine Islands, under date of August 15th, writes: "All three of the Whites are enjoying life in this part of the world, and we send our very best wishes to readers of THE CHRISTIAN SUN in your part of the world." The Whites, who are dedicating their lives to the relief of human suffering in the name of their Lord, to the under-privileged on the other side of the earth from us, do not forget us in their work and worship; and we should not forget them, since they went out from amongst us to carry life, physical, mental and spiritual, to those who were in deepest need in the far, far away islands of the sea.

Plans are being made to celebrate in a fitting way the fiftieth anniversary of Dr. W. W. Staley's pastorate in the Suffolk Christian Church. The anniversary will be observed on Sunday, November 6th, and a committee composed of the deacons of the church have made tentative plans for a program that will be in keeping with that significant occasion. It is planned to have a special service at the morning hour of worship, and also a meeting in the afternoon in which the community and people at large will have an opportunity to pay tribute to this great and greatly beloved man. It is hoped that both services will be in the nature of a "homecoming," and that both the members of the local church and of the denomination at large, and also the general public will be present. The program in detail will be announced later.

Rev. H. C. Caviness, who has so successfully and happily served as pastor of First Church, Portsmouth, the past six years, declines the unanimous call of the church to continue as its pastor longer, and enters the field of evangelism, a service always near and dear to his heart. Rev. P. Houlder Brown, pastor of First Church, at Berkley, is to be associated with him in the work of their organized effort, to be known as "The Gospel Missionary Movement." Writing under date of September 20th, Bro. Caviness says: "We leave here on the morning of September 26th, to begin a meeting in College Town, Salemburg, N. C., at Pineland College. Services will be both in

college and at a large Baptist Church nearby, of which Dr. Jones, the president of the college, is pastor. On October 9th, we go to be with Rev. J. L. Neese at Palm Street, Greensboro, for two weeks. Then with a Presbyterian minister in two meetings in Western North Carolina, which will carry us to December 1st. If the Lord opens the way, we expect to then go to Florida for three months."

Sunday, October 16th, has been designated and observed as "Missionary Sunday in all Methodist Episcopal Churches throughout the United States." The authorities in that church urge that "each pastor present the missionary enterprise from his pulpit on that day." More than half a century ago, the Methodist Church put it in their discipline that all their Sunday Schools should be Missionary Societies, and this may account for the fact that this church has more missionaries in more parts of the world than any others of our evangelical churches. The church, in sending out its appeal to its pastors to observe October 16th as Missionary Sunday, says, very truly: "The missionary cause needs your help, but the spiritual life of your church and your people is equally dependent upon a frank facing of the missionary challenge. Christianity is essentially missionary; it always has been, and cannot be otherwise. Without the missionary passion it becomes hollow formality. The Christian must ever share his best with others, and that best is always Christ himself and the religion which he taught and exemplified. This is the essence of the missionary passion."

FIRST CHRISTIAN CHURCH, NORFOLK, NAMES OFFICERS.

The September quarterly conference of the First Christian Church, Norfolk, was held in the auditorium of the church, Wednesday evening, September 21, 1932, with the pastor, Rev. P. H. Brown, presiding, and the following officers for the coming year were unanimously elected: Secretary, W. J. Thomas; treasurer, O. E. Hanbury; assistant treasurer, A. L. Granger; auditor, W. H. Bell, and chief usher, B. F. Speight. B. L. Eason, J. R. Brownie and C. L. Hanbury and Mrs. W. S. Smith were elected new members of the official board. Mrs. B. L. Eason, Mrs. I. M. Copeland and Miss Edna Fulcher were elected as members of the music committee.

W. H. Bell, former treasurer, declined to let his name be considered again for that office because of his health and business and the secretary of the conference was instructed to write a letter of commendation to him for his hard and faithful work in that position during the last several years. The conference also honored Mr. Bell by giving him a rising vote of thanks for his work.

The appointment by the official board recently of E. H. Rock as custodian of the building was endorsed unanimously.

It was reported by the pastor that the regular conference of the Christian Churches in Eastern Virginia would be held at Waverly during the latter part of October or the first part of November and the following delegates were appointed to attend: J. D. Howard, A. F. Hozier, C. L. Hanbury, Miss Annie Winborne and Mrs. A. L. Barrett.

Expressions of regret were made over the recent death of the mother of W. J. Thomas and the acting secretary was ordered to address a communication to this effect to Mr. Thomas.

The chairman reported that the every-member canvass of the church was progressing and those in charge expected to make a good report.

INSTALLATION SERVICES AT CHRISTIAN TEMPLE FOR NEW PASTOR.

Sunday, October 2, 1932, at 3:30 P. M., there will be an installation service at the Christian Temple Norfolk, Va., for the new pastor, Dr. Jason Noble Pierce, who made his first appearance in the pulpit Sunday, September 18th.

The service will include special music by the choir, which renders such a splendid ministry of music each Sunday under the direction of Mrs. May H. Henley, and Mrs. S. H. Ferebee, organist, devotional service conducted by Rev. Henry W. Tiffany, pastor of Park Place Baptist Church, and a word of greeting from the following:

Mr. D. J. Bowden, representing the Christian Temple.

Rev. James Sprunt pastor of Knox Presbyterian Church, representing Park Place Ministers.

Rev. W. H. Baylor, Portsmouth, representing the Tidewater Ministerial Association, of which he is president.

Dr. N. G. Newman Holland, Va., representing the Eastern Virginia Conference of Congregational-Christian Churches.

Dr. L. E. Smith, president of Elon College, representing the Southern Convention of Congregational-Christian Churches.

It is expected that many people who cannot attend the worship services of the Temple on account of membership in other churches will wish to take this opportunity to meet Dr. Pierce and his family. All CHRISTIAN SUN readers and members of our denomination who are near enough are invited to attend the service, also, at 3:30 P. M., on Sunday afternoon, October 2nd.

SUNDAY SCHOOL HOLDS MEETING.

Several matters of vital importance to the Sunday School of First Christian Church, Norfolk, were discussed at a meeting of the Sunday School Board of that church, Friday evening, September 16th, at the regular monthly meeting of the group. A special committee consisting of W. J. Thomas and Misses Edna Fulcher and Kathryn Morgan reported it had mapped out a program for Rally Day, September 25th.

At the last meeting of the board, a committee consisting of Misses Esther Hall and Geneva West, and Mesdames A. L. Barrett, W. S. Smith and C. E. Warrington, was named to make recommendations with regard to taking the primary department into the adult department once a month and suggested that this be done the third Sunday in each month in order to familiarize the smaller group with the older group. This recommendation was adopted.

The importance of having all teachers present every Sunday and on time, with a well prepared lesson, was stressed during a discussion on increasing the attendance and membership of the Sunday School. Nearly all present took part in this discussion and consideration was given also to the value of each teacher knowing his or her class members and their habits or hobbies.

In the teacher training class which the pastor, Dr. P. H. Brown, conducted immediately after the board meeting, special attention was given to the value of a teacher and his or her personality in the work of teaching. Twelve members attended the class and a larger group is expected next month.

ALABAMA CONFERENCE.

Following is the program of the Alabama Christian Conference and the East Alabama Association of Congregational Churches, to be held at Antioch Church, four miles south of Roanoke, Ala., beginning Tuesday, October 11th, and continuing two days:

FIRST DAY.

Morning Session—10:00 o'Clock.

Theme—"That we all may be one."

Called to order by the President of the Alabama Christian Conference, or in his absence, by Rev. F. P. Ensminger, D. D., of the Congregational Church.

Devotional service, conducted by Rev. J. F. Bean.

Enrollment of ministers and delegates, and of visiting ministers and brethren of other churches and conferences.

Adjourned for lunch.

Afternoon Session—1:30 o'Clock.

Meeting called to order by presiding officer.

Devotional service, conducted by Rev. J. H. Hughes.

Theme of the meeting to be discussed under the following heads, by those whose names are attached to each subject:

1. "What have we in common, as it relates to our cooperation and fellowship?" Revs. C. W. Carter and J. P. Bean.
2. "As it relates to our forms and ceremonies and customs in religious worship." Revs. J. C. Brown and J. H. Hughes.
3. "As it relates to our methods of conducting revival meetings." Revs. G. H. Veazey and A. W. Stone.
4. "As it relates to supplying our rural churches with efficient leadership." Miss Davison.
5. "As it relates to our educational institutions and and their interests." Dr. F. E. Jenkins and Rev. G. H. Veazey.
6. "As it relates to our missionary interests and work." Dr. F. P. Ensminger and Dr. J. O. Atkinson, Secretary of Missions for the Southern Christian Convention.
7. "As it relates to our publications and literature." Rev. E. H. Sperrow and Dr. J. O. Atkinson.
8. "As it relates to our Orphanage." Chas. D. Johnston.
9. "As it relates to a closer relation between the two organizations." Revs. J. P. Bean and John Taylor.

4:30 o'Clock.

Young People's Rally, under the direction of Miss Marguerite Davison, followed by picnic supper and vesper service, conducted by the young people of Antioch Church.

Evening Session—7:00 o'Clock.

Devotional service, conducted by Rev. A. W. Stone.

Annual sermon, by Dr. Frank E. Jenkins; alternate, Rev. C. W. Carter.

Communion service, conducted by Revs. E. H. Sperrow and J. D. Dollar.

Election of officers and appointment of committees.

SECOND DAY.

Morning Session—10:00 o'Clock.

Reports of Committees on Education, Schools and Colleges.

Address, by Dr. F. E. Jenkins.

Report on Missions.

Address, by Dr. J. O. Atkinson.

Report of Committee on Moral Reform. Topic for discussion: "How may we practice Christianity in Alabama for the coming year." Revs. W. T. Meacham and J. C. Brown.

Memorial services for the following deceased ministers of the Congregational Church: Rev. Willis J. Dunaway, by Rev. H. T. McKay and Rev. Thos. J. Reynolds. This service will be held at such time as the Conference may elect.

A business meeting will be held by each organization to transact such business as may be of interest to the respective bodies.

The Conference will close with a great fellowship meeting, conducted by Rev. C. W. Carter and Dr. F. P. Ensminger.

PROGRAM.

Following is the program for the Woman's Missionary Conference to be held at the Wadley Christian Church, Sunday, October 9, 1932:

THEME—"Fellowship."

Morning Session—10:00 o'Clock.

Called to order by the President.

Hymn—"Come Thou Almighty King."

Enrollment of delegates.

Report of District Superintendents.

Report of Young People's Superintendent.

Report of Willing Workers' Superintendent.

Report of Literature Superintendent.

Report of Cradle Roll Superintendent.

Report of Life Membership Superintendent.

Report of Treasurer.

Recognition of visitors.

Hymn—"In Christ There is No East or West."

Appointment of committees.

President's message.

Devotional, led by Mrs. V. L. Carter.

Offering.

Address, by Dr. J. O. Atkinson, Mission Secretary.

Adjourn for lunch.

Afternoon Session—1:30 o'Clock.

Young People's Program, led by Miss Cumi Waldrep.

Hymn—"From Greenland's Icy Mountains."

"Prayer as an Aid to Fellowship," by Mrs. Arvin Harmon.

"Fellowship with Our Far Neighbors," by Miss Evelyn Hardy.

"Fellowship with Our Near Neighbors," by Miss Verla Barnett.

Hymn—"Blest Be the Tie that Binds."

Miss Marguerite Davison—Subject of her own selection.

Business session.

MRS. V. L. CARTER, Sec'y.

METHODS CORNER

By REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

I wish to devote this Corner to the ministry of flowers. Flowers carry wonderful messages of good cheer, friendliness and hope. When a personal message accompanies the bouquet, so much the better. I am not referring to funeral flowers—everybody knows that a funeral would be a very drear thing without at least one spray of flowers. At such times we send flowers to show our sympathy and to cheer the heart.

There is another way to use flowers in a church. Almost every church auditorium, chapel or hall is decorated for occasions of service and for weddings. There should be flowers in the church every Sunday morning. They make the service of worship more beautiful and effective, but the same flowers may have a still further ministry—they may be sent to the sick at their homes, or in the hospitals. We have found it advisable to attach a little card bearing the name of the church, with a blank space for a message from the pastor. With such a card on the bouquet they may be delivered by anyone who is willing to take them. Our church secretary discovers who are sick and writes the names and addresses on the cards. It is our custom to send flowers to any who are sick, whether members of the church or not.

One woman in our parish planted a large rose garden so that she might have roses for the church every Sunday. These roses are unusually beautiful and abundant, and her ministry becomes doubly valuable. A wonderful service could be rendered to a community if more people who love flowers and the church would plant an extra lot for the church.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

"I DO NOT KNOW."

Edmund Vance Cooke, designated as "poet, essayist, and lecturer," writes in the October *Atlantic* an "elegy in prose," which "elegy" is printed as an "Appreciation of a Sister" Mr. Cooke's sister died. Since, if his sister had religion, he did not know of it, and since he knew her even better than her mother did, or than any one else could, he decides to conduct her funeral rites through the pages of the *Atlantic*. Mr. Cooke gives his reason for this in a paragraph of his funeral sermon as follows:

"Ordinarily, we have some sort of spiritual mediator at a time like this because we are unwilling to face the realities of life and death; we prefer to have them glossed over by some form of words. To what end, I wonder?"

Inasmuch as his sister is dead, and in life had very many of the most commendable virtues, he feels that these virtues should have appraisal. He does not believe it would be just and fair, either to his sister's memory or to the church, to call in a cleric to pronounce the obsequies. He feels that the obligation of this pronouncement falls on him.

While Mr. Cooke is dealing solely with the purely human graces and virtues, he shows the penetration and pen of poet and artist. However, when he comes to the foundation of character, of conduct and of this whole human structure, the poet's penetration ceases and the pen of the essayist closes its portrayal and poetry with the frank words, "I do not know." Let's follow this "elegy" a moment: "What, then, was my sister's religion? I do not know. She did not know." Our essayist seems to forget this declaration, since in the second paragraph following it, he declares:

"Her's was the religion of humanity. As I see it, it was enough." Evidently, the man of thought is confused here, and would make his readers believe that he does not know what the religion of humanity is. One doubts if he does. We doubt if anybody else does. But go back of this to the real question at issue. When one of the fundamental questions of the eulogist is raised, he answers in every instance: "I do not know." Raising the question of the religion of humanity, which he and his sister shared, he raises this question: "Does it carry her and carry us beyond this room and beyond that scar in the earth, with the hope that we may meet her again? I do not know." And so, throughout, when the heart is yearning most to get an answer to its deepest needs and longings, Mr. Cooke, lecturer and essayist, has these answers in every instance, "I do not know." Again and to the deeper question: "Does that God, which is nature, forget her as one who has served the eternal purpose? I do not know." This is the refrain always of your purely intellectualist in religion. It is the answer, ever and always, of the so-called "religion of humanity." That religion which professes no higher, nor holier cause, creator or author than that of humanity. "I do not know."

Now over against the "I do not know" of our modern day, "religion of humanity," of our essayists, poets and culturists, let's put the declaration of a man of very ancient times, who had an experience in suffering, in sorrow and endurance, such as millions have had since his day. He, too, comes finally to the deeper question about the realities of life and death. I refer to Job 19:25: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Here then, is that which has brought comfort to the sorrowing and agonized heart, consolation, hope and faith, too, which virtues have been and are the foundations on which the most enduring, powerful and helpful institutions on this earth have been built. Or, if Job is too remote for the historian to trace accurately for himself, then come to the declaration of a man whose life, personality and preaching history has never been questioned. I refer to Paul, who, in his second letter to Timothy, when facing the reality of the present and of the future, declared: "For I know whom I have believed." Just these two are chosen for brevity, but hundreds, as authentic, can be cited who have not had to say in the shadows and sorrows of separation: "I do not know."

This further question should be raised and is worthy of all consideration. What have these poets, lecturers, essayists, who, in the profession of "the religion of humanity," say "I do not know," given as a contribution to mankind of that which endures through the ages and makes for eternal righteousness? On the other hand, when we seek for those utterances, enterprises, and institutions which have inspired humanity to superlative achievements, human uplift and the building up of righteousness, we turn to men like Job and Paul and all of their kind, who have said and do say: "I know that my Redeemer liveth. I know whom I have believed."

Against the world's "I do not know," the Book of God puts again and again, "I do know." This makes it the Book of triumph in life and victory in death.

J. O. A.

THE TRUEST THING IN THE CHURCHES.

The late lamented Bishop Brent, in a course of lectures at Harvard University, discussing the power of the human will, said: "The will must aim at the seeming impossible."

The human will is never at its best, nor does it approach its capacity for power, save when it is struggling with a difficult task, undertaking

that which to the ordinary eye appears beyond human reach. That is, the will of man must will, and undertake to do, the immortal things, the eternal achievements. On this account, if man would come to his best he must disregard bowing down to things as they are, and reach out and up toward things as they ought to be. This from a human point of view explains why Jesus founded the church and instituted missions. The church was to do what it has done and what it is constantly doing, viz., attain the impossible. It undertakes, and has undertaken from the beginning, to conquer the world under the leadership of its head and founder, Jesus the Christ.

Explaining fully and specifically what he meant, Bishop Brent told the faculty, fellows and students of Harvard that "The missionary ideal of the times is the truest thing in all the churches, for it stands for the conscious unity of the whole crowd, to the uttermost part of the earth." Out of the chaos of this sin-distraught and divided world, out of the cruelty and the divisions and schisms, in a world cursed by sin and man's wilful disobedience, the Christ instituted a movement for conscious unity, and that unity can only come to the world as the cross is lifted up, and the world looks up at the cross and to the Christ hanging there. Our Lord said, "I am the Way, the Truth and the Life," and as we follow in his way, exemplify in our lives the truth revealed in him, we come to share the burdens and the victories of the life he lived.

Even from a human point of view, in the conquest of the human will, the missionary ideal is the truest thing in the world, as it is in all the churches, because in missions the church is trying to exalt the Lord and give all men and women the opportunity of knowing him, who is the unifying power and personality of all times, tongues and peoples.

J. O. A.

THE MEASURE OF A MAN.

Some years ago a noted judge of North Carolina died and left behind him a considerable estate and a fine family. He was a friendly man and made a host of friends. When he passed away the local newspaper published the following estimate of his character in its editorial column:

"This is the measure of a man: To fight alone and single-handed, to keep on fighting, to keep in his heart the sweet harvest of the years, to allow no bitterness to find lodgment there, to maintain a fine loyalty to his friends, to cultivate a broad and a deep sympathy for all humanity and all creation, and to go down at the end unafraid and undefeated."

Since reading this estimate, we have come to the conclusion that it expresses very well the goal we all have in carrying on our various lines of church work. Some people are always asking, "What is it all for?" They mean by that the goal of the enterprise. We are careful about our plans, we make a good deal of a fuss about organizing this society and that, about raising money and a lot of other things. Why? Perhaps it will hearten us a little if we read over and over the estimate of the character of this good judge who lived a useful life and was the embodiment of what we are all seeking. We very often get a pretty good summary of a man after he is dead. The neighbors know quite as well as the family. A newspaper may publish flowery resolutions and accounts of elaborate eulogies, but when it expresses its opinion in its editorial space it means something more important.

Yes, the church is trying to make men who can measure up to the estimate of this man who, after all, is the ideal toward which all good men press. Ephesians 4:1-5:2, perhaps, suggests what we aim to do.

E. A. K.

IMAGINATION—THE EYE OF THE HEART.

REV. S. PARKS CADMAN, D. D.

There is no technical psychology in the Bible, but there is any amount of it distilled in fluid forms of what is wisest and best through that glorious book. It was written by and for the divinely inspired uses of the imagination, which controls not only reason, but every other gift of intellect and moral nature of man and woman. What our federal government is to be to the 48 States, imagination is to every other gift to possess power. Hegel declares that we cannot think without it.

To mention the word Mother is to suggest a thousand portraits painted by imagination as I speak the word, portraits woven out of imponderable and mysterious material which is in every human soul. For imagination's rightful employment paves the way to heaven, but if badly used also paves the way to hell. Make a friend of conscience as God's attorney-general, and of imagination as the supremely important faculty!

Its implications run throughout the whole of life, the best of which is always with the most spiritual uses of imagination.

Everybody has it. I recently visited a huge prison, and there I found imagination, and also those who were there confined because of its bad use. I am here today surrounded by the flower of our humanity because of the right uses of imagination. So have we not come to the hour when the whole issue is decided afresh?

Consider the little ones so often misunderstood by stupid parents and mutilated in mind because they have active imaginations! As a youngster I was accused of lying when I was simply giving my wings a chance to soar in what John Keats calls "the realm of gold." I lived in a world of my own, but I was chastized out of it. Certainly I had no intention of staining my soul with deliberate falsification, but I imagined things, supposed to be almost as bad. So as a child unfolds his life as a flower unfolds its petals, every mother has a divine occupation in rightly guiding her child's first ventures of imagination into the vast unknown. There is no voyage like that. Columbus' discovery of the West Indian Islands is commonplace compared with the marvels of a child's imagination.

My granddaughter told me she met 16 pink and white elephants doing the tango down Broadway. I would have been chastized for that in my youth, but I simply remarked that I had met 32. Whereupon she said: "Is that right, or are you only fooling?"

What shall we do with its exaggerations? Just what the parent bird does when the nestling essays its first flight: keep above it and bring it back to the zone of safety! Presently the youngster realizes there is nothing so romantic as a walk in the woods drenched with rain, and nothing so beautiful as the first thrust of green above the dark soil in the early springtime.

Again, imagination is equally vital in adolescence. The dreams of adolescence are of supreme interest.

While Warren Hastings walked with his mother through an English country lane he noticed her sorrow and asked for its reason. She replied that in the near distance was the home they had lost. He said that in 32 years he would give it back to her, and he did. Like a far greater character, he was obedient to his vision. St. Paul cut loose from Troas to preach the gospel in Cæsar's household because he foresaw western Christianity kneeling at the cross to lay there its riches, power and glory. His spiritual triumph was the fruit of a spiritualized imagination.

FALLING OFF IN MISSION RECEIPTS.

In spite of a deficit of \$89,430.14, which, with an accrued deficit of three years, brings the total debit to \$252,163.16, Harold B. Belcher, treasurer of the American Board of Commissioners for Foreign Missions cites several encouraging features in releasing his fiscal year report.

"It was expected that there must of necessity be considerable shrinkage in the item of income for individuals," says Mr. Belcher, "but the results of the solicitation of gifts from thousands of individual friends during the closing months of the fiscal year were most gratifying, both in the total of money received and particularly in the messages which accompanied the gifts, indicative of deep interest in the board's financial problems."

Total receipts for the year including specially designated gifts were \$1,762,507.82, while expenditures total \$1,851,937.94. Excluding these designated gifts, the income for the regular work was \$1,520,521.88, and the expenditures \$1,609,952.02. Gifts from the Congregational-Christian Churches which the American Board represents were \$775,446.16 or 14.05 per cent less than last year. The receipts from legacies and matured conditional gifts also fell off.

Two significant actions which took place when the Board's financial difficulties were made known are mentioned by Mr. Belcher. "A group of the Board missionaries voluntarily initiated a Loyalty Fund which meant a return of part salary from workers on the field, from pensioned veterans, and from the executive staff," explains Mr. Belcher. "This gift amounted to \$35,978.00. Out in India a group of Indian Christians who had made gifts to a fund planned to help out their own local work appropriation, which had been reduced, upon hearing of the prospective deficit which faced the Board, asked that their fund be sent to Boston instead, and added to the Loyalty Fund. In other fields, contributions were made by nationals to the Loyalty Fund.

"The budget of the Board was cut drastically this past year, including reductions in salaries, both at home and abroad. These economies resulted in expenditures being \$71,468.99 less than originally budgeted while gain on exchange resulted in a saving of \$55,000.00 more than estimated. Further drastic reductions in expenditures are being put into effect for the new year in the expectation that the budget for 1932-33 will be completely balanced."—*News Letter from the American Board for Foreign Missions.*

Special Combination Subscription Offer!

A special arrangement has been made whereby those who desire to do so may receive both THE CHRISTIAN SUN and *The Congregationalist and Herald of Gospel Liberty* for just a little more than they now pay for one of these papers.

Beginning immediately, we will accept subscriptions for the two papers at the price of \$3.75 for the combined subscription. This means to SUN readers that for only \$1.75 additional they may receive the great wealth of knowledge that *The Congregationalist and Herald of Gospel Liberty* brings weekly. Those who are already subscribers for the latter paper may add THE SUN to their list for only 75 cents for the whole year.

You do not have to wait until your subscription to one or the other paper has expired, but send in your subscription now. You will begin immediately to receive the other paper and that which you are already receiving will be marked up a year in advance.

While this offer is open to everyone, it should appeal especially to the pastors and lay workers in the Southeast Convention, and we beg them to take advantage of this opportunity.

It is, of course, understood that under this special offer all subscriptions must be in advance, and must be sent directly to THE CHRISTIAN SUN, 1536 E. Broad Street, Richmond, Va., or to *The Congregationalist and Herald of Gospel Liberty*, 14 Beacon Street, Boston, Mass.

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SUFFOLK LETTER.

The original occupation of man was the tilling of the soil. "The Lord God took the man, and put him into the garden of Eden, to dress it and to keep it."—Gen. 2:15. Man will till the soil to the end of time. It is the most universal occupation. Two obligations rest upon the tiller of the soil: to "dress it and to keep it." Many farms do not show any signs of dressing. Many of them are not kept. The care of the soil is a divine command. Nothing is more attractive than a well kept farm; and that means field, garden, orchard, yards and buildings. The business of farming requires more real sense, more wise judgment, and more faith and energy than any other occupation. Change of weather at night requires change of plans in the morning. Industrial plants, places of business, transportation lines, schools, and offices, may all continue their usual rounds of work in all weathers. The farmer plans to cultivate a growing crop on the morrow. It rains all night. The land is too wet to plow. He must change his plans for his hired help. The whistle blows, the men assemble in the mill, the work goes on. Change in weather does not require the superintendent to change his plans. A real farmer is the wisest man among men. An unsuccessful farmer is the most disgruntled man; and a successful farmer is the happiest of men.

Three things prevent farming from being what God intended it to be and what men could make it. The love of money, the lure of the city, and unwillingness to do out door manual work. Farming was never intended to be the money business of the world. That belongs to trade, industry, and commerce. The poorest farming is the money crop as the main thing on a farm. The most difficult thing to handle is money. When a farmer raises a money-crop, sells it and gets the money for a year's work in his hands, he cannot keep it for the use of next year. Raise everything needed on the farm and then some for money. The only thing that saves salaried men and wage earners is the fact that they get their pay by the week or the month. The only thing that enables a person who works for wages to pay house rent, purchase food and clothing, and give to the Lord, is the fact that he gets his money a little at a time. A survey of money-farming districts will reveal poor farms and poor farmers. The lure of the city draws the young away from the farm. Consolidated schools educate the young away from the farm. History shows that nations went down through the corruption of big cities. Unwillingness to do manual labor in the sunshine turns many against farming. It is as much a sin *not to work* six days as it is to *violate* the Sabbath. "Six days shalt thou labor"; "remember the Sabbath day to keep it holy." The question of education and wealth does not release men from these two commands.

The business of farming is to build up a farm and not to make money, thorough farm-building will bring in money for all necessities and benevolences. It is a beautiful business when followed according to the laws of nature and the purpose of God. There is a wide open door for educated young people who are willing to work and live happy contented lives on a farm in a country home.

W. W. SEALEY.

ELON LETTER.

In my communication to the church and the friends of the College through THE CHRISTIAN

SUN last week, I stated that our enrollment had reached about 225. Since that writing, students continue to come in—old ones and new ones. The enrollment is about 245, with others who are to arrive in a day or two. This is most encouraging, indeed. The enrollment is now about what it was last year at this time. We are hopeful that the student body will continue to grow.

This business of administering the affairs of a College is a new undertaking to me. There are many angles to it that are pleasing and interesting. There are other angles, however, that are discouraging and disturbing. In the ministry, I could extend the gospel invitation with freedom and enthusiasm—"Whosoever will may come," but in College administration, I find that I may quote the same passage of scripture, but I am compelled, of necessity, to add one word more so that the invitation reads: "Whosoever will PAY may come." We have a number of students now on the campus who have not matriculated but who are holding on, hoping that something may turn up whereby they may get hold of sufficient funds to stay in school. One man who would be a member of the senior class, is determined to enter and complete his course, but as yet, he has not been able to raise a dollar. Cases of this kind play on your sympathy and really disturb your soul. I sincerely trust that the day may soon come when we shall be financially able, as a college, to lend financial assistance to such worthy students.

I know that the entire church is anxious about the College and that everyone interested is deeply concerned for the financial interest of the institution. We have been able to pay one month's salary to all professors who left the College at the close of last year, and to all teachers who are now with the College. This gets one month's salary behind, with all current bills paid. We are now facing next month's expenses. We must balance our budget this year. Every member of the Christian Church can help to make this plan a reality. We are striving to augment the income of the College from the student body and from endowment funds by contributions from the Dollar-a-Month Club. We have enrolled about four hundred members in the club. A number of these are in arrears with their dues. If you find yourself in that class, won't you please forward your payments at once? This will save us time and postage—just pin your money to a card, put it in an envelope and send it on. It is a fine thing to join the Dollar-a-Month Club—it is a finer thing to keep your payments up. We are determined to carry on for the church and for the Kingdom.

L. E. SMITH.

ROANOKE, ALA.

The third Sunday in September was one of the best days in the history of our little church in Roanoke, Ala. It was announced as Church Day, and such it was. At 9:45 A. M., Sunday School was called to order by Bro. C. J. Hester, our efficient and much beloved superintendent. The regular order was observed, a fine attendance reported, and a good collection turned in to the treasury.

At 11:00 A. M., Prof. A. R. VanCleave, of Southern Union College, delivered a very fine sermon, which was enjoyed by all present. We enjoyed so much having the opportunity to hear this good man, and of having him with us. We hope he may come this way again.

At 12:00 o'clock, the ladies spread a sumptuous dinner in the basement of the church, which was greatly enjoyed by the congregation, and a very pleasant hour was spent in a social way to the delight of all.

At 1:30 P. M., the church was called to order by the pastor, with song and prayer, and proceeded to transact the following business:

1. Elected Mrs. Otis Gilbert to the office of secretary and treasurer of the church. Miss Nellie Rea Sledge was elected musical director and pianist. Bro. C. J. Hester was elected superintendent of the Sunday School. Miss Addie Bell Sledge was elected secretary and treasurer of the Sunday School. The Christian Endeavor elected the following officers: Miss Lucille Neely, president; Guilford Kitchens, vice-president, and Miss Ernestine Hood, secretary and treasurer.

2. The church agreed to postpone the calling of a pastor until the first Sunday in October.

3. The budget system of finance was adopted by the church for next year. A canvass of the members present resulted in securing pledges of nearly \$400.00 for the support of the church next year. A committee was appointed to complete the canvass by the next meeting. The church is going up to conference with a good report.

The Woman's Missionary Society has reached their goal. The Young People's Missionary Society have theirs in hand, and the Willing Workers have theirs in sight. All these auxiliaries of the church are in fine working order. It all goes to prove that faithfulness counts more than any thing else in the Master's work.

It has been a great joy to us to serve this people for these past years. Conditions have been hard and the work has been a tremendous burden, but under God we have done the best we could, and we gladly turn over to our successor, whoever he may be, a church with the very sweetest fellowship and brotherly love existing among the members. We trust and believe that whoever, in the providence of God, shall be called to this work, will have the hearty cooperation of a noble band of Christian workers, and may God richly bless the labors of pastor and people.

This is probably the last letter I shall write from Roanoke to THE SUN. From Roanoke, I am leaving my friends in the hands of him who is able to keep them from falling, and to present them before the throne of his majesty, spotless. May we live so close to him that we may always recognize his presence. We go to Lanett, Ala., fully realizing our unworthiness, and our dependence on him who has been our strength and support for all these years. We covet an interest in the prayers of those to whom we have ministered these many years. I have at times served many of the church in our beloved conference, and I shall ever cherish their memory as sacred.

G. D. HUNT.

REVIVAL SERVICES.

This year seems to have been a season of refreshing and of revitalization in church revivals and growth. From over hill and dale has come the news that most wonderful revivals are being held this year. The money depression has begun to bring us to our senses and we are again realizing our dependence upon a Supreme Being. Truly man's extremity is God's opportunity.

Ours has been a wonderful, and, in many respects, an inestimable experience. Our church at Brown's Chapel has made more progress than during any twelve months of its history. We have a very live Sunday School which is held every other Sunday at our church and half-time at Providence Chapel, a Congregational Church located nearby. For years and years the church had no Sunday School, and it grew slowly, but

we are beginning to see some of the fruits of its existence. Also there was a Christian Endeavor Society organized at Brown's Chapel in May of this year. This organization has meant no little to the young people of this community. It has about sixty members.

The first Sunday in August the annual revival meeting began. The arrangements made relative to a helper was a happy as well as a fortunate one. Rev. M. A. Pollard had assisted at Providence Chapel the previous week and came to us on Monday. This gave us a two weeks' meeting with the same people as well as the same preacher. Bro. Pollard must have been at his very best. So much fervor was shown that men, women, boys and girls came to the altar by the score. The professions and reclamations reached about ninety. Many old people were led to remark that this was the best meeting they had ever witnessed. Verily, the Spirit of God worked mightily in the hearts of the unsaved.

Then just one month from the revival, Bro. C. D. Johnston brought his Orphanage Singing Class to the church and gave us one of the best programs ever rendered in this section. The program began with Jesus and ended with Jesus. So natural and heart-reaching was the performance that it was hard to restrain the tears. We feel that the visit will accomplish that for which it was planned. I might say in passing that I have been hearing the Christian Orphanage children sing since 1920, and I have yet to hear a poorly rendered program. Bro. Johnston certainly has the work of that institution at heart, and he is making a wonderful success of it.

In the afternoon of the second Sunday in September, twenty-one were baptized—nineteen by immersion, and two by sprinkling. There are a number yet to join the church.

E. CARL BRADY.

Hemp, N. C.

HOLLAND, VA.

The Holland Christian Church held its week of special meetings September 5th-12th. Rev. O. D. Poythress, pastor of the South Norfolk Christian Church, was engaged to do the preaching and assist in leading the music. Bro. Poythress measured up to his full stature as a gospel preacher. His messages were stirring and convincing, and the Christian and sinner should have had no difficulty in seeing themselves as they are and as they ought to be. Bro. Poythress also pleased and inspired the audience with his beautiful solos and in directing the singing. A beautiful spirit of cooperation and consecration pervaded the meetings and continued to develop as the meetings progressed. Among the many reconsecrations, the pastor was gratified to see several who had been tardy and indifferent in their Christian duty take this stand. Other visible results of the meeting were the addition of seven new members received on Sunday morning, and the promise of several more to join as soon as they could get their letters of transfer. Baptismal services have been announced for the first Sunday night in October.

The young people are to be commended for the part they took in the meetings. A junior choir that filled the first three rows nearly every night, was a special feature of the meeting. During the pastor's vacation the members of the Christian Endeavor Society conducted the Wednesday night prayer meetings in a very creditable manner, and the meetings were highly commended by the older members. The first Sunday in October has been set apart for Rally and Promotion Day in the Sunday School.

The fifth Sunday night of July was observed by a Fanny Crosby Song Service, which was largely attended and enjoyed by all. This ser-

vice was conducted by the joint choirs of the Christian and Baptist Churches of Holland and Holy Neck. This church is planning to cooperate with the Suffolk Christian Church in a leadership training school October 9th-14th, with its pastor as one of the teachers. W. M. JAY.

CHRISTIAN TEMPLE.

Two very fine congregations welcomed Dr. Jason Noble Pierce, as he began his ministry at the Christian Temple, Norfolk, Va., Sunday, September 18, 1932.

Dr. Pierce, with the power and spirit of a consecrated apostle of Christ, gave the church members and visitors two messages full of challenge to Christian living, the subjects being: "Cooperative Success" and "An Apostle—Yesterday and Today." Dr. Pierce said he did not know saint from sinner in the audience. All looked equally good to him. If there were people who were occasional church-goers, he hoped they would make a new beginning with him. Only as everyone cooperated, would there be a successful ministry on his part, and much accomplished toward the coming of the Kingdom of God in Norfolk.

E. H.

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

PRAYER.

Son of God, in sorrow the church must admit that still thou art asking "where are the nine?" To this day, souls washed and forgiven, wander and forget. Spiritually, multitudes are famishing because they give not God his due returns. Loving Saviour, so enlarge the gratitude of the faithful that it may avail for all who forget God's mercy. Let not one perish. Draw them unto thyself and in every life put faith to fill and force to function in the name of the holy church, we humbly pray. Amen. L.

WHAT MISSIONS CONTRIBUTE TO US.

We are constantly reminded of what we contribute to missions. Would it not be better—more to the point—to inquire, "What Do Missions Contribute to Us?" It certainly is not reasonable, nor fair, to Him to suppose that our dearest and best friend, Jesus Christ, would commission us to do a thing that would take more from us than it would give back to us. History has proven, facts show, and experience realizes, that Christ always gives more than he asks for.

Without elaborating, we are certainly justified in saying that missions have given us at least five things:

1. The cooperation, approval and strength of the Master. We should bear in mind that it was in connection with the missionary command of our Lord that his promise was given: "Lo, I am with you always." That promise grew out of and is coupled with the missionary command.

2. Missions have given us the cooperation and the fellowship of the most sacrificial, self-denying, consecrated people on earth. From the time Paul went out, the first modern missionary, to the heathen world, till and since the day when Carey, Livingstone and Hudson Taylor went out, even to this good hour, if we wish to find those who have literally given up everything in the name and for the sake of their Lord, we must search our missionary annals and histories. The lives of missionaries constitute the most thrilling and divine biographies since the days of our Lord.

3. Missions challenge and create faith. The most overwhelming challenge ever given to mankind was that given to his eleven disciples by our Lord: "Go ye into all the world." The "March of the Eleven" down through the ages constitutes the most convincing volume on faith that was ever penned. When Paul said, "We walk by faith and not by sight," he was talking about those who, disregarding consequences and not counting the difficulties, go forth to conquer a world. Our giving to missions is an act of faith and not of sight, because we cannot follow our gifts to their destination nor see with our own eyes the effects thereof. We give to missions solely that our Lord, not ourselves, may be honored. The mightiest contribution to the faith of the Christian world has been made by and through missions.

4. Missions have heard and interpreted to the world the voice of God as no other enterprise or institution on earth has or can. Hudson Taylor, with his China Inland Mission, and more than 1,000 missionaries, active but always listening, depending solely upon their faith in God to sustain them through the days and years, is one of the most thrilling studies in the interpretation of the Spirit of God that history anywhere records. Of this man, John R. Mott, world-wide observer and historian, declares: "In all my study of the lives and work of Christian leaders, I have

known none more abounding in activity and more fruitful, but at the same time more stayed on God as shown in his unruffled poise and peace." It is no little contribution to the world that missions have made through the lives of these men and women who have daily listened to the voice of God and, in their constant practice of self-denial and reliance on God, have kept alive and vivid in the minds of men and women the life of him who denied all and gave all that he might reach and redeem a lost world.

5. By no means the least, in fact one of the greatest contributions missions have made to the world is that of giving a sense of conquering the invincibles and doing the impossible. The mightiest conquests through the ages have been by those who have gone forth in the name of Christ, not to kill, but to make alive; not to destroy, but to save; not to tear down, but to build up. These, time and time again, through the ages, in the name of their Lord, have done the impossible and have conquered the invincible. For the sheer power of conquest and victory, the mission field stands without a parallel or a peer.

J. O. A.

A MESSAGE TO OUR FELLOW WORKERS.

On account of its having been impracticable to hold the larger meeting of the Cooperative Council and in view of the need of something like a common viewpoint as we make our various contacts with churches and individuals this fall, the Administration Committee of the Cooperative Council, meeting with the Committee on Church and Individual Giving, September 12, 1932, submits the following as a possible summary of what is commonly believed among us as we enter upon our fall work:

Behind Christian missions is the Christian religion, and the one fundamental need at this time, is that this religion shall have a far deeper hold upon ourselves and upon the world.

The commanding objective, the supreme imperative of Christian missions is to preach, teach and embody the religion of Jesus. We must let nothing divert us from that.

In saying that the primary need is to preach, teach and embody the religion of Jesus, the emphasis is upon the word *embody*. Prof. Overstreet says: "Reality is what you can act out, and the way to find it is to act it out." Justice Oliver Wendell Holmes has said: "The basis of law is not logic but experience." This is even more true of religion. It sometimes seems as if the old reasons for holding our Christian faith had failed us. If new reasons must be sought, they will be found not in intellectual processes but in life processes. An experience like that of C. F. Andrews as related in his book, "What I Owe to Christ," or in Walter H. Judd's leaflet, "A Philosophy of Life that Works," is suggestive of what we need.

This fresh grounding of Christianity in life must take place both in individual lives and in human society.

It is plain that what has preceded is mainly the function of the pastors of churches to bring to their congregations and we are to do nothing that will imply that they are not bringing this message. However, it will be futile for us during this fall if on the one hand we give the impression that we are using this present emergency as a means of exploiting the people in behalf of the organizations we represent, or if on the other hand we do not show ourselves plainly interested

in and cognizant of the whole situation of which the missionary situation is only a part.

The question then becomes in no small degree one of our personal experience. Sometimes it seems wholly impossible—not only impossible but wrong—to be happy and buoyant at a time when there is so much suffering in the world and so many human lives are being crushed. We must not shut our eyes and indulge in any shallow optimism and give to it the name of Christianity. In some way we must win through to a faith that we have experienced in life as well as in thought, which blinks no fact, which is wholly removed from complacency, is characterized by a profound discontent and yet which holds that this is "Our Father's World," and if we will penetrate its mysteries deeply enough we shall be sure of his love and care.

CHARLES C. MERRILL, Sec'y.
Boston, Mass.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 24, 1932.

Sunday Schools.

Previously acknowledged	\$ 118.90
Antioch, Windsor, Va.	3.00
Wood's Chapel, Broadway, Va.	1.00
Bethlehem, Suffolk, Va.	10.00
Oakland, Suffolk, Va.	4.00
Pleasant Hill, Liberty, N. C.	2.50
Pleasant Hill, C. E. Society, Liberty, N. C.	.63
Leaksville, Stanley, Va.	1.71
Happy Home, Ruffin, N. C.	2.60
Graham, N. C.	3.13
First Christian, Norfolk, Va.	3.85
First Christian, Norfolk, Va.	3.12
Cary, N. C.	2.35
Turner's Chapel, Sanford, N. C.	.75
New Hope, Harrisonburg, Va.	2.33
Reidsville, N. C.	5.71
Durham, N. C.	9.09
Dry Run, Seven Fountains, Va.	2.10
Lowell C. E. Society, Roanoke, Ala.	.60
Newport News, Va.	11.00

Total \$ 188.37

Specials.

Woman's Missionary Society, Lowell Church, Roanoke, Ala.	\$ 3.50
First Christian Church, Portsmouth, Va.	28.00
First Christian Sunday School, Portsmouth	12.00

Total \$ 43.50

Coin Card Offering.

Previously acknowledged	\$ 49.05
Class No. 3, Pleasant Hill Sunday School, Liberty, N. C.	5.10
Graham, N. C., Sunday School, as follows:	
Miss Cora Emmaline Henderson ..	\$1.00
Miss Mary Moise	1.00
Cash	.30
	2.30

Shallow Ford Church, Elon College, N. C., as follows:	
Miss Florence Cable	\$1.00
Mrs. W. E. Walker	1.00
Mrs. Thelma Zimmerman	1.00
Dewey Barber	1.00
	4.00

Newport News Sunday School, Newport News, Va.	21.00
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Total \$ 81.45

Summary.

Previously acknowledged	\$ 275.49
Sunday Schools, Regular	69.47
Specials	43.50
Coin Card Offerings	32.40

Total to date \$ 420.86

J. O. ATKINSON, Mission Sec'y.

MISSIONARY MATERIAL FOR 1932-33.

For the first six months of our church year, we will study China. On a magic carpet, let us be off now on this most interesting study. With such teaching material as study books, maps, plays, pictures, mottoes, what we see we absorb. Cooperate with public libraries—do not be satisfied to use just our study book. Try to satisfy the uninterested.

Books for Women—"Lady Fourth Daughter," 50c; "How to Use"—programs—25c.

Books for Young People—"Lady Fourth Daughter," 50c; or "The Young Revolutionist," 75c; "How to Use"—programs—25c.

Books for Juniors—"Ling Yang," 50c; "Many Moons Ago and Now," 75c.

Do not fail to get the imported Chinese pictures. They are to be used in each organization. Leaflets on China free.

The eyes of the world are turned toward China. Let us understand her better, and then be ready to study the American Indians—a most fascinating study of the first Americans.

Everyone will be anxious to get ready for these books and follow trails and trailers. We want to know what we are doing for them, where our work is located, etc. A full year. May we feel our great need—educational and religious.

MRS. J. CARTWRIGHT,

Literature Supt.

1732 LaSalle Ave., Norfolk, Va.

NOTICE.

The Eastern Virginia Woman's Missionary Conference will meet with the South Norfolk Christian Church, Friday, October 28th. The morning session opens at 10:30 o'clock.

It is hoped that each Society has made some forward step this year toward the advancement of our work, and will do its full share in making October 28th a great day.

The speaker will be Mrs. Jeannette W. Emrich, who has spent fourteen years on the foreign field under the Congregational Board. Since returning to America her special interest has been in the field of international relations, race relations and social problems. Mrs. Emrich is a speaker of rare charm and ability. Our people should not miss the opportunity of hearing her.

MRS. L. W. STAGG, *Sec'y.*

Norfolk, Va.

ALABAMA WOMAN'S MISSIONARY CONFERENCE.

The Alabama Woman's Missionary Conference will meet with the Wadley Christian Church, Sunday, October 9, 1932. The morning session will open at 10:00 o'clock.

The pastor of each church is invited, and each Society is earnestly requested to have a large representation present.

MRS. H. P. BEAIRD, *Pres.*

Roanoke, Ala.

(Note—The program of the conference will be found on page 3 of this issue.)

LOOK AT PAGE 24 OF THE GUEST BOOK.

In the sixth paragraph of that page, "Mr. Brown" is made to say that in two years the giving of the churches to our world-wide enterprise has diminished *one-third*. It should be *one-fifth*, which represents the decreased rate of giving this year up to September 1st, compared with the rate for the same period two years ago in 1930. It is impossible to follow the Guest Books and correct this mistake in every book. Secretaries, state leaders, pastors and others are asked to do what they can to correct this mistake.

TO THE MISSIONARY SOCIETIES.

No doubt you think I have fallen down on the job as to programs, and I have, but I am writing this little word of explanation. Illness is the only reason, and that has been reason enough.

I am indeed sorry there were no programs for September, and that the attempt is meager for October. Perhaps it has stimulated the leaders to be original, and make up their own programs; perhaps many do that anyway, which is fine. In any case I am asking your indulgence and hope I may soon be able to assume my responsibility more efficiently.

October is the beginning of our new year, when new officers take their places, plans are formulated for the year, delegates are elected for conference, and a general getting ready to work. Several have written to me, asking for an installation service for new officers, so I am sending one to Dr. Atkinson, with the hope that he will have room to publish it.

A recognition service of some kind which could be original in make-up, is nice for your new members. Introduce yourselves to your pastor and to your church, and let them know your work and what you stand for. Enthusiasm has to start with us, if we are going to mean much to the church.

MRS. W. M. JAY.

Following is a program for installation service for new officers:

Reading—Psalm 100.

Hymn—"O Zion Haste."

Leader—The Missionary Society of has duly elected its officers for the ensuing year. The secretary will now read their names. (As each name is called the officer should take her place in front of the audience, facing the leader.) Secretary reads the names.

Leader—Fellow-workers, you have been called to positions of leadership in a society whose aim is to hasten the coming of the Kingdom of God in all the world. It is fitting that, as you accept these responsibilities, we should think again of the grounds of our commission. Our obligation is three-fold: Sacrifice, Devotion, Prayer. "There came also a woman having an alabaster box of ointment, very precious; and she brake the box and poured it on his head." "He that loseth his life for my sake, shall find it." "Ye are my friends if ye do whatsoever I command you." "Call upon me and I will answer thee, and show thee great and mighty things which thou knowest not."

All—"The God of Israel, he it is that giveth strength and power unto his people."

Leader—What are our marching orders?

All—"All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations." "Whatsoever he saith to you, do it."

Leader—It is fitting that you should be reminded of the duties which are now incumbent upon you as officers of this society. Madam president, upon you falls the heavier load and the larger responsibility. To you more than to any other one has the society a right to look for guidance, for inspiration and enthusiasm. You will need wisdom, and courage—the wisdom that comes from God and the courage born of faith. I need not say that in imposing this duty and honoring you with this position your sisters have expressed their entire confidence in your devotion to the cause and your ability to perform the duties hereby enjoined.

President—"Teach me thy way, O Lord; I will walk in thy truth; unite my heart to fear thy name."

Leader—As vice-president, you are to cooperate with the president in all the duties and demands of the office, and be to her what Aaron and Hur were to Moses. To you more than to any other one must she go for counsel and advice.

Vice-President—"I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only."

Leader—To you as secretary, has come the honor and duty of recording the acts of the society. This is neither an insignificant nor an easy place to fill. You will need to be alert, accurate and prompt. Keep your record clean, and may no stain ever be found upon the page you write, either for yourself or for us.

Recording Secretary—"Whatsoever thy hand findeth to do, do it with thy might. Concerning the work of my hands, command ye me."

Leader—No society can reach its highest point of efficiency without a corresponding secretary who knows her duties and undertakes them conscientiously and earnestly. You are the connecting link between the society and the conference Board (or conference board and woman's board). To you the conference officers will look for knowledge of the work of this society and through you your secretary will be kept in touch with the larger work.

Corresponding Secretary—"I can do all things through Christ who strengtheneth me."

Leader—As our treasurer we commit to your keeping the financial resources of our society in full assurance of your ability, your faithfulness and your honor.

Treasurer—"It is required of a steward that he be found faithful. My meat is to do the will of him who sent me."

Leader—Interest waits upon information. As literature superintendent it will be your privilege to distribute missionary literature, seek to increase the number of readers of the *Christian Missionary*, and in every way strive to make the members of this society intelligent concerning missionary work.

Literature Supt.—"Study to show thyself unto God; a workman who needeth not to be ashamed."

Leader—As the baby is the heart of the home, so the Cradle Roll is the heart of the missionary society. To you is given the sweet opportunity of linking our babies with the great work of bringing the world to our Lord Jesus Christ.

Cradle Roll Supt.—"Jesus called a little child unto him and set him in the midst of them."

Leader—In a very real sense you, as Young People's superintendent, have the most important work of all. May divine guidance be yours as you seek to lead those who have lives to give out into service for their Master.

Young People's Supt.—"That our sons may be as plants grown up in their youth. And our daughters as cornerstones polished after the similitude of a palace." "Not that I am sufficient of myself; but my sufficiency is of God."

Leader—"He that in these things serveth Christ is acceptable unto God and approved of men." "Ye that are the Lord's remembrancers, take ye no rest."

All Officers—"We will obey the voice of the Lord."

Leader—Will the members of this society please stand? (Let the officers turn and face the audience.) The officers you have chosen have prayerfully accepted the duties and responsibilities of their respective offices. It is well for all of us to remember that the success of this organization depends upon the faithful performance of duty by every individual member. Competent officers count for much, but they cannot accomplish any great results without your loyal support. (While the audience remains standing the leader will read Eph-3:14-21.)

Closing Prayer.

Hymn—"Lord of the Living Harvest," in The Christian Hymnary.

(Note.—The leader of this service may be the retiring president or some one else chosen for this special purpose. The service should be adapted to your society or conference board. It is sent out with the hope that it may help us to realize the sacredness of our obligations in the missionary work.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

YOUTH FELLOWSHIP IN EASTERN VIRGINIA.

The Youth Fellowship of the Eastern Virginia Conference has recently sent to the pastor, Sunday School superintendent, key-worker, and president of the Christian Endeavor Society of each church a hand-book containing the minutes, committee reports, constitution and by-laws, and list of representatives and visitors of the annual meeting of the Fellowship held at Bethlehem on July 26th, last. Since we do not have a sufficient number of these hand-books for distribution to the entire membership, we hope that every person in the conference who is interested in the youth organization of our denomination will secure and read one that is being sent to his church.

We are also sending out a booklet called the "Calendar of the Youth Fellowship." This contains a bi-monthly program, combining the different pathways of the "Adventure in the Christian Quest," chart and the goals for this year set by the Fellowship in its annual meeting. It is hoped that this suggested program will prove to be an incentive for greater work to be accomplished this year by the young people of the Fellowship.

The executive committee decided in its meeting of September 9th, to award a banner at the annual meeting in July of 1933, to the young people of the church having completed the largest number of pathways on "The Adventure Chart." Who is going to receive this banner, which is but recognition of service rendered to the Master, the church, and to others?

The eastern district will hold a rally at Rosemont Church on October 9th, beginning at 3:30 P. M. Announcement will be made later concerning the meeting of the western district.

Watch for the "Calendar" and the "Hand-book."

IRENE COTTEN, Sec'y.

YOUTH FELLOWSHIP MEETS.

The first annual meeting of the Youth Fellowship of the Western North Carolina Christian and Congregational Churches met at Hank's Chapel Christian Church in Chatham County, September 4th. A splendid program was rendered to a large delegation. There were 108 representatives from the different churches in the conference. Brown's Chapel, Moore County, won the banner for attendance.

Ten months old sounds rather young and babyish, but we do not feel so little when we tell you some of the big things accomplished in our organization. With a quota of thirty-six churches we feel fortunate to report thirteen key-workers at our first annual meeting. A constitution was drawn up, amended and adopted. Also an emblem submitted by our president was adopted, one which we hope may in the future become the national emblem of our young people's work. The reports of committees were as follows:

Resolutions—The Youth Fellowship was called to order by our most beloved president, Rev. Carl R. Key. We were favored with special selections of music by the Ramseur girls and Hank's Chapel quartet. We were fortunate in having these singers, and enjoyed their good music. Also enjoyed a very important address by the president. Due to the absence of Miss Jewel Truitt, our president gave another splendid address on "The Purpose of Youth Fellowship." We regret very much, due to the lack of sufficient time, we were unable

to hear from Rev. E. Carl Brady on the important subject, "The Call of Youth." Our closing service was beautifully rendered by Rev. Carl Key.

Goals and Attainments—A youth organization of some kind in each church; a representative key-worker in each church who will keep a chart and goals before the young people's organizations of the church, and report to the editor of the Young People's Page in THE CHRISTIAN SUN news items from the local church; at least one young person from each church attending Elon Leadership Training School; the young people of every church giving to missions this year; at least 200 converts to Christ won through the efforts of the young people; all young people's organizations taking an active part in the program of Allied Youth for the support of the 18th Amendment and for Christian citizenship; and at least 100 new subscriptions to THE CHRISTIAN SUN secured by the young people.

Nominating Committee—Reporter, Ralph Riddle, Pittsboro, N. C.; Supt. of Devotional Life, Connie Copeland, Eagle Springs, N. C.; Supt. of Service, Ollie Burgess, Ramseur, N. C.; Supt. of Leadership Training, Lillie Horne, Elon College, N. C.; Supt. of Moral Standards, Virginia Morton, 201 Sellars St., Burlington, N. C.; Supt. of Publications, Ollie Stadler, Burlington, N. C.; Pastor Counsellors: Rev. E. Carl Brady, Hemp, N. C., and Rev. S. M. Penn, Sophia, N. C.; Lay Counsellor, Jewell Truitt, Glen Raven, N. C.

We are not only glad that we can give a report like this but we are getting down with our shoulders to the wheel of Youth Fellowship and rolling it on.

MADGE D. CRAVEN, Sec'y.

COURAGE TO LIVE.

Since the day young Joshua assumed the responsibilities thrust upon him by the death of Moses, and doubtless long before, it has taken great courage to face life and keep climbing upward. God pointed out the way to Joshua, and urged him to be "very courageous." (Joshua 1:7.) Many people fail because they have not courage to succeed.

Young people could do much more for Christ new paths. Unfortunately, most of us scarcely and the church if they had the courage to blaze have enough courage to move forward on well-marked highways. Sometimes my supply of courage runs very low and I tumble down grade in spirit and usefulness at a rapid rate. At such time it does me good to read poems like the one which was handed me recently by a young person. I pass the poem along to you with the hope that the reading of it will give you "courage and love" sufficient to meet life's problems successfully.

It takes great courage to train to modern service,
Your ancestral brain,
To lift the weight of un-numbered years of dead men's
Habits, methods and ideas;
To hold that in one hand and support with the other
The feeble steps of the new thought.

It takes great courage to bring your life up square,
With your accepted thought, and hold it there;
Resisting the energies that would hold back,
From the new attempts, to the old beaten track.
It is so easy to drift—to sink,
So hard to live abreast of what you think.

It takes great courage to live where you belong,
When other people think that you are wrong,
People you love and who love you, and
Whose approval is a pleasure—and succeed at length
In living your belief—well, it takes strength,

(Continued on page 11.)

CHRISTIAN ENDEAVOR NOTES.

TOPIC FOR OCTOBER 2, 1932.

"How does the teaching of Jesus help business?"
Luke 19:1-8; Matt. 6:12, 19-34.

Every Christian Endeavor program should have a worship service in which all persons present are brought close to God. This often comes at the first of the program. It should center about a theme that will lead directly into the topic for the meeting. All hymns, scriptures, prayers, etc., should blend into each other in a progressive way.

Since this meeting deals with the teachings of Jesus it is appropriate to open the meeting with a statement of the topic and the singing of, "Tell Me the Story of Jesus." This can be followed by the scripture readings, and a prayer or prayers of thanksgiving for the things mentioned in the scripture and for business that is helpful. A song like, "The King's Business," may follow. Then comes the offering, and perhaps a business moment which may be nothing more than announcements of things that are to happen during the week. "I Would Be Like Jesus," sung as a duet will swing the group back to the theme of the meeting and the speaker, preferably a business man, can discuss the topic. Many questions will arise that should be answered by the speaker and others. Among these questions will be some like these:

What is wrong with business? Why are people hungry in a land of plenty? Would Christianity, if practiced in business, guarantee a living for everyone? Does a business man have to be dishonest in order to succeed? Zachaeus, when he met the Master, gave half he possessed to feed the poor. Do we have to do as much? Is giving a necessity? Is the stock market wrong? Why are farmers having to refuse to sell their crops?

The closing moment should be one of consecration to the task of making business Christian. Any good dedication hymn will help, and a few short prayers will strengthen the purpose to serve in business.

MORE WORSHIP PROGRAMS.

We have, this month, more worship services prepared by members of Miss Pattie Lee Coghill's class in Training and Worship and the Devotional Life at the Elon Summer School of Leadership Training.

The first is by Ethel Rodgers of Elon College, N. C., and the second is by Virginia Orcell, of Ingram, Va.

THEME—"Nature."

Call to worship—"I will lift up mine eyes unto the hills whence cometh my help. My help cometh from the Lord."

Prayer.

Solo—"Beautiful Garden of Prayer."

Leader's Message—"Beauties in Nature."

Prayer by the leader.

Hymn—"Day is Dying in the West."

Benediction.

THEME—"Loving Our Enemies."

Hymn—"Love Divine."

Call to Worship—"This is the message that we have heard from the beginning, that we love one another." Let us not love in word, neither in tongue, but in deed and in truth.
"There is no fear in love, but perfect love casts out fear."

Hymn—"Saviour, Teach Me Day by Day."

Scripture—Romans 12:9-18.

Prayer.

Leader's talk.

Hymn—"O Love that Will Not Let Me Go."

Sunday School Lesson

By REV. H. S. HARDCASTLE.

THE CHRISTIAN IN THE FAMILY.

LESSON II—OCTOBER 9, 1932

LESSON TEXT: Luke 2:40-52; 10:38-42.

GOLDEN TEXT: "I will walk within my house with a perfect heart."—Psalm 101:2.

Any series of lessons dealing with Christian standards of life, as this quarter's lessons do, must take into account the Christian in the family. There is no place in which the ideals and the principles and the spirit of Christ are more needed or can be made more effective. If all the homes in America were Christian in truth and in spirit it would not be difficult to make America Christian. The two scripture lessons today deal with two phases of the Christian in the family. Parents and children, work and worship.

Parents and Children in the Christian Family.

"And when they had performed all things according to the law of the Lord . . ." and "his parents went to Jerusalem every year at the feast of the Passover," are two passages that speak volumes. Jesus was reared in a home in which religion had a normal and vital and large place. His parents attended to their religious duties in a whole-hearted way. And they did this as a unit. The boy was included in the religious observances and experiences. Our modern church life is suffering from the decline of the family pew. There is a distinct value in the family attending the public worship as a family. The atmosphere and the training of the home were influential factors in the life of Jesus.

This story gives an interesting insight into the limitations of parents, even the parents of Jesus. Mary and Joseph were "amazed" to find Jesus where he was, and doing what he was doing. They did not have any adequate conception of the boy's ability, or of his religious development. Many a child is thus underestimated by those who are nearest and dearest to him.

The fact that Jesus became separated from his parents also indicates that they trusted him and gave him some freedom and some responsibility. It is a serious question as to how much responsibility and how much freedom children should have as they become older. But parents who trust their children and give them some measure of responsibility are helping to build character. But children should, of course, keep faith with their parents.

There was the child's side, too. He grew normally—in physical strength and stature, in knowledge, in the social graces, and in the things of the spirit. The Christian home will see to it that the child comes into his heritage in all these lines. And the spiritual phase of his life will not be neglected. Even the Sunday School cannot give the child all his religious training.

"And he went down with them and came to Nazareth, and was subject unto them." Jesus was obedient. One of the reasons why he was so obedient to the will of God throughout his public life and ministry, was because he had learned to be obedient to his parents in his younger life. The parents have the place of authority in the home. This does not mean that they are to be high-handed despots. It does not mean that children do not have a right to be heard. But it does mean that in the Christian family the parents are to be obeyed in the Lord. Children are to respect and obey their parents. Parents are to be worthy of the respect and obedience of their children.

Work and Worship.

The incident of the visit of Jesus in the home of Martha and Mary might well be used as the basis for teaching the relative places of work and worship in the home. A home is a cooperative enterprise. Husband and wife, parents and children are to work together and unselfishly for the interests of all. Work has its place. For instance, children should be taught to work and to do their work well. They should have their part in the duties of the home. Work has a character-training value. Martha was quite within her rights when she insisted upon doing the work well and in insisting that Mary help her. But Martha, like many another housewife, had overlooked the vital fact that worship has just as legitimate a place in a well-ordered household as work. Alas, that all of us lose our perspective in this matter.

In other words the devotional life of the home is not a thing to be treated apart from the other activities of the home. Family prayer and grace at the table ought to be as much a matter of course as the other things which we take as a matter of course. One thing is certain—the home which gives thought and place to the things of the spirit will be a home that is different. Children coming from such homes will have a great advantage over the children who come from homes in which there is no provision for worship.

Many leaders are saying that one of the most vital things that the church can do today is to encourage and develop religion in the home. Here is the strategic place in life. Unless we can make our homes Christian we cannot hope to make the world Christian.

COURAGE TO LIVE.

(Continued from page 10.)

And courage, too; but what does courage mean?

Save strength to help you face a pain forseen.

Courage to undertake the life-long strain

Of setting your against your grandsire's brain.

Dangerous risk of walking alone and free,

Out of the easy path that used to be.

And the fierce pain of hurting those we love,

When love meets truth and truth must ride above.

It takes great courage—and love to serve the human heart

To live intimately with others, and yet apart,

A love that is not shallow, is not small—

Not meant for one or two, but for the needy all.

A love that can wound love for its deeper need,

A love that can leave love, though the heart may bleed,

A love that can lose love, family and friend,

Yet steadfastly live, loving to the end.

A love that asks no answer, that can live,

Moved by one deathless, burning impulse—to give.

"And this is the victory that overcometh the world, even our faith."—1 John 5:4.

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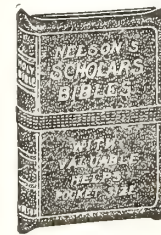
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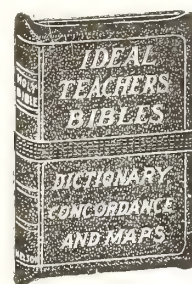
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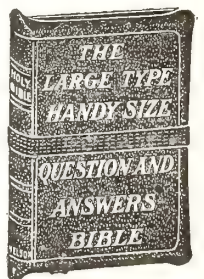
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"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II. Chron. 7:14.

MONDAY.

THE LIGHT OF GOD'S WORD.

"Thy word is a lamp unto thy feet. A light unto my pathway."—Psalm 119:105.

This psalm seems to be the expression of a person who had felt all the unspeakable bitterness of insult, persecution, shame, discouragement, troubles, and exile. But he seems to be one for whom experiences did a good work, by throwing him back on God, his ways, and his will.

Today this experience becomes an echo of all Christian people for the whole Bible. A lamp and a light is exactly what they find it to be to them. That guidance in a dark and confused world makes provision for our whole lives; it is the secret of life's true sunshine; it is the light for the course of our thinking and our conduct. With God's word at hand, we should never be in doubt about any practical question with which we have to deal. It will guide us on the true road to everlasting happiness in another life.

Prayer—Our Father, we confess our neglect of thy Word. Turn us to it today and make it our lamp and our light in all things. *Amen.*

TUESDAY.

THE SHINING LIGHT.

"Shining more and more unto the perfect day."—Prov. 4:18.

The function of light is to reveal everything along the way that we may carefully observe everything upon which its rays are falling—the path we tread, the objects we pass, the companions of our journey, the view it gives us of ourselves.

The light which we get from the Bible does the same thing for us mentally, morally and spiritually. It is light transferred from its pages to the inner sanctuary of life in which conscience sits as a guide, and it illuminates the humblest path with the radiance of the just.

The clearest evidence of this shining light is derived from personal experience, when obedience to his word creates an inner sense of reality, consciousness, and power of God. This is a kind of daily consecration which lies within the reach of all. Only let the Holy Scriptures have its assigned place in the regulation of conduct and life, and its light and power will certainly come. This was the reason for Christ saying, "If any man willet to do his will, he shall know the teaching, whether it be of God, or whether I speak for myself." (Jno. 6:17.)

Prayer—Our Father, help us to give up everything that hinders from coming to thy heart— forbid that we shall care too much for prayers, for hoping, or in any seeking after comforts and feelings which deter us from thee. But enable us just to come to thee with faith in thy word. We promise to do thy holy will so far as we can, to serve thee as well as we can, and, whatever the reward, to do our best for the Master. This we ask for Jesus sake. *Amen.*

WEDNESDAY.

STEPPING IN THE LIGHT.

"Neither count I my life dear unto myself, so that I might finish my course with joy."—Acts 20:24.

There is a way to read the Bible and still be in darkness, and there is a way to read it and experience the light. He who would saunter along easy-handed through its pages will not see the light. God hides himself from that kind of seeker.

We find in the Bible what we seek. If we search it prayerfully we find depths of meaning, heights of glory, abysses of wonder, which one cannot give expression to. It is an inner condition, a revelation of which one is conscious in His Spirit, and which can be imparted only in the same manner. How many a soul who loves God, knows God, has experienced the new birth, cannot express it? Language can but suggest its realities, only those who search the Scripture in this way find it a light that makes one subdue himself and pursue a course which he will finish with joy.

He who does find this light experiences it as a purifier to the soul, a strength to the will in times of temptation, an elevation to thought amid strife, a quickener of spirit in faith and prayer and a continuous inspiration to those who otherwise would be stupefied by the murky damps of life.

Prayer—Dear Father, of heaven, our days' toil will be a failure unless we have a pattern for our labors. We pray for the pattern of life that is divine. We pray that thy will be done in us as it is done by the angels of heaven. We would walk with the King all day. We pray for power to walk in that reality and for power to interpret the Bible in the light of Jesus. *Amen.*

THURSDAY.

A BAFFLING PERSONALITY.

"Verly I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."—Matt. 17:26.

Read also: Mark 11:23 and Luke 17:6.

A single instance in the life of Jesus exemplifies this spirit. The Disciples and Jesus were visiting the temple and looking it over and no doubt admiring it in a worshipful spirit. The Disciples marveled at its size and massiveness. Jesus said, "yes, there shall not be left one stone upon another that shall not be thrown down."

We are prone to be baffled at the size of things and think that they compel us to certain thought and actions. Under such influence one may even submit to evil. That things may be big and compelling is enough for us. It's the city with the biggest population; the State with the overwhelming vote; the store with the biggest sales; the actor with the biggest salary; the hero with the biggest punch; the biggest building; the biggest bank; the preacher with the biggest crowd; and "what have you?" These are things in which popular interest and acclaim run.

The trouble is that we are charmed by the influence of bigness and we think that bigness can do things which it cannot do. None of these things are life nor do they express the meanings of life. Bigness is only quantity and perhaps it may be the most selfish quantities of life. It may be the enemy of personality, and certainly so when it results in the substitution of quantity for quality, and when it results in the substitution of success by any means for straight thinking, straight living and Christian character.

What is your estimate of Christian character? Is it in the amount of work one may do, or in the good that emanates from that one's life? What is your estimate of a successful church? Is it the size of the building, or is it in the reality of a personal touch with God? Is it in the size of the crowd, or is it in the overflow of pure hearts?

More people were in a parade on Coney Island once than engaged in the Crusades of Europe in the Middle Ages—a larger number than has ever gone out as missionaries of Christian faith. What did it mean? Peanuts and popcorn—that's all.

Quality, purpose—a great end in view—and we should march to that end, even though there be but a few of us. The five thousand who are fed by Jesus, meant nothing compared to the twelve who were to go out as apostles and change the face of humanity for Jesus.

Prayer—O Lord, Jesus, thou art fairer than ten thousand and altogether lovely. We humble ourselves before thee this day, imploring thee to make and keep us truly thine. *Amen.*

FRIDAY.

OUT OF THE QUANDARY.

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psalm 119:18.

This Scripture, prayer of the Psalmist, is the best prayer one may make when he opens the Book. David must have realized in this that it was entirely possible, as Jesus expresses it, to "have eyes and see not."

If one were to hold out a lantern to you and ask you to tell him if there is a light in it, you might convince him that there is, but surely your chiefest concern would be, "is he blind?"

If any one should ask you if the Bible is true, and is it really the light of God which shines there, your pity is excited, that he has to ask some one. Why shouldn't he read and have the inner conviction himself? You may also remember that the Scripture saith, "The natural man receiveth not the things of the Spirit; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Does anyone find himself in that predicament? Then pray in the words of our text.

Prayer—Our Father, as we pray to thee this day, we turn our thoughts to thy word. Help us to ponder thy sayings. Give us holy, loving and grateful thoughts toward Christ, and kind thoughts toward our fellows, devout and contrite thoughts toward God. "The commandments of the Lord are pure, enlightening the eyes," and open thou our eyes. *Amen.*

SATURDAY.

THE UNIVERSAL INVITATION.

"Come unto me all ye that labor and are heavy laden and I will give you rest."—Matt. 11:28.

It is a sweet thought that the Bible is for every one. Other books are for the poor, or for the rich, the great and the obscure; but the Bible regards men solely in their relation to God, as heirs to the common mysteries of life and death, of incorruption and immortality. It neither wearies the aged nor repels the child. In it one and all may find a steady flowing light to their souls. No other book says, "Come unto me and find rest."

The fact that all can read the Word and find rest, peace, wisdom and light, is evidence of its being the Word of God. All people are in substantial agreement on its teachings. We never heard of one critic who has denied the power of

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

THE ANSWER TO A UNIVERSAL CRY.

By REV. JOS. E. McCAULEY.

Scripture Lesson—Matt. 11:25-30.

A minister sat in the office of a school teacher one day and tried to get the teacher to surrender his life to Christ. The teacher replied by saying: "I do not feel like it now; furthermore, I prefer to work out my own salvation." During the course of the conversation, a school boy came in and handed the teacher a problem in mathematics on which he had been working for several days, but had failed to solve. The teacher took the problem and looked it over. After the teacher examined the problem, he saw his error, made the correction, and said: "I could have saved you all that worry and labor if you had brought me the problem sooner." At that instant the preacher spoke to the teacher thus: "Yes, and if you will only hand your problems of life with which you have been struggling these years to the Master Teacher, he too, will show you your error." The teacher saw the point, and committed himself unto Christ and became a new creature in Christ Jesus.

Both the boy and the teacher had their problems. They had their burdens. They both needed a Saviour. Just so it is with all the world. Too long the world has tried to solve its own problems without proper teachings or without recognizing that there is a Saviour who can supply its every need.

The lack of recognition of a Master Teacher and Saviour and a commitment of our problems to him, has brought about a complex situation in the world which has absolutely bewildered the whole of humanity. The church, the educator, the statesman, the financier and the producers are alike at sea. The white man, the yellow man, the red man and the black man are all confounded in this age. This confusion has become universal. It has reached the stage where all the world is crying. There is only one answer to this cry. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

I. *A Crying World.*—I imagine I can hear the Master say to the world: "What are you crying about? Am I not with you? Have I not shown you the way? Have I not offered to be yoked with you that your burdens might be lighter?" Yes, but still the world is crying. It would be impossible to enumerate all the cries that approach the throne of grace. Surely, all would not be universal. Neither would they be for a universal good. But there are cries that are world wide. They must be answered. What are these cries? If we had our ears tuned to hear one of the first cries, it would be the cry of millions of people from India, Russia and the Philippines, crying for industrial, economic and educational freedom. Think of the millions in these countries who are yet slaves to the drudgeries that ignorance and lack of facilities of all kinds bring to them. They are crying for relief. They are crying for political and industrial relief. Who can answer their pitiful cry?

Again, if we could tune in on China, we would hear her 400,000,000 people crying for relief from internal and external wars. We would also hear her pleas for food, especially in famine stricken

districts. We would hear the masses cry for a more literate people—for ignorance incapacitates the underprivileged class to cope with the problems of life. It especially lessens their power to overcome the fates of nature.

Japan, with her multifarious problems, is crying. Her cry is for more territory, relief from her war debts, a market for her manufactured articles, and relief from her governmental difficulties.

Russia, who a few years ago, made the proud boast that Communism would be the ruling spirit in governmental affairs of the world—and humanism in religious affairs—has reached the place where there is a cry. Her industrial system, run upon a common basis, is a failure. The Soviet editors charge that there is a rotten chain of mismanagement in the factories of the country. The officials, and especially the peasantry, are crying for deliverance.

Europe is so submerged by her war debts, economical burdens, and political discords, that a cry is constantly coming from her people for help. Then proud and boastful America takes her stand among the nations to cry for relief. Just a few years ago, the financiers would tell you that there would never be another panic in this country. We had learned to live above that! I have had men tell me that there would never be a time when hungry men would walk the streets again. Some said there would never be a time when children would want for food. We were too well organized and too far advanced for that! But now we are beginning to take a stand with the rest of the nations of the world, and cry for help. Help, yes, help, in our economic life, help in our educational life, and God knows we need to cry for help in our political life.

If we include all the nations and needs which I have mentioned, we would not have the one dominant desire or passion included yet. The universal cry is probably for food. It may be for relief from industrial and political conditions resulting from the World War. But these conditions come and go with the times. The one universal cry which constantly rings out through all the ages is that for religious passion. Some seek an answer to this cry from the right source, while others seek it from the wrong source. But the answer may be found.

Can we find one to answer this universal cry? We look in vain across the plains of the universe, or on the thrones of kingdoms, or in the seat of the wise of the earth to give a satisfactory answer. Then we stand, like the whole world, aghast and bewildered at our plight. Then we hear a voice, clear and gentle, saying: "Come unto me all ye that labor and are heavy laden, and I will give you rest." We look again and we see the One Supreme Answer to all the cries of the world. It is our Saviour.

II. *An Answering Saviour.*—As we look at the exalted Christ, let us see him lifted up. "And I, if I be lifted up from the earth, will draw all men unto me." He has been lifted up as a crucified Christ. He is now exalted to the plane where he can stand in review of the world as it passes. He is ready to help all those who need him. May we see him standing this morning at his reviewing station, with the world on the march. As he stands at a given point, with the present birth and death rate, the nations of the world could continue to pass by him through all eternity. China, with her citizens four abreast, would never

cease passing and crying to the Master. Europe, with her colonies could also furnish a continuous line four abreast. India would have three abreast. The line of the United States would be in single
(Continued on page 15.)

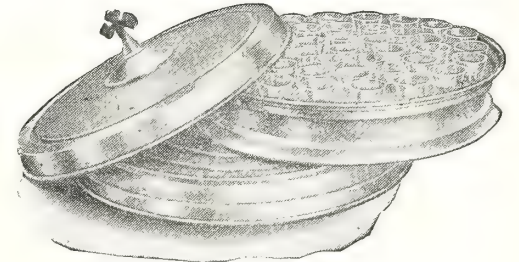
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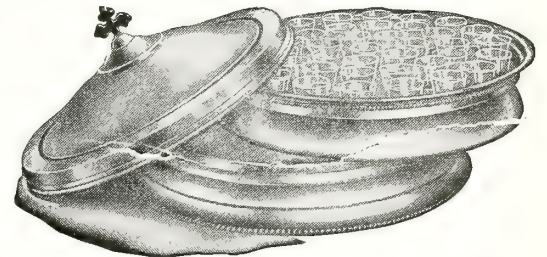


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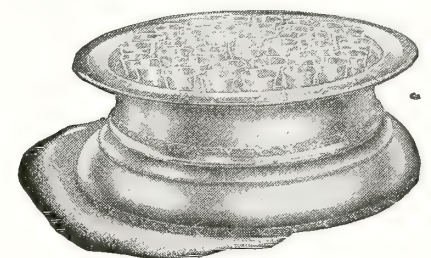
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

Our hearts were made to rejoice last week when the clouds came thick and dark, and it began to rain, and for six hours it rained beautifully. The dust was settled and the ground was mellowed and everything looks refreshed. After such a long drought it certainly makes one feel happy to see it rain. We are happy that all sections of our country have not been visited with dry weather, and have good crops, although the Orphanage farm was hit hard this year. We have faith to believe that we will not suffer. We believe God will provide. It would be hard to make me believe that our church people would permit these orphan children in their Orphanage to suffer if they knew it. A helpless child appeals to every Christian heart. Who is it that does not love a little child? If a little child should come to your door and ask for food, would you turn it away hungry? It is more blessed to give than to receive, saith the Word. Would you not rather be able to give it something than to change places with it and receive?

If every church and Sunday School would elect some man or woman to make a short talk once each month in behalf of the Orphanage, and get the membership interested in it, we would be greatly benefited in this work. Many of our church people are not interested because they know nothing about it. And perhaps they have had no one to tell them about it. They have never visited their Orphanage to see what it looks like. If they could visit it and see the three nice brick buildings with their 101 children, the nice dairy barn with its herd of Holstein and Jersey cattle, twenty nice hogs in the pen, some pretty sheep, and many other things of interest, they would be interested.

These little children are appealing to you! What are you going to do about it?

REPORT FOR SEPTEMBER 29, 1932.

Brought forward \$ 9,703.25

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Ingram \$ 3.00
United, Lynchburg 4.66

7.66

Eastern North Carolina Conference:

Mt. Hermon \$ 4.00
Wentworth 6.60
Christian Chapel 2.15
Turner's Chapel 1.10
Wake Chapel 5.00
Liberty (Vance) 2.62

21.47

Western North Carolina Conference:

Graham 1.31

Eastern Virginia Conference:

Holy Neck \$ 7.02
First, Norfolk 4.03
First, Norfolk 5.26
Oakland 4.00
Bethlehem 10.00

30.31

Valley Virginia Central Conference:

Dry Run \$ 3.18
Leaksville 1.55
New Hope 3.63
Winchester 3.15
Wood's Chapel 2.00

13.51

Alabama Conference:

Noon Day61

Georgia and Alabama Conference:

Beulah 4.07

Special Offerings.

A. J. Morgan, support children..\$ 30.00

Mrs. Ray, support of Marie Ray.. 10.00

Special collection for singing class

Providence Mem. Sunday School 12.87

52.87

Total for the week \$ 131.81

Grand total \$ 9,835.06

FAMILY ALTAR.

(Continued from page 12.)

its pages to quicken faith, to renew hope, to start the impulse of prayer, to turn the life into affections, and furnish man unto every good work.

Prayer—O Lord, our God, make thy light to shine along our pathway and light us home to thee.—Amen.

SUNDAY.

SELF-STRANGLER.

"His roots are wrapped about the stone-heap."
—Read Job 8:11-22.

Occasionally a tree sends forth a root which, instead of radiating from the tree, encircles the trunk. As the root grows larger it cuts into the bark, preventing the circulation of sap, killing the trunk above it, and affording a nesting area for destructive insects and fungi. If the root is not cut away in time, it strangles the entire tree. Thus it is with many a life. Its interests, instead of reaching out into the world of helpful action, merely circle about the soul in selfishness. "What I shall eat, what I shall drink, wherewithal shall I be clothed"—such things as these, fill a self-centered life.

The process is suicidal. What we need is the inflow of sap from all the world. Every man,

if he would live, must love God and his neighbor. He must have radiating roots.

Prayer—God of love, teach us to give ourselves wholly to other men and to thy world. Then will men and the world give themselves wholly to us, even as thou dost give thyself to us. Amen.

AMOS R. WELLS.

IN THE HILLS.

You have a right to know what is being done by your servants here, so why not write and ask? Are you interested in the work? Here are a few of the things that God is doing here in his work, and your home mission work:

1. Eighteen have been added to the churches here this summer.

2. Home nursing classes have been training the ladies to care for their homes more efficiently.

3. The grounds around both churches have been cleared and leveled.

4. Two revivals have stirred the entire community here.

5. Two well-organized Sunday Schools are doing good work, with an average attendance of 45 at one and 50 at the other. The cooperation and fellowship are fine.

These are only a few of the things that are happening here. Will you ask for any information that you wish?

The first Sunday in September was a special joy to all the people here. We had as our guests a class of orphan children from Elon College. If any of you want to get nearer to God through his children, send these little children of his an invitation to come and give their program in your Sunday School or church service.

R. T. GRISSOM.

Fancy Gap, Va.

holman Testaments

ALL SELF-PRONOUNCING

Holman Vest-Pocket Testament

Size, 2½x4½ inches

Specimen of Type.
AND the third day there was a marriage in Cana of Galilee; and the mother of Je'sus was

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2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... 1.10

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The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller. It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength. One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4½ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type
ST. MATTHEW 2 *The three wise men*
carrying away into Babylonia are fourteen generations; and from the carrying away into Babylonia unto Christ are fourteen

ing interpreted is, God with us.
24 Then Je'seph being raised from sleep did as the angel of the Lord had

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Holman GEM Testament

POCKET SIZE
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Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Je'sus to the multitude, and to his disciples,

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Specimen of Type.
THE book
of Je'sus

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THE SUN'S PULPIT.

(Continued from page 13.)

file, but would continue to pass the answering Saviour through all eternity. Japan and Korea would also have a continuous line passing him. Then comes Australia, Africa, other peoples of Asia, South America, and so on. In other words, if all the people of the earth were in one line, eighteen abreast, they would continue to pass a given point through all eternity. Some would look to an answering Saviour, while others would not. But in the procession which I have described, there would be a large number falling out.

On the drill-fields and battlefields of the World War, large numbers of men fell out. They had to be administered to by a relief party. Their cries were many and varied. Just as in this great battle line of life: many would fall before the reviewing stations. But the answering Saviour could and would supply their every need if they would only cry unto him. It is of interest to note that various individuals and groups of people have turned to other sources for an answer to this universal cry. Some have turned to science, some to philosophy, some to general education, some to wealth, some to pleasure and others to the evil passions of the world. Each of these sources may supply a certain satisfaction in the life of a nation or an individual, but the Christ, the Son of the living God, is the only one that can supply every need of man.

"There's within my heart, a melody,
Jesus whispers sweet and low:
'Fear not, I am with thee, peace be still,
In all of life's ebb and flow.'
"All my life was wrecked by sin and strife
Discord filled my heart with pain,
Jesus swept across the broken strings,
Stirred the slumbering chords again.
"Jesus, Jesus, Jesus, sweetest name I know,
Fills my every longing, keeps me singing as I go."

This brings us to the remedy, which the answering Saviour has for the crying world.

III. *The Remedy Applied.*—When Jesus said: "Take my yoke upon you, and learn of me," it looks as if a burden too great to be borne was imposed. For indeed the Master bore a burden far greater than any other human being. He said unto all: "Lay off your yoke, and take mine." We must come to Christ as our rest. The world can find rest in him. It can repose upon him. To all those who are burdened by sin, to those who are chained to the desire of pleasure and ease, to those who are groping in darkness, to those who have lost their bearings in life, Jesus says: "Come, cast thy burdens at my feet. Cast your cares upon him, for he careth for you." Sin has yoked the world in. The individual who is not freed by Christ, is under the yoke of sin. Jesus says: "Take my yoke in its place." The process of exchange may be severe but the change means all to the individual.

Many a soldier has been wounded upon the battlefields. The long hours to wait before receiving first aid or before being carried to the hospital, made it necessary to wrap the wound in a piece of old uniform. When the patient arrived at the hospital, the doctor and nurse had to tear the old bandage away so that the wound might be properly treated and sterilized bandage put on. The patient had to suffer death almost during the treatment, but it was necessary for his good. The tearing away from self may be hard, but the yoke Christ gives is worth the change.

Christ promises rest to those who come to him. Before we can enter into rest, we must take his yoke upon us. We must learn of him. He is willing to be yoked by the side of all those who cry unto him and acknowledge him as the answering Saviour. He bears the major burdens; his yoke relieves the unsaved of the doubts of the

world, the sins that beset us and the pitfalls of the evil one. When once mankind knows him, leaves its burdens and goes with him, then will the burden be found lighter than that of the world.

The yoke speaks some hardships. All God's creatures must bear some burden; it is the law of nature. Since we must, to take Christ's yoke upon us is to put ourselves in the right relationship with him. It is to obey his commands. It is to be his servants and to put ourselves in the proper disposal to all his commands as true servants. It is to obey his gospel. It is to love and serve our fellowman. But Christ's commands are all in our favor. It yokes us in, yet it gives us

freedom. The yoke of Christ is the supreme answer to the world's cry for her ills.

To the individual, he says, "Come," to the home, he says, "Come" to the church he says, "Come," to the nation, he says, "Come," to the world he says, "Come." "Come unto me, and I will give you rest." In this hour of distress, may our answer to his call be:

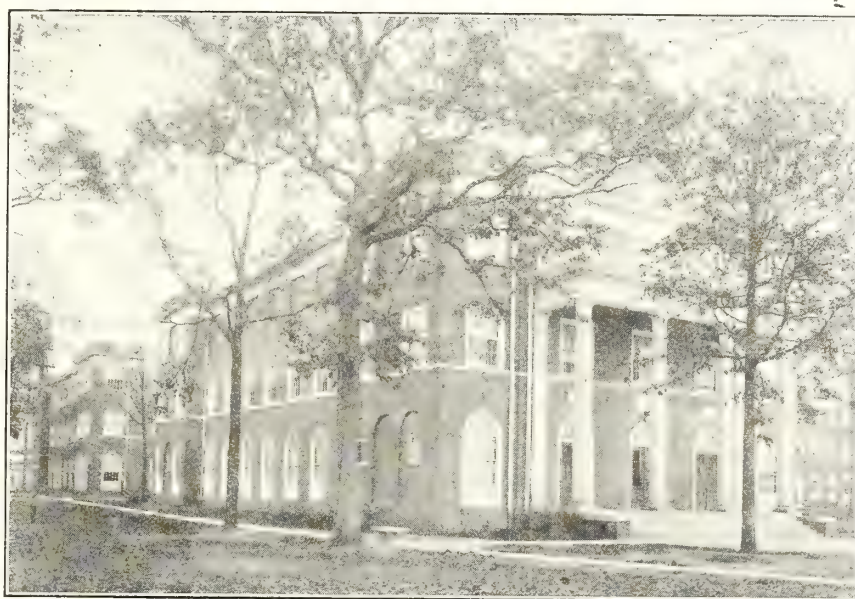
"Out of unrest and arrogant pride, Jesus I come, Jesus I come,
Into thy blessed will to abide, Jesus I come to thee.
Out of myself to dwell in thy love, out of despair into raptures,
Upward for aye, on wings like a dove, Jesus I come to thee."

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OBITUARIES

CARTER.

Mr. Richard W. Carter was born May 9, 1852, and died August 19, 1932. In 1890 Mr. Carter was united in marriage to Miss Nannie Richardson. To this union three children were born: Mrs. Lillie M. Chaney, Mr. Lewis G. Carter and Miss Sallie F. Carter, all of whom survive.

About seven years ago, Mr. Carter united with Ingram Christian Church, and remained a member until his death. For more than a year Bro. Carter was confined to his bed most of the time. He was patient in his suffering, and bore it without complaint. He was ready to go when the summons came.

Services were conducted by the writer, and interment was in the family cemetery. May the Lord bless and comfort the bereaved.

H. E. CRUTCHFIELD.

SHEPPARD.

Hiram D. Sheppard was born at Lamar, Ala., June 18, 1865, and died at his home near Rock Mills, Ala., August 29 1932.

He professed faith in Christ in early manhood and united with the Primitive Baptist Church. When Bethany Christian Church was organized near his home 36 years ago he became a charter member, and was ordained a deacon soon after, and remained true and loyal to the trust until Christ said, "Well done."

He married Miss Mary Francis Boyd July 28, 1887. To this union were born

two boys and one girl: D. W., Rev. A. H., and Mrs. Ora Harry, all of whom lived nearby that they might minister to the needs of their father in his afflictions which he had borne with patience for several years. He leaves to mourn their loss, his devoted companion, three children, 13 grandchildren, one brother, one sister, and a great host of friends. His friends were numbered by his acquaintances.

Funeral services were held at Bethany Christian Church with Rev. C. W. Carter, a former pastor, in charge, assisted by six other ministers, who testified to the beautiful character of a man whom we

all loved. The floral offerings were very beautiful. The little church would not accommodate the great throng of friends and neighbors who met to pay their last tribute of respect to one they loved.

The body was laid to rest in the Rock Mills Cemetery to await the resurrection of the just. G. H. VEAZEY.

666

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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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IN ALL THINGS, CHARITY.

VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, OCTOBER 6, 1932.

NUMBER 40.

.. THE SUN'S OBSERVATORY ..

The Tiger Bares Its Claws.—

Mayor McKee, of New York City, has been blocked in his attempt to draft a budget which will cut \$100,000,000 from the expenditures of that city. By a vote of five to eleven, C. W. Berry, the city comptroller, with the solid backing of the Tammany delegation, took from the mayor the budget-making power which that officer has for some time exercised. The mayor went down fighting, and succeeded in preventing an executive, or secret, session of the council being held for that purpose.

Treasury \$400 Million in the Red.—

The United States Government ended the first quarter of its 1933 fiscal year with a deficit of \$402,320,914. During that time collections had been made amounting to \$431,483,016, while expenditures were almost double, or \$833,803,930. New taxes under the so-called billion dollar tax bill, showed a total of \$167,490,637. Other taxes dropped considerably in volume. It is expected that taxes from the newer sources will continue to increase some time, but the only hope of final balancing of the budget is the increased curtailment of expenditures.

Outstanding Facts.—

"You can read in a few minutes the outstanding facts on any of the sixty-four books of the Bible, and get a far more comprehensive idea of what the book contains than from reading the book itself." Thus says the advertiser of a "New Analytical" Bible, which has just been published. One might get a far more scientific idea of what a nice, juicy peach was by analyzing it, but there is only one way to receive the refreshment and blessing it would impart. Neither may we substitute analyses for the Bible if we would receive its refreshment and blessing.

Americans Spend Millions Abroad.—

Notwithstanding the fact that America has been facing one of the most serious crises in its history, over 15,000,000 American tourists this year spent \$570,000,000 abroad, according to the Commercial Financial Chronicle. The Department of Commerce states that approximately 13,240,000 Americans crossed the Canadian border by auto and left \$188,100,000 there, while 1,175,000 went by rail or boat to the tune of \$50,629,000. At the end of this article which quoted other figures of money spent for pleasure in Mexico, comes the paragraph: "The total contributions made to foreign fields of activity by United States charitable, religious, educational and scientific institutions during the past year declined 20 per cent in comparison with 1930." One other sentence: "In view of the fact that the United States has been playing such an important part in the realm

of world finance and business it is no wonder that 15,000,000 or more Americans assumed the attitude of wanderlust this year."—*Dorothy Cushing in Overseas News.*

John Sharp Williams Passes.—

On the 27th of September, at the age of 78 years, former Senator John Sharp Williams, of Mississippi, passed to the beyond. It was this student, planter, statesman, who did much to rouse the South from the lethargy in which it smoldered after the War between the States. It was the same commanding voice that was raised in later years fighting the battles of Woodrow Wilson during the trying days of the League of Nations fight. It was he who, when that fight was lost, declared: "I'd rather be a hound dog and bay at the moon from my Mississippi plantation than to remain in the United States Senate." He retired from public life in 1923, after more than thirty years in Congress. He had a private tutor as a boy, and later studied at Kentucky Military Academy, the University of the South, at Sewanee, Tenn., the University of Virginia and Heidelberg, Germany. He hated sectionalism and did his best to deface it from the nation. Life was kind to him in his later years, and he was once heard to say: "I am going home to Mississippi, and as night and time for bed approaches, I will listen to the greatest chorus of voices that man has ever heard—the voices of my mocking birds."

Nearly All Religious Sects Show Increase.—

Figures recently released show that there has been an increase in practically every religious sect during the past five years. The present membership of the combined bodies is 59,268,764. Of these approximately 34,000,000 are Protestant Christians, 20,000,000 are Roman Catholics and 4,000,000 are members of Jewish congregations. The gains among the three Catholic Churches amounted to 1,552,753, bringing their total number to 20,237,378. Among the larger denominations of Protestants the figures were as follows: Eighteen bodies of Baptists, 9,372,761, a gain of 931,839; nineteen bodies of Methodists, 8,981,839, a gain of 911,274; seventeen bodies of Lutherans, 4,228,268, a gain of 262,265; nine bodies of Presbyterians, 2,695,009, with a gain of 69,725; the Disciples of Christ, 1,975,442, showing a gain of 164,133. Our own Congregational-Christian bodies showed a gain of 43,223. The only church with more than a million communicants showing a decrease, was the Protestant Episcopal, which dropped 27,108 members, leaving a membership of 1,831,978. Some of the minor groups more than doubled their membership during the past five years, and yet statistics show that less than half of the population of the United States is now listed as members of any religious faith.

English Neglected by Schools and Colleges—

Modern methods in teaching may be all right, but the three R's, together with spelling and etymology, seem to have been somewhat neglected. High school graduates are being turned out without grammar school rudiments, and even in the case of college graduates results are somewhat discouraging. Sometime ago the Carnegie Foundation for the Advancement of Teaching had occasion to examine a number of college seniors as to their knowledge of English. Some ten thousand students of Pennsylvania colleges, it is said, were included in the examination. One senior out of the list, with satisfactory standing in the institution of which he was to become a graduate, recognized only twenty-three out of a list of one hundred words in common present-day use. Some of the words which were wholly strange were: "inert," "lenient," "baffle," "immerse." This same student thought that "culpable" meant "tender," "declivity" meant "climate," while "benighted" was defined as "weary," and "spurious" as "foamy." Possibly this was an unusual case, but be that as it may, there are too many students being "turned out" both from college and from high school, who have not the necessary rudimentary education in grammar, rhetoric, and other ground work subjects to be able to write a creditable letter or to speak correctly the mother tongue.

The Cotton Situation Brightens.—

It is possible that the price of cotton has more to do with prosperity in the South than any other one thing. Present indications would justify us in looking for a price of not less than 12 cents before the present season is over. Of one thing we may be certain, the supply is diminishing rather than piling up, as was the case a year ago. There was a carry-over from last year of 13,266,000 bales, which with the estimated crop for this year of 11,310,000 bales, gives a total of 24,576,000 bales for the present year, compared to 25,741,000 a year ago. The *Progressive Farmer*, in commenting on the situation, says: "Store shelves are empty and factory stocks have dwindled to a record low. There is a deficit in finished goods in the mills of around a million and a half bales of cotton as compared to normal. Exports in July were the largest of record for that month. For July and August, exports more than doubled those of the same months a year ago. The trade generally is agreed that here is every reason to expect consumption during the present year to be greater than last year." Mills which have been idle for some time are going back to work, and all factors seem to have united to boost the cause of cotton. The general conclusion is that "there is a returning confidence and a more optimistic atmosphere prevails than we have witnessed in a long time."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The Best Biography—That life which writes charity in the largest letters.—*E. F. M.*

New students continue to come to Elon, while faculty and pupils are busy starting what gives promise of being one of the most successful and auspicious years of Elon's history.

There is a sense in which the Spirit of God dwells in every believer, but it is only a believer who is living in fellowship with Christ who realizes what the indwelling of God actually means. *G. H. C. Macgregor.*

President L. E. Smith, of Elon, attended the installation service of his successor, Dr. Jason Noble Pierce, Christian Temple, Sunday, October 2nd. Quite a fitting program for the auspicious occasion was carried out.

Georgia has been honored in that two of her young ministers were chosen to help in the promotion of our work in the West. Rev. Lawrence L. Stanley, Barnesville Parish, is now in Nebraska, and Rev. Alan Jones is in Iowa.

A special word comes from the Barnesville Parish: Since June 1st, this parish has listened to 53 sermons, received 325 pastoral calls, heard 25 addresses, held two vacation church schools, entertained the Middle Georgia Association, held two revival meetings. Something to think about.

The pastor of one of our rural churches writes: "We had seventy-five out to Sunday School last Sunday. We had an average of sixty-nine since our return from vacation. We had seventy-one out to church services last Sunday night. Of course the financial end is way down, but why not be thankful for good attendance?"

The Willing Workers' Misisonary Society of the Holland Christian Church, under the efficient leadership of Mrs. G. C. Holland and Mrs. I. H. Luke, has had a most profitable and successful year, in spite of the depression times. The attendance has been very good throughout the year as a whole, and all conference requirements have been met by this Society.

The Woodbury Church, "Jones Chapel," is the second—Macedonia being the first—to send in its per capita tax for 1932. That is well. Be it kept in mind that each Congregational Church in Georgia should send this money to the treasurer, Rev. M. J. Sweet, Salisbury, N. C., by October 15th, and not later than October 20th, in order to receive proper credit at the State meeting.

When Rev. and Mrs. Orville D. Ulloa returned home from their vacation at Miami Beach, they were treated to a surprise party by the women of the church. They called it a pantry shower, and nearly fifty articles in the way of cakes, pies, home-baked bread, meat loaf and canned goods were donated. The people of the parsonage were delighted, and the members of the church were glad to have their pastor home again.

That is an eye-opener in another column which Rev. John G. Truitt writes about Elon Alumni in Ohio. Elon's graduates and beneficiaries are scattered throughout the nation, and we are wondering how many other States, not in the South,

have a dozen or more of her graduates. We wish that the Alumni in other States would write as Truitt has written, and let THE SUN know what far-flung influence Elon is having—East, West, North and South.

Rev. C. Rexford Raymond, D. D., Chattanooga, Tenn., pastor of Pilgrim Church, writes: "The pastor, Rev. George W. Blount, of our Union Congregational Church, at East Lake, a suburb of Chattanooga, announces his resignation to take effect October 1st. He is to return to Virginia, where his mother and other relatives reside. During his two years here, he has carried the church through a building program and they have erected a fine house of worship."

Dr. Frederick L. Fagley, associate secretary of our General Council, and who is also secretary of the Commission on Evangelism and Devotional Life, announces the dates and programs elsewhere in this issue of THE SUN of his itinerary in the Southeast. The object of his visit is to hold a seminar on worship with groups of our pastors and interested workers. Every pastor within reach of the places designated will do well to hear Dr. Fagley on the important subject of "Worship and Evangelism."

Rev. H. S. Hardcastle again takes up his work of supplying comments on the Sunday School lesson in THE CHRISTIAN SUN each week. Bro. Hardcastle had done this for some time before his illness, and it has been done most acceptably. Sunday School teachers and pupils will be glad to welcome his comments again. Rev. Stanley C. Harrell, of Durham, very graciously supplied the notes the past few months, and THE SUN family is grateful to him. His comments have been practical, pointed and worth-while. We are glad to have the work continued that he has been doing so well.

We are grateful that Dr. W. D. Harward, of Dendron, Va., is able to do his own writing, as he did under date of September 28th. His was a narrow escape, and he is fortunate to be up and going. "A week ago today," he writes, "while on our way to a meeting at New Lebanon, a rear tire blew out. Our machine turned over and was wrecked. By the help of a passerby, who came up a few minutes later, we were taken up and carried back home. The body of the car is so badly wrecked that it will not pay to have it repaired." We are glad it was the body of the car and not the body of the driver that sustained "the wreck."

Rev. C. Arthur Lincoln, of Daytona Beach, has been made chairman of the Social Service Committee for Volusia County in the work of federal unemployment relief. As Mr. Lincoln says: "It looks like a whale of a task, but with the need so great I couldn't refuse to do my part." Three offices have been opened in the leading cities of the county, Daytona Beach, Deland and New Smyrna. Existing agencies are being used, but they had to be reorganized, equipped and manned for this particular work. Mr. Lincoln has been chairman of the Daytona Beach Welfare Association for some years, and has proven himself an effective leader in this type of work.

Rev. George W. Penn and his wife, Dorothy, have resigned at Albemarle, N. C., and have taken up work in Chicago Theological Seminary. It is understood that in Chicago they have an excellent opportunity to pursue advanced study in the Seminary under very favorable conditions. With that understanding, their church people let them go. But there was much weeping—some

tears of sadness, at the parting, some of gladness at the bright prospects coming to the beloved and popular pastor and his wife. They are both graduates of Piedmont College, and among the best of students. They will both work for the Master of Arts degree. Hosts of friends rejoice at their advancement.

United Church, LaGrange, Rev. J. H. Dollar, pastor, is rejoicing over the recent action of the church building society in granting them a loan of \$5,000 in a very unusual contract. This will enable the church to pay off its debt and to go forward with its splendid program. A condition is that the church itself raise \$2,000 in cash before the loan becomes effective. This the church will do immediately. All who know, rejoice with this church and are grateful to a building society which has, by this act, shown itself again to be a most faithful friend of the churches. Although it has taken a long time to bring about conditions upon which the society could act favorably, yet it has all along wanted to cooperate. It was a happy day when the last proposition came for it led definitely to favorable action. The church is already in its campaign for its \$2,000.

We regret the absence of Dr. Staley's "Suffolk Letter" this week. The following excerpt from a letter from his daughter, Mrs. Annie Staley Calhoun, is self-explanatory: "Papa and I came to Virginia Beach September 23rd, intending to stay one week, but last Tuesday, he had an attack of acute indigestion, and has been confined to his bed ever since. We thought the salt air would give him strength, and at this season of the year the beach is very quiet and delightful. We shall stay until he gains more strength." It is our sincere hope that the stay at Virginia Beach will prove most beneficial to Dr. Staley, and we will welcome a return of his interesting letter to the columns of THE CHRISTIAN SUN. For the information of those who may wish to write a word of cheer, Dr. Staley's address is Robert E. Lee Cottage, 21st Street and Ocean Front, Virginia Beach, Va.

Rev. and Mrs. Theron Zimmerman, wonderfully faithful and energetic summer pastor, assisting Mr. Scott at Salisbury in Trinity Parish, closed his work September 25th, and returned to Yale School of Religion, New Haven, Conn. While at Salisbury, these young people made an impression on all the work which will not be easily forgotten. Sound, plain preaching, thorough organization, painstaking teaching in helping the young people to understand the principles of genuine Christianity, untiring in training for leadership and in Daily Vacation Church School, and persistent endeavors in calling on all the churches repeatedly characterized their telling work. On their last evening, just before taking the train, a happy group of loyal young people presented them with a purse and went to the train to say good-bye, and to offer good wishes. Theron and Mary Zimmerman will always be welcome to Salisbury.

The American Board of Commissioners for Foreign Missions announces: "Over 50 Americans serving in 12 foreign lands, many recently returned from disturbed areas in Africa and the Orient; nationally and internationally known speakers, and open forums on religious, social and economic issues in the Near and Far East, that will ultimately affect the welfare of the world, make up the program announced today by the American Board of Commisisoners for Foreign Missions, which convenes on October 18th to 20th, at the First Congregational Church, Mont-

clair, N. J., for its 123rd annual meeting." If it is within the reach of any of our ministers or others to attend the Montclair meeting, they will be well paid for their pains. The meetings of this body are among the most inspirational of any this writer has ever attended. It helps one who attends to get a sense of world friendship and brings one in contact with world outlook and problems as do few meetings of any kind.

Rev. George K. Goodwin, who supplies the little church at Crystal Springs, Fla., in his quarterly report, had this interesting paragraph: "There are several families at Crystal Springs who are almost destitute. One of our best attendants said to me, 'I am embarrassed not to be able to assist in church finances; I think I'll stay away from the church services.' I pleaded with him for his soul's welfare, not to miss the services of the church. There are three others in the same condition, but they come. I said to him, 'Our Missionary Society recognizes the fact that the Crystal Springs community cannot support the church service, and are contributing month by month to its support. It is your privilege to enjoy the gift of others.' 'I think you are right, Goodwin, I think you are right.' There are six families financing the church, and we are one of the six. The people are very appreciative of the church services, realizing that if it were not for the missionary assistance they could not hope to have services at all. There is no other church in the community, and Zephyrhills, between six and seven miles away, would be their nearest point, and none of them would be able to go for lack of funds to buy gas."

Mrs. L. W. Stagg, Norfolk, Va., secretary of the Woman's Home and Foreign Mission Board, and so well known and loved throughout our CHRISTIAN SUN family, underwent a major operation in a Norfolk hospital, September 22nd, and was, and is yet, a great sufferer. A friend, writing of her to the editor personally, says: "She was so brave through it all. She is certainly a most wonderful person. The many doctors and nurses that were in the operating room said she was the most wonderful patient they had ever seen. It will be a long time, I fear, before she is able to be up and do anything at all. We feel that the prayers of her many friends, and their great interest in her welfare have helped to bring her back to us. We are hopeful that there will be no setback, and that she will now recover as rapidly as nature will permit." Mrs. Stagg, through a secretary, wrote just prior to her operation, about her anxiety for the annual Woman's Conference, South Norfolk, October 28th. Nothing would encourage her more, and bring more joy to that sick-room than for the women of the conference to assemble in the largest and most enthusiastic session on the 28th, that they have ever held.

A SEMINAR OF WORSHIP.

Coming to us direct from the Florida Ministers' Convocation and other appointments in the State, Dr. Frederick L. Fagley, associate secretary of the General Council of Congregational and Christian Churches, and secretary of the Commission on Evangelism and Devotional Life, is to visit a number of other centers in the Southeast.

The two Sundays of the itinerary will be spent at Demorest, Ga., and Elon College, N. C., and in addition to preaching in the morning at each place, and making other helpful contacts a Seminar group will meet in the afternoon at 2:30. In the other centers, the groups will gather at 10:00 o'clock in the morning and at 2:00 o'clock in the

afternoon, thereby providing time for fellowship and individual conferences. At each center, where possible, a more general gathering will be held in the evening to talk over local, state and national interests. At this gathering, Dr. Fagley will speak.

The places to be visited are as follows:

October 9th—Demorest, Ga., Union Church and Piedmont College.

October 10th—Atlanta, Ga., Central Church, Ponce de Leon and Piedmont Avenues.

October 11th—Birmingham, Ala., Congregational Community Church, 1819 North 8th Ave.

October 12th—Nashville, Tenn., Collegese Church, 1126 Nineteenth Avenue, South.

October 13th—Pleasant Hill, Tenn., Academy Chapel.

October 14th—Chattanooga, Tenn. Pilgrim Church.

October 16th—Elon College, N. C., Elon College Church.

October 17th—Raleigh, N. C., United Church, Hillsboro and Dawson Streets.

October 18th and 19th—Fellowship visitation to Chapel Hill, Durham, Southern Pines and other places.

Dr. W. Knighton Bloom will accompany Dr. Fagley during the entire service of Seminars.

GREATER NORFOLK TRAINING SCHOOL.

The Standard Leadership Training School of Greater Norfolk, will be held the third week in October—the 16th to 21st, inclusive. Final plans were made at a meeting Monday, September 19th, at the Navy Y. M. C. A., in Norfolk, Va., and we wish to make the following statement regarding the school:

It is hoped that all members of the cooperating churches will make a special effort to avail themselves of this splendid opportunity to make themselves more useful workers in their home Church School. A fine faculty will teach the courses, and every effort has been put forth to make this the best school we have had.

Write to Miss Ethel Hurley, Christian Temple, Norfolk, Va., who is registrar of the school. Miss Hurley hopes that many will advise her at an early date their desire to enroll in the school. Books will be in her hands shortly after the first of October, and we hope many will get their texts early, in order to be well prepared to study, when the school meets for its first session.

This year, the registration fee for all interested who are not members of the cooperating churches will be \$1.00 instead of \$2.00 as in former years.

The school will hold its first session on Sunday afternoon, October 16th, at 3:00 o'clock, with a devotional service conducted by Dr. Jason Noble Pierce, new pastor of the Christian Temple, Norfolk, Va. Dr. Pierce will be responsible for all the worship services held each night during the week, at 7:00 o'clock. The Commencement speaker, Friday, October 21st, will be Dr. Chas. E. Shelton.

The faculty and courses are as follows:

Course No. 4—"The New Testament," Rev. F. C. Lester.

Course No. 6—"The Teaching Work of the Church," Dr. Erwin L. Shaver.

Course No. 32—"Primary Materials and Methods," Mrs. M. H. McArdle.

Course No. 42—"Junior Materials and Methods," Miss Ethel Hurley.

Course No. 106—"Materials and Methods of Missionary Education," Miss Priscilla Chase.

Course No. 107—"Training in Worship and Devotional Life," Rev. H. S. Hardcastle.

MISS ETHEL HURLEY.

THOUGHTS ON EDUCATION.

The day has come when the common sense lay reader and thinker is not swept off his feet by some feeble policy that is being sponsored in the name of education. It is obvious to most people that too many inconsistent policies have been followed in the field of education, which have proven disastrous.

The sole purpose of most people, until this day, is to get an education, because they regard it as the best preparation for making money. The fact is that it has a larger bearing than a mere preparation for one's trade or profession in making money, is overlooked. Why can we not see that it is the best equipment for any sort of efficiency? Is it not developing self until we can make fine distinctions between essentials and non-essentials? Until we can reason wisely and decide justly? Until we can instinctively live above covetousness and prejudice? Until the righteousness of Christ has first place in our hearts?

Education helps us to keep alive in our hearts the things that ought to live there. In all, it helps us to find the real secret of true happiness, and to work toward that end. Many of our boys and girls are allowed to grow up in homes, and to go through high school with a flimsy superficial notion of education; and they enter colleges and universities with unsound objectives, and many of them come out with unsound objectives for life. There is much truth in the old saying, "Whatever goes in the hopper, comes out in the grist." If our homes and our high schools will give us a better product for the hopper, our colleges and universities will give us better grist.

A. R. FLOWERS.

Rocky Mount, N. C.

BEREA, NORFOLK, HOLDS ELECTION.

At the annual meeting of the Berea (Norfolk) Church, held on September 29, 1932, the following officers were elected to serve for the new conference year:

Secretary, M. W. Hollowell; treasurer, K. S. Gammon; custodian, T. L. Dozier, financial secretary, Mrs. E. J. Hall; pianist, Mrs. Ernest Waterfield; assistant pianist, Mrs. Percy L. Nichols; Finance Committee, K. S. Gammon, E. J. Hall, Mrs. Ernest Waterfield, T. L. Dozier, Edgar Eason, Mrs. C. M. Curling, Geo. T. Hall, L. W. Nichols, R. C. Poyner; ushers, Percy L. Nichols, Edgar Eason, Lawrence Knick, Leon Parker, Albert Burgess, Leroy Dozier; Official Board, M. W. Hall, M. W. Hollowell, L. W. Nichols, E. J. Hall, K. S. Gammon, R. K. Speight, S. C. Whitehurst, L. B. Curling, Mrs. E. J. Hall, C. E. Hanbury, W. J. Nichols, Mrs. Irene McKenny, Miss Bettie Whitehurst, J. J. Halstead, E. W. Hodges, T. L. Dozier, Geo. T. Hall, Ernest Waterfield, C. M. Curling, Edgar Eason, Hermon Forbes, F. N. Hall.

Treasurer of building fund, C. M. Curling.

Janitor, Claude Sutton.

The trustees of the church are: F. N. Hall, S. C. Whitehurst and L. B. Curling.

The deacons are: M. W. Hall, M. W. Hollowell, R. K. Speight, K. S. Gammon, E. J. Hall and L. W. Nichols.

Sunday School superintendent, R. C. Poyner.

The conference was presided over by the pastor, Rev. J. F. Morgan, and the reports from the various departments of the church were most encouraging. The delegates elected to represent the church at the annual session of the Eastern Virginia Conference, which meets the last of this month, are Mr. and Mrs. F. M. Hall, and the alternates are Mrs. E. W. Hodges, and Mrs. B. O. Hall.

F. N. HALL,

Reporter.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

FIRE!

Fire is an outstanding fact, a commanding figure, and a significant symbol, in Holy Writ. Someone has said that the discovery of fire, and how to kindle it, remains the greatest and most significant discovery man ever made. Let scientists and the historians, in that manner, magnify the beginning of the fact. Our Scriptures say nothing as to its discovery, but at once exalt it as a gift and a token from heaven. In the Bible we see the fact of fire at once blended with, and signifying the presence, personality and the power of God. Moses examined the bush that burned, but was not consumed, and, when he so examined, God called unto him from the bush "afire with the presence of God." And later when Moses was leading the Israelites out of Egypt, the Lord went before "by night in a pillar of fire to give them light." As a fact the "pillar of fire" led the Israelites through the wilderness as they journeyed to the promised land, and as a fact again God appears in and through it, both to speak to his people and to consume sacrifices that were offered up to him. Knowing these things, no wonder the writer to the Hebrews (Heb. 12:39) declared: "Our God is a consuming fire."

Fire goes beyond the fact and stands out as a commanding figure in Scripture. As such it is an emblem of God's Word. "Is not my word like as fire, saith the Lord?" (Jeremiah 23:28). And often as an instrument of judgment is the figure used as in Genesis 19:24, Amos 7:4, Revelation 8:8.

But the greatest significance of fire in our Scriptures is symbolism. Fire, as it is used by inspired writers, comes to its full function and

fruitage as it symbolizes enthusiasm, passion, inspiration. It seems that all the references to fire and the real meaning of fire come to their fulfillment with the advent and gift of the Holy Spirit. The Book of Acts is aflame with the presence and power of the Holy Spirit. One has remarked that this Book should not be called the "Acts of the Apostles," but the "Acts of the Holy Ghost," since what the Apostles did was under the guiding hand, persuasive power, conscious leadership of the Holy Ghost. The great events of the Book begin with Acts 2:3: "And there appeared unto them cloven tongues like as of fire." This fire did not die out, but inflamed the leaders of the early church, and sent those leaders out with a passion for souls, a consuming passion, that swept all before it. But from that day till this, the fire of the church in the souls of men has been kept alive by the presence of the Holy Spirit.

If today there is coldness, indifference in the church, and in the hearts of Christians, it is because the fires of God have been allowed to burn low, and the presence of the power of the Holy Ghost is lacking. The gift of the Holy Spirit has been and is defined as "the fire of God kindled in the hearts of men."

Whether it was one fire, or four fires, kindled in the hearts of men with the gift of the Holy Ghost, we know as a simple fact that there came out of this gift "tongues like as of fire." There appeared then and henceforth, wherever the Holy Spirit has gone and is, as B. H. Bruner says: (1) The fire of a great conviction; (2) The fire of a great passion; (3) The fire of a great devotion; (4) The fire of a great courage and adventure.

If the church seems cold and lifeless today, it is from a lack of this fire which symbolizes the presence and the cleansing power of the Holy Spirit. What can the church do to recover this fire from heaven, this gift of the Holy Spirit?

J. O. A.

A MOSLEM LEADER VERSUS THE LEADER OF CHRISTIANITY.

Comparisons are sometimes odious, often objectionable, frequently in bad taste. Contrast, on the other hand, helps us to grasp facts which are otherwise meaningless. No doubt, there are many CHRISTIAN SUN readers who know, or care, little about some of the "spiritual" leaders in other religions than Christianity in the world today. Let us give two views: one from the daily press of Sunday, September 11th, carrying a picture of the faces of this Mohammedan leader and his wife! the other from the Bible, where there are no pictures save the Word:

"London, September 10th.—Throughout the Moslem world has passed the joyous word that the beautiful French Catholic wife of Aga Kahn is expecting a child in December. And 70,000,000 Mohammedans over whom he exercises religious and spiritual authority are hoping it will be a boy. Already gifts are being gathered together for the great occasion. There will be costly sables from Mongolia, ivory from Africa, silks from China, gems from Burmah, ingots of gold and priceless fabrics, blooded horses, even elephants as part of their great tribute.

"Boy or girl, the child will be at birth one of the richest persons in the world. The Aga Khan himself does not know the extent of his own wealth, except that it is fabulous. Many of his treasures are beyond appraisal. As a lineal descendant of Ali, who was a nephew of Mohammed, founder of the Moslem faith, the Aga is spiritual head of the Khojar sect of Moslems. These number millions in India, Persia and East Africa, and it is their duty to keep their leader in luxury.

"In addition to the steady stream of gifts that come to the Aga Khan, there is the traditional ceremony, at the end of each Mohammedan solar year, of paying him his weight in gold. At that time comes a committee of elders from India who solemnly weigh him—and he tips the scales at about 200 pounds—then measure out the exact equivalent in gold. He is thanked for accepting it, and begged in return to bestow upon them some of the water in which he has bathed."

Then, after further description, too long to be re-printed, the picture closes with the following statement of facts:

"Aside from his religious and political interests, Aga Khan is one of the greatest sportsmen in the world. His stables of thoroughbreds are reported worth nearly \$10,000,000, and he wins more prize money than any other owner. He loves boxing and tennis, is a plunging gambler, and is a familiar figure at most of the continental casinos."

In contrast with the above, we submit the following from the Book about the Founder, and Leader, of Christianity:

"Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay his head." Then instead of the glare of sportsmanship and the greed of gambling, these words of the Leader of our religion: "If any man will come after me, let him deny himself and take up his cross daily and follow me." Or, again: "For what is a man advantaged, if he gain the whole world and lose himself or be cast away?" And against this description of Aga Khan, the "spiritual leader" of seventy million Mohammedans, place this description of Him who founded the church, and now carries on as our spiritual leader: "He is despised and rejected of men, a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely, he hath borne our griefs and carried our sorrows; yet we did not esteem him stricken, smitten of God and afflicted." True, Aga Khan is not the founder of the Mohammedan religion, but he is a present sponsor and "spiritual leader" of it, and to him the Mohammedans look for example, and precept, and for such "comfort and consolation" as they may get. And while he lives in greatest luxury, hundreds of thousands of his subjects live in abject poverty, want and ignorance. And yet there be those amongst us and in the world who say: "Let them alone with their spiritual leader; their religion is good enough for them."

In the name of Christ, shall we sit by in idleness and indifference while millions live in ignorance of him, "Whom to know is life eternal," and many millions follow him as "spiritual leader," whose chief distinction in the world is that he is a great sportsman, millionaire, gambler?

J. O. A.

MAN'S CHIEF HOPE.

Dr. Gilmore, of Wilmington, N. C., moderator, in opening the 119th session of the Presbyterian Synod of North Carolina declared that "religion is the chief hope, both for civilization and world peace." In elaborating his theme, Dr. Gilmore pointed out that it is not the alarmist alone, but the soberest, sanest minded who are asking the question: "What next, and whither?" Dr. Gilmore declared that many strong nations and civilizations had been swept away and were but a memory, because they have made force, material possessions, culture, art, education, their foundation. They had built upon sand and their house was swept away. Recently outstanding world figures, Lloyd-George, Roger Babson, Frank Vanderlip, and other philosophers and historians, have declared emphatically that "religion is the

one hope and the sure foundation on which mankind must build if civilization and its achievements are to endure.”

The present economic situation helps to enforce this fact in the last three years. Hundreds of thousands who thought they were living in secure buildings founded on fortune, have realized the futility of their pursuits, as their fortunes have been swept away and left them homeless, penniless. Others who were earning their daily bread by the sweat of their brow had as their foundation their strong arm, their honesty of purpose, their integrity as laborer and employee. These by the millions have been deprived of their jobs and are today living on the bounty of others or of the public. Hundreds of thousands of farmers who felt that the land was their security, have found their crops will not buy for them the necessities of life nor secure them at a bank as collateral. The foundations have been swept away.

“Other foundation can no man lay than that is laid, which is Jesus Christ” (I. Cor. 3:11.) No society is safe, no house is secure, no character is permanent, save that which has as the foundation on which it builds, Jesus Christ, our Lord.

Despite these trite truths, we are, as Dr. Gilmore pointed, merely playing at Christianity: “With two-thirds of the people giving next to nothing to support religion, three-fourths attending one service on Sunday, nine-tenths offering no personal service, 95-100ths doing no personal work to save souls, 27,000,000 young people in America out of Sunday School, 16,000,000 getting one-half hour per week of religious education nothing it seems is being done.”

Surely the church never had such an opportunity as it has now, that of supplying to mankind, and to the world, the one sure foundation on which to build for time and eternity.

J. O. A.

BEWARE OF FIRES!

The statistics for fire losses during the year 1931 show that \$464,633,265.00 went up in smoke and down in ashes in one year’s time. The causes are many, but carelessness is chiefly responsible. Fifty-one and a half million acres of land were burned over. This includes forest fires and many of these fires were started by campers, hunters and travelers.

It has been thought that most of the fires occur in cities, but the report shows that there are many fires in rural districts. The losses in towns of 2,500 inhabitants, or less, exceeds \$160,000,000 annually. When losses on farms are added the figures amount to \$260,000,000, or about \$700,000 a day! This includes small towns and country districts.

Churches are subject to serious fires. Very often a lot of debris is left carelessly in the basements or empty rooms and after years of accumulation, including cloth and paper and dust and sometimes oily rags, a fire starts, no one seems to know why. Church buildings should be cleaned at least once each year. Every possible care should be taken to see that electric wires are properly protected, that no chance be taken with cheap, careless wiring. At Christmas time Christmas trees are often lighted with candles, and though no one expects a fire, church buildings do burn down. Among the sad parts of church fires is the fact that so many church buildings are not insured. By a little foresight and extra giving, the property can be kept insured, at least in part. Church buildings are public property, usually the result of community benevolence and the trustees of a church owe it to the donors to keep the property protected against destruction by fire.

The National Board of Fire Underwriters has

announced the annual observance of Fire Prevention Week for October 9th to 15th, and it is hoped that every pastor of every church will either preach a sermon on fire prevention or at least say something about it from his pulpit. This is one way to help save property and human life.

E. A. K.

SILENT INFLUENCE.

Ralph Waldo Emerson said, years ago: “What you *do* makes so much noise I can’t hear what you *say*.” What a succinct way of emphasizing the value of consistent daily living. In these latter days Kagawa is saying to his Japanese followers. “We must bring the practical everyday Christian religion into all the walks of life. We must practice it while working, while eating, between husband and wife, parents and children, master and servant, at all times. . . . We cannot call anything true religion unless through it God may be found at the counter, in the kitchen, or in the shop. The Christian religion includes not only the teachings and ideals of Jesus Christ, but also his daily life.” Practical, helpful and quiet living accomplishes wonders in a community.

The same idea is finding expression on missionary fields. C. F. Andrews writes from India like this: “Silent influence, carrying with it the fragrance of a true Christian life, is worth all the propagandist teaching in the world. The bloom of the rose does not need to proclaim itself loudly to the world. Its very perfume is the witness of its own sweetness. Christian life that grows silently like the rose, shedding its perfume on every side, is the truest witness to Christ.”

When will we learn this lesson? It is so much easier to talk and write, but after all what counts most for the Kingdom of God is the consistent daily living of earnest, happy Christians.

E. A. K.

WRESTLING IN PRAYER.

Do not say you cannot pray because you cannot speak much, or well, or long. Praying is wrestling with God: the heart is the wrestler: holy faith the strength of it; if by means of this strength thou be a good wrestler, though thou art ever so tongue-tied, thou wilt be a prevailer. Rhetoric goes for little in the heavenly court, but sincere groans have a kind of omnipotency.—*Selected.*

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CAPTIVE THOUGHTS.

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (II. Cor. 10:5.)

A young girl just starting in the Christian life expressed a thought as she was talking to her mother. It was not in harmony with the teachings of Christ, and her mother said: "Oh, you must not think such things." But the daughter replied: "Well, we can't help our thoughts."

The Apostle Paul had a very different idea on the subject. In the 9th chapter of his first letter to the Corinthians, he spoke of bringing his body into subjection, but in his second letter he goes even farther, and tells them to bring even their thoughts into subjection to the obedience of Christ. There is no liberty without control; there must be a controlling power. There are only two controlling powers which govern the human mind: the power of Christ and the power of Satan. Our thoughts are ever in obedience to the one or the other.

When God for Christ's sake, because of the shedding of his precious blood on Calvary, forgave us our sins, we started to walk in newness of life and of thought; we were made free from the law of sin and death. Christ breaks the power of sin and as we walk in the light as he is in the light, his blood cleanses our whole being.

David breathed a longing prayer which we should ever echo: "Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." He told Solomon, his son, when he was appointed heir to the throne, to serve God with a perfect heart and a willing mind, for God searched all hearts, and understands all the imaginations of the thoughts. Solomon started out well and wrote in the Proverbs: "Commit thy works unto the Lord, and thy thoughts shall be established."

Oh, how we need to have our thoughts established so that they will not stray into forbidden paths for our secret thoughts are the basis of our character. We sow a thought and reap an act. A sinful thought harbored in our minds mars and blackens that which God will keep pure and clean if we will bring every thought into captivity to the obedience of Christ. It means that we must ever set our affections on things above, not on things of the earth; that we must take time to think upon those things which are true, honest, just, pure, lovely and of good report.

"Take time to be holy, be calm in thy soul,
Each thought and each motive beneath his control;
Thus led by his spirit to fountains of love,
Thou soon shall be fitted for service above."

W.

ELON COLLEGE.

The registration period is about over. There will be some others coming in, but, of course, the bulk of the student body has registered. To date we have 249. All of these are paying a part, or all, of their expenses. We have at Elon this year a very high type of college student. We have on the faculty this year seven new members: Miss Madie Lee Walker, of Lexington, Ky., Dean of Women and Assistant Professor of Education; Mr. Coleman C. Gulley of Fort Worth, Texas, is head of the Department of Business Administration; Mr. M. W. Hook, Elon College, is teacher of Mathematics; Mr. Dwight Steere, Ann Arbor, Mich., is head of the Music Department; Miss Helen Chamblee, of Red Oak, N. C., teacher of Voice; Miss Virginia Fitzhugh, Batesville, Ark.,

teacher of Dramatics and Director of Physical Education for Girls; Dr. W. C. Wicker, formerly of the college faculty, returns this year as head of the Department of Education. Mr. Clyde Hawn, of Burlington, N. C., who is enrolled as a student, will give lessons in Commercial Art.

There is a splendid spirit of cooperation among the faculty and also between the faculty and the student body. The work, so far as the college is concerned is in good shape, and progressing nicely. I am sure that members of the church and friends of the college will be pleased with conditions on the hill and the outlook for the school.

We have one big job ahead of us, and it is a big job. We are compelled to balance our budget this year. This is entirely possible with the cooperation of the membership of the church at large and the friends of the institution everywhere. Without the cooperation of others, it will be impossible to balance our budget. Our program for financial assistance does not call for large gifts, but it does call for small gifts from a large number. The Dollar-a-Month Club is the most feasible plan that has been suggested. The alumni and the church both are in favor of this plan and have given their approval. Within the next week or ten days, plans will be perfected to give everybody in the Christian Church, every member of the Alumni Association and the members of the Congregational Church, included in the Southern Christian Convention of Congregational-Christian Churches, an opportunity to express their interest in Elon College by joining the Dollar-a-Month Club and sending in their remittances regularly. From now on we will look for new members of the Club and it is our hope that all who are members will be constantly reminding us of their membership by sending in their monthly dues.

I received the following letter recently from the treasurer of an organized Bible class of the First Christian Sunday School in Greensboro, N. C. This letter speaks for itself. What a fine thing it would be if several organized Bible classes in the Southern Christian Convention would follow suit. What a much finer thing it would be if every member of these classes would join the Dollar-a-Month Club. I will offer a prize worth while to the organized Bible class sending in the largest number of memberships in the Dollar-a-Month Club—I will not state what the prize is now, but if you are interested, write me, suggesting what you think the prize should be.

Well, here is the letter:

"Dear Dr. Smith:—The Truitt Philathea Class of the First Christian Church, at its last business meeting, voted to join the Dollar-a-Month Club for Elon. It isn't much, and we wish it could be more, but I know every little bit helps. We will endeavor to send in our dollar each month. If we can't do much financially to help you, we want you to know that we are interested in, and praying for your work at the College.

"Yours very truly,

"EFFIE LOWE, Treas."

Now, you have read it! Doesn't it sound good—doesn't it express real interest in the big problem that confronts us? "Go thou and do likewise."

L. E. SMITH.

ELON ALUMNI IN OHIO.

There are several of us in the great Buckeye State who love to sing: "Here's to Dear Old Elon." If you go down to the Christian Association Building in Dayton, you will find one of

the busiest offices there bearing the banners of Elon College. In that office you will find one who is becoming more and more a national figure in the young people's work of our church, and you will not wonder at that for she was the valedictorian of her class at Elon—Miss Lucy Eldredge.

In Piqua, Ohio, that fine church wherein assembled the General Convention that voted to merge with the Congregational Church, and a church with one of the finest Christian Education plants in the country, you will find working away at that great Sunday School as a teacher and an official, Mr. W. E. Edge, from Elon.

Sometime ago I had the privilege of speaking at a banquet in Cincinnati on the subject of Elon, and whom did I meet there but Mrs. Ruth Kimball Milling, a well-known and beloved graduate of Elon. She is the wife of Mr. L. E. Milling, a Y. M. C. A. secretary of that city.

Last week I helped in three one-day institutes in Southern Ohio churches—churches which have been served largely by farmer-preachers; churches that are filled now with a new enthusiasm because they are seeing something new in their section. For nearly a year one of the most successful pieces of larger parish work in our State has been getting under way there. One of the members of that parish told me that Rev. E. H. Rainey was the first preacher that he had ever seen that really worked at the job! That parishioner is a well-to-do farmer, honored and respected for his Christian character in his community—and that Rainey is, as many readers of THE CHRISTIAN SUN know, a graduate of Elon. I heard the State superintendent commend his work as outstanding last spring at the annual conference. There are nearly four hundred pastorates in Ohio.

One of those nearly four hundred pastorates is in Eaton, Ohio, county seat of Preble County. It has a membership of more than five hundred, a splendid building, and a parsonage, and it is one of the leading churches in the city of Eaton. The efficient and well-beloved pastor of that church in Rev. E. T. Cotten, a graduate of Elon.

Another of those pastorates is located not far from Dayton, and consists of a small village church, and a rural church nearby; and both of which are in one of the prettiest farming sections of the mid-west, with fine people with large opportunities, and bringing them the Gospel every Sunday from the pulpit is Rev. George H. Robertson, a graduate of Elon, and along with him, bringing them the Gospel in Sunday School class and from many other places, is his wife, Mrs. George H. Robertson, also a graduate of Elon.

The moderator of the Ohio State Conference, second largest conference of Congregational and Christian Churches in the country; and pastor of the largest Christian Church in Ohio—the First Christian Church of Troy—holds an honorary degree from Elon—Rev. Jas. H. Lightbourne. It happens that one of his predecessors there, and the builder of the church building—as Dr. Lightbourne is builder of the new educational building—like Dr. Lightbourne, preached in Norfolk, and at the same church, by the way, holds also an honorary degree from Elon—Dr. Warren H. Denison. Dr. Denison is associate secretary of the General Council.

Adelia Jones Truitt, a graduate of Elon—is the wife of the writer a graduate of Elon; and the writer is pastor of the First Congregational Church of Dayton, Ohio. To round out an even dozen of us, I shall include Rev. P. V. Harris, a graduate of Elon, and who is a member of this Conference, but preaches in Massachusetts. All of these I know personally. There are probably many others in Ohio whom I do not know. I cite these to say: Several thousand Ohioans are indebted to some extent, at least, to "dear old Elon."

JOHN G. TRUITT.

WHO WILL BE THE NEXT ONE? YOU?

By GEORGIA ROBERTSON.

Listen to the ceaseless tolling of that phantom bell all day long and all night long for 358 days—a year lacking but seven days! Every 15 minutes tolling for each of the 34,400 persons killed by automobiles in the United States in 1931! An average of one death every fifteen minutes day and night for 358 days!

There were but 216 cities in our entire country with over that number of inhabitants—34,400—listed in the 1920 census. Whose imagination can paint that throng of men, women and children who passed into eternity in 1931, killed by automobiles? It would take that number of people to pass a given point, at the rate of one every minute, 573 hours, or 71 days of eight hours each or over two months!

Look upon this great throng of automobile accident victims for that same year who survived: some on crutches, or walking with canes, others with a missing finger, hand or arm, or an eye gone; many faces scarred for life, others with shattered nerves—mere physical wrecks unable financially longer to support themselves. Many with all their savings spent for medical and hospital treatment.

See how thronged our city streets and public highways are with motor cars. Everyone knows the inability to stop a motor vehicle even the fraction of a second sooner may transform it into a death car! The ability to stop a car in the shortest possible time depends on keen sight, an alert mind, unclouded judgment, and instantaneous response at wheel, accelerator and brake.

The reason one gets a "kick" out of any beverage containing alcohol is because it dulls the senses, makes things seem different from what they really are, makes one carefree and reckless about what is said and done. It also slows down the ability to take in a situation and act promptly. Psychologists tell us it is not the man who cannot talk straight, or walk straight after drinking who is the great menace in this automobile age, for he will not attempt to run a car; but the man who has had but a bottle or two of beer or a glass of wine and so is a bit reckless and ready to take a chance, or whose response to danger is retarded a fraction of a second only perhaps in cutting off the gas supply, releasing the clutch, and putting on the brake.

It is undeniable that with alcoholic drinks—even beer—legalized and easy to get, with no stigma attached to purchase, and kept in the home temptingly and conveniently at hand, there would be many more persons at the steering wheel of automobiles whose brains and muscles could not instantly respond to danger.

Suppose Uncle Sam should try this novel experiment to test the advisability of repeal of the Eighteenth Amendment in this automobile age, how many of those clamoring for repeal would line up for the test?

Dr. Dick, nationally known inventor, pastor, and economist who has put months of study on the relative number of traffic deaths in prohibition and non-prohibition countries, states in "An Open Letter to Henry Ford," that had our death rates from automobile accidents in "1930" been at the same ratio as wet German's they would have jumped from 32,929 to the astonishing total of 182,229!

Germany being more densely populated than our country—though having only one twenty-sixth as many cars in proportion to population—he turned to Canada, less thickly populated than the United States, where he found "the ratio of deaths to number of automobiles operated in the Dominion is exactly two and six-tenths the ratio in the United States."

In Great Britain with only one-seventh the

number of automobiles we have in proportion to population, their killings were "actually four times as great."

Could any one look upon these 6,980 little caskets containing the lifeless forms of the 6,980 children who were killed in automobile accidents last year (1931), and at those 212,490 children who during the same year were injured in automobile accidents—actually see their crippled, disfigured, nerve-shattered little bodies and hear their cries of pain and moans of distress—and then be willing to take part in the death or maiming of other little victims by voting for the restoration of beer—one or two bottles of which taken by the driver of an automobile makes it even more certain to become a death car? These figures were carefully compiled by the Traveler's Insurance Company.

If those who have thought it "smart" to flout the Eighteenth Amendment could look upon those sights, and could have the spirit forms of just those who were victims of drink because of their example during prohibition years, surround them in their sleeping hours would they, like Lady Macbeth, see blood stains on their own hands impossible to wash away?

Would they longer think it "smart" to flout the Eighteenth Amendment or work for its repeal?

Think it over before casting a vote for the repeal of the Eighteenth Amendment.

CORRECTING A STATEMENT.

Dr. W. R. Kedzie, secretary of Educational Institutions for the Congregational Education Society, under date of September 16th, desires to correct a statement recently made in THE CHRISTIAN SUN. Dr. Kedzie says:

"My attention has just been called to a statement in THE CHRISTIAN SUN under the heading, 'Southern Union Announcement,' and over the signature of Dr. Frank E. Jenkins, as follows: 'The various misunderstandings as to the purpose, spirit and work of this College seem to have been removed and Dr. Kedzie now writes that he will cooperate with the College.' I am amazed to see such a statement in print. This is not true. I have not written any such statement, nor have I changed my opinion about or my attitude toward this institution. May I ask you to be so kind as to insert in the next number of THE CHRISTIAN SUN a statement to this effect."

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

Great and glorious God, author of the spiritual Kingdom, and of the outward physical church which was given to be the agency through which man might work to bring thy Kingdom into power, make thy servants valiant both in purpose and in application to the task. Thy Kingdom is sure, and the church is sure because Jesus gave himself to be its foundation. We thank thee for the joy of Jesus' comradeship and for the blessedness of toil even as he toiled. All glory be thine.

L.

CONFERENCE IN MONTCLAIR, N. J.

Over 50 Americans serving in 12 foreign lands, many recently returned from disturbed areas in Africa and the Orient; nationally and internationally known speakers, and open forums on religious, social and economic issues in the Near and Far East that will ultimately affect the welfare of the world, make up a program announced by the American Board of Commissioners for Foreign Missions, which convenes on October 18th to 20th, at the First Congregational Church, Montclair, N. J., for its 123rd annual meeting.

Timely messages from India, China, Japan, South Africa and the Near East, will come from Prof. Israil Latif, athletic young Indian professor of Psychology and Philosophy at Forman Christian University, Lahore, India, who plays polo and coaches football in addition to his academic duties; Dr. Walter H. Judd, young American physician, who, in his first five years of service under the American Board in Shaowu, China, faced more dangerous and dramatic situations than many workers have experienced in a lifetime of service.

Rev. Sherwood F. Moran, of Osaka, Japan, one of the directors of the famous Yodogawa Neighborhood House, praised by the Japanese from working man to prince, as well as by Kagawa, Japan's great social and labor leader; Mrs. Frederick B. Bridgman, of Johannesburg, South Africa, seething with social problems.

Rev. E. L. Nolting, Dean of American College, Madura, India, whose duties bring him in personal friendly contact with over 450 Indian students; and Rev. J. L. Moulton, of Rahuri, India, whose parish work over an area of 300 square miles, has brought him in close contact with the common people of India.

Dr. A. R. Kepler, of Shanghai, China, General Secretary of the Church of Christ in China, whose duties carry him annually all over that great land; Dr. Frank J. Rawlinson, of Shanghai, editor of the *Chinese Recorder*, and the only American Board missionary in that city during the recent Sino-Japanese conflict.

Mrs. Isabel Trowbridge Merrill, of Aleppo, Syria, wife of Dr. John E. Merrill, of Aleppo College, who comes of a famous missionary family, and whose father and grandfather both served under the American Board in Turkey and Syria.

Open forums on Wednesday morning, October 19th, and Thursday afternoon, October 20th, will be led by Dr. Hugh Vernon White of Boston, on "The New Philosophy of Missions;" Rev. J. A. G. Moore, Congregational University Pastor at Cornell University, on "Oriental Students Among America's Youth;" and Dr. Alden H. Clark, of Boston, for 25 years in India, on "Are Missions Overloaded with Institutions?"

Burning questions in China, Japan, India, Africa and the Near East will be opened up in

forums Wednesday afternoon, October 19th, by Prof. Louis Hodous, of Hartford Seminary; Dr. Kenyon L. Butterfield, of Asbury Park, N. J., authority on rural missions; Prof. D. J. Fleming of Union Theological Seminary, member of the India Section of the Laymen's Foreign Missions Inquiry; Dr. Thomas Jesse Jones, of New York, Educational Director of the Phelps-Stokes Fund, and authority on the Negro not only in the United States, but also in Africa; and Dr. Fred Field Goodsell, of Boston, Executive of the American Board with 23 years' experience as a field missionary in Turkey and the Near East.

Nationally known Congregational leaders on the program include Dr. Wilfred A. Rowell of the Union Congregational Church, Hinsdale, Ill., who preaches the annual meeting sermon Tuesday evening, October 18th; Dr. Rockwell Harmon Potter, of Hartford, president of the American Board, who will preside; Dr. Jay T. Stocking of the Pilgrim Church, St. Louis, Mo., who will conduct a service of consecration and the sacrament of the Lord's Supper at the opening session, October 18th; and Dr. Chester B. Emerson of the North Woodward Congregational Church, Detroit, Mich., who will lead the noon service of worship.

Prof. Oscar M. Buck of Drew University, secretary of the Commission on Christian Higher Education in India, speaks Wednesday, October 19th, on "A Christian Pattern for Rebuilding the Rural Orient;" Miss Amy O. Welcher, of Hartford, Conn., recently returned from an eight-months' tour of Japan, China, and the Philippines, speaks Thursday on "What Missions Mean to Me;" Rev. William F. Fraser, D. D., of Burlington, Vermont, state superintendent of the Vermont Congregational Conference, speaks Thursday, October 20th, on "What Missions Mean to the Church."

A Fellowship Dinner with the missionaries directed by Dr. Wynn Cowan Fairfield, of Boston, comes Tuesday evening. Dr. D. Brewer Eddy, of Newtonville, will conduct a World Travelers' dinner on Wednesday evening. Miss Ruth Isabel Seabury, of Boston, and Rev. E. L. Nolting, of Madura, India, will be the speakers at a special young people's supper on Wednesday evening.

Mrs. Arthur H. Churchill of 20 Westover Road, Montclair, N. J., is chairman of the Hospitality Committee in charge of general plans for entertaining the American Board, which is the oldest foreign missionary society in the United States, with hospitals, dispensaries, schools, colleges, kindergartens social centers and agricultural work under 12 flags.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 1, 1932.

Sunday Schools.

Previously acknowledged	\$ 188.37
Berea (Nans.) Driver, Va.	3.82
Randleman, N. C.	2.00
Berta Johnson's Class, Liberty Spring, Suffolk, Va.	3.00
Spring Hill, Waverly, Va.	1.62
Lebanon, Semora, N. C.	1.00
Biscoe, N. C.	1.28
Bethlehem, Timberville, Va.	2.88
High Point, N. C.	2.21
United Congregational-Christian (Rose Hill), Columbus, Ga.	2.00
Pleasant Ridge, Rumseur, N. C.	4.45
Piney Plains, Raleigh N. C.	1.00
Howard's Chapel, Wentworth, N. C.	1.00

Antioch (R), Bennett, N. C.	.69
South Norfolk, Va.	6.51
Ether, N. C.	.45
Christian Endeavor Society, Holland Christian Church, Holland, Va.	1.00
Ingram, Va.	3.00
Wakefield, Va.	2.99
Timber Ridge, High View, W. Va.	4.30
Auburn, N. C.	2.75
Liberty, N. C.	1.50

Total \$ 237.82

Individual and Church Offerings.

Previously acknowledged	\$ 104.54
United Congregational - Christian (Rose Hill), Columbus, Ga.	8.00
Lee's Chapel, Sanford, N. C.	.50
Rev. J. Ray Dickens, Elon College, N. C.	.50

Total \$ 113.54

Specials.

Previously acknowledged	\$ 43.50
Burlington Sunday School, Burlington,	37.23
Total	\$ 80.73

Summary.

Previously acknowledged	\$ 420.86
Sunday Schools, Regular	49.45
Individual and Church Offerings	9.00
Specials	37.23

Total to date \$ 516.54

J. O. ATKINSON, *Sec'y.*

IN THE HILLS.

The first Sunday in September was a pleasant one for us here. Superintendent Johnston of the Orphanage, Miss Lillie Horne, and Rev. J. L. Foster came with the singing class from the Orphanage. We certainly enjoyed the services and the program those children gave.

The children enjoyed our hilly breeze here, and the view from the top.

It was very impressive to see these children bringing a message from God. Even a person who cannot read or write, can get something from a service like they gave us. There is always something impressive about children holding the Cross of Christ before the world.

There was one more thing which impressed me. Most people think of the matron of an orphanage as always being like the pictures we see of them—a sour, cross old lady. So it was sweet, indeed, to find Miss Horne, with all her training and ability, giving her life and talents to a work of making orphan children happy. What work could be greater?

I cannot listen to those who say our young people are going to the bad. Oh, it cannot be, when the youth of our churches love and serve God and man like Lillie Horne is doing. She can do this work so much better than an older person, and how sweet it is to see those children have a young mother to love and understand them.

And, of course, we fell in love with Mr. Johnston, too. His slow, earnest smile seems to linger still in our mountains, and gives a sort of calm to the September breeze.

We appreciated Bro. Foster coming, and enjoyed having him, too.

The people are trying to get up a little fruit and some things to send to the Orphanage. But we have very little fruit here this year and crops are not so good. I fear our offering will be small, but most people here must sacrifice to give at all, and I appreciate the spirit as I know others would if they knew.

The hills send their love to those orphan children, and to you who care for them.

VICTORIA OF THE HILLS.

Fancy Gap, Va.

NOTES FROM THE FIELD.

By Mrs. W. M. JAY.

The Young People's Missionary Society of the Dendron Christian Church report a most successful season. They met all the requirements of the conference, as follows: The study of the book, "God and the Census;" a public program at one of the mid-week services, and worshipped with other Young People's Societies as visitors twice. They held their regular monthly meetings, and have had several socials. Last, but not least, they raised \$10 more than their apportionment. This is indeed a good report, and they are planning for even greater work next year. Miss Beryl Barrett is the corresponding secretary and treasurer of this thriving society.

The Portsmouth (First Christian) Church had an interesting service not long ago, under the leadership of its president, Mrs. H. C. Caviness. The theme was, "Win Souls," and large letters covered with red and white flowers were suspended above the pulpit. A quiz was then conducted on how to win souls and this proved to bring out many thoughts and was very uplifting and inspiring. Mrs. O. C. Hartung is the secretary.

The Dendron Woman's Missionary Society has a membership of fifteen and they held their meetings regularly each month with an average attendance of about 75 per cent. Mrs. J. R. Bishop, the spiritual life superintendent, conducted the devotional service in an inspiring way, and brought many good and helpful thoughts. They observed the week of prayer, also the world's day of prayer for missions. They studied the book of James, and "Christ Comes to the Village." They attribute their success to their loyal and consecrated president, Mrs. W. S. Barrett, who has held this office seven years. Mrs. E. M. Richardson is secretary of this thriving group, which is doing such good work.

PHILIPPINE ISLANDS LETTER.

After your urgent request for news items, I thought these clippings from our local newspaper might be of some interest. From the "News of the Week" column, the following:

"At present there are three very bad fracture cases at the Mission Hospital. Without an X-ray machine to guide the doctors in making an accurate diagnosis, the treatment in these cases would be more of a guess work. The medical profession and the general public are getting better acquainted with the necessity of the X-ray in the diagnosis of so many ailments.

"The Mission Hospital has recently been given a new coat of paint both on the outside and inside. The beautiful colors which have won the admiration of many ladies in Cagayan have added a new attraction to the private rooms which are spacious and well ventilated and consequently cool.

"Dr. M. J. W. White, of the Mission Hospital, has recently received a new shipment of X-ray equipment from the States. He is now prepared to take any kind of X-ray pictures which your doctor or dentist may recommend. The public is cordially invited to visit the X-ray department of the Mission Hospital at any time for demonstration of the X-ray machine. Ask for Dr. White."

Some other news that you may use is the fact that the government has just completed their new public hospital on the opposite corner from us. This was done in open competition because our hospital was not sold to them several years ago, when they requested it. We also hear from food authority that the local Jesuit priests are very jealous of our work here and are donating an expensive X-ray machine to the government hospital.

It seems that this competition has only helped to strengthen our cause as we are having more

operations, more patients, more babies and more X-ray work than ever before. This, of course, means more income by which we hope to make this hospital entirely self-supporting and possibly a source of income to aid the evangelistic work on this island.

As you know the Board donated \$700 for painting and rescreening of the hospital. We were very lucky that this came when prices were low and we bought paint and supplies enough to get all the necessary work done. There is no doubt that our hospital still makes a more favorable showing than the new government hospital. We are also building a new fence around the hospital property, using an old pipe which used to supply water to the hospital from the river. This pipe makes very good fence posts, as they are more practical than wooden ones.

Sincerely yours,

DR. AND MRS. M. J. W. WHITE.

Cagayan, P. I.

YOUNG PEOPLE'S MISSIONARY CONFERENCE AT SUFFOLK.

October is conference time, and the annual meeting of the Young People's Missionary Conference of Eastern Virginia, will be held in the Suffolk Christian Church on the evening of October 21st, at 8:00 o'clock. An attractive and inspirational program is being planned, and it is hoped that the young people will attend in large numbers.

In Luke 2:49 we find the Master, as a youth, saying: "Wist ye not that I must be about my Father's business?" As young people, it is time we turned more of our time and attention toward our Father's business. We who live in a land of plenty and prosperity often fail to do our part to make it possible for our neighbors in foreign lands to know Christ.

During these days preceding the Young People's meeting, let each one think more of the Father's business. Come to Suffolk for inspiration, that we might better further the advancement of the Kingdom, for we, indeed, have a message for the nation that will turn their hearts to the right. So, on October 21st, in Suffolk, all the young people and adults, and especially the ministers, are urged to come. The young people need you, and we believe you will receive inspiration by attending.

MRS. E. R. BRYANT, Pres.,

Young People's Missionary Conference.

NOTICE.

The Eastern Virginia Woman's Missionary Conference will meet with the South Norfolk Christian Church, Friday, October 28th. The morning session opens at 10:30 o'clock.

It is hoped that each Society has made some forward step this year toward the advancement of our work, and will do its full share in making October 28th a great day.

The speaker will be Mrs. Jeannette W. Emrich, who has spent fourteen years on the foreign field under the Congregational Board. Since returning to America her special interest has been in the field of international relations, race relations and social problems. Mrs. Emrich is a speaker of rare charm and ability. Our people should not miss the opportunity of hearing her.

MRS. L. W. STAGG, Sec'y.

Norfolk, Va.

NOTICE.

The North Carolina Woman's Missionary Conference meets with the church at Monticello, Guilford County, on the highway between Greensboro and Reidsville, on Friday, October 21st. The

Woman's Society of the Reidsville Church will be joint hostess with the Society at Monticello. All societies in the Conference are urged to have representatives present.

MRS. C. H. ROWLAND, Pres.

Greensboro, N. C.

SPECIAL OFFER ON TITHING LITERATURE.

The Layman Company, 730 Rush Street, Chicago, Ill., will furnish to churches a set of bulletins for a tithing campaign, including one especially written for present conditions, entitled, "Tithing in Hard Times." These bulletins have two pages blank for the use of the local church. Price list and sample sent on request includes a pamphlet, "Teaching the Church to Tithe," containing full directions for a ten weeks' program of silent, church-wide education at trifling expense.

Please mention THE CHRISTIAN SUN, also give your denomination.

METHODS CORNER

By REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

In this my last special discussion of the missionary cause, I wish to mention a few helps to the study of missions. First of all, I think the American Board of Commissioners for Foreign Missions, 14 Beacon Street, Boston, Mass., is in a position to furnish information of every kind about foreign mission work. The "Year Book of Missions" gives a complete survey of the stations of the Board, the names of the missionaries with their addresses, maps and much other information. (35 cents per copy.) Beautiful lantern slides of practically all the mission work of the Board may be had by churches without cost except the cost of transportation. The same thing is true of the home missionary work. A stereopticon may be purchased at a discount through the Home Missionary Office, 287 Fourth Avenue, New York City. It is sometimes possible to secure the loan of a lantern through the Visual Extension Department of your State University, or local public school.

In many churches there are missionary societies that study missions, but as a rule they are for women only. The old-fashioned missionary concert, once a month at the regular prayer meeting hour has passed away. There may be a few churches where this custom prevails. It is interesting to record the fact that Dr. Schweitzer says his interest in missions began when he was a boy attending these "concerts," held in his father's church. You can never tell what influences are working in the minds of young people. One of the very best methods of interesting young people in missions is the World Service Plan. The Sunday School World Service program provides information and creates interest and secures funds.

I suppose the churches will never come up to their highest level of missionary interest until the ministers of the churches take to preaching World Friendship in one form or another. I have become conscious that for a considerable number of years I have not preached distinctly missionary sermons. I have been interested, to be sure, and have raised considerable money for the cause, but the passion for missions seemed to fail to get into my sermons. I am trying to get over that and am now undertaking to study missions, read missionary books and put into my sermons and talks information and inspiration calculated to let the people know that the program of the church includes the world. Without doubt the minister holds the key to the success or failure of the missionary cause.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

EASTERN VIRGINIA FELLOWSHIP TO MEET

A special committee of the Youth Fellowship of the Eastern Virginia Conference of Congregational-Christian Churches, acting on instructions of the District Chairman, Mr. Aubrey Todd, who is now in Elon studying for the ministry, met on September 13th, and decided to hold a rally of the Fellowship at Rosemont Christian Church, Sunday afternoon, October 9th, at 3:30 o'clock. The program follows:

Program.

Place: Rosemont Christian Church.

Time: 3:30 in the afternoon.

Date: October 9, 1932.

Theme: "The Challenge of Christian Living."

Invocation Rev. O. D. Poythress
Song Service Rev. O. D. Poythress
Business Session:

1. Report of Nominating Committee.
2. Election of officers.
3. Other business.

Devotional service and offering.... Watson B. Cobb
Missionary program or address... Miss Emily Tidwell
Message from the chairman..... Aubrey Todd
Discussion of plans for young people,

Miss Lottie M. Cross

"What I Have Learned from One Issue of

Our Church Paper," message from the

vice-chairman Lanson Granger
Recognition service.

Explanation of Calendar of Activities,

C. E. Warrington

Special Music.... Mr. Roy Nichols, Christian Temple
Inspiring talk and benediction.... Dr. P. H. Brown

It is hoped that a large delegation from each church in the vicinity will plan to attend this Fall Rally of the Youth Fellowship.

CHRISTIAN TEMPLE C. E. INSTALLATION.

A very beautiful and most impressive candle-light installation service was included in the evening worship service at the Christian Temple, Norfolk, Va., Sunday, September 25th. The following officers were installed:

President, Miss Nina Whitehead; vice-president, Mr. Homer Hill (also service chairman); recording secretary, Miss Dorothy Lee Underhill; treasurer, Mr. Lawrence Edmonds; program chairman, Mrs. Lawrence Edmonds; welcome chairman, Mr. Edmund Hobbs; publicity chairman, Mr. Alvah Thomas; music chairman, Miss Alma Rountree.

The following officers will serve for the coming year, but were not present for the installation service:

Social chairman, Miss Nellie Gray; corresponding secretary, Miss Helen Neyhard.

The service included the solo, "My Task," very beautifully rendered by a member of the choir; while during the actual period of installation and consecration, the entire auditorium was darkened save for the candle symbolizing the light of the Spirit of Christ in the world.

Dr. Jason Noble Pierce, pastor of the church, then gave the challenge in a very splendid message: "If God Be for Us." Dr. Pierce said, in part: "If God be for us, we can have hope, we have his spirit in our lives, and we have the promise that all things working together for good will come to them that love God."

PUBLICATIONS.

For several months articles have appeared on this page relative to publications. Then, too, about two hundred and twenty letters and cards have gone to the pastors and officers in the Youth Fellowship. The purpose of these letters and cards was to stimulate a desire in the young people to read our church papers more than they have been doing in the past, and to enlist as many as possible in a convention-wide campaign for these papers, especially THE CHRISTIAN SUN.

The superintendent is hoping that workers in young people's organizations and every patron of THE SUN will cooperate with us in our efforts to get religious literature before the young people.

Each sincere and consecrated Christian realizes the value of our publications. We know that the mind is suffering for those things which tend to create better morals in our environment. It takes individuals to make families, and families to make communities. Just the same, it is going to require the efforts of all Christian servants in the Southeast to get our church and its members better acquainted with religious literature.

Some of the youth organizations suggest the following books for consideration and reading. We pass the list along to you:

"Church Work with Young People (Stock), \$2.00; "Training Young People in Worship (Shaver-Stock), \$1.25; "The Successful Young People's Society (Miller), \$1.75; "Leadership Through Christian Endeavor" (Davis), \$1.00; "Youth Organized for Religious Education" (Maus), 90c. These books may be had through THE CHRISTIAN SUN.

CARL R. KEY,
Supt. of Publications.

CHRISTIAN TEMPLE C. E. PRESIDENT ENTERS ELON.

Sunday, September 25th, at the Christian Endeavor service at the Christian Temple, Norfolk, Va., the president, William L. Cooper, Jr., who has entered upon his second year at the helm, resigned his position, on account of the sudden change in his plans which enables him to go immediately to Elon College. It was with regret that the Society had to accept his resignation, but they expressed their joy that the opportunity had come to him. Miss Nina Whitehead has accepted the nomination for president, and "Bill" can feel that he has left his responsibility in very capable hands.

This will make the third leader of Young People's work in the Norfolk area who has gone to Elon this year, the others being Mr. Aubrey Todd, South Norfolk, Va., and Mr. Lansen Granger, of the same group. While their fellow associates will miss them this year, they are hoping to carry on successfully while they are away, and bid them God-speed and four wonderful years ahead, when they will truly find themselves in Christian service.

Next week more information will be given here covering the next two topics, namely: "What Does Alcohol Do to People and Society?" and "What Attempts Have Been Made to Solve the Liquor Problem, and With What Success?"

Young people should face these questions fearlessly, but in a fine Christian search for the solution of a difficult problem.

CHRISTIAN ENDEAVOR NOTES.

HOW DOES THE LIQUOR PROBLEM AFFECT

YOUNG PEOPLE TODAY?

Matt. 7:17; John 8:32.

When 10:00 o'clock comes, on Sunday night, a preacher who has had a busy day in Christian service should go to bed for rest. This one was about to yield to that impulse without any comments on the C. E. topic for next Sunday. But suppose this failure should make some young person think the topic unimportant, and cause someone to yield to drink? This thought holds me to the typewriter for a little longer tonight.

It is much easier to get *heat* than *light* in any discussion concerning the use of liquor and the Eighteenth Amendment, but light is much more important. It is in search of light that young people should enter the discussions for the remainder of this month.

Many of us cannot remember the time of the saloons very well, or even at all. The memory is hazy to me, but I have seen their advertisements and have tasted their liquids even though minors were not supposed to drink. Certain modern advocates of repeal boast of the morality of the saloons and say that in those days youths could not get liquors. There is only one thing wrong with that boast—it just isn't so. The moral tone of those places of sale was lower than even the saloon-keepers would like to admit today. There is nothing like it in our streets now.

The liquor problem is most important for the young people because:

(a) They are the ones to whom liquor dealers must look for continued custom. The older generation that has known the saloon will soon be gone. If husbands are to spend money for drink rather than for fuel and food, come home drunk and abuse the wife and children, it is the young people who are to continue the habits of a past generation. The courts and the Salvation Army say that this has almost passed away. Yet there are those who want to bring back more liquor. The young people are the ones to drink it. They have a right to object to the temptation being thrown around them.

(b) They are the ones who are being slandered. It is claimed that young people are drinking heavily now. Unfortunately, some do take flasks with them when they go on parties, but I have been unable to find many who say they do it, and very few can testify that it is the general practice of high school, college, or other groups. But if some do yield to the temptation now when it is against the law to buy or transport, and only those who speak in the dark invite them to buy, what would happen to these weaker ones if papers, bill-boards, show windows, and living agents constantly invited, enticed, and persuaded them to try the various brands of what they would term "joy makers," but which in reality are "joy killers"?

(c) The young people are the ones who must eventually settle this matter. For three hundred years the liquor interests have had their chance to make America sober, law-abiding citizens. They have not done a very good job. The sober, church-going, Christian people have decided that it is better to get rid of intoxicating liquor. The process has begun, but the youth will have to continue the process. They should save all the good that has been accomplished.

It is difficult to get real information from many modern magazines, newspapers, and public speakers. But there are sources of help. The Allied Youth, Woman's Christian Temperance Union, *The Christian Herald*, the Young People's Department of our church (14 Beacon St., Boston, Mass.), and many other places you can find help.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

THE HOME AND THE COMING GENERATION

LESSON III—OCTOBER 16, 1932.

LESSON TEXT: Gen. 18:17-19; Deut. 6:4-9; Mark 10:13-16.

GOLDEN TEXT: "Train up a child in the way he should go, and when he is old he will not depart from it."

The race moves forward on the feet of little children. What we would do for the next generation, therefore, we must do through the children of this generation. Neglect the children of this generation, and the next generation will pay a heavy price for it. Nurture the children of this generation, and the next generation will move forward, and the Kingdom of God will come a little closer. Neglect the religious life of the children of today, and the next generation will be irreligious and Godless.

But the topic of this lesson is not simply "The Coming Generation," but, "The Home and the Coming Generation." This is as it should be. For the most vital, and therefore, the most important factor in the training of the coming generation, is the home. The home has the child first, it has it longest, it has it in the most formative years of life, it has it in the most intimate contacts and relationships, it has it in cooperative activities—the home is the strategic point in training the coming generation. One of the most alarming symptoms of our modern life is the inadequate home training of children, especially in religion, and the increasing tendency of the home to delegate the training of the religious life to outside agencies. God never intended the Sunday School or the church, as important and helpful as they are, to be a substitute for the home. A faithful and observant church worker said to the writer the other day, "I believe that we ought to be teaching the parents instead of teaching the children." She meant, of course, that a great many of the problems which she had in the Sunday School were due to lack of sound home training. The home of today must teach religion if the coming generation is to be as religious as it ought to be.

A Religious Home.

God said of Abraham that "all the nations of the earth shall be blessed in him." God blesses us that we may bless others. And it was through the home of Abraham that he became a blessing to others. "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Here was a man who exercised authority in the home. He commanded his home. And yet one feels that it was not as a despot depending upon force that Abraham ruled. It was by the power of his moral life, the authority of his character. He felt that he had the responsibility of training the coming generation. He, therefore, taught them to keep the way of the Lord, to walk in the paths of righteousness. Parents today need to exercise authority over their children, to teach them to keep the way of the Lord, to the end that their home shall be a blessing through coming generations. What a blessing to humanity have been those humble homes from which have come through the years children who have been taught the ways of the Lord and who throughout their lives have walked therein.

Teaching Religion.

"And thou shalt teach them diligently unto thy children." The ideals and the ideas of the

Bible, its teachings and its truths ought to be taught to children while they are young. They are as seed sown in fertile ground. They are as a foundation. They give direction and tone to all of later life. And they can and should be taught in the home. The mother is the true teacher of religion.

"Thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up," and so on. In other words, religion should be the normal and natural thing in the home. Religious teaching should be a continuous process. By precept and by example religion or irreligion is always being taught in the home.

The Child in the Midst.

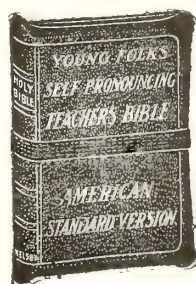
Jesus put the child in the midst. The welfare of the child, the welfare of the coming generation, is the criterion by which we are to judge things, and the principle around which we are to organize things. The home, the school, the church, society—one and all—are to be so ordered and so administered that they shall contribute to the enrichment of the life of the child. The adoption of this principle would work a far-reaching change in many phases of our modern life. For instance, many churches are adult-centered. Adults have the largest and best classrooms; children are put in the basement or often in a dark corner. The home is often run in the interests of the parents and not for the highest welfare of the children. Industry often makes profits at the expense of children. The liquor traffic could not stand one minute if the rights of the child were considered as of paramount importance. Much of our educational practice would be revised if we always kept the child where Jesus put him, in the midst.

Our generation must give more thought to the children of this generation, especially as concerning the religious life of the child. What with the inability of the public schools to teach religion, the inefficiency of the Sunday School in doing it, and the failure of the home to do it, there is a need for frankly facing the whole question in the light of Jesus' standards.

Think of the splendid young life around us waiting for the liberating touch of a praying church! A praying church makes it possible for God to do things. It is only when the church gets to prayer about the great need on the harvest field that the Spirit of God can get to grips with the young life about us. One of the tragedies of the mission field is the unsent worker. It is heart-breaking to see the helplessness in the midst of appalling need.—IV. Mallis.

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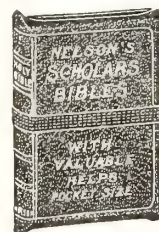
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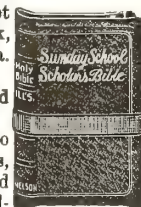
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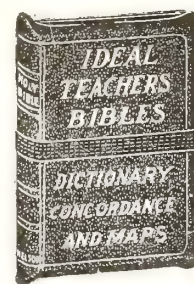
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THE CHRISTIAN SUN

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II. Chron. 7:14.

MONDAY.

THINGS IN WRONG PLACES.

"When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not."—Mark 13:14.

According to other utterances of Daniel (11:31 and 12:11) the language of this text is based upon the pollution of the temple. This reference has an exact parallel in II. Thess. 2:6-7, "The mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way."

Whatever may have been the exact meaning, there can be no question that there are dreadful abominations and desolations in the world today. Moffatt calls it "appalling horrors." The earth is full of it. The news sheets are full of accounts of it. We know about it. The corruption in human hearts and in society is appalling, "Standing where it ought not." From them we are told to flee.

In Joseph Conrad's story, "The End of the Tether," the central figure is an old man crouching at the wheel of the vessel whose command he will not relinquish although he has gone blind. This is a true picture of that part of humanity that clings to the world in search of gold, influence, power, selfish interest, all at any cost. Every day we see it standing in our midst, dreadful enemies of a righteous life.

This grip can be broken only by a vision of Jesus, and the happiness he can and will bring, by renouncing self, the world, the flesh and the devil, and setting in greater motion the spiritual forces of Christianity. One by one, we must get iniquity out of the heart, set up Christ within, and live his life. The heart, mind and will of man must be set toward righteousness at any cost.

Prayer—O Lord, help us to turn from all evil and take thee wholly into our lives. Be thou the power in our lives that skeptics may know that theirs is a useless mission. Give us, and, O God, give the world faith and the spirit of those simple men of Galilee whom thou didst bless and send out to change the face of humanity for thee. In his name. *Amen.*

TUESDAY.

CHRIST HEARTBROKEN.

"Jesus cried with a loud voice and gave up the ghost."—Mark 15:37.

Dr. Ernest F. Scott comments on the death of Jesus, as follows:

"Jesus died long before the time which was usual in crucifixion. His death was not due wholly to the terrible strain of preceding days and the torture during the death hours. His loud cry betokens a spasm; and the issue of blood and water when his side was thrust with a spear, has been medically interpreted as a rupture of the heart." This would indicate "the heartbreak of Calvary."

It is suggestive that Jesus died of heartbreak. That heartbreak is a vivid physical symbol of the spiritual reality of the atonement. It reflects

his soul's heartbreak when, preceding his passion, he stood up on the mount overlooking Jerusalem and wept, saying, "O Jerusalem, Jerusalem, how oft would I have gathered thee as a hen doth gather her brood, and ye would not." It is a symbol of his heartaches for humanity still—at the sinfulness of his people—and, as he pleads at the throne for them. His heart is still breaking for you and me, and especially for those who are going wrong.

Prayer—O God, O God, O God, may thy word come as never before to the hearts of humanity, and bring thy love to everybody, that thy world may be what it ought to be—especially make us thy obedient and loving children. In his name. *Amen.*

WEDNESDAY.

THE GREAT EXPECTANCY.

"She, coming in that instant, gave thanks likewise unto the Lord, and spoke of him to all of them that looked for redemption."—Luke 2:38.

Godspeed interprets this passage thus: "She spoke about the child (Jesus) to all who were living in expectation of the liberation of Jerusalem."

It would be a great message to the world today—freedom—liberation from the things it is suffering. The very expectation that God is coming would make us immeasurably happy.

It seems that the people's expectation in that day of the coming of Jesus made it possible for them to receive him. They received him because they were looking for him.

Did anything great ever happen without great expectation? They who have the expectation are the ones who move forward. Only with the expectant can God do anything. We are often thwarting him and his blessings by sheer dullness of spirit, listlessness, apathy, small and thin hopes.

Christians are often called "one-sider people." But isn't it true that they are the ones who are on God's side, expecting his salvation? Isaiah said, "God is surely coming;" Zephaniah said, "He is here at our door;" and the apostle writes, "When the time was fulfilled, Jesus came." Did it ever happen otherwise? Doesn't truth come only as a result of great longings and long tarryings? Our sciences advance only in the avenues of expectancy. God is revealed only along the road of loving hearts. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." "Seek and ye shall find." Isn't it true that only as we live in expectancy do we live at all?

Let us ask ourselves, "what is our attitude toward the possibilities of God in the world, toward Christian brotherhood, toward curbing of greed; what expectancy have we; how are we living it?"

Prayer—O Lord, we feel today that we are thine, chosen by thee to live right and to bear witness in our lives to everybody else that thou art the salvation of the world. Implant our faith in thee and suffer us not, we beseech thee, to fail in spreading the good news to everybody. In Christ's name, we ask it. *Amen.*

THURSDAY.

A GOOD TIME TO PRAY.

In those days he went out into the mountain to pray, and continued all night in prayer to God."—Luke 6:12.

What days? They were the days when the Pharisees were full of fury toward Jesus and sought what they might do with him, and they were also days of choosing the apostles. They were days of opposition and conspiracy against

him, and it was definitely established that he could not win them. Their hearts were as hard as their heads; and they were days when he must go forward despite opposition and set the kingdom in motion in the world. His power against them and his success in choosing the disciples surely had its relation to his night of prayer.

The attitude of the Pharisees is very much like the plain everyday stubbornness you and I know so well—Jesus is often a new fact in one's experience, and some are opposed to new facts. We love our traditions, our ways of habitual thinking; like the Pharisees, to adhere to those traditions, we would not have a single twinge of sympathy for a cripple, even though God had healed him. In them was not a trace of common, elementary, human emotion rejoicing over a healed man.

Can we recognize any spirits of this kind in ourselves? If so, it is a good time to pray. Has God a work for us to do? What do we see that should be done in our homes, our own neighbors, for our community, for our country? Seest thou anything? Is apostleship needed? If so, it is a good time to pray, and say, "O Lord, here am I, send me." *Amen.*

FRIDAY.

FIGHTING AGAINST SELF.

"The lawyers rejected the counsel of God against themselves."—Luke 7:30.

Godspeed: "The experts in the law thwarted God's purpose for themselves."

Yes, and for everybody else! This is a story of a man face to face with Jesus—a man with wide information and profound wisdom, unable to grasp elementary spiritual realities, or the significance of a personality like Jesus, or the blessing of following him.

Are not thousands doing the same thing today? There is a refinement that ignores Jesus. There is a learning that explains Jesus out of the life. There are theories about him which wrongly interpret him. There are those who blithely leave him out of everything in which their theories do not fit. There are those who are so religious that great matters of mercy and justice in human relations receive but scant attention. All these grievously thwart God's plan for one. This must have been why some said, "A little learning is a dangerous thing."

That image of God with which he hath endowed us, is to be cultivated and developed until we shall be like him, says the Word. We are able to think his thoughts after him, and go on until we shall think as he does. He has endowed us with moral senses of right and wrong, and we are to follow him until we shall do as he would do. He hath put in us his own love, and we are to love until we shall possess eternity and live in eternal brotherhood. Any argument or theory that rejects him is against ourselves. How much are we his?

Prayer—Dear Lord, we beseech thee to forgive us our sins, and help our infirmities, and grant unto us the will and the wisdom to present our bodies wholly unto thee for thy service. In his name, we ask it. *Amen.*

SATURDAY.

AIR-RESISTANCE.

"All the day long did I spread out my hands unto a disobedient and gainsaying people." Read Romans 10:12-21.

Few drivers of automobiles realize that the chief enemy of speed in their cars is the viewless and silent atmosphere. Physicists have proved that, after a car has reached a speed of forty
(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, Preacher.

TOILING IN ROWING.

By REV. JOHN G. TRUITT.

"He saw them toiling in rowing."—Mark 6:48.

We have here a passage of Scripture which turns our minds to the Sea of Galilee. It had been a great day. To look upon it is to look upon a series of moving pictures. Early in the morning the Master and his men start to climb the mountain in order that they may be alone in a desert place to rest awhile; for we read in another Gospel that the coming and going was so much that there was no time not even to eat. Jesus' popularity was at its height, and it was very exacting both on him and upon his disciples. They all needed rest.

But when they reached the top, and began looking down on the other side, "Jesus . . . saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and he began to teach them many things." All day long he taught them. At the close of the day his disciples desired him to send the multitudes away for food and home. Jesus did not like to send men away hungry, and so after ascertaining how many loaves and fishes could be found among them, which were five and two respectively, he blessed the food and fed the five thousand men, to say nothing of the women and children. He must have fed as many as twelve thousand people.

This was, in the eyes of his beloved disciples, supreme victory. Now they were anxious to do "great things" for him. Now they would join the crowd in proclaiming him King. They would help make him to become the great Messiah indeed! How often we want to do the "great things" for God, when it is a series of lesser things he desires of us. For his small things will be far greater than our greatest things. We are likely to misjudge size unless we look through the eyes of Calvary! They would escort him to a throne, but he wanted them to get into a boat and set out for the other shore: "Straightway he constrained his disciples into the boat." Instead of encouraging them in their wish to make a royal court, he sent them forth into loneliness, lengthening shadows, and lifting winds.

1. *The Call of Christ is a Call to Combat.*—Who wants an easy, silly, soft job? Jesus goes back to dismiss the folk while Peter and his men tackle the tempest which is steadily arising.

No doubt he is asking why did Christ ever assigne us to this duty? Does he not know a terrible storm is in the offing? Peter and some of the fellows with him were inured to the sea. They knew a storm when they saw it, and this one would be tremendous. By now the wind is high, and the crowds are gone. A roar is coming up from the sea, and a faint light still shows a small bark far out in the trough of the waves. "And when he had sent them away, he departed into the mountain to pray."

There he is! The praying Son of God! Always praying, and oftentimes long. What is he praying about? Oh, what is the lovely One, with already a cross in his heart, praying about? Is he praying for the shepherdless multitudes? Is he praying for the men out yonder obeying his order? Men whom he is training for shepherds? No doubt by now the rain is falling full upon that blessed upturned face! His clothing is being drenched tight to his form. And I think he

is proud of the fellows who followed his instructions, and put out into the night and the storm. By now, at every flash of lightning, he is scanning the sea for the brave men who have tackled many a storm. And now the words of young Mark, in his Gospel, here ring out as he describes the scene: "He was alone on the land, and he saw them toiling in rowing; for the wind was contrary unto them."

2. *The Combat of the Christian is in the Line of Duty.*—It is no credit to have to fight, because one has placed himself in a compromising position with evil. But it is an honor to battle to the death even for the right. These men did not want to go; but, thank God, they wanted to obey! "To obey is better than sacrifice, and to hearken than the fat of rams." How the world is waiting for a generation of young men and women today who will step up beside Christ and obey his orders! Only think what mighty things such discipline would do our needy world! We owe it to Christ. What have we worth a straw in our civilization which has not come as a result of the religion of the Lord Jesus Christ. We may find our fullest criticisms with the church and her members, but nevertheless the church has brought us our blessings in spite of her faults. And we cannot find fault with her founder, Jesus Christ. Young folks, I cannot promise you ease and luxury in living for Christ, but I can promise you far more, namely, "toiling in rowing."

3. *The Christ Who Orders the Path is Able to Give the Power to Pursue It.*—He does not ask us to do something he will not do, and cannot do himself. Ten thousand times more he will, and can do! They are asked to master the storm with a seaworthy boat. He masters it with no boat at all! They are commanded to make their way with the best aid of the day. He makes his way with only the aid of the Divine. Jesus does not expect us to overlook all the help we can get to help us in our time of need, but he has set the example of looking to a source that is higher than ourselves. And further, let me suggest that we come upon the ordinary things by simply following the ordinary path without the element of faith; add faith, young people, and the ordinary things become extraordinary.

That struggle out there on the sea of Galilee ended triumphantly. When the disciples started they had a man whom they would like to make King; when they finally pulled in their oars, they had seen evidences of the Infinite!

To them he became more than one who could sustain life with loaves, but rather one who could preserve life without loaves, and be the Lord of both life and the sea of life besides.

MACMILLAN PRIZE SERMON CONTEST.

Under the editorship of Dr. Edwin A. McAlpin, Dr. Hugh T. Kerr and Dr. J. Newton Davies, the Macmillan Company has been conducting a prize sermon contest, and has offered a prize of \$250 for the best sermon submitted. The contest closed in June and MacMillan will bring out a book this fall containing, besides the prize-winning sermon, twenty-four of the best sermons submitted. Announcement of the prize winner will be made shortly.

Ministers have greeted this contest with enthusiasm. Hundreds of letters have been received by the editors and the Macmillan Company, and 690 sermons have come in from every

state in the Union, from Canada, England, Bolivia and Korea.

The contestants represent almost every Protestant denomination.

The book is to be called "Prize Sermons."

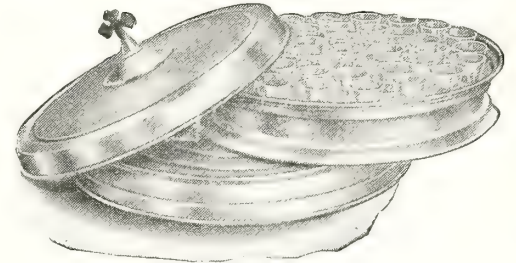
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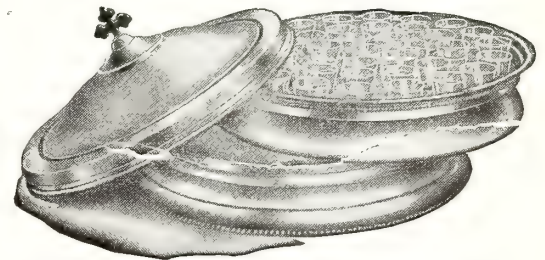


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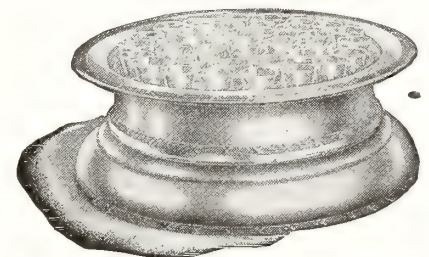
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

The months of October, November and December have been set apart by the Southern Christian Convention as Orphanage months. During these three months we make a special effort to stress offerings for the Orphanage. During these three months Thanksgiving comes, and the Thanksgiving offering for the Orphanage is made a special feature. During the summer months the offerings always run less than the expense account, and we are compelled to go in debt. Every year, for sixteen years, our people have been kind and generous, and have made the Thanksgiving offering liberal and sufficient to take up all indebtedness and leave us something to start off the new year with. Surely, we will not do less this year than in years gone by. Let us all begin to plan now and lay aside something to swell the Thanksgiving offering in your Sunday School this year—to larger proportions.

Owing to the long drought our crops are so short that we will have much to buy that we have always produced here. We want to interest all the pastors, Sunday School superintendents, officers and teachers, and every member of all our churches and Sunday Schools, so we will have 30,000 boosters for the next three months. Let everyone be a booster. Talk to your friends about the Christian Orphanage that is mothering more than one hundred little children. Ask them to lay aside something to help these children when you make your special Thanksgiving offering. Let every one awake. Duty calls. Will you answer?

CHAS. D. JOHNSTON, Supt.

REPORT FOR OCTOBER 6, 1932.

Brought forward \$ 9,835.06

Sunday Schools.

North Carolina and Virginia Conference:

Elon College \$ 6.25
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6.85

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Henderson 3.78
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Spring Hill 1.62

7.51

Valley Virginia Central Conference:

Timber Ridge \$ 4.30
Bethlehem 3.05

7.35

Georgia and Alabama Conference:

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Special Offerings.

Woman's Missionary Society, Henderson Church \$ 10.00
Friendship Bible Class, Oakland Sunday School 3.00
F. C. Owens, guardian for James Brown 12.50

Mrs. Doloris Morrow Barnwell, balance of pledge	50.00
Mrs. Maynor, support of Rebecca.	5.00
	80.50
Total for the week	\$ 122.81
Grand total	\$ 9,957.87

FAMILY ALTAR.

(Continued from page 12.)

miles an hour, more power is needed to overcome air-resistance than road-resistance.

In many ways automobiles remind us of men, and especially in this particular. When far-seeing men try to bring about some reform, their work in advancing the reform is more than half spent in overcoming the pervasive, silent, obstinate opposition of prejudice and selfishness. The atmosphere of society must be overcome before any progress can be made with the reform. When this persistent and universal force works at last with the improvement, the reform is virtually accomplished.

Therefore, let us Christians work for the betterment of the social spirit. Conversations must be elevated in tone. Newspapers must be brought into active sympathy with all that is good. Home atmosphere must be clarified. One by one the people must be led to transform their feelings, that they may favor and not obstruct the kingdom of God.

Prayer—Let us not be parts of a disobedient and gainsaying people. Let us seek thy ways, O God, and go with thee toward thy goals. Let us put every opposition out of the way, and the opposition of our hearts above all. In Christ's name. Amen.

AMOS R. WELLS.

SUNDAY.

"Wherefore I take pleasure in weakness . . . for Christ's sake; for when I am weak, then am I strong."—Read II. Cor. 12:1-10.

Paul was not the only man with a feeble body who in it did a giant's work for God. Christian history is full of such glorious examples.

One of them was Dr. Baedeker, who at the age of forty, was a confirmed invalid. He was a skeptic, but suddenly he was converted, and at once his invalid life was transformed. His new zeal for his Saviour lifted him from his sickbed and sent him out in the world with the message of the cross. For forty years more he preached in European prisons to the wretched inmates, filling their desolate lives with gladness.

That is what God can do for the bodies of those who admit the Great Physician into their souls.

Prayer—We are weak, O Saviour, until we remember thee, and seek thee, and find thee. Then we can do all things, for thou dost strengthen us. Amen.

AMOS R. WELLS.

NOTICE.

I am selling magazine subscriptions "to help along," and would appreciate a share of your subscriptions. If you will send me your new, renewal or gift subs, to any magazine at the publisher's price, you may deduct 15 per cent and I will send 25 per cent of my net commission to any church or church auxiliary you may direct. In this way you will help your church, yourself and me. A postal will bring catalog and prices.

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ST. MATTHEW 2 *The three wise men*

carrying away into Ebb'ing interpreted is, God
3-lon are fourteen genera- with us.
tions; and from the carry- 24 Then Je'seph being
ing away into Bab'y-lon raised from sleep did as
unto Christ are fourteen the angel of the Lord had

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CONGREGATIONAL COMRADES MEET AT GRAND VIEW.

Everything was grand at Grand View—weather, view by sunshine and moonlight, hosts, delegates, program and entertainment. The fall meeting of the Comrades was held September 17th-18th, and over seventy delegates attended. This was the third conference the Grand View folks had entertained during the summer and fall months, but their spirit and hospitality were unabated.

The topic of the conference was quite appropriate for this season of political fervor. It was "Christian Citizenship." The theme was closely allied: "What Would Jesus Do?" We tried to take up the problems of Christian Citizenship from all angles, through discussions, addresses, devotional services, dramatics, and mock political speeches. Each of the seven groups represented took active part on the program and each contributed richly to the spirit of the whole. Pilgrim young people, with their pastor, Dr. Raymond, presented the Prohibition question with enthusiasm and convincing power. East Lake presented that most effective play, "Dust of the Road," and did it remarkably well. Pleasant Hill led us in a beautiful worship service early in the morning as we looked out over the Tennessee Valley. Crossville came in strength to lead our Church School. In fact they brought the whole Sunday School with them to Grand View. It was great to have them with us. Grand View led two devotional services and let us share the leadership they enjoy all the time. Daisy conducted an open forum which dealt with a discussion of the Lord's Prayer and its application to our lives. Soddy led a beautiful devotional service and brought the conference to a close by presenting to us "A Platform to End the Depression," upon which the young men's class has been working for some time. Helpful and challenging addresses from our leaders, Rev. J. W. Davenport, Dr. F. P. Ensminger, Dr. C. Rexford Raymond, Rev. E. E. White and from two representatives from Bryan University rounded out the program with the wisdom of adults.

Anyone who happened in the vicinity during the mock political rally would have wondered what was happening. Four parties were represented: Prohibition, Socialist, Democratic and Republican. One representative from each group was in each party. Banners, songs, cheers and slogans introduced the parties during the rally and two-minute speeches from each member of the party brought forth more or less information and much response from the crowd.

Since this was the annual meeting of the Comrades, election of officers took place. In the absence of the president, Mr. James Larrimore, of Daisy, the vice-president, Mr. Alex Ferguson, conducted the business sessions with so much ease and ability that the group elected him to the presidency for the coming year. Mr. Ferguson comes from East Lake, Chattanooga. The new vice-president is Mr. Bascomb Bussell, of Pleasant Hill. The secretary is Miss Mary Lusk, of Pilgrim Church, Chattanooga. Soddy invited the Comrades to meet there in February. Soddy also carried off the banner for having the group of delegates which showed the finest spirit throughout the conference. M. D.

ANTIOCH CHRISTIAN CHURCH, ISLE OF WIGHT COUNTY.

Our last business meeting was held Saturday, when we elected our delegates to conference and our church officers for next year. There was an unusually large congregation present.

We are happy to say that we have an earnest, faithful and consecrated pastor, who has cheer-

fully and gladly given his time and help in every available place throughout the church. The great subject of his ministrings has been the Lord Jesus Christ. Our pastor, the Rev. E. B. White has done his best for the extension of the gospel in his locality, and has won many friends with his friendly disposition and his high type of Christian manhood. He is devoted to the church and the Kingdom of God.

Realizing that he may, like Moses, fail, unless we hold up his hands, and in view of the fact that he has had much to try him, the conference, by a large majority, voted to support him, and to manifest a more loyal spirit towards our de-

nomination and its interests. We are very proud of the whole White family.

It is a pleasure to report that we have just closed a most successful church revival. Bro. White did the preaching and his sermons were strong, inspiring and full of love for the unsaved. We had large congregations at each service.

About twenty-five or more of our inactive members, along with many others, have pledged financial support to our pastor, and the church, for the balance of this year and next. To God be all praise and power for all the good that was accomplished.

LOUISE PIERCE, Sec'y.
Antioch Christian Church.

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OBITUARIES

OWEN.

W. J. W. Owen was born August 28, 1870, and died September 6, 1932, at the age of 62 years, 9 days. He joined the Rock Springs Christian Church more than 30 years ago, and served more than half of that time in the office of deacon. He was true and loyal to the trust the church had reposed in him, until he peacefully fell asleep at 10 o'clock P. M., September 6th.

He married Miss Mollie Swann March 13, 1892. To this union were born one son and five daughters, who mourn the passing of a devoted father. He leaves, besides his children, his devoted compan-

ion, 17 grandchildren, two sisters and a host of friends.

We feel that in the going of this man of God, our loss is his eternal gain. Therefore, we bow in meek submission to him who doeth all things well, and pray his rich blessings upon the bereaved.

Funeral services were held from Rock Springs Christian Church September 8th, led by his pastor, this writer, assisted by Revs. C. W. Carter, J. D. Dollar, and G. D. Hunt. The body was laid to rest in the cemetery near by to await the resurrection of the just.

G. H. VEAZEY.

RESOLUTIONS OF RESPECT.

Whereas, the death angel has visited our community and taken from our midst a good and honored member of our

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church, Ladies' Aid and Missionary Society, Mrs. Laura Morse Mead, who departed this life August 22, 1932, therefore, be it resolved:

First That we bow in humble submission to the will of God, who doeth all things well.

Second, That we extend to the entire family our deepest sympathy, realizing the husband has lost a loyal wife, the children a loving and devoted mother, the community a cheerful and encouraging friend, and the church a faithful member.

Third, That we may strive to profit by all that was good and true in her life.

Fourth, That a copy of these resolu-

tions be sent to her family, a copy to "The Christian Sun," for publication, and a copy to be put on the records of Berea (Norfolk) Christian Church.

Respectfully submitted,

MRS. F. G. HALL,
MRS. C. P. CANNON,
MRS. C. E. HANBURY.

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, OCTOBER 13, 1932.

NUMBER 41.

.. THE SUN'S OBSERVATORY ..

Thirty-three Dry States Before Prohibition.—

The wets say the liquor interests had no warning and were, therefore, subjected to snap judgment. Twenty-six States had voted dry before the World War, and thirty States were dry before the thirty-sixth had ratified the 18th Amendment, and three more became dry before the 18th Amendment became operative. Before the 18th Amendment became effective 85 per cent of our area was dry territory, inhabited by more than two-thirds of the people of the United States.—

**The American Issue.*

Tower of Babel Probably Unearthed.—

The *Methodist Protestant-Recorder* is authority for the statement that a Zugurrat, which may be the Tower of Babel mentioned in the Bible, has been unearthed in the ancient city of Akshak, later called Opis. The mound is about 50 feet high and 250 to 300 feet in diameter. The outer structure is composed of a circular wall of sun-dried brick 30 feet thick. Inside is a core of solid brick 40 feet square. The city of Akshak was one of the oldest of Sumerian and Babylonian civilization, which dates back to about 4000 B. C.

Foreign-Born Voters.—

More than half of the foreign-born white population of the country will be qualified to vote in November. The Census Bureau recently announced that of the 13,366,407 counted in the 1930 census 7,627,436 aged 21 or over had become naturalized citizens, 4,217,576 men and 3,409,860 women. The proportion by countries was: Denmark, 74.9 per cent naturalized; Wales, 73.6; Norway, 70.9; Germany, 70.5; Northern Ireland, 68.1; Irish Free State, 66.1; Switzerland, 67.4; England, 67; Netherlands, 66.6; Italy, 50; Jugo-Slavia, 46.3; Greece, 44.7.

Laymen to the Mission Cause.—

The Laymen's Missionary Movement of Chicago, Ill., calls for the observance of November 13th as "Men and Missions Day," a day to be observed all around the world by dedicating services to the cause of missions, according to plans approved last January by leaders in all the co-operating denominations. On the evening of Tuesday, November 15th, interdenominational suppers for men will be served in some 1,000 communities (what, could ye not fast one hour?), when the extension of the Kingdom of God by missionary effort will be discussed. In calling attention to this movement, the *Watchman-Examiner* remarks: "A thrill of inspiration went all over the world last November when in 31,000 churches thousands assembled to renew their allegiance to carrying the message of Jesus to every corner of the earth."

Child Workers Decrease.—

A "striking decrease" between 1920 and 1930 in the number of children from 10 to 19 years old gainfully occupied was reported by the Census Bureau. Of the workers in 1930, 1,425,236 boys and 720,723 girls between 10 and 17 were gainfully occupied, forming 14.9 per cent and 7.7 per cent of the total, as against 22.2 per cent and 11.8 per cent respectively in 1920. The 18-year-old and 19-year-old division was slightly higher in 1930, totaling 1,590,768 boys and 942,445 girls, as compared with 1,443,968 and 802,235. No reason was assigned by the bureau for its findings, which were included in a summary of the age, number and sex of workers in at the beginning and end of the ten-year period. In 1930, of 98,723,047 persons 10 years old or over, the bureau reported 48,829,920, or 49.5 per cent, gainfully occupied as compared respectively with 82,739,315 and 41,614,248, or 50.8 per cent in 1920. Men outnumbered women workers three to one in each census. Since 1930, the depression has undoubtedly still further greatly reduced these numbers.

They Call It "Control".—

"Under the system of Government Control of Liquor in Canada, drinking among women is on the increase because of the accessibility of liquor in the home. This not only debauches womanhood, but endangers the lives and destroys the morals of the children. There is no greater danger to a nation than drinking among its women." Statement by Dr. Jennie Smillie, eminent Toronto physician and chairman of the Liquor Investigating Committee. Alberta Liquor Board: "60,000 permits issued the first year, 144,000 two years later." *Montreal Star*: "Drunkenness among women increased 53 per cent." British Columbia Board: "As much liquor sold by bootleggers as in government stores." Dominion Government at Ottawa: "Arrests for drunken driving increased 1,300 per cent in six years; alcoholic deaths doubled." In 1920 there were four distilleries and fifty-seven breweries; in 1931 there were twenty-seven distilleries and eighty-six breweries—all privately owned and operated. The only time Canada has had any real "control" is while the liquor is safely on the shelves in the liquor stores.—*Signal Press*.

Where Communists Prefer Christians.—

"One night Hugh Hubbard and I and our Chinese evangelist companion were comfortably rolled up in our blankets on the broad brick bed of the spacious guest room of a wealthy convert, who had recently loaned a whole courtyard for the use of the local church. 'This is just the sort of man,' our Chinese companion remarked, 'who, because he is a Lord of Wealth will be the

special object of attack should the Communists ever get the upper hand hereabouts.' The long conversation which followed revealed how generally people all through the countryside are toying with many of the ideas of this new Russian gospel which has to be preached underground, but which nevertheless is being propagated. The chairman of our Hopei Church in Tientsin, a returned student, was one of those who volunteered for flood relief service in the Yangtze valley last spring. He was captured and carried off by the Communist bandits. Given the choice of serving them or being killed, he not unnaturally preferred the former alternative, and now, we understand, is on their Executive Council, with little chance of early release or escape. As was frankly admitted by a Communist in another connection, 'We like to get Christian recruits—their Christian training makes them all the better Communist material'."—*Earle Ballou, American Board Missionary in Peiping, China, in the Congregationalist and Herald of Gospel Liberty*.

Dr. John R. Mott on Prohibition.—

In view of the purported "interview" with Dr. John R. Mott in Scotland, widely reported in American papers, immediately following the statement regarding the repeal of the Eighteenth Amendment given out by John D. Rockefeller, Jr., much importance attaches to a definite written statement, the only statement that Dr. Mott has sanctioned, which has just been released to the religious press. Not only was Dr. Mott seriously misrepresented and misquoted in the reports that came from Scotland to America, but at the time reporters interviewed him he had not seen Mr. Rockefeller's statement, and was unaware of its contents or of the fact of its renunciation of national prohibition. Dr. Mott's clear statement of his position is as follows: "I am not in favor of the repeal of the Eighteenth Amendment, because, with all its limitations and certain disappointing circumstances in connection with its working, I believe its good results far transcend those which have been unfavorable. At the same time, I would welcome a nationwide thorough-going reconsideration of prohibition as a policy on two conditions: (1) That such reconsideration be in the form of a popular vote in the various States, and in no way related to any political campaign, and (2) That it be in the form of a clear-cut expression of choice between (a) the present plan of nation-wide prohibition, and (b) a definite or concrete alternate plan. I emphatically oppose a referendum in the form of a choice between (a) the present plan, and (b) its rejection without concrete substitute."—*The Congregationalist and Herald of Gospel Liberty*.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. Stanley C. Harrell, Durham, N. C., will represent the Congregational-Christian Church at the Washington Bi-Centennial religious celebration in Fredericksburg, Va., October 16th.

To all lovers of law, order and sobriety, the versatile editor of the *National Christian Advocate* gives this word of hope: "The noise of the liquor crowd sounds like a dreadful roar; in reality, it is a death rattle. Liquor advocates are whistling in their own graveyard."

The announcement of the Greater Norfolk Teacher Training School, given in last week's *SUN*, failed to state that the school would be held this year in South Norfolk Christian Church, Rev. O. D. Poythress, pastor. The date is correct as given, October 16th to 21st.

We join the *Wall Street Journal* in its statement of facts and hope in these terms: "It has been said that world history can be told in a cycle of six words—Peace, Prosperity, Pride, War, Poverty, Peace. Let us hope that the 'poverty' from which the world is today suffering may be the harbinger of peace, and that in at least so much the history-cycle may run true to form."

The entire church mourns, as we go to press with this issue of *THE CHRISTIAN SUN*, because of the going home of Dr. W. W. Staley. It had been hoped that after his partial recovery from serious illness, that he would continue to improve and would finally be restored to his former health. It was willed otherwise by One wiser than we. While his mortal remains have been laid to rest, he will continue to live in the hearts and lives of all who knew him.

The following from Rev. C. E. Gerringer, Wakefield, Va., tells of the accidental death by drowning, of his elder brother, Sergeant James Turner Gerringer, in the Panama Canal Zone: "J. B. Gerringer (better known to many former Elon College students as 'Uncle Buck') received a telegram from Washington, D. C., announcing the death of my brother, Sergeant James Turner Gerringer, on October 1st, in the Charges River, Panama Canal Zone. He and a friend had gone for a canoe ride, and his canoe was struck at right angles by a current coming from a set of locks that were emptying, capsizing his boat." We extend our deepest sympathy.

Mt. Zion Church, of which Rev. J. F. Apple, Elon College, N. C., is the beloved pastor, finding its Sunday School room overflowing, has very wisely decided to build "a hut," on the church grounds, with four or five Sunday School rooms, thus making attractive and efficient accommodations for the growing number of pupils in this school and community. It is hoped to have the "hut" enclosed by the annual session of the North Carolina and Virginia Conference, which is to meet this year with Mt. Zion. The people of the community are taking much interest in the prospective "hut," some contributing money, logs, lumber, other materials and labor. Rev. Apple, pastor, who has received into the church membership nearly sixty members the past three years, has been called to serve the church another year.

Rev. R. T. Grissom, our pastor at Fancy Gap, Va., writes: "From Rocky Ford I am sending you our monthly mission offering, \$1.00, and from

Elk Spur, \$1.50. We are unable to do as much as we want, but are glad to share what we have. Our services were fine yesterday. We had more than ninety at our two Sunday Schools, and a good congregation at our preaching service. These churches recently sent to the Orphanage at Elon five bushels of Irish potatoes, two bushels of apples, two bags of cabbage, and in addition, a special collection of \$8.75." This is, indeed, gratifying, since it shows that our churches in Carroll County have come to be one of us and are cooperating for the good of the Kingdom, and are not any longer apart from us. They too, with us, are learning that it is "more blessed to give than to receive." No wonder the work under Mr. and Mrs. Grissom is going well and good reports are coming.

President L. E. Smith of Elon, Rev. J. L. Foster and the Mission Secretary were present Sunday night, October 9th, with our Winston-Salem rocongregation, when a formal organization of a United Congregational-Christian Church was initiated. The pastor, Rev. W. T. Scott, was in charge of the services. There were seventy-five or more interested members and friends there, a charter membership of twenty names was read with twenty others promised, and the list for charter members is to be held open until there are at least fifty. The prospects at Winston-Salem are bright and promising, indeed. During the evening Bro. W. B. Truitt, of our Greensboro Christian Church, president of the Christian Missionary Association, one of the supporting bodies of the work, gave very encouraging remarks and pledged the cooperation of the Association in the great task and challenge of our Winston-Salem Church.

Our sympathy goes out to Bro. W. G. Teague, of our Pleasant Hill Church community, near Liberty, N. C. On the morning of September 30th, Mrs. Ada Teague, the beloved wife of Bro. Teague, was run over by a team of mules in a field on the Teague farm. That which added deeper sorrow to the occasion was that the husband and son were eye witnesses to this sad accident, which they were helpless to avoid. The account of the accident in the daily press said: "Mrs. Teague was walking across the field toward the two men when the mules, hitched to a wagon on which the men were loading cane, suddenly became frightened and began to run. They crashed into the woman before either of the men could stop them." Sister Teague was a faithful member of Pleasant Hill Christian Church, from which the funeral services were held Sunday afternoon, October 2nd, conducted by the pastor, Rev. T. J. Green. Sister Teague is survived by her husband, two sons, Ernest and Junius, and a daughter, Miss Martha. We sorrow with these friends in the tragic taking away of their loved one.

DATES AND PLACES OF ANNUAL CONFERENCES.

The annual conference season is again with us. Last week the Georgia and Alabama Conference was in annual session at Richland, Ga. This week the Alabama Conference is in session at Antioch, near Roanoke. The week following, viz.: on Tuesday and Wednesday, October 18th and 19th, the Alabama Conference of Congregational and Christian Churches will be in session at Mt. Olive Church, Tallassee, and on Friday, of the same week, October 21st, the North Carolina Woman's Missionary Conference will be in session at Monticello Church, Guilford County, N. C., and the Young People's Missionary Conference of Eastern Virginia will be in session at 8:00 P. M., in the Christian Church, Suffolk.

The following week, on Friday, October 28th, the Eastern Virginia Woman's Conference will be in session at South Norfolk.

On Wednesday, November 2nd, the Eastern Virginia Conference will convene for a three-day session, November 2nd, 3rd, and 4th, at Waverly.

On Wednesday, November 9th, the Western North Carolina Conference will be in session, beginning at 10:00 A. M., at Park's Cross Roads, Randolph County, N. C.

On Tuesday, November 15th, the North Carolina and Virginia Conference will convene in annual session with Mt. Zion Church, Orange County, N. C. (near Mebane).

On Tuesday, November 22nd, at 10:00 A. M., the Eastern North Carolina Conference will convene in annual session with Liberty Church, in Vance County, N. C.

FREDERICKSBURG CELEBRATION.

At Fredericksburg, Va., fifty-five miles south of Washington and a like distance north of Richmond, there will be held on Sunday, October 16, 1932, a meeting commemorative of the religious character of George Washington, religious freedom, and separation of church and state.

The leading authorities of what might be termed the standard faiths of America have been invited to attend this celebration and have signified their approval of the celebration and their acceptance of the invitations of Governor John Garland Pollard of Virginia.

The exercises will be of a dual character. In the morning in the churches in the city of Fredericksburg there will be separate religious ceremonies conducted by the leaders of the respective denominations in churches of their own denomination, with exchanges of pulpits among those whose church law authorizes such exchanges.

Following lunch and in the afternoon, at 2:30 o'clock, the principal celebration will be of a Civic nature presided over by Governor Pollard and it is to this ceremony that the Governor's invitations apply. In addition to leading men of the various faiths, the governors of the thirteen original States and commissioners of the District of Columbia and many men and women distinguished in social, religious and civic circles in America have been invited and many of them have signified their acceptance.

The address of the afternoon will be by Dr. Francis Pendleton Gaines, President of Washington and Lee University of Lexington, Va.

Washington and Lee University in Virginia was formerly Washington College and was founded by George Washington from a donation or donations made to him by the General Assembly of Virginia in recognition of his distinguished services in the American Revolution. Washington had declared to the Continental Congress that he would accept reimbursement for his personal expenses, but would not accept pay for his services. Following this declaration of his intentions he accepted the gift from the General Assembly of Virginia on condition that he dedicate it to purposes of education.

Virginia gave Washington to the nation and to the world and Fredericksburg, Va., was Washington's boyhood home town, in which town his mother lived, died and is buried. Washington was a man of many sides, not the least of which was his religious side.

This meeting will be held under the auspices of the Virginia George Washington Bicentennial Commission in conjunction with the Fredericksburg Bicentennial Commission and will be presided over by Governor John Garland Pollard of Virginia.

It seems peculiarly appropriate that such meeting should be held upon the soil of Virginia and particularly in the little city of Fredericksburg.

ROSEMONT CHURCH ELECTS OFFICERS.

The quarterly conference of Rosemont Christian Church, that marked the close of the church year, was held Friday evening, September 30th, in the Sunday School auditorium of Rosemont Christian Church. Supper was served at 7:00 P. M., by the Christian Endeavor Society and the ladies of the church, and was immediately followed by the business session, the pastor, Rev. J. F. Morgan, presiding.

Reports from all the departments and organizations of the church and Sunday School were read. These reports gave evidence that a successful year's work had been accomplished, from the standpoint of finance as well as all other lines of the church work.

Mr. O. F. Smith gave a short talk on the purpose of the church, stating that he thought it was not only the duty of the church to minister to the spiritual needs of the people, but the physical needs as well. He suggested that the church have an organized relief commission to attend to the welfare work in the community. The conference, acting upon his suggestion, voted that a committee be appointed by the pastor, to act in that capacity. Dr. L. C. Ferebee, of South Norfolk, and Capt. George B. Downing, of Portlock, also expressed opinions on this subject. Mrs. B. F. Gibson and T. M. Rust also addressed the conference.

Following this, the election of officers for the new year was held. Those elected are as follows: Treasurer, H. L. Bondurant; assistant treasurer, Miss Mattie Bondurant; secretary, Miss Mary Halstead; assistant secretary, Miss Lowrine Halstead; pianist, Miss Elizabeth Mills; assistant pianist, Mrs. J. F. Morgan; Sunday School superintendent, H. R. Morrison; choir director, H. C. Hedley; assistant choir director, Mrs. O. S. Mills; custodian, W. H. Farrow; official board, Mrs. B. F. Gibson, W. H. Farrow, T. M. Rust, W. F. Hodges, H. L. Bondurant, O. F. Smith, B. H. Gibson, J. R. Morrison, Sr., Mrs. J. A. Harrington, Mrs. O. S. Mills, H. C. Hedley, L. H. Stewart; ushers, Rev. J. N. Cutchin, J. R. Morrison, Jr., David Dennis, A. B. Hobbs, A. S. Morrison, Wm. M. Sparkman; finance committee, T. M. Rust, chairman; W. H. Farrow, H. L. Bondurant, A. S. Morrison, D. A. Dennis, L. H. Stewart.

Those appointed as delegates to Conference were: Mrs. M. S. Laubach, Mr. and Mrs. H. R. Morrison.

WM. M. SPARKMAN,
Reporter.

RALLY DAY AT CHRISTIAN TEMPLE.

Rally Day was observed at the Christian Temple, Norfolk, Sunday, October 9th, with fitting services. The members of the Church School assembled in the church auditorium at 10:00 A. M., together with the usual 11:00 A. M. congregation, and the Sunday School and morning worship of the entire church was combined in an appropriate service planned by a special Rally Day committee. The service included special music by the choir, under the direction of Mrs. May H. Henley, director, and Mrs. S. H. Ferebee, organist, roll call of departments, and a challenging dramatization of Christian Education, "The Unlighted Cross."

The theme of the dramatization was, "If, therefore, the light that is in thee be darkness, how great is that darkness." The characters were well portrayed by young people of the School chosen for the parts.

Mr. Mallory, "Pillar of the Church," discovers that there is more to witnessing for Christ than merely to attend all the services of the church, give to the church liberally, and have his church equipped with comfortable pews and expensively

decorated. "A church that is not meeting the inescapable challenge of the growing youth of its community is shedding about as much light as a burnt-out candle." And, "will the men and women of tomorrow have a clearer vision and a nobler character because we have taught them the living principles of a Christ-centered life?" Mr. Mallory has been blind to the mission of the church.

He finds that he has thought only of new pews and stained glass windows, when all around the church children had been growing up to manhood without once beholding the presence of the Master in their midst. The power of Christ has been there, but they hadn't been working together, letting themselves be used. He pledges himself, at the close of the drama to lift the cross, with all its light and power, and let it shine in the community, so that "the light of the life of Christ shall come."

GEORGIA JOINT CONFERENCE.

The Georgia Joint Conference of the Congregational and Christian Churches will be held at Duncan's Creek Church, six miles from Buford, November 1st and 2nd. Pastors and church clerks have already been advised that entertainment will be furnished free to delegates and pastors. But this you must do: Send in your names to Rev. W. Carl Parker, 719 McMillan St., N. W., Atlanta, Ga., just as soon as possible. Programs will be sent out about October 15th.

As advance announcement, the program will open at 10:00 A. M. (E. S. T., upon which the entire conference will be conducted), Dr. W. T. McElveen, as moderator, will open the first session with greetings; Mr. Parker, pastor, will offer words of welcome and the keynote of the conference will be given by Rev. H. B. Mowbray, pastor at Demorest.

The women's work will be given full sway following the lunch hour. Superintendent Chas. D. Johnston will speak on our Orphanage. The registrar will give his annual report.

Tuesday evening a group of Piedmont College students, with certain faculty members, will have charge of the program.

Wednesday morning the young people will have its day, under the leadership of Miss Annie Campbell, extension worker. There will also be separate meetings of the three Georgia Associations. But very important will be the consideration of the forming of a Georgia Conference of Congregational and Christian Churches. This will have been acted upon by the Christian Conference meeting in Richland, Ga., October 4th and 5th.

Wednesday afternoon there will be words of greeting from Piedmont and Southern Union Colleges, discussions on evangelism, reports of committees on education, licensure, and an address by the retiring moderator. Wednesday evening will close the conference. Rev. J. H. Dollar will preach the sermon, followed by the communion service. During the days of the conference he will prepare a choir, with the aid of the Duncan's Creek choir and others present from many churches, for special music. This service will be the climax of the whole conference.

Everyone is urged to come prepared to remain to the great closing service. Let it be most surely remembered that the Christian Church delegates are expected to come in full numbers. Let these pastors take notice and bring them in.

Be always displeased at what thou art, if thou desirest to attain to what thou art not; for where thou hast pleased thyself, there thou abidest.—*Quarles.*

EASTERN VIRGINIA CONFERENCE.

The Eastern Virginia Christian Conference will meet with the Waverly Christian Church, Waverly, Va., on Wednesday, November 2nd, at 10:00 A. M., and continue in session three days.

Churches in a position to entertain the conference in 1933 are requested to consider the matter prior to this session and place their invitations in the hands of Mrs. J. A. Williams, Frankling, Va.

N. G. NEWMAN, *Pres.*

NOTICE.

The Young People of the Eastern Virginia Conference will hold their annual meeting in the Suffolk Christian Church, Friday, October 21st, at 8:00 o'clock, P. M. Mrs. Marian L. Parsons, of Washington, D. C., will be the speaker. The pastor of each church in the conference is invited, and each Society is urged to have a large representation present.

MRS. E. L. BEALE,
Supt. of Young People.

Franklin, Va.

NOTICE.

The Executive Committee of the Western North Carolina Conference has changed the date of meeting of that conference from the first Thursday in November to Wednesday after the first Sunday. It was the intention of our conference to meet on Thursday after the first Sunday, but either the man who made the motion for adjournment or the secretary got matters tangled. So the conference will hold its sessions on the 9th and 10th of November.

E. CARL BRADY, *Chairman.*

METHODS CORNER

By REV. ELISHA A. KING, D. D.
Miami Beach, Fla.

Something new has actually come to pass. The Congregational Publishing Society (The Pilgrim Press, 14 Beacon Street, Boston, Mass., and 418 S. Market Street, Chicago) has a new Bible published for its own use by the Thomas Nelson and Sons of New York. It is the American Standard Revision (1901) with an introduction by the Dean of Yale Divinity School and with a new set of helps by Sidney A. Western, Ph. D. The Bible is illustrated profusely with some of the most beautiful pictures in colors that we have ever seen. It has a special presentation certificate page, also in colors. By all odds it is the most attractive Bible we have seen in a long time.

The book is printed in boldface type and is self-pronouncing. The pages are so clear and attractive that anyone who likes books and delightful type will rejoice in it and desire to read it. It is substantially bound in divinity circuit but can be had in a plain cover at a slightly less price.

These Bibles are made to give away. It is the custom of many churches and Sunday Schools to give Bibles to students on Rally or Promotion Day. For nearly ten years our church has presented a Bible to each pupil promoted from the Primary Department into the Junior Department. The pastor of the church always presents the Bibles with an appropriate exercise. Many hundreds of Bibles have thus been distributed through our Sunday School. There is no greater service that the church can render to its children than provide them with a beautiful and useful copy of the Sacred Book on which all our Christian work is based.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A PRINCE HAS FALLEN.

The sad news reached us at Elon late Sunday evening that our own beloved Dr. W. W. Staley had passed away at the Virginia Beach cottage where he was staying temporarily for health and hope of recovery. Every reader of THE CHRISTIAN SUN, and thousands of friends, will learn with sorrow of the passing of this great and good man. More in detail about this beloved man will appear in THE SUN next week. No man in our Southern Christian Convention had wrought so faithfully and accomplished so much for his church, all of its enterprises and institutions, and for his day and generation, as had Dr. W. W. Staley. His name was a household word throughout our brotherhood, and none heard that name but to respect and honor it. Arrangements were being made to celebrate the 50th anniversary of his services as pastor of the Suffolk Christian Church on October 16th. Had he lived one week longer, he would have rounded out fifty years of faithful service as pastor and pastor-emeritus of this great congregation.

No contributions to THE CHRISTIAN SUN were so much enjoyed and so universally read as the "Suffolk Letter," over the name of "W. W. Staley." He loved his church paper, and again and again plead for its wide reading and more liberal support by the constituency of the church.

In the passing of Dr. Staley, Elon College has lost the best friend it had in this generation. He served as president, and without one penny of compensation, for eleven years. He served on its Board of Trustees from the day of the beginning of the institution until the time of his death. Time and time again he took money from his own pocket to save the institution from some impending crisis. No man in our day has been such a benefactor to Elon College as was Dr. W. W. Staley. He loved every enterprise and in-

terest of the church and was liberal to all, both in his personal appeals and for the support of the enterprises of the church, backing up the same ever and always with his own contribution out of his savings. He was one of the most liberal men to his church and its enterprises that we ever knew.

Recognition services were held at the college, Monday, October 10th, and all college recitations and activities were suspended from 2:00 o'clock on the afternoon of October 11th, while the services were being conducted at Suffolk, Va., the hearts of faculty and students bowing in reverence and solemnity to this great and honored man.

It is needless to say that the editor of THE CHRISTIAN SUN has lost one of his best friends, and a man whom he esteemed and loved even as a father. In all our writings and public addresses and private conversations, we have never quoted any man as often as we did the sayings, statements and the philosophy of Dr. Staley. Somehow, what he said and what he did impressed the editor of THE SUN in a way and manner that was permanent. The whole church will miss the wise counsel, the sustaining support, the noble example, the inspiring presence of this Prince in Israel—this man of God. J. O. A.

"THE ESSENCE OF DISCIPLESHIP."

Dr. W. W. Staley once remarked, or wrote, that "A preacher's ability to win souls to Christ is one proof of that minister's call to the ministry." This is in any event a *sine qua non* of the successful preacher and pastor. It may be only one element, one feature, one event in the pastor's multitude of duties, but that one event is essential. In fact, as one has written, and as the church has often proven, to secure decisions for Christ is of the essence of discipleship. If we are Christ's disciples, we naturally desire to share that discipleship with others. This is the object and essence of church life, aim and activity. The church gathers in its fold and unites in one body the disciples of Christ, the followers, the learners of the Lord, and then, through worship, teaching and preaching, instructs and inspires those disciples to go out and win others to the church and to the Lord.

It would be difficult to express the aim of the church more emphatically and succinctly than in the following:

1st. The essential goal and aim of the church is to lead men and women to accept Jesus Christ as Lord and pledge allegiance to Him in this life and the life to come. That, though first in the aims of the church, is essential and must never be lost sight of. "He that winneth souls is wise."

2nd. To increase the membership of the church. "And the Lord added to them"—the church—"daily such as should be"—were being saved.

3rd. To share in the work of the church at home and abroad. "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." (Acts 1:8.)

4th. The proper religious training of children. "Train up the child in the way he should go, and when he is old, he will not depart from it." (Prov. 22:6.)

5th. To create interest in the well-being of neighbors. "Thou shalt love thy neighbor as thyself." (Leviticus 19:18.)

While these do not include all the essential elements of church life, and goals toward which a church may strive, they are among those aspirations of the church which have made the church invincible, and against which all the organized and unorganized forces of evil cannot prevail. J. O. A.

A SCRIPTURE FULFILLED.

An event recently transpired in far-away India, the significance of which we of the West cannot comprehend. Mahatma Gandhi entered protest against certain rulings and attitudes of the English government toward India. The Mahatma declared he would fast, even to starvation, until the British Empire yielded to certain demands of millions of people in India. This fast had continued nearly seven days when the irreconcilables of India became alarmed. After a prolonged council of the conflicting factions, an agreement was reached, which agreement, approved by Gandhi, was cabled to London where there was just as much anxiety about Gandhi and his conduct as there had been in India. After a conference, lasting all night, of the officials in London, and as dawn began to come, the British government was wiring its acceptance back to India. The Mahatma, through fasting, had won out, bringing together the mighty opposing elements in his own country, and bringing the great British Empire to acceptance of his desire. It is declared that this fight in behalf of the untouchables is "the biggest event in India in thirty years." In this we have almost an exact parallel with the event and victory in the life of David, the Psalmist (Psalm 35:13): "But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting."

Not a few students of the Orient have declared that the people of the Far East will yet teach us of the West the real meaning of much of our Scripture, and will further reveal many vital facts in the life of our Lord which we occidentals have not yet been able to comprehend. It was our Lord himself who declared (Matt. 17:21), "This kind goeth not out but by prayer and fasting." By peaceful methods, refusal to acquiesce in unmistakable wrongs to his people, the Mahatma has won a victory for India, which victory, had war and the sword been resorted to, would have cost billions of money and possibly millions of lives.

While all this stirs the imagination, one is to recall that Gandhi embodies in himself the aspirations and the attitude of millions in India, and the British government well knew that while Gandhi was suffering through fasting, millions of her subjects were also suffering, and this suffering even the British Empire could not ignore. But where else in all the world, since David, has one man by fasting, brought the millions of two empires to his way of thinking, and forced them to act even against their wish? J. O. A.

MINISTERS' SALARIES.

Some laymen are greatly disturbed about the small salaries that most ministers receive. "What is the matter with the Christian religion?" asked a layman recently. This question came after he had learned of a "shower" that was given to a certain minister whose finances are very low. His idea was that the church should give him an adequate living salary, and let him buy his own food. "Why are ministers willing to work for so little?" he asked. Another business man, a banker and a trustee of the church, once said: "I think all ministers are queer. There is a man who is smart, and could earn a large salary in business, but see what he does and what he gets. I cannot understand him." Another minister was secretly discussed by his board in this way. "He seems to be a smart man, but why did he come to us for so small a salary? Surely there must be something queer about it." Those men finally increased his salary. But there are scores of boards that reduce salaries much more easily. It is a ticklish question, but it is one the church cannot dodge. We knew a splendid man,

young and able, who got three hundred dollars a year, a small house and an acre of ground. Perhaps that would look mighty fine to the minister in New York State who got two hundred dollars last year. He does have a little garden. Another man on the Pacific Coast we once knew, lived on wedding fees and revenue from the milk of a Jersey cow! Is that the way to compensate ministers of the Gospel? The scripture says that the workman is worthy of his hire. Once in a while a worldly-minded cynic says that all ministers are parasites. By the way, ministers have quite a difficult time of it.

But the question persists. Why are ministers willing to work for so little? We answered our inquirer this way: Men who feel the call of God to preach the Gospel are willing to go anywhere and sacrifice anything, everything, for the cause they love and take anything that the people are willing to give. In olden times when money was not plentiful, people paid their preachers in produce. The custom has prevailed in many places. Small churches sometimes have taken advantage of the willingness of the preacher to take what he could get. A sort of custom has grown out of it, and salaries have been dreadfully small. A living wage was not always the standard, but the leading denominations are trying to get all the churches to provide a living wage. Sometimes the Home Missionary Society helps. That is a wonderful source of courage, because the minister can depend upon his check from that source, even though the local remuneration is delayed. And now there is the Annuity Fund. At the National Council at Seattle ministers said they could not afford to even join that! However, the Annuity Fund is the economic salvation of the minister after he is 65 years old.

It is to be hoped that all our churches will seriously consider the salary question and see to it that the ministers of the Gospel are adequately paid. It makes them more independent, gives them better standing in the community and they feel so much more like doing their work.

E. A. K.

PERSISTENT PRAYER FOR REVIVAL.

(Editor's Note.—There is repeated evidence that we are on the eve of another great spiritual awakening. The hope may be father to the thought. Again and again, however, this thought is being voiced in many quarters, and this hope is not without foundation. Last week *The Southern Churchman* (Episcopal) carried a full page, prepared by George T. B. Davis, setting forth a plan of systematic prayer for another spiritual awakening. We wish that CHRISTIAN SUN readers everywhere may share the knowledge of this plan with the readers of *The Churchman*, which gives these heartening and hopeful facts.—J. O. A.):

A new plan has just been started for increasing daily persistent prayer for another great spiritual awakening in the United States and Canada. The object of the new movement is to link together hundreds and thousands of God's children to spend at least fifteen minutes daily in definite prayer for revival.

It is suggested that special intercession be made for those in authority in both lands; for our schools and colleges; for pastors and churches; for unsaved relatives and friends; and that there may be full surrender and revival in our own hearts and lives.

The plan of taking time for earnest intercession is by no means new. After the remarkable outpouring of the Holy Spirit upon the Moravians at Herrnhut, Germany, in 1727, they began to spend an hour daily in intercession. Relays were arranged so that some one was praying during each of the twenty-four hours of the day. That was the beginning of a prayer meeting that lasted day and night for one hundred years and is without a parallel in the history of the Christian church.

The results were amazing. They were almost unbelievably great. A passion for spreading the gospel to the ends of the earth came upon the people. In twenty-five years one hundred missionaries went out from that community. The Moravian Church became the pioneer missionary body. The daily persistent intercessory prayer was the dynamic of the remarkable work that was wrought in lands far and wide throughout the world.

Recently in Latin America several hundred people have banded themselves together to spend fifteen minutes daily in prayer, and glorious results are being brought to pass. A missionary from San Jose, Costa Rica, says the plan has not only brought outward blessings, but it has "revolutionized the spiritual life of those who have been true to their pledge, and have prayed faithfully day by day. Their faces shine with His peace, and their testimony rings with His joy."

A book just off the press is being given free of cost to those who enroll in the plan of praying for revival. The book is written by Rev. John Shearer of Scotland, and is entitled "Old-Time Revivals." It is quite different from other books

on revival. The volume pulsates with the joy and gladness of the great spiritual awakenings of days gone by. It thrills the soul. It helps one to pray with greater faith and fervor for another outpouring of God's Spirit.

If you would like to enlist in this method of praying through for revival, send your name and address to The Million Testament Campaigns for Students, 1505 Race Street, Philadelphia, and a copy of "Old-Time Revivals" will be forwarded to you without charge.

If thousands of God's children will speedily covenant together to take time for prayer, and will humble themselves and cry mightily to God for our lands, for our schools and colleges, our pastors and churches, and unsaved relatives and friends, and for revival in our own hearts and lives—who can tell what mighty things may quickly come to pass! Surely the windows of heaven will be opened and once more we will see showers of blessing falling upon our lands.

It may be that we are on the eve of the greatest spiritual awakening the world has ever seen. Let us pray especially that great conviction of sin may come upon all classes of people, and that speedily we may see multitudes repenting, and forsaking sin, and turning to God.

Special Combination Subscription Offer!

A special arrangement has been made whereby those who desire to do so may receive both THE CHRISTIAN SUN and *The Congregationalist and Herald of Gospel Liberty* for just a little more than they now pay for one of these papers.

Beginning immediately, we will accept subscriptions for the two papers at the price of \$3.75 for the combined subscription. This means to SUN readers that for only \$1.75 additional they may receive the great wealth of knowledge that *The Congregationalist and Herald of Gospel Liberty* brings weekly. Those who are already subscribers for the latter paper may add THE SUN to their list for only 75 cents for the whole year.

You do not have to wait until your subscription to one or the other paper has expired, but send in your subscription now. You will begin immediately to receive the other paper and that which you are already receiving will be marked up a year in advance.

While this offer is open to everyone, it should appeal especially to the pastors and lay workers in the Southeast Convention, and we beg them to take advantage of this opportunity.

It is, of course, understood that under this special offer all subscriptions must be in advance, and must be sent directly to THE CHRISTIAN SUN, 1536 E. Broad Street, Richmond, Va., or to *The Congregationalist and Herald of Gospel Liberty*, 14 Beacon Street, Boston, Mass.

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DEAR SIR:

Please (enter my name as a new subscriber) (advance my present subscription one year) to THE CHRISTIAN SUN, and (enter my name as a new subscriber) (advance my subscription one year) to *The Congregationalist and Herald of Gospel Liberty*.

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I enclose, herewith, check or money order for \$3.75 to cover same.

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LAST TRIBUTE OF RESPECT IS PAID DR. STALEY.

All Suffolk and the entire surrounding country paused to pay the last tributes of love and respect to Suffolk's first citizen, the Rev. Wm. W. Staley, whose funeral service on Tuesday, October 11th, at 2:00 o'clock, at the Christian Church, which he had served for the past half century, was attended by thousands. Long before the hour of the service, the sidewalks were lined with people wending their way to the church and cars were parked on every street adjacent to the church.

Scores from Richmond, Franklin, Petersburg, and the nearby counties of Virginia, Elon College, Burlington, Greensboro, Durham and Raleigh, N. C., Dayton, O., Washington, D. C., and other cities, were present, as well as hundreds of people from adjacent territory.

During afternoon of Monday and Tuesday morning, while the body lay in state in the church, it is estimated that over three thousand persons filed past the casket for a last look at his beloved face.

The funeral services in charge of the pastor and Dr. Staley's co-worker, Rev. H. S. Hardcastle, were as follows: Organ prelude as the funeral procession entered; hymn, "How Firm a Foundation," by the choir; scripture reading, Rev. H. S. Hardcastle; reading of the 23rd Psalm by Dr. J. O. Atkinson; hymn, "Faith of Our Fathers;" scripture reading from I. Corinthians, Dr. C. H. Rowland, of Greensboro; prayer, by Rev. I. W. Johnson, secretary of the Southern Christian Convention; short eulogies by Rev. Dr. H. J. Goodwin, pastor, First Baptist Church, representing the local ministerial union; Dr. Leon Edgar Smith, representing Elon College, and Hermon Eldredge, speaking for the General Council of Congregational-Christian Churches; prayer by Rev. Stanley C. Harrell, of Durham, N. C., president of the Southern Christian Convention. After the closing hymn, "Abide With Me," the body was taken from the church to Cedar Hill Cemetery for burial.

Hundreds of beautiful floral offerings, from the magnificent designs of organizations and churches, to the bouquet of wild flowers from a humble friend whom he had helped, were massed about the altar and entire front of the church auditorium.

Among the clergy present to do him honor were the pastors of all the Protestant Churches of Suffolk and the county, Rev. Father Philip Blackburn, rector of St. Mary's Catholic Church, and S. Levy, president of Aguddath Synagogue. Negro churches were also represented. Pastors of his own denomination attended in a body.

Active pall-bearers were: Henry Crocker, Jr., Wellons Caulk, Jack W. Nurney, Otis S. Smith, Dr. D. L. Rawles, Marshall Andrews, H. W. Phillips, of Suffolk, and J. T. Kernodle, of Richmond, Va.

Members of the board of deacons, the board of trustees and the superintendent of the Sunday School were the honorary escort.

The business of the whole city was suspended during the hours of the funeral. Every store was closed. This act was a spontaneous gesture on the part of these merchants in respect to the deceased.

DAISY NURNEY.

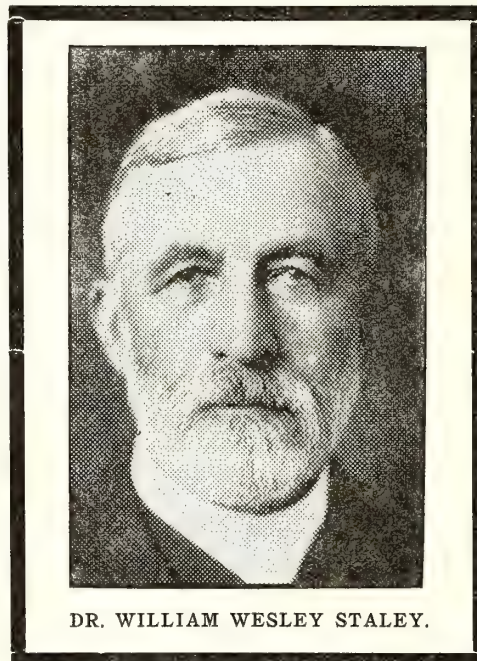
DR. WILLIAM WESLEY STALEY.

On the afternoon of Sunday, October 9th, at 5:45 o'clock, Dr. William Wesley Staley answered the final call of Him whose faithful servant he had been, and left a host of friends and loved ones here to join those who had gone before.

Dr. Staley deserved the love bestowed upon him by his local church, his city, his State, his

entire church body, and the numerous organizations of which he was a member. Nothing greater can be said of him than that he was "an humble servant of an ever humble Master, and a friend of man." Neither race, color, or creed mattered when the Master's call to service came. White and black, Christian and Jew, Protestant and Catholic—to all he was well beloved. Lacking only four weeks of rounding out a half century of service with the Suffolk Christian Church, he was known to thousands in that section as the "Bishop of Suffolk." During that long and useful period of service he knew no denominational lines, but visited the sick, helped the needy, and comforted the distressed of all who needed his help.

Dr. Staley was born in Alamance County, N. C., in the year 1849, his parents being John T. and Melissa Day Staley. He professed religion and joined the church at the age of thirteen years. He was left an orphan early in life and helped to support his mother and, later, helped to bring up his half-brothers and sisters. He carried the mail for the Confederate Government when only fifteen years old.



DR. WILLIAM WESLEY STALEY.

He was prepared for college at Graham High School, under the direction of Drs. W. S. and D. A. Long, and graduated from Trinity College, now Duke University, in 1874. He took post graduate work at the University of Virginia in 1877 and 1878. Soon after his graduation, Dr. Staley became a professor in the Graham High School. He was licensed to preach by the North Carolina and Virginia Conference, at Shallow Well, in 1872, and was ordained on November 17, 1874, at the conference held at Hank's Chapel.

Coming to Suffolk in 1882, he served the church there as active pastor for forty-one years, and as pastor-emeritus until his death. During his ministry, the church has grown from 140 members to 1,328 at the last conference. The small church edifice was replaced by one of the largest and best-equipped church plants in the entire South.

He served eight terms as president of the Eastern Virginia Christian Conference, and for more than thirty years as president of the Southern Christian Convention. He was elected non-resident president of Elon College in 1894 and served until 1905. He was a member of its Board of Trustees from its founding until his death.

The Christian Church was the first denomination whose Northern and Southern bodies united after the War between the States, and Dr.

Staley was largely instrumental in bringing this about. He also took an active part in the recent Congregational-Christian merger.

He was a member of the Federal Council of Churches and of the National Anti-Saloon League and a civic as well as a religious leader.

He was married on April 30, 1879, to Martha F. Pearce, who preceded him a number of years ago. Surviving him are three daughters: Mrs. Bessie Staley Cheatham, of Washington, D. C.; Mrs. Willie Staley Holden, of Louisburg, N. C., and Mrs. Annie Staley Calhoun, of Suffolk, Va.; and several grand-children.

One who has passed from labor in a finite world to a greater labor in the land beyond the blue—he will yet linger in the hearts and minds of all who knew him—for to know him was to love.

J. T. K.

AN EDITORIAL.

Had Dr. William W. Staley lived until December he would have rounded out half a century of life in the city of Suffolk—all of it spent in the ministry of the Christian denomination, but all of it equally spent in the larger ministry of healing and bettering human relationships. A non-sectarian, city-wide celebration was being planned in honor of this significant fiftieth anniversary of one man's service to his community, but death forestalled it. What was to have been an occasion of congratulation and thanksgiving has become a sorrowful commemoration. At the ripe age of 82, Dr. Staley has passed from the scene of his labors. One does not lament the passing of one who has been spared to complete a high earthly mission with the same feeling of irreparable loss that one laments the death of one who is cut off in his prime, but Suffolk and this whole eastern section of Virginia and North Carolina recognize in Dr. Staley's death the loss from its religious and communal life of a rare spirit—one who even in the late evening of his career preserved the power to appease, conciliate and bring into accord the dissidences and antagonisms that in modern as in ancient times continue to call for the services of the peace-maker.

Tributes will be paid in due time to Dr. Staley's fruitful service to his own particular branch of organized Christianity. They will take note of his leadership many years ago in reconciling and bringing together a great communion divided by the antagonisms of the Civil War, and of his constructive congregational labors in the city of Suffolk. But labors narrowly confined within credal boundaries, however crowned with success, seldom lay up for one the treasure of public esteem in the larger communion that knows neither creed nor race—the communion of common human brotherhood. It is an important part of the tribute that must be paid this departed minister of God that he was in a true sense a high priest in the Temple of Man. He saw the competitions, jealousies and asperities of his day and time as an understanding philosopher sees them, and applied himself to showing up their narrowness and needlessness. All creeds and all races locked upon him as their friend and to all he gave of his ripe wisdom and abundant charity.

"The Bishop of Suffolk," his townsmen called him affectionately. There was in that title no flippancy, but a community's recognition of his eminence in that church universal that embraces all men and women of good intent, and all, regardless of color, creed or lack of creed, who hold that on love of God (some prefer to call it Justice) and neighborliness hang all the law and the prophets. The people of Suffolk will long hold him in grateful memory, as well as many thousands of others in the two States between which he divided his labors.—Editorial in the Norfolk *Virginian-Pilot*.

CONTRIBUTIONS

THE CHURCHES' RESPONSIBILITY FOR ELON COLLEGE.

More than forty years ago, a number of the interested leaders of our church launched a movement for the founding of an institution of higher learning for the Christian Church. The experience of these years has proven the wisdom of the ambitions of these early Christian leaders. By offering to the sons and daughters of the homes of our church opportunities for training, under the guidance of the church, itself, has proven a great asset to our denomination in the South.

The graduates of Elon College have gone out into all the walks of life, and are located in different sections of the country. The article in last week's *SUN*, by Rev. John G. Truitt, himself an illustrious son of Elon, calling attention to the practical and most effective way in which Elon College has projected herself into the religious, educational and social life of the country, was most interesting and exceedingly inspiring. I am sure that conditions in the great State of Ohio may be duplicated in many other States in the Union.

In addition to those who are graduates, there are hundreds and hundreds of young men and women whose lives have been touched by Elon, who have been assisted to greater successes because of the limited time they spent as members of the student body. When we think of the educational and spiritual value of the college, and of the splendid type of work she is doing now, our hearts are thrilled and we rejoice that we are a part of the organization that created and has fostered such an institution through the years. It is also tremendously inspiring to realize that at this particular time, we have become a part of the great Congregational Church. The Congregational Church has pioneered in religious education and in college building. They have always been interested in educational and cultural endeavors. As we have become a part of them, they have become a part of us and together we face this task of advancement for the Kingdom through the church.

We have discovered, however, that it takes something more than vision, hopes, determination or expectation to build and maintain a college. It takes something concrete—it takes money—just plain money—hard cash. We have to have money to buy coal, to keep the buildings in repair, to provide books and magazines for the library, to pay teachers, servants and helpers. It is impossible to maintain a college today without money.

There are four principal sources from which a church school receives its support today. The first, of course, is from the student body in the form of fees, tuition, room rent, board, books, etc. This, by no means, provides an adequate amount to pay the expenses of the college. It helps, tremendously, but is not sufficient.

Second, endowments. Every college that proposes to stay in business, provide proper facilities, secure a faculty and see that the institution is conducted on a high plane of service, must provide for itself considerable endowment. Elon has quite a bit of endowment, part of which is earning now, but we are finding it impossible to realize an income from a goodly amount of our investments. We need additional endowments. Friends might bear this in mind when they plan to dispose of their wealth.

Third, the Convention. The Southern Christian Convention has undertaken, through the

years, to collect from the churches through the conferences of the Convention, a modest sum, a part of which has always gone for the partial support of Elon College. Will the readers of this article please take this as a suggestion and see that your individual church sends up to the conference the amount asked for by the conference? If all the churches in the Convention would raise their apportionments in full, that, within itself, would be a tremendous help to Elon College, and would help make it possible for us to balance our budget. We are depending on the churches since the college has been created for the church.

Fourth, individual gifts. Every worth while institution has among its alumni and friends certain individuals who are interested sufficiently to divide their living that the institution may continue its service. Elon is no exception. She has had a number of friends in the past who have given, and given largely, and we appreciate these facts. Elon is, perhaps, in greater need of individual contributions today than ever before. Her friends may not be able to give quite so largely, but still they are able to give something. I am appealing to these generous friends for a contribution. We need additional funds this month for our payroll. I feel that if I had the privilege of sitting down and talking with these friends of the college that they would be glad, out of what they have, to give what they can reasonably spare, but, of course, with the many responsibilities that are on me now, I cannot approach any large number of individuals personally.

In a short while, we will make a faithful and systematic effort to reach every alumnus and friend of the college with an appeal to join the Dollar-a-Month Club. Will you please bear this fact in mind, and be ready to respond when you are approached, and use your influence in getting others to respond?

We are getting along finely at the college in every particular except finances, and if every member of the church will do a bit this need will be met adequately. We are depending on you.

L. E. SMITH.

THE ORIGIN OF A POPULAR HYMN.

John Fawcett, the author of the popular hymn, "Blest Be the Tie that Binds," and several other hymns that have found a place in our church hymnals, was a Baptist preacher in England. He was born at Lidget Green, in Yorkshire, in 1739. He was converted under the preaching of Whitefield and united with the Methodists, but after a few years joined the Baptist Church. He died in his seventy-eighth year, having spent nearly sixty years in the ministry. He wrote a number of books on religious subjects, and was the author of more than one hundred hymns. Besides the popular hymn mentioned above, the following are found in many hymnals: "Lord, Dismiss Us with Thy Blessing," "How Precious is the Book Divine," "Praise be to Thee, Thou Great Creator," "Thy Way, O Lord, is in the Sea," "Religion is the Chief Concern," "Sinners, Turn, Why Will Ye Die?"

His popular hymn, "Blest Be the Tie that Binds," has an interesting origin. In his early life Dr. Fawcett became pastor of a humble Baptist Church at Wainsgate, in Yorkshire, and after a few years received a call to London to succeed the Rev. Dr. Gill. His farewell sermon had been preached and his furniture placed in wagons,

when "men, women and children clung around him in perfect agony of soul." This was more than the man of God could stand. "Finally, overwhelmed with the sorrow of those they were leaving, Dr. Fawcett and his wife sat down on one of the packing-cases, and wept bitterly. Looking up, Mrs. Fawcett said, "Oh, John, John, I cannot bear this! I know not how to go!" "Nor I either," said the good man; "nor will we go. Unpack the wagons, and put everything in the place where it was before." This determination was hailed with tears of joy by those around, and a letter was at once sent to London explaining the case. Dr. Fawcett then resolutely returned to his work on a salary of something less than two hundred dollars a year, and this hymn is said to have been written to commemorate the event.

The Methodist Hymnal Annotated, says: "This hymn is sung the world over, and is one of the most universally popular lyrics of Christian love ever written. It not only gives beautiful poetic expression to the growing spirit of Christian fraternity that now everywhere prevails, but the singing of it at all the great gatherings of Christian workers both in the home and foreign fields has done much to bring about this very fraternity and Christian fellowship.

"How beautiful and well worthy of being here quoted," adds the same writer, "are the following lines by Frederick L. Knowles:

"When I have won the Golden Door,
Who will open to me?"

"They who have had on this little earth
Alms or a smile from thee.

"When I have won the Golden Door,
What will the password be?"

"Love is the password, love is the toll,
Love is the golden key."

H. H. SMITH.

Ashland, Va.

A MOUNTAIN GIRL.

Once more a mountain girl has gone out from these rugged blue peaks that have always been home to her. Miss Connie Lyon, from our Rocky Ford Church, has gone to Brice's Creek to take up high school work.

Connie is a sweet girl who, we feel sure, will make good when she has the opportunity of living in the Christian atmosphere of this school where she has now gone. She is interested in religious work and wants to be able to do something worth while some day.

I want to ask that the people of our church look Connie up and stop to see her when passing her school. Christian mothers, she needs you. She lost her mother when real young, and she needs your love and prayers.

She is a long way from her native hills and all who know her. Please, Christian friends, won't you hold her hand through the dark places on the rugged path that lies before this little mountain girl?

And friends, this girl goes out from here, as once I went out, believing that about all things cut in that great world beyond these blue hills are good and beautiful. How I hope that years from now she can still believe a good part of that. You who profess to be Christians may hold in your hands the power to make or break this mountain girl. I am thankful that I know many who are true Christians to whom I can tell this girl to go and find a friend indeed. I still remember the mothers and fathers who were mothers and fathers to me while I went to school out of the hills. I do not think of Connie as being a lonely girl among strangers, but as being in a Christian world among friends.

VICTORIA OF THE HILLS.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

Great and glorious God, author of the spiritual Kingdom, and of the outward physical church which was given to be the agency through which man might work to bring thy Kingdom into power, make thy servants valiant both in purpose and in application to the task. Thy Kingdom is sure, and the church is sure because Jesus gave himself to be its foundation. We thank thee for the joy of Jesus' comradeship and for the blessedness of toil even as he toiled. All glory be thine.

L.

RELIGION AND MISSIONS.

By HUGH VERNON WHITE.

Christianity is a missionary religion. It is a religion which, because of its essential nature, impels those who have truly appropriated it to impart it to others, so far as opportunity affords. "Christian missions," are the product of this necessity and not merely the obsession of a certain type of Christian or the propaganda of missionary societies. There are other religions which are missionary by nature and there are also religions that are non-missionary. Chief among the first class, apart from Christianity, are Mohammedanism and Buddhism.

The non-missionary religions are those exclusively identified with a certain race, or state, or culture. These are the ethnic religions, Judaism, Hinduism and Shintoism. It is possible for one of another race to become a proselyte to such a religion, just as one may change his citizenship from one country to another by a process of naturalization. But in the main the religious boundaries are co-terminous with those of race. The term "Jew" has at once a racial and a religious connotation, as does also "Hindus." The best example of a state religion today is the Shintoism of Japan, which is not only localized geographically to Japan, but which has its essence in the forms of national life and culture and culminates in worship of the emperor. No one can be a Shintoist without being Japanese in culture and citizenship.

Why State and Ethnic Religions are Not Necessary.

The mere definition of state and ethnic religions shows why they are not missionary. For a strictly state religion to extend itself would mean the conquest or annexation of populations by the state itself. An ethnic religion may influence people of other races but if it flourishes beyond racial limits it must make radical changes and in effect cease to be strictly an ethnic faith. Thus Hinduism goes abroad in the form of theosophy but theosophy is by no means the Hinduism of a native of India.

These distinctions make clear why Christianity is a missionary religion. It is not limited to any race, and while many countries have made some form of Christianity the state religion, it has always extended far beyond any particular nation and has even been a restless partner to the state in countries where it has been the established faith. The struggles of church and state which have characterized so much of the history of Europe and which are by no means entirely over, and the desire to escape similar struggles, lie back of the separation of state and church in this country. The racial issue was sharply faced in the first Christian century when Christianity decisively rejected the limits of

Judaism and went forth to the Gentiles, that is, to the world.

Why Must Christianity be Missionary?

But why cannot Christianity be the religion just of a state or of a race? Why must it be missionary? The answer is to be found in its belief in God as one and as incarnate in man. One may hold to a philosophical concept of the oneness of God and acquiesce in a religion that is national and in limited relations with his fellow-men. But if one's faith in a God who enters into and lives in humanity and seeks to exercise actual inward control over men, his religion compels him to break down all barriers and share the life of the race. Any intentional exclusion of any part of mankind is a repudiation of such a God.

All forms of the missionary outreach of Christianity are expressions of this active character. We should not overlook the crucial point, that it is the impulse to serve in the name of God and not to rule in his name that is the essence of the truly Christian missionary spirit. Christianity is made for man, and not man for Christianity. This has not always been clearly seen and felt and acted upon. Today it is becoming the conscious principle of Christian missions and is working some radical changes in method and attitude. —*The Missionary Herald.*

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 8, 1932.

Sunday Schools.

Previously acknowledged	\$	237.82
Bethel, Union Ridge, N. C.		2.61
Dry Run, Seven Fountains, Va.		2.00
Newport News, Va.		10.00
Hank's Chapel, Pittsboro, N. C.		3.22
C. E. Society, Wakefield Christian Church		1.38
Holy Neck, Holland, Va.		6.95
Rocky Ford, Fancy Gap, Va.		1.00
Elk Spur, Fancy Gap, Va.		1.50
Liberty (Vance), Henderson, N. C.		3.00
Smithwood, Liberty, N. C.		.89
Newport, Stanley, Va.		1.21
Lanett, Ala.		2.65
Shiloh, Kemp's Mill, N. C.		1.06
Winchester, Va.		4.55
Linville, Va.		6.01
Youngsville, N. C.		2.00
First Christian, Greensboro, N. C.		14.83
Berea (Norfolk), Berkley, Va.		12.90
Fuller's Chapel, Henderson, N. C.		3.91

Total \$ 319.53

Specials.

Previously acknowledged	\$	80.73
Woman's Missionary Society, Enigma, Va.		4.00

Total \$ 84.73

Coin Card Offering.

Previously acknowledged	\$	81.45
Senior Girls' Class, Elon College Sunday School, Elon College, N. C.		1.00

Total \$ 82.45

Summary.

Previously acknowledged	\$	516.54
Sunday Schools, Regular		81.68
Coin Card Offering		1.00
Coin Card Offering		1.00

Total to date \$ 603.23

J. O. ATKINSON, *Sec'y.*

MISSION STUDY BOOKS.

Leaders of young people who are looking for World Friendship material, will be interested in the study books for this year. Miss Winifred Hulbert was sent out to talk with the young Indian leaders and to get their stories and opinions and problems first-hand. The result is an excellent book entitled, "Indian Americans," paper, 60 cents.

Frederick L. Fay has written a "Leader's Manual" to accompany "Indian Americans," 50 cents.

There is also a thrilling story book for Intermediates, called "Three Arrows," by E. Ryerson Young, paper, 75 cents.

Never in the memory of the writer have we had such a gripping book as "The Young Revolutionist," by Pearl S. Buck, author of "The Good Earth." Its appeal is universal although the teaching helps by Rev. Alfred Heminger are for the Intermediate age level. Price of "The Young Revolutionist," paper, 75 cents; "Teaching Helps," 50 cents.

For older young people, "As It Looks to Young China," paper, 60 cents, written by a group of Chinese leaders, provides food for thought and the basis for understanding. The study outline, for use with the above, "Introducing Young China," 50 cents, has been prepared by Ruth Seabury.

In her own teaching the writer has found that "The Young Revolutionist" and "As It Looks to Young China," make a very satisfactory combination, the emphasis being put on the former for less advanced groups and on the latter for the more advanced.

Leaders of children's groups, by whatever name they may be called, will want to use one or more of the following: "Many Moons Ago and Now," by Katherine Gladfelter, a book of Indian Stories for nine to eleven-year-olds, together with helps for the leader. Paper, 75 cents.

"Children of the Great Spirit," by Florence C. Means, a book of Indian stories for six to eight-year-olds, together with teaching helps for the leader. Paper, 75 cents.

"New Joy," by Carolyn Sewall, a book of Chinese stories for nine to eleven-year-olds, together with teaching helps for the leader. Paper, 75 cents.

"Off to China," by Sweet and Wagner, a book of Chinese stories for six to eight-year-olds, together with teaching helps for the leader. For use with either young people or children, there is a wealth of visual education material: Pictures, maps, 50 cents; teaching pictures, \$1.00; picture sheets, 25 cents; World Friendship paper dolls, 25 cents. Any of these materials may be secured from the Pilgrim Press, 14 Beacon St., Boston, Mass.

Free leaflets on the American Indian may be secured from Miss Helen F. Smith 287 Fourth Ave., New York City, and on our work in China from the American Board, 14 Beacon St., Boston, Mass.

Is your Church School a World Service School? If not why not? It costs only a postage stamp to find out about the World Service plan. Write Rev. J. L. Lobinger, 14 Beacon St., Boston, Mass., or the writer for information. There are two pieces of denominational literature that every young people's group ought to have.

The Pilgrim Highroad, a monthly publication at \$1.00 per year, contains all manner of useful material; the treatment of the senior group graded church school lessons, material for both the Christian Life and the Christian Endeavor topics, practical plans of young people's work, suggestions for the worship programs, stories, articles on current issues, news of what is going on in church groups of young people.

The Young People's Bulletin, a fine publication of the Young People's Department of the Congregational Education Society, is a veritable mine of valuable information for Young People's leaders.

Now What Can We Do About It?

Study and discussion will not be enough. We need service. Any young people's group may take a definite investment in service for China or for the American Indian through their own State project list or by using the following suggestions:

1. Take a share in the Current Sunday School Project, which is for the maintenance of schools and churches for the American Indian.
2. Invest in "Schools in China," which is the special current Sunday School project abroad.
3. Send a Christmas box to the boys and girls in one of our Indian schools. Such articles as good library books and papers, victrola records and good sheet music, towels, bureau covers, pins, needles and thread, pieces of cretonne, denim, gingham or percale, talcum powder, first-aid kits, games, pictures, Christmas tree decorations, educational games, sewing bags, toilet bags, bean bags, kindergarten paper, cut-out dolls, paints and paint books.—*Young People's Bulletin*.

The undersigned is always glad to dispense information regarding materials and programs.

PRISCILLA CHASE.

Elon College N. C.

PROGRAM.

We publish below the program of the Twentieth Annual Session of the North Carolina Woman's Missionary Conference, to be held at the Monticello Christian Church, Friday, October 21, 1932, at 10:00 A. M., with Mrs. C. H. Rowland, presiding:

Theme: "Onward and Upward."

Scripture Text: "Looking Unto Jesus."

Morning Session—10:00 o'Clock.

Call to order.

Worship, led by Mrs. D. O. Sander.

Roll call of Societies and enrollment of delegates.

Recognition of ministers and visitors.

Reports of District Superintendents:

Mrs. Luther Carlton,

Miss Jessie Sharpe,

Mrs. J. W. Patton,

Mrs. R. L. Moss,

Mrs. Ed. York,

Mrs. C. H. Stephenson,

Miss Margaret Alston.

Reports of Officers—

Literature Secretary, Mrs. W. T. Scott.

Cradle Roll Secretary, Mrs. J. R. Foster.

Spiritual Life Secretary, Mrs. W. H. Carroll.

Life Membership and Memorials, Mrs. R. J. Kernodle.

Young People's Secretary, Mrs. D. E. Mitchell.

Report of Treasurer, Mrs. W. R. Sellars.

Report of President, Mrs. C. H. Rowland.

Appointment of Committees.

Special music.

Address—Dr. L. E. Smith, President Elon College.

Offering.

Adjournment for lunch.

Afternoon Session—2:00 o'Clock.

Call to order.

Song—"Lead On, O King Eternal."

Presentation of the Home Study—"The American Indian," Mrs. L. E. Smith.

Address—"China, the Cradle of Conflict," Rev. Stanley C. Harrell.

"This, That and the Other of Missions," Dr. J. O. Atkinson.

Reports of Committees.

Miscellaneous business.

Adjournment.

"I feel the dawn, the thrill of coming day;
The souls of men are stirred with vision bright;
The hopes of men are climbing up the height,
The prophets bold are setting forth the way."

FRANKLIN, VA.

The Woman's Missionary Society of the Franklin Christian Church always looks forward to their final meeting in September. At this meeting we have our mite box opening and a special program is arranged. We met this year in the Sunday School assembly room in a public meeting. The following program was rendered:

Piano prelude—"Something for Jesus."

Call to worship—Leader.

Hymn—"Something for Jesus" (first and second verses.)

Prayer.

Scripture lesson—Matthew 19:16-22.

Hymn—"Something for Jesus" (third and fourth verses.)

Story—"The Widow's Mite."

Solo—"I Gave My Life for Thee."

Playlet—"Opening the Mite Boxes." (By sixteen young women.)

A nice sum was realized from the mite boxes. At the conclusion of the program a social hour was enjoyed.

MRS. E. L. BEALE.

MISSIONARY NEWS NOTES

One of the outstanding programs of the year, at the First Christian Church, Portsmouth, was the missionary pageant which was presented by about seventy people. The name of this pageant was "The Search for Light," and was sponsored by the Young People's Society.

The main speaking parts were taken by Miss Vizelle Denson, who represented America; Mrs. Elizabeth Whitehurst, interpreter of history, and the seeker, Miss Merrill Caviness. The leaders of the non-Christian groups in whose religions the seeker has endeavored to find the Light, were: Worshipers of Isis and Osiris, Mrs. Bertha Holland; Hindus, Mrs. Dora Boles; Confucianism, Miss Dallas Heath; Buddhists, Mrs. Ada Floyd; Mohammedanism, Miss Helen Powell.

Just before the final tableau two girls appeared and four prophets of the Old Testament presented passages of Scripture in regard to the birth of Christ, at which time a star appeared, announcing the coming of the Messiah. The church, speaking next, said, "I am the Light of the world. He that followeth me shall not walk in darkness, but shall have the Light of life."

The final climax of the pageant was reached when the seeker dropped her dark robes, disclosing a robe of flame color, and proclaimed that she had found the Light in the Cross of Christ.

Mrs. T. H. Dilday writes from the Woman's Missionary Society of Bethlehem that they have gained several new members and have had a very successful year in every way.

MISSIONARY MATERIAL FOR 1932-33.

For the first six months of our church year, we will study China. On a magic carpet, let us be off now on this most interesting study. With such teaching material as study books, maps, plays, pictures, mottoes, what we see we absorb. Cooperate with public libraries—do not be satisfied to use just our study book. Try to satisfy the uninterested.

Books for Women—"Lady Fourth Daughter," 50c; "How to Use"—programs—25c.

Books for Young People—"Lady Fourth Daughter," 50c; or "The Young Revolutionist," 75c; "How to Use"—programs—25c.

Books for Juniors—"Ling Yang," 50c; "Many Moons Ago and Now," 75c.

Do not fail to get the imported Chinese pictures. They are to be used in each organization. Leaflets on China free.

The eyes of the world are turned toward China. Let us understand her better, and then be ready to study the American Indians—a most fascinating study of the first Americans.

Everyone will be anxious to get ready for these books and follow trails and trailers. We want to know what we are doing for them, where our work is located, etc. A full year. May we feel our great need—educational and religious.

MRS. J. CARTWRIGHT,

Literature Supt.

1732 LaSalle Ave., Norfolk, Va.

BETHLEHEM YOUNG PEOPLE.

The Young People's Missionary Society at Bethlehem (Nansemond) are coming to the close of what we call a very successful year.

We are fortunate in having Mrs. O. D. King as our superintendent. For several years she has served as our counsellor.

Our pastor, Rev. R. E. Brittle, has been on the job at all times, especially when it came time for our Mission Study Classes.

During the year we have held our regular monthly business meetings, followed by a social hour, which all enjoyed.

We have held other meetings, such as vesper services on the lawn, conducted by the young people; entertained the Woman's Missionary Society of our church; had other Young People's Societies to meet with us; had two very noted speakers to be with us at two meetings.

We have also sent flowers to the sick, held lawn parties, enjoyed picnics, and other minor affairs. But the best of all—we have raised our apportionment and are hoping to go over the top.

ELIZABETH BYRD, Pres.

NOTICE.

The Eastern Virginia Woman's Missionary Conference will meet with the South Norfolk Christian Church, Friday, October 28th. The morning session opens at 10:30 o'clock.

It is hoped that each Society has made some forward step this year toward the advancement of our work, and will do its full share in making October 28th a great day.

The speaker will be Mrs. Jeannette W. Emrich, who has spent fourteen years on the foreign field under the Congregational Board. Since returning to America her special interest has been in the field of international relations, race relations and social problems. Mrs. Emrich is a speaker of rare charm and ability. Our people should not miss the opportunity of hearing her.

MRS. L. W. STAGG, Sec'y.

Norfolk, Va.

NOTICE.

The North Carolina Woman's Missionary Conference meets with the church at Monticello, Guilford County, on the highway between Greensboro and Reidsville, on Friday, October 21st. The Woman's Society of the Reidsville Church will be joint hostess with the Society at Monticello. All societies in the Conference are urged to have representatives present.

MRS. C. H. ROWLAND, Pres.

Greensboro, N. C.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor, Waverly, Va.*

LEADERSHIP TRAINING.

October and November are Leadership Training months in our church. The Norfolk churches will have a training school beginning October 16th, at South Norfolk Church. Courses and teachers are as follows:

The New Testament, Rev. F. C. Lester; The Teaching Work of the Church, Dr. Erwin L. Shaver; Primary Materials and Methods, Mrs. M. J. McArdle; Junior Materials and Methods, Miss Ethel Hurley; Materials and Methods of Missionary Education, Miss Priscilla Chase; Training in Worship and the Devotional Life, Rev. H. S. Hardcastle.

Beginning on November 13th, the churches near Suffolk will hold a school in the Suffolk Christian Church, with courses and leaders as follows:

The Pupil, Dr. W. M. Jay; New Testament, Rev. F. C. Lester; Junior Materials and Methods, Miss Priscilla Chase; Young People's Materials and Methods, Miss Lucy Eldredge; Training in Worship and the Devotional Life, Rev. H. S. Hardcastle.

These schools open at 3:00 o'clock on Sunday afternoon on the dates given. There will be a session each evening during the week at 7:30 o'clock. It will be a fine thing for young people to take advantage of these schools, and prepare themselves for leadership.

How many of the smaller churches are making preparation for a training school for their teachers? Although it may be impossible for them to have a Standard Training School with several instructors, it is possible for them to have a training class after prayer meeting, or some other convenient time, running for ten weeks. The pastor would doubtless be glad to teach those interested. If a class is impossible, it is possible to take the work by correspondence. Some young people are now taking the work by correspondence. Those interested in this should write to Rev. F. C. Lester, Waverly, Va., or to Dr. Erwin L. Shaver, 14 Beacon Street, Boston, Mass.

A report of the director of Leadership Training of the International Council of Religious Education shows that in 1928 credits were won by 50,776 people. That seems amazing, doesn't it? Those are encouraging facts, but there are three questions which disturb us, namely:

1. How many churches make no provision at all for leadership training?
2. How many churches are as fervent in prayer for their teachers as they were for their army during the World War?
3. How many schools are as anxious to provide leaders qualified to teach their children to love God and neighbor as they were a few years ago to cultivate a passionate hatred for Germans and everything German?

Make your present job, whether teacher or pupil, and your attitude toward life, a living example of your worth, and you will be inviting that opportunity which is only waiting for an invitation.

Now, let me ask two more questions: 1. Is your church preparing a way for any leadership training? 2. Are you preparing for the job that lies ahead?

LOTTIE MAE CROSS,

*Supt. Leadership Training,
Eastern Virginia Youth Fellowship.*

"Jesus said unto them, Follow me and I will make you fishers of men."—Matt. 4:19.

MISSIONARY CONFERENCES.

Announcements are being made relative to the many missionary conferences to be held in the near future. Young people owe to themselves to attend these conferences. It is at such conferences that world visions are presented, far-away people become neighbors, and the Christ who said, "Go ye into all the world," becomes an abiding friend. There is nothing like a fine missionary program to stir up the soul and make one feel the moving of the divine spirit within. It was in such fellowship that a young man long ago said, "Expect great things from God; undertake great things for God." This is the thing that happens to many others as they hear thrilling tales of adventure in Christian service among strange people beyond the seas.

Eastern Virginia young people will hold a conference in Suffolk Christian Church, beginning at 8:00 o'clock Friday evening, October 21st. Mrs. Edward F. Parsons, of Washington, D. C., who spent six years in China as a missionary, will be the speaker, and those who knew her at Elon last summer will be anxious to hear her again. She will bring an inspiring message. Every young person in eastern Virginia should try to be in Suffolk for this meeting, and help to get others there.

There are many other such meetings to be held throughout the South this fall, and all young people should let nothing save sickness or death keep them from attending. Go with eagerness to learn; look for a bigger vision of life; and great good will come to you.

CHRISTIAN ENDEAVOR NOTES.

TOPIC FOR OCTOBER 16, 1932.

"What Does Alcohol Do to People and to Society?"—Matt. 18:4-6.

If alcohol is a good thing it should be kept and used. If it is a dangerous thing, it should be controlled or destroyed. Christian Endeavorers and all other young people should seek to find the facts concerning what alcoholic drinks, for which some are crying so loudly, really do to people and society. This writer does not attempt to give all this information. But a few things are listed which seem to be very evident to all who seek the truth.

To People.

Alcohol seems to stimulate a person and make him more alert, but in reality it deadens the nerves and makes him less alert. It has about the same effect as hitting an old horse with a whip. There is a little spurt forward, but presently the pace is slower than before.

Alcohol burns up the physical system. Try some on the white of an egg, if you want to see the effect. Not so long ago an acquaintance of mine was sent to the hospital for an operation. Investigation proved that the digestive system was burned up with alcohol so that nothing could be done for him, and he was sent home to die. As I stood in that sick room looking at an emaciated form waiting for death to relieve pain, I wished that all boys and girls who think it is smart to break the law and drink liquors could see this man who had yielded to temptation. This is what liquors will do when given a chance. When "flu" was so bad in 1918, it was very noticeable that those who were regular drinkers seemed to have no chance of life when the "flu"

hit them. The system was burned up so it could not stand the strain.

Alcohol takes away self-control. Recent statistics show that far more than half of the automobile accidents are accompanied by liquor. The drivers are not always drunk, but they are drinking. The death toll from these accidents is alarming. Increase liquor and accidents increase. The reason is that the driver loses control; his judgment is bad. Many a young lad and girl, the pride and joy of the home, have lost their virtue under the influence of alcohol. Without the drinks they would never have fallen.

It would appear from these results that every person should try to keep away from the thing that causes so much personal injury.

To Society.

Strong drink has robbed society of many good minds. Think of what Burns, and Byron, and Poe might have been had they not indulged. Suppose Sinclair Lewis would leave his liquors and use his powers for good. How much he could accomplish! After reading his fascinating tale of Elmer Gantry one feels that a (moral) bath is necessary.

Liquor brings poverty. Many men spend their wages for drink who then have nothing for food and clothes for the family. In the days of the saloon this was especially true. It is not nearly so common now, if the testimony of social workers, who deal constantly with poverty, can be trusted—and it can.

Liquor corrupts politics. This was especially true before the days of prohibition, but it is also true today. You can probably name some leaders in the political realm today who leave their party for no reason other than in the hope of getting more liquor. It is impossible for legislators or office holders of any kind to use good judgment in the interests of the public when they sit at a table loaded with liquors furnished by the liquor interests.

Liquor creates crime. The man who comes home drunk, beats his children and shoots his wife, becomes a criminal because of drink. Boys and girls who go out on wild parties seek to excuse themselves for the things they have done by the fact that they were drinking. It is the liquor that causes the trouble.

What Shall We Do About It?

What shall we do about this great enemy of individuals and society? Shall we let it go free seeking whom it may devour? Many of us had rather just leave it alone and do nothing about it. But this is both dangerous and cowardly.

A better plan is to seek to restrict the use of such a dangerous thing. In fact, it is better to prohibit the use of it on the part of others, and to refrain entirely from the use of it ourselves. If we never touch it, there is no danger of it getting us down.

SOME GOOD ADVICE FROM A WISE MAN.

Finish each day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—Emerson.

Man grows inevitably. Insensibly he is becoming Christ-like or world-like. If he bears the image of Christ he will share his glory. If he grows into the world's image, what choice remains but that he must at last share the world's fate?—Isaac Edwardson.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

LESSON IV—OCTOBER 23, 1932.

PROBLEMS OF THE MODERN HOME.

LESSON TEXT: Joshua 24:14, 15; Ephesians 6:1-9. Reference material, Mark 10:2-12.

GOLDEN TEXT: "As for me and my house, we will serve the Lord."—Joshua 24:15.

The Problem of Family Worship.

This may be interpreted in terms of what we call the "family altar," and as such it constitutes one of the problems of the modern family. We are so hurried, the family is so broken up, there are so many varied interests, that in many, perhaps the majority of the homes in America today, there is not the least semblance of family worship as a group in the home. And we pay an awful price for our neglect of this custom. Now it is a question whether we can have the old "family altar" in its set form, when the father and mother at night gathered the family together and a passage of Scripture was read and prayer was offered—except when the family is small and the children very young it would be difficult to do this. But even yet there is a place and there can be found time for family worship. If it could not be done at the morning meal, it could be done at the evening meal. And the children would enjoy it if they could have some part in it. A selection from the Scriptures, a devotional reading, a prayer, even a period of silence with bowed heads, and there would be a different atmosphere in the home, and a lasting influence on the members of the family. If the home takes religion seriously enough, a place can be found and a way can be found for family worship.

Then, of course, there is the problem of family worship in the church. The members of the family should attend the services of worship as a family, they should sit together, they should worship together. It would be an inspiration to others, and a help to the family itself.

And finally there is the matter of family worship in the sense of the ideals and the atmosphere of the home. Joshua enjoins the Israelites to "put away the gods which your fathers served on the other side of the flood and in Egypt." They were false gods, heathen gods, gods which debased those who served them or worshipped them. There are many false gods in our modern homes, not placed on pedestals in visible form and bowed down to and served in formal worship, but actual gods just the same, and bowed down to and served in a very real way. The god of material success is enthroned in many a modern American home. The god of pleasure has his devotees by the legion. The god of social prestige and power has many followers among those who are socially ambitious. The god of comfort draws many, often unsuspectingly, away from the worship of the true and living God. There are many parents who worship their children as gods. Joshua summons the people to choose what god they will serve. He warns them, however, to think well before they choose. And he says that so far as he is concerned, he and his family will worship and serve the Lord.

The Problem of Family Relationships.

One of the Scripture references for today's lesson refers to one of the most menacing evils of modern home life—divorce. Statistics reveal the startling fact that about one out of every ten marriages in America ends in the divorce courts. The Bible speaks a very plain word on this subject. God made them one, male and female made he them. For this cause shall a man leave his

father and mother and cleave unto his wife. What God hath joined together, let no man put asunder. (Mark 10:7, 9.) Paul said, "And unto the married I command, yet not I but the Lord, let not the wife depart from her husband; but and if she depart let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." There is the plain word of God. The problem of divorce would be solved if men and women obeyed the law of God. There would be no need for divorce if men and women had the love of God in their hearts.

The problem of the parent-child relationship is also treated in this lesson. "Children obey your parents in the Lord: for this is right." Obedience to parents is God's law to children. Respect for and honor to parents is commanded, and by the way, it is the only commandment with a promise: "that thou mayest live long in the earth, and that it may be well with thee." Children who respect their parents, who obey them as God's constituted authority in the home, as a rule live long and live well.

There is another side of the question however. Parents are to deserve respect and obedience. They are not to provoke their children to wrath. They are not to be high-handed despots, meting out punishment in an arbitrary way. They are not to humiliate their children before others, they are not to be always speaking harshly and unkindly to them; they are to treat them fairly, kindly, intelligently. They are to train them in the nurture and the admonition of the Lord. Patience, kindness, tact, sympathy, will go a long way toward solving home problems, even where they are in the most acute form.

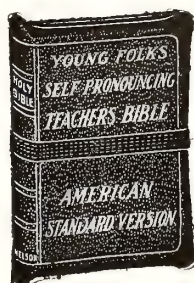
One other phase of home relationship is here treated: the problem of master-servant relationship. How shall a servant act? Paul says he is to be obedient unto those who are his masters in the flesh, but he is to serve as unto Christ who is his true Master. He is to go beyond eye-service, merely working when the master is looking, or doing enough to get by with. He is to work as unto Christ, in singleness of heart, rendering his best service. And Paul adds that the Lord will reward all alike for service done unto him, no matter what a man's station in life may be.

But masters have a responsibility, too. Their slaves are human beings. They are to be treated as such. Masters have a Master in common with the slaves. There is no respect of persons with Him. The application of this principle would solve not only the master-servant relationship in the home, but all industrial relationships.

What God wants is men great enough to be small enough to be used.—H. W. Webb-Peploe.

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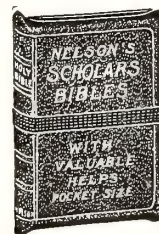
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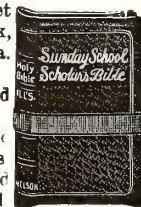
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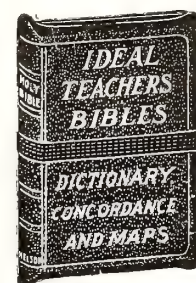
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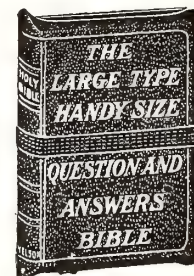
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond Virginia.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II. Chron. 7:14.

MONDAY.

SEED AMONG THORNS.

"That which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection."—Luke 8:14.

Weymouth interprets these words of our Saviour as follows: "Are stifled by the anxieties, the wealth and gayeties of time."

The meaning of the Master is illuminated in the next verse (verse 15), which says, "the good are those who have an honest and good heart, having heard the word and keep it, and bring forth fruit with patience." The words in the Greek for "honest" and "good" are kalos kagathos. These words express "a perfect gentleman." If true, we have here Jesus describing a perfect gentleman in contrast with a person who has his fling in the pleasures of life, the former possessing honesty and goodness the very throne of the Kingdom; the latter having no place for the religious life.

One might argue that to enjoy riches and the pleasures of this life does not necessarily preclude honesty and goodness. But it does, and all unaware. It can be stated without successful contradiction that there is not an instance on record of one plunging his life into the gayeties of life in response to the appeals of delights to which the body and mind readily respond, who has not, at some future time, however honest and good he has intended to be, found his life filled with these things and religion and Christianity choked out. They are names with which he is familiar and may have some vague recollection, but as realities they have no part in his life. "True religion and undefiled before God," says the Word, "is to visit the fatherless and widows in their distress and keep thyself unspotted from the world." This statement of God's Word covers the whole field of goodness and a pure heart.

Prayer—Our Father, who art in heaven, hallowed be thy name. O God, help us to say that in spirit and in truth from the bottom of our hearts, hallowing thee in thought, word and deed, and withholding ourselves from all evil, however innocent it may seem. In Christ's name. Amen.

TUESDAY.

SUFFOCATION.

Considering Monday's text still, there is another side to this gay life worthy of our meditation and concern—a suffocated soul.

First of all, in the text of Monday, we have opposite experiences mentioned; viz., "cares" and "pleasures," or as Weymouth puts it, "anxieties" and "gayeties." These seem to be the opposite poles of human experience. Jesus seems to say that both cares and pleasures are alike in their effect on the soul—something like ice and fire, they both feel the same. They give the same shock to the nerves.

Look into the lives of those who are burdened with the cares of life and those whose lives are absorbed in worldly pleasures, and it will be seen

that both conditions stifle the Word of God in them, and also religious experience in the life.

Which, now, do you suppose, stifles the most? Would you say "pleasure?" "Not by a long shot." With the most of us gayeties are not our greatest sin. Their array is pathetic. But cares—oh my!—they are the very atmosphere which we breathe. But in a real respect they are essential. However much so, they need not suffocate us. We fail to see only when we have not acquired the art of knowing the value of cares, and allow inconsequential things to worry us. How we do trouble ourselves sick over little foolish things! Somebody has said that we take our cars like a radio set that has no selective power, and we listen to six or eight jazz bands all at once. All the melody and harmony is destroyed.

Jesus gives us selective power to prevent this suffocation. Turn the dial of the soul on him and heaven. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." "Cast all your care on him for he careth for you." "I will be with you in the sixth trouble and in the seventh I will not forsake you, yea, I will never leave you nor forsake you." "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Prayer—O Lord, in the name of Jesus, thou Son and our Saviour, we pray, we beseech thee to pardon our sins and forgive us for not coming to thee in our troubles. Help us to come always. We cast our all on thee this day, O thou most high, bless us. Amen.

WEDNESDAY.

STIFLING WEALTH.

"How hardly shall they that have riches enter into the kingdom of God."—Mark 10:23.

This is another angle of our previous text. Wealth is as suffocating as anything else. It need not be, but it is, as a matter of fact.

A homely illustration brings this truth strikingly home to us. In Frank Norris' novel, "The Pit," we have a story of a grain speculator who is trapped in a grain elevator and buried alive in the wheat. Here was the means of the support of life, and his own support and wealth, the wheat, became the agency of destroying him.

No one will question that the high purposes of life are often obscured with the clutter of material possessions. Emerson said, "The worst thing about money is that so often it costs so much." Life's spiritual flame and deep significance are often snuffed out by absorption in the material things we may be interested in.

There is only one preventive: Jesus says, "Follow me;" and he describes this very passage as the antidote. The righteous are those "who, having listened to the message with open minds and in a right spirit, hold it fast and patiently yield a return."

Prayer—Dear Father, we want to be thine. Help us to give up to thee—live for thee and die in thee. Amen.

THURSDAY.

"GET OUT."

"They besought him to depart from them."—Luke 8:37.

Recently, Mayor McClosky, of Johnstown, told the Bonus Marchers to "get out." If any one refused, he promised them "the boot."

How often Jesus got "the boot" would be an interesting study. At Capernaum, his home, they threw him out because he had healed a man and challenged their traditions. At Gerasa, they threw him out because he healed a demoniac,

and in so doing they had lost some hogs. They preferred pigs to miracle-workers.

Herod threw him out because his ideas interfered with his government. The Samaritans threw him out because he was not of their race.

The worst of it was that they threw him out of their lives, and made their own salvation impossible. Only "as many as received him gave he them the power to become the sons of God." That same rule is true today.

It might be interesting for us to take enough time to catalogue the times and circumstances in which we have thrown him out. How is it when his teachings run counter to our own opinion? How about when his teaching reduces our business profit? How is it when his teaching challenges us to a stand in public office, or private principle, which stand would make us unpopular and suffer loss? How is it when we are challenged to tell the truth when the truth will hurt?

Prayer—O Lord, our Lord, how excellent is thy name in all the earth, and to us thou art excellent because thou art right, and thou doest all things well to them that come and serve thee. We trust thee. O help thou, our distrust, that we may go with thee all the way. Amen.

FRIDAY.

LET ME ALONE.

"And he from within shall answer and say, trouble me not; the door is now shut; and my children are with me in bed."—Luke 11:7.

This is the reply of a man who was called upon at midnight by a neighbor begging the loan of a piece of bread because a guest had come and he had nothing to eat.

The circumstances are human, we can sympathize with the feelings of one being disturbed at such a time during those first moments of waking. It is a static frame of mind and one is liable to be ungenerous if not to say unkind.

But this story of the Lord's has its meaning. It is this: It represents vividly a risk that life has for all of us—of becoming so set and finished in our ways, our ideas, and views of life, that anything new, which demands a reopening of the mind, or a revision of opinions, is resented. We become so self-satisfied in our condition that anything however legitimate or just, is disturbing.

There is a temptation to let well enough alone, but he who thus sleeps gets run over. The kingdom of God is kept out of many a heart today because of complacency. The door has been shut, decisions have been made, the matter is closed—"sorry."

"Don't bother me," is often heard from those who could be a living flame for Christ, but they will not.

Prayer—O Lord, we pause to examine ourselves, whether we are up and doing ready to serve thee, or whether we are complacent in our own way. O God, have mercy upon our shortcomings and make us alive for thee. We pray that we may live so today. Amen.

SATURDAY.

THE BALM.

"Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?"—Read Jeremiah 8:18-22.

Chemists know 258,000 organic compounds which may be drugs useful for healing the body or relieving pain, and they have not yet had time
(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

THE PRICE OF DEFEAT.

By JOHN G. TRUITT.

"Great was the fall thereof."—Matt. 7:27.

It costs much to fail. It costs too much of life's toils, energies, and tears to fail. Life is too serious and magnificent a business to invest in it our all and then fail. Only recently I met one of my parishioners on the street. We talked. His son had returned from the State prison—had been convicted of filching funds from a treasury. He had spent two years of mental anguish before his crime was detected. He told his father that the first night he was placed in the prison was the first night of rest he had had in two years. During these two years he had been offered a promotion for which he was working, and which he needed for his wife and children, but could not accept it for he knew in leaving his post he would be detected and the offer would be off. He had invested years, study, labor, life, all—and failed. There was a crash, and it was a great crash. Now he had done his time, and was out and into life again. This time he must not fail—it is too costly.

Jesus had preached perhaps his longest sermon. He had laid down full many a life-giving principle. He taught as with authority, and divinely, the principles of the Kingdom of God. Now he was closing his message with the words that were to make it valuable to his hearers. It is the parable of the wise and the unwise builders.

The price of defeat is illustrated in the unwise builder. Let us see what is said. He is a "foolish man." He is not a fool. He only acts insensibly. He could act otherwise. He is just an ordinary man. But he is taking the unwise course. Without forethought he is making life-long plans, and decisions. A foolish man.

Furthermore, "he built his house." To build, is to plan, dream, see the thing in one's hopes, and set about getting the materials together. It is a most interesting thing to contemplate. The building of a house with all its romance, its promise of the future, its prophecy of the years to come. It is a noble, worthy venture, containing a thrill in every turn. Moreover, it speaks of toil, labor, the overcoming of difficulties. It takes one's attention, efforts, all. It is a consuming business. What a price is implied!

And more, it was "his house"—his very own. It was not being built for others, nor for rent; but in it he himself would live. It would become as a part of himself. How he would rejoice in it, and how he would love every brick in it. He would remember how it was built and at what a cost. Yes, it would be his, a castle of his calibre, a home after his own heart's desire.

"His house," not his playground, not his hobby, not his garden—but the most permanent thing about his living. It was an important matter, for it he would mortgage all, into it he would put his very best timbers, and no half-way business. His house it must be—his fort, his refuge, and haven of rest. Are we thinking as we go along what materials go into building a life? The hopes and dreams, plans and prayers of parents; efforts of numerous teachers and friends; and that indefinable something within us that urges us on. At what a price we are built!

This foolish man's house was built "upon the sand"—not even taking the time, or forethought,

to dig down just a little bit, but right on top of the dry, shifting, loose, broken sand he built it! Jesus has certainly drawn us a picture. All the valuable timbers, magnificent and comparatively costly finishings and furnishings—all his toil and dreams and hopes and plans laid right out on the sand.

He was a foolish man, indeed, for let us see what happened. "The rains descended." Ah! he says, "My house is still standing," for many had urged him to make a good foundation. Some had urged him to build upon the eternal Rock of Ages. Some had told him that other foundations could no man better lay than laying a foundation in Christ Jesus. But now the rain is falling, and see! the house is still standing. Has a good roof on it, and is well built. The very first temptation may not knock one's props from under one. What will tempt one may not tempt another. So the rains descend, and we are somewhat as we were before.

"And the floods came," surely there will be severe tests. Houses here in Dayton had flood waters to reach the roofs, and yet they stood. Sometimes we may boast our beating the sound principles laid down in the Sermon on the Mount. For a good while we may have every semblance of success. Even we may have the courage to laugh at the floods, but let us see further.

"And the winds blew, and beat upon that house." Yea, the rains became a flood, the flood became a fury when the winds whipped it into a merciless monster of mighty power. The longer we build in the wrong way, the longer we serve on the wrong side of right, the more complete and tragic the end will be. If we dally with temptation, sooner or later a sufficient one will overcome us.

"And it fell." The bottom went away; it collapsed. But that is not all, for had it only collapsed, there might have been some salvaging done of the imperishable materials put therein, so Jesus does not stop at saying it fell, but adds: "And great was the fall of it." It was completely washed away. Luke, in recording this speech, says: "Ruined!"

The price of defeat is too great. We cannot afford to be defeated, and we may be "more than conquerors through him that loved us." But how? That is the question. The answer is found in the context of our message for today. Hearing and doing. "Whosoever heareth these sayings of mine and doeth them." What are some of the "sayings?" "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." "Wherefore, by their fruits ye shall know them." "Not everyone that sayeth unto me in that day, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven." "Judge not, that ye be not judged." "Ye cannot serve God and mammon." "Ye are the light of the world. A city that is set on an high hill cannot be hid. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." These are some of the sayings, picked at random; but enough to show that falsifiers, game-beaters, commandment-breaking, God-forgetting people are courting defeat, and a defeat that is altogether too costly in all that is fine and best in life.

Behold the man that builds on Christ. Behold the life that is laid completely upon the altar of

God's service. Behold the house that had foundations stood all the storms that prevailed upon the other, "and it fell not; for it was founded upon a rock." God grant that day by day—not simply a pious Sunday pretense, but day by day—we may hear the sayings of Jesus, and do them.

"Build thee more stately mansions, O my soul,
As the swift seasons roll.
Leave thy low-vaulted past,
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving the outgrown shell by life's unresting sea."

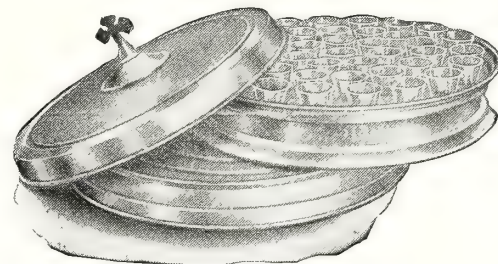
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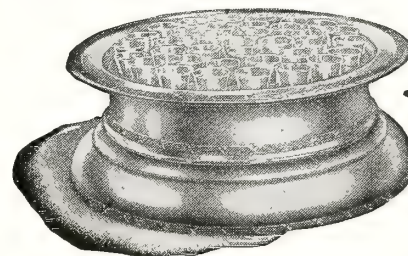
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

The Christian Orphanage Singing Class had a very enjoyable trip to Eastern Virginia the week-end of October 1st. Mr. J. M. Darden, the chairman of the Orphanage Board, personally made the engagements for us to give concerts at the following places: Mt. Zion at Eclipse, Wakefield, Berea, Cypress Chapel, Bethlehem, and Newport News. Mr. Darden had given us a special invitation to be entertained at his camp on the James River, so we could keep the children together in one group, as it would be easier to get them from place to place, and we gladly accepted his invitation and left Elon College on Friday morning, September 30th, reaching his camp in the afternoon, where he met us with outstretched arms, and gave us a joyful welcome.

The class gave a program at Eclipse Friday night, Wakefield Saturday night, Berea and Cypress Chapel Sunday morning, Bethlehem Sunday afternoon, and Newport News Sunday night.

We had splendid audiences at each church, and the people seemed to enjoy the program the children gave.

Mr. Darden always has something in store for the children. Last year he gave us a trip out on the bay, and we visited places of interest and fished. This year he gave us a greater treat. He carried us in his two automobiles to Jamestown, Williamsburg and Yorktown—all places of much historical interest. Four things at Jamestown were of much interest to the older children, who had studied history: the old church tower which was a part of the old original church, and where the people watched for the Indians through the port-holes in the wall. The statue of Pocahontas, who saved the life of John Smith, the statue of John Smith, who did so much to make the settlement of Jamestown permanent. The thing that impressed us most was the picture of the first communion service in bronze, administered by Rev. Robt. Hunt in 1607, and thereby establishing the foundation of the Christian religion in this country. It was a most impressive and sacred scene. We wished we could have spent more time there.

We went through Williamsburg to Yorktown, where the children had the opportunity of seeing the Nelson home, where Cornwallis made his headquarters during the Revolutionary War, and where he surrendered. They saw the old cannon balls sticking in the wall that were shot in there during the siege of Yorktown. The children stood at the gate and sang "The Old Rugged Cross." The hostess was very kind to the children and told them the story of Yorktown during the Revolutionary period, and how Mr. Nelson directed the cannon fire on his own home and offered a reward to the first gunner who hit the house. When they began to stick cannon-balls into the house it got to be uncomfortable for Cornwallis, and he soon surrendered to General Washington. The children were very much interested, as were the superintendent and teacher.

We also had the pleasure of crossing the Newport News and James River Bridge, 25,271 feet in length; the Crittenden, across Chuckatuck Creek, 23,395 feet in length; the Nansemond River bridge, 3,760 feet in length. These structures were interesting to the children, who can never thank Mr. Darden enough for making this trip possible for them. He was so good to us, and made our trip so happy that it will linger in our hearts and minds for a long time.

We wonder if we have another man in our church, with so many business interests on his

shoulders, who would take his two cars and give our children such a trip in the interest of the Orphanage and give three days of his time.

Please begin to plan for the Thanksgiving offering in your church.

CHAS. D. JOHNSTON, Supt.

REPORT FOR OCTOBER 13, 1932.

Brought forward \$ 9,957.87

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Durham\$ 16.92
Hopedale, March to September.... 10.07
Happy Home 2.30
Berea 2.36

31.55

Eastern North Carolina Conference:

Morrisville\$ 1.18
Pleasant Cross 1.75
Plymouth 5.58
Cary 1.55
Catawba Springs 10.54

20.60

Western North Carolina Conference:

Biscoe\$ 1.74
Hank's Chapel 3.22
Pleasant Hill 3.70
Seagrove 2.00

10.66

Eastern Virginia Conference:

South Norfolk\$ 6.46
Barrett's72
Union, Southampton 1.40
Burton's Grove 2.37
Rosemont 11.22
Liberty Spring S. S. and Classes.. 7.00
Berea (Nansemond) 10.00

39.17

Valley Virginia Central Conference:

Mayland\$ 1.90
Mt. Lebanon60
Linville 6.35

8.85

Alabama Conference:

Pisgah 1.04

Special Offerings.

W. A. Lee, support of children....\$ 5.00
Junior Philathea Class, Suffolk, Va.

support of girl 2.50
Mrs. Floyd Gray, Crittenden, Va... 2.00
Soap coupon money 10.00
T. B. Roberts, support of children 20.00
Special collection for singing class

from the following:

Mt. Zion\$11.33
Cypress Chapel 16.00
Berea 13.03
Bethlehem 15.00
Wakefield 14.27
Newport News 37.53

107.16

Mr. and Mrs. W. D. Wall, Happy Home Church 5.00

Birthday offering, Beginners' Department, Ind. Cong.-Christian Church 2.06

Mrs. Vitus Holt, Burlington, N. C.. 10.00

163.72

Total for the week \$ 275.59

Grand total \$10,233.46

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ATTENTION
AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Je'sus was

The VEST POCKET is, beyond question, the most popular Testament published. It is in size, 2½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles.\$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles.60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.10

RED LETTER VEST POCKET TESTAMENT

With all the words of our Lord and Saviour printed in red. 13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges.90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included. 1.35

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The JEWEL is the latest and most attractive Pocket Testament made. The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller. It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength. One advantage of this India paper is that the leaves do not cling together. The size, 2½x4½ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 The three wise men carrying away into Babylonia are fourteen generations; and from the carrying away into Babylonia unto Christ are fourteen

ing interpreted is, God with us. 24 Then Je'seph being raised from sleep did as the angel of the Lord had

Holman GEM Testament

POCKET
SIZE
3¾x4½
inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Je'sus to the multitude, and to his disciples,



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4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. 1.35
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RED LETTER GEM TESTAMENT

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Specimen of Type

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FAMILY ALTAR.

(Continued from page 12.)

to investigate their possibilities. About twenty new compounds are discovered every day.

God's medicine chest has scarcely been opened yet in the material realm, and has he not infinite resources in the spiritual realm for the conquest of sin, the overcoming of temptation, the relief of sorrow, and the gaining of strength and peace?

What a pharmacopia lies in the Bible, almost wholly undeveloped by most of us! How boundless are the supplies of prayer, of Christian fellowship, of brotherly service! What aids of the Holy Spirit remain unused and unsuspected!

Prayer—Ah, the balm that awaits our taking! Ah, the abounding health within the reach of God's children! Give us more enterprising spirits our Father, that we may find and use all the blessings thou dost design for us. *Amen.*

AMOS R. WELLS.

SUNDAY.

GUILT FROM AFAR.

"*Thou art a God that seeth*" (Authorized version: "*Thou God seest me.*")—Read Genesis 16:7-14.

A woman in Berlin saw a movie of a British football game, with close-up views of the spectators. The woman's husband was in England on business, and his wife saw him in one of the close-ups, evidently most intimate with a woman companion. The wife showed the film in court, and obtained a divorce.

This is only one of the many prods to conscience which modern science is continuously furnishing. More and more we are coming to realize how easy it is for God to follow us into all dark and distant corners, since even clumsy and weak men can do the same.

Of course, the only safety is in honor and purity and nobility of character. That would be the only safety, whether God and man could follow us or not.

Prayer—See us, O God, fully and constantly, and hear us, O God, even the words that lie unspoken on our tongues! We would not have anything to conceal from thee. *Amen.*

AMOS R. WELLS.

NEW CHURCH ORGANIZED.

At Deep Creek Schoolhouse, near Byron, Ga., Crawford County, a new Congregational Church was organized September 25th. The acting pastor, Mr. Crawford Moncrief, a licensed minister, who has been active in this area for several years fostered the growth and consummation of this new church. For several months he has been holding services once a month here and when the people desired to organize, he was willing and prepared the way. For the final service of organization he had called the pastor-at-large, Rev. M. J. Sweet, to share in the work. He came and found at one time during the day not less than 300 people were present.

It was an all-day service shared in by people from many miles around. The services consisted of adopting articles of association, according to the custom of Congregational Churches, reading and adopting a constitution and by-laws, which had been previously prepared, and the election of officers. There were twenty-three charter members. There are others who will become members and it was announced that the charter would be held open until about the beginning of the new year, for the addition of names of those wishing to join.

There were two baptismal services, one at the pool about a mile from the church, where a large

crowd had gathered to share in the service. Here six were baptized by immersion. Later five more were baptized by affusion.

A bountiful dinner was served on the grounds.

The worship service followed, when Mr. Sweet preached the sermon. It was a great day for the community. The church will follow the usual custom of working its way along into the life of the denomination and will apply for membership in the Middle Georgia Association at its next meeting. The people of the church expect to become active in the adopting of a budget, pledging a stipulated amount for the pastor's salary, a thing which so many small churches fail to do,

and in every way prepare themselves for honorable and full membership in the fellowship of the church. It is hoped they will send delegates to the State meeting at Duncan's Creek, November 1st and 2nd. Mr. Moncrief has worked hard to bring about this day, and was very happy as well as very tired, when the day was over.

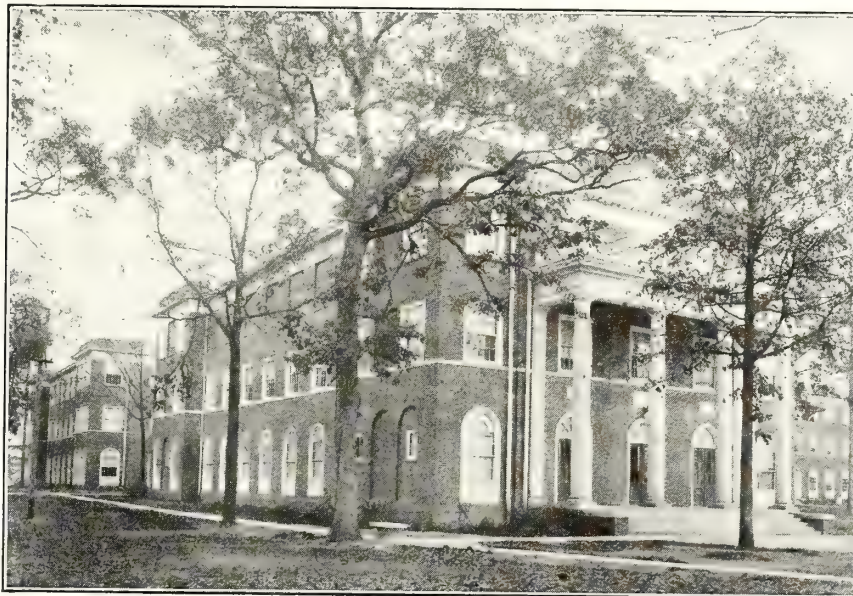
A gift is all the dearer because it has belonged to our dearest friend and is linked with him or her in our memory forever. Our Lord's gift is of his own peace which had dwelt in his own divine breast and is poured out into the hearts which open to him.—*Selected.*

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Change of Address: Be sure to give both old and new address when asking that your address be changed.

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

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OBITUARIES

RESOLUTIONS OF RESPECT.

Whereas, it has pleased our heavenly Father, in his infinite wisdom, to remove from our midst our friend and neighbor, Robert Pierce, therefore be it resolved:

First. That we humbly bow in submission to God's will, knowing that he is too wise to err, and that we seek to emulate all that was good in our departed friend.

Second. That a copy of these resolutions be sent to the family, a copy sent to "The Christian Sun," and a copy be

entered on the records of Liberty Spring Christian Church, of which he was a member.

MRS. I. T. BYRD,
MRS. F. F. BRINKLEY,
MRS. O. L. BAKER,
E. B. RAWLES,
R. E. ROGERS,
E. F. O'BERRY.

RESOLUTIONS OF RESPECT.

Whereas, our heavenly Father, in his infinite wisdom and love, has called to his eternal home our beloved friend and fellow member, Jack Baker, we the members of Liberty Spring Christian Church, offer the following tribute to his memory; therefore, be it resolved:

THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

Are helping give the Gospel, which is "the power of God unto salvation to every one that believeth," to the forty thousand Latin people of Tampa. The evangelical forces working among the foreigners of Tampa are by no means covering the territory sufficiently.

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THE CHRISTIAN SUN

First. That God in his all-wise providence doeth all things well, so, while we mourn the loss of one who was ever faithful and whose last actions on earth were according to the teachings of our heavenly Father, we bow in humble submission to his divine will.

Second. That we hold in loving remembrance his faithful attendance, and trust his separation from us will only draw us nearer the throne.

Third. That we extend our deepest sympathy and love to the family in their loss, and commend them to him who can sustain and comfort.

Fourth. That a copy of these resolu-

tions be sent to the family and one to "The Christian Sun" for publication.

MRS. I. T. BYRD,
MRS. F. F. BRINKLEY,
MRS. O. L. BAKER,
E. B. RAWLES,
R. E. ROGERS,
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MARLIN G. SATTERFIELD, Dean

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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY.

IN NON-ESSENTIALS, LIBERTY.

IN ALL THINGS, CHARITY.

VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, OCTOBER 20, 1932.

NUMBER 42.

In Memoriam--William Wesley Staley February 24, 1849--October 9, 1932

DR. STALEY IN HISTORY.

Sketches from *The Christian Annual* of far gone years make very interesting reading about Dr. Staley. *The Christian Annual*, 1872, page 22, North Carolina and Virginia Christian Conference, in session at Shallow Well, Moore County, N. C., November 16, 1872, says:

"The Educational Committee asks leave to submit the following partial report:

"We have examined J. W. Holt, P. T. Klapp, Stephen J. Ellis, A. F. Iseley, W. W. Staley, and J. W. Pinnix, on all the branches of learning required by the government of the church, and find that they have made considerable proficiency in their studies. These young men come well recommended by their pastors and the churches of which they are members. We, therefore, take pleasure in recommending them to this Conference for licensure.

"W. S. Long, Chairman."

The report was adopted.

In the same *Annual*, page 24, in the additional report on Education, the following is recorded:

"The young men who were received into the Biblical class last year were put into school soon afterward. The advancement of W. W. Staley, we are informed by Dr. Craven, president of Trinity College, is very satisfactory. He has taken the first honor in his class on every examination since he entered college. He is now in the junior class, half advanced."

In the *Annual* for 1874, page 47, the following is of record:

"The Committee on Education beg leave to make the following report:

"W. W. Staley came before us, recommended by the Church at New Providence for ordination. We have examined him according to our form of government, and are satisfied with the proficiency he has made in his studies, and are free to recommend him to the favorable consideration of Conference for ordination.

"J. W. Pinnix was recommended by the Church at Concord, also by two members of another congregation, for ordination. But Brother Pinnix decided to defer the matter for another year without an examination, which we hope will be satisfactory to all parties.

"Respectfully submitted,

"W. S. Long,

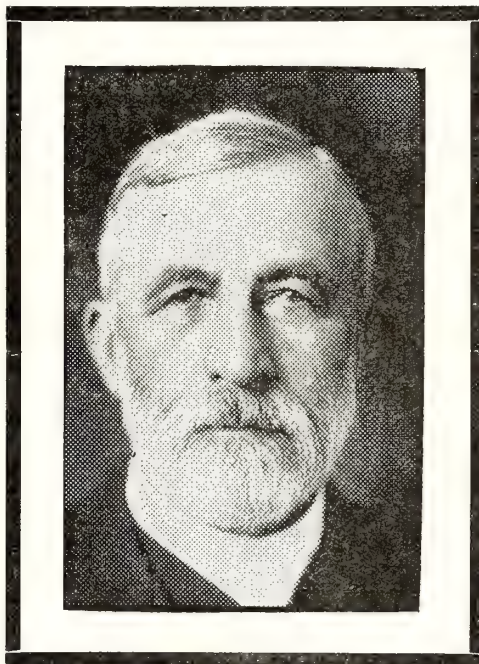
"S. Apple,

"A. G. Anderson.

"On motion of Rev. T. J. Fowler, two o'clock, P. M., was set apart for the ordination of Brother Staley.

"The President appointed Revs. S. Apple, A. Iseley and A. G. Anderson an Ordaining Presbytery. The President of Conference requested Rev. Dr. Wellons to assist in the ordination."

The Christian Annual for 1885, Proceedings of the Eastern Virginia Conference at Antioch, Isle of Wight County, Va., October 27th, gives the following on page 34, as the first mention of Dr. Staley's name in connection with the conference in which he was to be such a prominent figure



DR. WILLIAM WESLEY STALEY.

For forty years I've known, admired, and loved
This Prince of men; this Christian Knight, removed
Now for a little while; gone home to God
Whose every Word he lived; whose Way he trod
As few have kept his law; and now his reign
Begins amid those mansions freed from pain,
Where no tears fall; where seeing face to face
His days shall be eternal, saved by Grace!

Farewell! A little while and those who weep
Shall, too, rest quiet in that dreamless sleep
Which God for His beloved ones doth keep.
He is not dead. Great lives can never die;
They are not lost amid the void, but high
And far they still move men immortally.

—William Thornton Whitsett.

ure and play such an important part for the forty-seven years to come:

"Revs. James Maple, D. D., W. W. Staley, M. L. Hurley and P. H. Fleming, of the North Carolina and Virginia Conference, were invited to seats as deliberative members."

Then on page 35, second day proceedings, Dr. Staley's name is mentioned for the second time in the Conference:

"Rev. W. W. Staley was, on motion, appointed

as a committee of one to receive funds for Conference purposes."

Immediately following this, the following was adopted:

"As a partial report, the Committee on Education, recommended that Rev. W. W. Staley be received as a member of this Conference. The brother was unanimously received."

The Annual for 1890, page 19, carries a picture of the friendly face of Dr. Staley as a young man, and beneath the picture the following record is given:

"William W. Staley was born in Alamance County, N. C., February 24, 1849. His parents were John T. and Melissa J. Staley.

"At the age of thirteen he was converted and united at once with the M. P. Church, but in 1869 he took a letter of transfer and joined the Christian Church at New Providence, Graham. He was prepared for College in Graham High School under Rev. Drs. W. S. and D. A. Long, and graduated from Trinity College in 1874. In 1877-78 he took a post graduate course at the University of Virginia. In 1887 he attended the Summer School for the study of Hebrew at the University of Virginia.

"Soon after graduation he became one of the Professors in Graham High School, where his success as a teacher was marked. In the year 1872 he was licensed by the North Carolina and Virginia Christian Conference at Shallow Well, Moore County, N. C. Having proved his gifts as a preacher he was ordained to the office of Elder in the Christian Church in the conference held at Hank's Chapel in Chatham County, N. C., in 1874. Revs. W. B. Wellons, D. D., Solomon Apple and Alfred Iseley constituting the Ordaining Presbytery.

"April 30, 1879, he married Miss Martha F. Pearce of Franklin County, N. C., Rev. J. W. Holt officiating. They have three sweet little girls, Bessie, Annie and Willie.

"While teacher at Graham, he served several churches as pastor and served Alamance County as Superintendent of Public Instruction. In 1882 he received a call to the pastoral charge of the Christian Church in Suffolk, Va. He accepted, and since going there, has not only been greatly blessed in building up the church, but he has become a leading man in the denomination, South, as he certainly is one of the foremost scholars in the ministry.

"In 1886 he was elected to the highest office in the gift of the Christian Church, South—the President of the General Convention. During his term of office (four years) he has visited all the annual conferences which belong to the Convention, besides attending the American Christian Convention at New Bedford, Mass., in 1886. He is a close student and a hard worker."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The pastor, Rev. H. V. Cox, Ramseur, N. C., has just closed a good evangelistic meeting at Mt. Pleasant Church, Overhills, N. C. Bro. John Dixon assisted and led the singing, and, as a member writes, "We had a good time and a good meeting."

The members of the Congregational Church of Tavares, Fla., recently gave a party at the home of Dr. and Mrs. Fred Marsh in honor of Mr. and Mrs. Ernest Schmitz, of Eustis. Mrs. Schmitz is pianist for the church. Dr. Marsh had arranged a program, at the end of which a shower of gifts was presented to Mr. and Mrs. Schmitz.

Rev. Charles H. Beale, D. D., will return to resume the pastorate of the First Congregational Church at St. Petersburg, Fla., November 1st. Dr. Beale will be in charge of the church until next spring. During the summer the services have been in charge of Rev. Lawrence A. Gedcke, who continues as assistant pastor of the church.

A week-end conference for young people will be held at St. Petersburg, October 21st-22nd. The young people of the churches at Tampa, West Tampa, New Port Richey and Crystal Springs have been invited to share in this conference. An interesting program has been prepared by Rev. Lawrence A. Gedcke and Miss Pattie Lee Coghill.

Ministers from all over the Eastern Virginia Conference, and many from other conferences, journeyed to Suffolk on October 11th, to attend the funeral services of Dr. Staley. A large section of the seats in the church were held in reserve for them—Christian ministers and ministers of other denominations—and these were all taken by his brethren in the ministry, who universally loved and honored him.

Wherever two or three of our Christian people have been gathered the past week, whether at Sunday School or church, in the Missionary Society, the office, the highway or the field, the one topic of conversation uppermost was that of the passing away of our beloved Dr. Staley. Everywhere there is a feeling of loss and expression of love, a note of sorrow at his passing and of anxiety for the church and the enterprises of the church that have been so blessed and benefited by his great life.

Miss Pattie Lee Coghill has returned to Florida after an absence of three months, two months of which was spent in work among the churches of Eastern Kentucky and one month as a vacation at her home in Henderson, N. C. Miss Coghill already has a full program arranged for the fall season, including several interdenominational training schools, week-end young people's conferences, association meetings, etc. She is welcomed back by her many friends, both young and old, in the Florida churches.

Dr. H. Samuel Fritsch has had an interesting series of Sunday evening lectures at Union Congregational Church, Jacksonville, Fla., recently. He has included in his list of speakers the secretary of the Chamber of Commerce, the head of the Florida Children's Home Society, the judge of the Police Court and the secretary of the State

Board of Health. Dr. Frederick L. Fagley, of New York, also was one of the speakers in the series.

In a personal letter, our good and mutual friend, Dr. Martyn Summerbell, writing from Lakemont, N. Y., October 13th, about Dr. Staley, says: "The loss to the brotherhood and to my heart is great. We were close friends, though separated by wide distance. I need not dwell on that, since you know it. I learn with surprise that which I did not know, because he was reticent about it, that I am nearly two years his senior, as in a couple of months I shall reach eighty-five. I ought to have been at Suffolk with the rest of you, but engagements here that I could not evade held me fast. Next week I preach before the Hudson River Association of Congregational and Christians at Schenectady, N. Y."

Rev. G. D. Hunt, writing from Roanoke, Ala., under date of October 13th, says: "The session of the Alabama Christian Conference this year is history now. We had a fine meeting, nicely represented, and fine fellowship prevailed. Conference meets next year with New Hope Church. However, we were all saddened by the news of Dr. Staley's death. Truly a great man rests now in his Saviour. I go to Lanett tomorrow, and will begin my pastorate there next Sunday, preaching morning and evening. I am hoping to be able to do my best work next year, and trust I shall have the prayers of the church and the co-operation of its members." Bro. Hunt goes from the Roanoke pastorate to the pastorate of the Christian Church, Lanett, Ala.

Of all the tributes of confidence, esteem and respect in this week's SUN, dedicated to the memory of Dr. Staley, those of Col. E. E. Holland and Col. J. E. West, members of the Suffolk Church through nearly the whole of Dr. Staley's long ministry there, seem to us of special interest, in that these men, who knew him so long and so intimately, can speak in such terms of their beloved pastor and spiritual leader. All the tributes are beautiful, but these are especially striking, coming as they do with such directness from the hearts of two laymen who profited by his counsel and through whose lives Dr. Staley's influence as moral teacher and spiritual leader and adviser has gone out, and will go out far and wide through the years to come.

At Rollins College on Sunday, October 16th, a memorial service was held for Dr. Wm. Fremont Blackman, president-emeritus of the college, who died in Winter Park, August 9th. The service was held in Knowles Memorial Chapel and was conducted by Dean A. D. Enyart, who served as dean of the college during Dr. Blackman's administration as president. Dr. Blackman was most active in the life and work of the Florida Congregational Conference and Dr. E. C. Gillette spoke for the conference at this memorial service. Twice during the years of his presidency, Dr. Blackman served as moderator of the State conference, and was a leader in all important movements during that period which was from 1902 to 1915. He continued his interest in the conference even after the serious loss of health.

"Comic Characters Convention," was the title of an interesting entertainment given by the young people of the church at North Miami, Fla. All the famous characters in the comic strips were present, including Major Hoople, Moon Mullins, Jiggs, the Gumps, Amos and Andy, and Little Orphan Annie. Mrs. O. H. Denney, the pastor's wife, directed the entertainment which was given

in the auditorium of the beautiful William Jennings Bryan High School, which adjoins the church. Recently the pastor, Rev. O. H. Denney, received twelve more new members into the church making sixty-seven during the year. This church had a membership of sixty-five on January 1, 1931. Of those received, four were immersed in the sea by the pastor, whose early ministry was in the Freewill Baptist denomination. As the two other churches in North Miami have become practically defunct, our church has become the community church.

The people came away from the funeral of Dr. Staley, in Suffolk, October 11th, saying again and again: "We have never seen it on this wise before." It was not merely in the unparalleled and uncounted numbers from far and near who came to attend the funeral, not in the abundance of the floral designs that greeted the eye, and spoke their silent messages of beauty and of love, not in the tributes paid by the speakers at the funeral, but in the atmosphere, the indefinable something of the occasion, that one felt the strange awe of reverence, universal love and esteem in which this man was held. We shall never see his like again, and those who attended the funeral in Suffolk that day, in all probability, will never see again such a spontaneous expression of love and devotion for a man. Jew and Gentile, Catholic and Protestant, white and colored, met and mingled as one, to pay tribute to the memory of this man. The wheels of industry stopped in Suffolk, the places of business closed up, the shop and school doors were shut, while the citizens of Suffolk of all kinds and classes met and mingled as one to pay their silent tribute of praise to this, their greatest and most useful citizen. It was a tribute, indeed, which the youth of Suffolk and of our generation cannot forget—a tribute paid to an humble, sincere, devout man of God and preacher of the Word of God.

On Sunday, October 9th, Dr. L. E. Smith, of Elon, exchanged pulpits with Rev. William Albert Cade, pastor, Front Street Methodist Church, Burlington. We are advised that Bro. Cade preached a very able and acceptable sermon in the college pulpit, and faculty and students hope to have and hear him again. Dr. Smith reports a very pleasant service with a large congregation present in the Front Street Methodist Church. The *Bulletin* of the Front Street Church, carrying the program of the morning and the announcements for the week following, has this item of appreciation and interest: "We are honored today with a visit and sermon by Dr. L. E. Smith, president of Elon College. He is a gifted minister; and comes into our community to devote his talents to the education of youth. Elon is one of the outstanding small colleges of the State and South. It has for many years rendered conspicuous service in Christian education, and has made possible a collegiate education to many young people who otherwise could not have gone to college. In material equipment it ranks with the best. Such an institution is an invaluable asset to this city and community; and should be accorded our loyal support and patronage. The past few years have been a period of stress for all small colleges; and Elon is no exception. By faith, loyalty, and sacrifice on the part of Alamance County people and its friends everywhere, Elon will live and continue its service to this and future generations." The above certainly manifests a beautiful Christian spirit on behalf of our Methodist friends of the Front Street Church. Incidentally, one of their members remarked that "it was, indeed, a joy to hear Dr. Smith, who on this occasion, preached a truly great and wonderfully good sermon."

MESSAGES BY WIRE.

As the news of Dr. Staley's death spread, carried in the wings of universal sorrow, brief messages by the score poured in from various sections of the country to the family of three daughters assembled at Suffolk. Just a few of these expressions are given, indicating the deep and far-flung sorrow and sympathy at the passing of this good man:

From Rev. and Mrs. J. H. Lightbourne, Troy, Ohio—"I will always count the friendship of your father among the finest I have known. To have worked with him in conferences and conventions is a real privilege. A prince of the church and among men has gone to his reward, but his memory will live enshrined in the hearts of a multitude of humble and great, for he was in the very highest and noblest sense, all things to all men."

From Rev. John G. Truitt, Dayton, Ohio—"Condolences to you and the family, the church and Suffolk."

From Allen A. Stockdale, Washington, D. C.—"We think tenderly of you all today. A great father has gone."

From Mabel Leet, Maryland—"We mourn the passing of our beloved pastor. Sympathy to the family."

From J. F. Rawles and Family, Nashville, Tenn.—"Our hearts are grieved. You have our sympathy and prayer in the loss of your father, our friend."

From Dr. W. A. Harper, Nashville, Tenn.—"Deepest sympathy in your sorrow. During my twenty-six years at Elon, I did not have a warmer friend, a more helpful spiritual adviser, nor a more valuable counsellor in business and administrative matters."

From Mrs. Minnie Cook, Newnan, Ga.—"Am deeply grieved, thinking of all three of you. He has been a comfort to me. Heart full of love and sympathy to all members of the family. My prayer for sustaining grace."

From Dr. and Mrs. D. A. Long, Florence, S. C.—"Your father needs no mausoleum. He has reared to himself a monument that mocks the regal splendor of marble, and the durability of perennial brass. That monument is the cause of Christian Education. To this he gave his heart, tongue, pen and money. Garlands of flowers will deck the gateway through which William Wesley Staley marched to glory."

From H. A. Carlton, Mullins, S. C.—"I extend to the family sympathy from myself and family. The Christian Church and Elon College, also the homes he visited, will miss him, too, as all loved him like a father."

From Mrs. Lee S. Overman, Salisbury, N. C.—"Our hearts and tears are with you. God bless you."

From P. J. Carlton, Richmond, Va.—"Deep sympathy to each member of the family. Unable to attend funeral account of pressing business."

From J. W. Stout, Sanford, N. C.—"Please accept my deepest sympathy. It was a privilege to know and enjoy the friendship of Dr. Staley."

From Dale O. Sander, Sec'y., Burlington, N. C.—"The Piedmont Congregational-Christian Ministers' Association extends its heartiest sympathy to you, your sisters and relatives in this hour of bereavement. May you find Christ as real to you at this time as your father has represented him to be to thousands of others under similar occasions."

From Esther Thompson, Graham, N. C.—"Regret so much that I cannot be with you in this sad hour. Dearest love and deepest sympathy from an understanding heart. Your cousin."

From Dr. L. E. Smith, Elon College, N. C.—"The entire Christian Church and all her institutions, Elon College in particular, have suffered an irreparable loss in the death of your noble father. He was a friend of everyone and a willing helper in every good cause. Personally, I shall miss him greatly. Prayers and sympathy for you all."

From the President of Elon College—"Faculty and students greatly distressed receiving news of death of our loyal friend, your devoted father. Entire Christian Church and her institutions, Elon College in particular, have suffered an irreparable loss. He never faltered in the path of duty. No task too difficult or sacrifice too great for him. He was Elon's staunchest friend. We extend sincerest sympathy and prayers."

From Mr. and Mrs. J. V. Bland and Family, Norfolk, Va.—"To have enjoyed the friendship of your father, we hold one of the greatest privileges of our lives."

To Rev. H. S. Hardcastle, pastor, came the following, among others:

From Samuel McCrea Cavert, Sec'y. Federal Council of Churches, New York City—"The Federal Council of Churches of Christ in America laments loss of Dr. Staley. One of the most devoted leaders in Church Federation ever since the beginning of the Council."

From F. G. Coffin, Pres., General Council, Columbus, Ohio—"The whole church mourns with relatives, Suffolk congregation and Southern Convention. Dr. Staley was a uniquely great man. Regret absolutely impossible to attend the funeral in person. Eldredge appointed to represent Council. Please secure flowers in name of General Council."

From W. H. Denison, Minneapolis, Minn.—"Please extend Suffolk congregation, the family, sincere appreciation of the work and life of Dr. Staley."

From H. E. Sims, Pres., Publishing Association, Piqua, Ohio—"Deepest sympathy in death of Dr. Staley. Hermon Eldredge coming to represent Convention and Publishing Association."

From R. C. Helfenstein and Congregation, at Dover, Del.—"Please express to Dr. Staley's family and the church the sincere sympathy of People's Christian Church, Dover, Delaware."

Wherever the news of Dr. Staley's death went, sympathy for the family and the church was spontaneously expressed, as the above selected from many, clearly indicate.

FROM NEGRO MINISTERS AND CITIZENS.

Whereas, we have learned with deep regret of the death of Rev. W. W. Staley, D. D., pastor-emeritus of the Christian Church at Suffolk, Va., and,

Whereas, we realize that it is the call from heaven to come up higher, as a servant of God who has been faithful, earnest, and progressive in advancing the Kingdom of God on earth, therefore be it,

Resolved, that we shall ever feel the powerful influence of his Christian life, and teaching, in the service in which we are engaged;

Resolved, that we shall ever hold dear his unselfish service, his visits to our hospital wards, our homes, our churches, and his kindness to our poor and needy;

Resolved, that we extend deepest sympathy to the family, and friends of this godly and sincere servant of God, in their loss.

Done by order of special meeting of Negro ministers, professional and business men and citizens of Suffolk and environs.

NOTICE.

All applications for ordination, licensure, or admission as candidates for the ministry in the Eastern Virginia Christian Conference, should be filed at once with Dr. I. W. Johnson, Suffolk, Va., chairman of the Committee on Education.

N. G. NEWMAN, Pres.

WESTERN NORTH CAROLINA CONFERENCE

The date for the Western North Carolina Christian Conference is set for Wednesday and Thursday, November 9th and 10th, the place of meeting being Park's Cross Roads Church.

G. O. LANKFORD.

Burlington, N. C.

EASTERN VIRGINIA CONFERENCE.

The Eastern Virginia Christian Conference will meet with the Waverly Christian Church, Waverly, Va., on Wednesday, November 2nd, at 10:00 A. M., and continue in session three days.

Churches in a position to entertain the conference in 1933 are requested to consider the matter prior to this session and place their invitations in the hands of Mrs. J. A. Williams, Frankling, Va.

N. G. NEWMAN, Pres.

SUBSCRIPTIONS PAID IN SEPTEMBER.

During the entire month of September we received only eighteen renewals to THE CHRISTIAN SUN. There should have been 210 renewals and not less than twenty-one new subscriptions, so we are just 213 behind for the past month. We do not believe that it is lack of interest in their church paper, but the pressure of other things, that causes subscribers to neglect to send in their subscriptions. So look at your label now, and if you are in arrears attend to your subscription. There are some, we know, who do not feel able to pay their subscription at this time. Two or four dollars is quite a sum these days, but if they will lay aside a dime or a quarter at a time, they will soon have their subscription money. THE SUN costs less than four cents a week. You cannot afford not to have it in your home.

Please read this list carefully, and if there is a mistake in your name or address, notify us. We wish that we could personally thank each one of the following:

Rev. J. F. Blackburn, 1542 S. Gordon St., S. W., Atlanta, Ga.
Mrs. S. A. Bracey, Box 44, Franklin, Va.
J. L. Cash, 420 Mangum St., Durham, N. C.
Mrs. T. W. Chandler, Virgilina, Va.
Mrs. J. W. Freeman, 220 Spring St., Winston-Salem, N. C.
Mrs. T. S. Graves, 218 E. Bragg St., Greensboro, N. C.
Rev. Stanley C. Harrell, 725 Burch Ave., Durham.
T. J. Holland, Ambrose, Ga.
Rev. B. J. Howard, 415 Cameron Ave., Chapel Hill, N. C.
Mrs. Dora King, R. 1, Box 67, Suffolk, Va.
Mrs. B. E. Livesay, Waverly, Va.
Miss Zula C. Matthews, R. 1, Varina, N. C.
C. C. Mulholland, 909 W. Trinity Ave., Durham, N. C.
J. W. Payne, Wedowee, Ala.
Mrs. M. A. Walker, 304 W. Front St., Burlington, N. C.
Mrs. N. L. Walker, R. 3, Burlington, N. C.
R. T. West, Waverly, Va.
Geo. T. Whitaker, Franklinton, N. C.

JOHN T. KERNODLE,
Managing Editor.

The way to preserve the peace of the church is to preserve the purity of it.—Matthew Henry.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A TRUE TRIBUTE OF PRAISE.

We gave hurriedly in the last issue of THE SUN a brief account of the life and going away of Dr. W. W. Staley. That was hurriedly prepared, as all the copy for the paper was in when the unexpected death of Dr. Staley occurred on Sunday, October 9th, the funeral occurring at Suffolk on October 11th. This week we dedicate THE CHRISTIAN SUN to his memory.

This is done for two reasons:

1st. No man lived who had a stronger love for his church paper, than did Dr. Staley. In season and out of season, he plead with the people of the Christian Churches to subscribe for and read THE CHRISTIAN SUN, but he did more than this. He used his pen for forty years to give to the readers of THE SUN his best thoughts, his wisest counsel, his wholesome and helpful experience and advice. This, indeed, was an asset that THE SUN cannot now, and never will, forget. If the other pastors in the Christian Church loved THE CHRISTIAN SUN, even in small measure, as did Dr. W. W. Staley, and would seek to promote its usefulness and influence as did he, it is safe to say THE SUN would have ten subscribers where it has one, hundreds where it has ten.

2nd. The second reason for dedicating this issue of THE SUN to Dr. Staley is that the tributes of esteem and devotion have been spontaneous, far-spread, universal, where he was known, and these tributes are pouring in on the family and the editor of THE SUN by wire and the written page. And so we lay before our readers this week many of these tributes, since we know that the church and the world are not only interested

in the life that Dr. Staley lived, but can and will profit by knowing from many angles that which entered into this life to make it one of such beauty, blessedness and bounty. All readers of THE SUN who saw his face in last week's issue, will look upon it again in this issue with profound respect and highest esteem and will remark about it to their children and members of their household, and will tell this week, as they did last week, and as they will in the weeks to follow, something of the achievements, experiences and victories of this man of God. J. O. A.

THERE WAS A MAN SENT FROM GOD.

This writer heard Dr. W. W. Staley preach a sermon once, using as his text John 1:6: "There was a man sent from God, whose name was John." It is not recalled now where the sermon was preached, nor under what conditions, nor when. This much is recalled, however, that like all of Dr. Staley's preaching, it was an unfolding of the text and a very plain, simple exposition of what this Scripture really signified. That sermon brought to the mind of the writer, as nothing else ever did, the same, simple and secure philosophy on which the preacher's character and conduct and life were built. We did not take notes and have no written memorandum of the sermon. We never took notes when Dr. Staley preached, since his outline and presentation were so clear, plain and proof positive, that notes were superfluous. The mind simply received the word of truth that this man propounded, and kept it to live by.

The simple fact on which Dr. Staley based and preached that sermon, was that when God was ready to do a work in the world, he did not call together an assembly, a parliament or a congress, nor did he make laws, lay down principles, nor propound theories. He called a man to do the work and entrusted that man with doing it. This was the way of God in all ages and through all time. Mankind in his weakness and ignorance called together congresses, parliaments and legislatures. This was and is the way of man. On the other hand, God called a man and sent him forth to do his work. This explains the philosophy of history as no human philosophy can explain it.

God wanted a nation of people whom he might call his own, and use as his chosen people through the ages, the mightiest single stream of influence ever flowing down through the channels of time or the chronicles of history. And yet, to found such a people and give them a beginning, he called Abraham, a man so faithful that you could trace his journeys and his pilgrimages, said Dr. Staley, by the altars he built to Jehovah God. And then when he wanted to weld that people into a nation and call them out from bondage, he did not summon a parliament or have a congress elected. He called a man named Moses, and then waited forty years for his training before he sent him about his task. And so, through sacred and secular history, when God wants a great work done, he calls and sends a man.

This writer knew when he heard that sermon from Dr. Staley, and the thought comes to him today with added force, that this preacher was giving to us who heard him, the philosophy and the faith, the foundation and the structure of his own life.

The writer has heard Dr. Staley say more than once that he could not remember the time when he did not feel called of God to preach the gospel. That call came early in life, and never until his dying day departed from him as the deepest conviction of his life. There are preachers, who, in a bid for popular favor or applause,

will say that the preacher must forget some times that he is a preacher. Dr. Staley was not that kind. He never forgot that he was a preacher, and he ever and always acted the part. No one who looked upon him thoughtfully or conversed with him in the briefest intercourse, could overlook the fact or forget that here was a preacher. Of that fact, Dr. Staley was not ashamed. He was willing for every one he met and all the world to know that he was a preacher. He did not use this as a pretense or cloak, or as a bid for personal favor or solicitude. He used it as a simple fact of his life and being—very much as one feels the Apostle Paul felt and used it in Romans 1:16: "I am not ashamed of the gospel of Christ." And certainly no one ever accused Dr. Staley of seeking honor or fame or glory save that about which Paul spoke in Galatians 6:14: "God forbid I should glory, save in the cross."

In brief, Dr. Staley felt all through the years that he himself was a God-sent man, sent into the world to be a preacher of the Word, sent into the world on a mission for his Lord and Master. Believing that he could serve with simple humility, he realized always that his ministry was to the poor and the needy as well as to the rich and the great. The fact is, so far as his own attitude and conduct were concerned, he knew neither rich nor poor, Jew nor Gentile, Greek nor Barbarian, black or white. There is no explanation of this man's life, save in the fact of his everlasting conviction that he was a man sent from God, to do the will of God here and now on earth with and among his fellowmen. This was his fundamental philosophy. This was the secret of his life, as it was the power and force of his labors and his influence. When he made mistakes, he attributed those mistakes to his own weaknesses as a human being. When he served and was successful and victorious in his service, he attributed to God the power that enabled him to achieve, to do, to succeed.

One never heard this man boast of his own goodness nor intimate that he was infallible, or that he was, on any account, more pious than others, or "holier-than-thou," "better than you and other folks," or that he walked daily in the glaring light of the glory of God. Nothing was further from his life and work. He realized the frailties and the weaknesses of human nature, and of his own life and the limitations thereof, because he was human. On the other hand, he realized the power of God unto salvation of men, and lived daily in the full consciousness that God had seen fit to humble him and yet exalt him by allowing him to be among the number "sent of God."

And thus his consciousness of being God-sent gave him a faith that never wavered, a courage that could not be conquered, a hope that was never dimmed. He believed in God, both in the wisdom of God to do his work, and the way of God as the only way. While sin and error might seem for a season to abound and be victorious, this man, conscious of being sent of God, realized that God would and must win out, and that we mortals need not be in a fret nor a flurry about it. God was patient, therefore, the man of God must be patient. God was persistent in the right, therefore, the man of God must persist and be ever on the side of right. That the Incarnate Son of God, when on earth, went about doing good, therefore, every man sent of God should go about seeking to do good, to have faith in the good and the ultimate triumph of the good.

This is why all who knew Dr. Staley intimately—and there were hundreds of us—can say truthfully now, in the light of his long life: "There was a man sent of God, whose name was William Wesley Staley." One feels if this man

of God conversed, as no doubt he often did, with his own soul, he could say:

"Thou on the Lord rely,
So safe shalt thou go on;
Fix on his work thy steadfast eye;
So shall thy work be done."

J. O. A.

THE HIGHEST TRIBUTE.

Now that Dr. W. W. Staley has gone from us, hundreds in our Christian Churches will be wondering how the work he loved so well, and served so wisely, can and will go on. A mighty man, a great leader is gone, and we, all of us, feel that there is no one to take his place. This line is written to say to every one who may chance to read it, that the highest tribute of praise we, who love him, can pay to his memory, is not in the flowers, fragrant and beautiful as they were, at his burial; not in the splendid, sincere speeches we now make about him; not in the lines, however pointed and eloquent, we can write of him; not the pictures, mental and imaginary, that we may draw of him; not the high praise from our lips that we may pronounce upon his name. In none of these will be found the highest tribute to this man. The very highest tribute we, any, or all of us, can pay him, and the highest and holiest esteem in which we may revere and honor him, will be in our effort to carry on the work he began so well, and has now laid down; take up the tasks and burdens that bore upon him and carry these with courage and with faith in the God he served so well. Every man and woman, young and old, in the Christian Church has now the opportunity of paying to Dr. Staley's memory the highest possible tribute of praise and gratitude. That can be done by seeking to carry to greater perfection, power and influence, the institutions, enterprises, interests which were so near and dear to his heart and which he loved so well, and labored so faithfully to build up on earth. He loved Elon College with a passionate fondness and devotion, and through his long life showed that love in a more unselfish and devoted manner than any man of all our acquaintance or company. He loved the College, he believed in it and had an undying faith in its power for good and for continued and ultimate victory. He who now helps to make Elon better and stronger will be paying highest tribute to Dr. Staley's memory.

He loved the mission work of the church, and realized that the church could not grow strong except as it became a missionary-minded church. On this account, he labored faithfully, wisely and unselfishly, as a member of the Mission Board of the church, and never missed a meeting of that board, having traveled all day and until 2:00 A. M. of the night within less than a month before his death, and when he was already very feeble, that he might be present and answer to the roll-call in the annual meeting of the Mission Board, of which and of whose Executive Committee he was a member. It was in this board that he did some of the most valuable work of his life—on two instances, in particular, taking \$1,000.00 each time from his earnings and savings account, that he might save two struggling churches from going under the hammer, and being lost to the Christians and to the kingdom. When others failed, we could always rely upon the counsel and contribution of Dr. Staley.

When this writer started out as Mission Secretary, even the day before he was to begin his active work as Mission Secretary, and without solicitation, the first pledge coming in to Missions was from Dr. W. W. Staley, in the sum of \$1,000.00, to be paid in five annual installments, which payments he met promptly and without

fail. He loved and labored for our Mission cause.

He loved THE CHRISTIAN SUN, and plead with his brethren and acquaintances everywhere, in the pages of THE SUN, on the conference floor, and in church that the people subscribe for and read THE CHRISTIAN SUN.

He loved the Christian Orphanage, and besides making his personal donations, encouraged the people to give to this benevolence and charity.

He loved the conferences of the Convention, and while he was president of the Convention visited the conferences time and again without any expense to the Convention, even of his own travel and expenses.

He loved the Southern Convention, and served it through a period as president, guiding it in the way of wisdom, stability and strength.

If we wish to pay tribute to the name and memory of Dr. Staley, we, all of us, have the opportunity, and that is by carrying on to greater perfection, in so far as our means, might and wisdom will allow us to do so, the work he loved and for which he labored and in whose behalf he laid down his life. The highest tribute, let us repeat, we can pay to this man of God, is to take up with new courage, fresh faith, and in-

creased determination, the work which he has now laid down, relying always for strength, wisdom and guidance upon the God who was his stay, support and guide at all times. J. O. A.

DR. STALEY—A FRIEND.

Dr. W. W. Staley has been an institution in my life. When I was but a little tot I attended the Suffolk Sunday School where my father was superintendent and Dr. Staley was pastor. Next I remember him as the president of Elon College, and though still a child, I learned to love him for his genial spirit and winning manner. In later years, after I had entered the work of our church, his counsel has been a light unto my feet, and I am a better man for having known him. After my father's illness, his visits became more frequent, and even more welcome, until affliction knocked, too, at his door. I have missed him greatly.

If my services have been at all worth while, Dr. Staley has helped to make them so. Not only I, but THE CHRISTIAN SUN, has lost a faithful friend. Yet he is not lost, for his spirit still will guide.

J. T. KERNODLE,
Managing Editor.

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Dr. W. W. STALEY

Tributes of Love from Some of Those Who Knew Him Best.

SUFFOLK LETTER.

[In the place of the message of the late Dr. W. W. Staley, who for many years furnished the Suffolk Letter for THE SUN, at the request of many people I am furnishing a copy of the prayer used by me at the funeral service of my distinguished friend and brother in the ministry. It seems fitting that a prayer may occupy this space.—I. W. JOHNSON.]

Our Father in heaven, thou hast the words of eternal life. Thy Providence has called us into this house. We bow at thine altar and say: "The Lord gave, the Lord hath taken away, blessed be the name of the Lord." Thou hast already said: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you." We have come to weep together. Jesus wept.

But we are not rebellious. In our hearts we say: "Thy will be done." We humbly submit to thy will. He was thine. Thou gavest him to us. He gave himself to us and for us. His work was done. "Blessed are the dead who die in the Lord—their works do follow them."

He went about doing good. He sought to cheer the discouraged, to guide the erring, to raise the fallen and to save the lost. In thy name he went to the cottage of the poor as well as to the palace of the rich. He sought the needy, the afflicted, and the distressed. He recognized no barriers between races, creeds or classes in his ministry. In homes and in hospitals he knelt by the bed of friend and stranger, Jew and Gentile, white and colored, Protestant and Catholic, saint and sinner, and prayed for them in their sickness and sorrow. He loved people. He loved thee. He loved the work of thy ministry.

Thou hast called him to thyself. He has answered the last call, in submission. He knew the voice of the Father. Through these years he has said: "Here am I; send me." In thy name he toiled. In thy name he prayed. In thy name he has gone home to "be with Christ, which is far better."

We thank thee for his friendly spirit; for his warm heart; for his wise counsel; for his sincerity of motive; for his far-seeing vision; for his Christian character and for his ministry.

As we stand in this place where he so often stood to pray for others in their sorrow, we lift our hearts to thee in behalf of his inner family circle, in their bereavement. Comfort their hearts. Enrich their lives by the memory of his wise counsel, his earnest prayers and his devoted affection. Bless the dear relatives in their sorrow.

Bless this church and congregation to which he so freely has given himself, his heart and his life. May the church grow in those graces which enriched his own life. May it carry on in the work of thy kingdom. May his mantle fall upon the pastor and a double portion of his spirit increase and multiply his usefulness in his ministry.

Be gracious to this city, its churches of various creeds, its faithful ministers—the objects of his love and fraternal devotion. Remember his prayers for these thy people, and lead us in spiritual unity and fellowship.

Remember, O Lord, his brethren in the ministry of the fellowship to which he has given these years of his life. Carry on the institutions in which he had such deep and abiding interest. May his life be an increasing inspiration to them.

We thank thee for the affection of his large

circle of acquaintances and friends. We thank thee for the courtesy and respect of the business men and women, the schools and others who paused in their work because of this service. We thank thee for the beautiful flowers so rich in their fragrance and beauty, and so suggestive of his own beautiful life. We thank thee for all whose hearts and hands have helped to express an appreciation of him, and to render assistance and comfort to his family.

We offer this service in the name of Jesus. In that name which is above every other name on earth. In that name which was so sweet and precious to him. We do not know how to order our words before thee. We have lost a friend. A voice we loved is stilled. We would not call him back to us. We would rather go to him, in thine own good time. Be thou our constant friend. Speak thou to our hearts, in this hour. Grant us thy blessing. Accept our thanks for him. Forgive our sins. Strengthen our purpose to consecrate anew our service to thee. And we make our prayer in his holy name. Amen.

DR. STALEY AS PRESIDENT OF THE SOUTHERN CHRISTIAN CONVENTION.

It is very difficult to evaluate the life of a man in his own generation. When time has made it possible to view the achievements of Dr. Staley in a true perspective, his contribution to the kingdom in what he did as president of the Southern Christian Convention will probably be reckoned as the most fruitful service of his life.

The two most notable forms of service that any man can render are, influencing aright and deeply the lives of others, and building an organization through which men may smoothly and efficiently express the highest ideals of their lives in service to their fellowman. Dr. Staley rendered this latter form of service to the Christian Church in the South in his long term of service as president of the Southern Christian Convention.

The Southern Christian Convention was organized in response to the felt need of some means whereby the Christian Church as a whole in the South might function as a unit in serving the purposes of the kingdom outside the bounds of the individual congregation. At the time Dr. Staley became President of the Convention that body was just beginning to find itself. To perfect a scheme of organization, and work out methods of handling the interest of so large a body required wisdom and vision of the highest rank.

It is not the contention of this article that the Southern Christian Convention as it exists today represents the genius of Dr. Staley, or any other one individual. But it probably owes more to the ability of Dr. Staley than to any other one person. He was gifted with a sensitive appreciation of spiritual needs. He had an unusual ability to foresee the practical workings of plans and methods. He seemed to be able to foresee the human reactions to corporate activities. All these he brought into play in his administration of the affairs of the Convention. He could trace the successive steps that would lead to the far distant goal. He had the faith and patience to build for the future and await results. And only the distant future can measure the full worth of the service which Dr. Staley gave to and through the Southern Christian Convention.

STANLEY C. HARRELL.

DR. W. W. STALEY'S RELATION TO ELON COLLEGE.

It becomes the sad duty of the Christian Church to chronicle the death of one of its most valuable and beloved ministers. Dr. Staley was a man of rare gifts and unusual accomplishments. His genial spirit and affectionate disposition endeared him to everyone. His common sense and flawless judgment have made a priceless contribution not only to his church, but to his day and generation. He was a man of wide vision and great courage. Faith for him was both a driving force and a guiding factor. He possessed in remarkable degree, the ability to understand the needs of his church. He was interested in the development and in the enrichment of the spiritual life of his people—he made a definite contribution to the expanding life of the church of which he was a part.

Early in his ministry, he sensed the need of a trained leadership for the church. He knew that this could hardly be accomplished without an institution of higher learning for the Christians. Consequently, he used the force of his influence and personality to induce the church to found Elon College. He was a member of the extraordinary session of the Southern Christian Convention, held in Old Providence Church in 1887, when definite steps were taken for the founding of Elon College. He was elected as one of the first trustees of the college, and remained a member of the board until his death. So far as the records show, he was never absent from a meeting of the board. He was present at the last meeting, held September 17th, and as usual, rendered valuable service in the discussions and otherwise guided in the decisions of the board.

In 1894, Dr. W. S. Long, first president of the college, submitted his resignation. The college was in serious financial straits, creditors were threatening foreclosure. By vote of the members of the faculty of Elon College at that time, the Board of Trustees was requested to elect Dr. W. W. Staley, pastor of the Suffolk Church, as president of the college. Dr. Staley was requested, by the same faculty, to give favorable consideration to the request in case the board should elect, which request was conveyed by Dr. J. O. Atkinson, then secretary to the faculty. Dr. Staley accepted this responsibility on the condition that he be allowed to remain pastor of the Suffolk Church, and became non-resident president, serving without salary. Conditions were agreeable to the board, and Dr. Staley entered upon the presidency of the college. He immediately arranged to borrow funds and paid off all claims against the college. He served as president eleven years.

In 1905, Dr. E. L. Moffitt was elected to succeed Dr. Staley. Dr. Staley turned over the affairs of the college to Dr. Moffitt, with all financial obligations paid—a most unusual accomplishment, and one that deserves never to be forgotten by the Christian Church.

During Dr. Staley's administration, he induced the churches of the Southern Christian Convention to make annual donations to the college through their local conferences. His plan was to have every church make a definite contribution to the cause of education by contributing to their educational institution—a feasible plan, and a sane policy, which has never been improved upon.

Dr. Staley never asked anybody else to do what he, himself, was not willing to do. In requesting others to contribute to the support of the college, he always gave freely and generously out of his own savings. Years ago, when Dr. Harper, who was then president of the college, undertook to raise the standardization fund, Dr. Staley led the way with a contribution of \$5,000 in cash. Others of his friends like Col. E. E. Holland and Col. J. E. West, followed him in gifts of like

amounts, and many others throughout the church gave liberally and generously to the college. This was the first definite step taken to make the college an accredited institution of higher learning.

Last year, when Elon suffered severe financial reverses, Dr. Staley again came forward with a gift of \$1,000. He asked the trustees to join him in a like amount—some did—but most of us could not. Nevertheless, he gave. On his last visit to the college, just a few weeks before his death, in conversation with the writer, he expressed his hope for the continued progress of the college, urging me not to be discouraged, but to be faithful to my task, assuring me that, as he had always stood by the college, he expected to stand by to the end.

In the death of Dr. Staley, the college loses one of its staunchest friends, and most liberal supporters. It now remains for us who are still blessed with life and ability to consecrate ourselves and our possessions to the completion of the task so finely begun by those who have gone before us.

We shall miss Dr. Staley—we will miss him in our homes, in our worship, in our sick rooms, in our hospitals, in our conference meetings, in

other reason than the fact that in a difficult situation, he preserved and expressed in such a splendid way, the Spirit of Jesus Christ. So long as I live I shall thank God for my intimate and inspiring association with him.

H. S. HARDCASTLE.

MY PASTOR—DR. WILLIAM W. STALEY.

John was thinking of such saints as my pastor, Dr. William W. Staley, when he wrote, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The growth, influence and leadership of the Suffolk Christian Church under his pastorate mark him as one of the outstanding pastors of this generation.

He was a great preacher. He lived the gospel that he preached. He had no fads in the pulpit. Fully recognizing the responsibility of the minister to his Lord and Master, with a great analytical mind, keen intellect, good commonsense, and a strong passion for souls, and in deepest humility, he preached the Word of God.

When I think of the loyalty and love of my

loss in the death of my pastor for about two-thirds of my life. People of all sects, creeds and races, mourn with me in the loss of such a pastor and citizen of our beloved city.

JUNIUS E. WEST.

AN INFLUENCE THAT CANNOT DIE.

What the sun is to the solar system, Dr. Staley has been to the Southern Christian Convention. Incidentally, there are seven planets and seven conferences. To them he has been a center of influence. His business judgment and practical suggestions have brought system and order into their organized activities.

Thousands he has drawn to a life of righteousness, holding them to their place of service and pouring into their lives the light of truth and the warmth of Christian love.

It is when the sun shines on the clouds that we see the beauty of the rainbow and remember God's promise. It is when the light shining from some sainted loved one falls upon our tears that we see character pictured in all its loveliness and realize the worth of such a life. It is the setting sun that throws his rays across the sky and paints them in glory. What means this beauty of the setting sun? It means this: that while the sun is below our horizon he still shines upon sky and cloud and these reflect his light to us. So like the Christian life. Lost to vision, a memory dear, still shining above our horizon, lighting the clouds that pass over our lives, and in that light we live a more beautiful life and walk with God toward eternal dawn.

Dr. Staley has left a rich legacy to us. Its value cannot be estimated in years, but in character and service it will live on in the church he loved, in the homes he brightened, the hearts cheered and the lives made better.

J. U. NEWMAN.

BELOVED OF ALL CREEDS.

Dr. Staley and I came to Suffolk the same year. I became a member of the Christian Church under his pastorate. My life has been touched by his intimate ways and my long and close association with him has been to me a benediction. I loved him, his church membership loved him, and he was "beloved of all creeds" in Suffolk. No man has lived here who ever made a deeper impression upon his local church, upon his denomination, upon this community, and though he has passed, he will always live in the hearts of his people.

He was a friend to many and served the lowly with as much tenderness and solicitude as he ministered to those in exalted positions. He was an exemplary Christian, and by his good works spread the gospel of Christ and the spirit of universal brotherhood. He was a great man, a great preacher, and a master leader. I deeply mourn his death; I revere his memory.

E. E. HOLLAND.

A TRIBUTE.

I have been intimately associated with Dr. W. W. Staley from his college days until the time of his death, and although my long illness has unfitted me for writing at length, however, I wish to say that his integrity was flawless, and his character above reproach. He was pure gold. It was my privilege, fifty years ago, to present Dr. Staley's name to the Suffolk Christian Church for consideration as its pastor, and I am glad that in that church I could work with him as my pastor for many years. In my affliction, I shall miss his visits and his wise counsel, and the clasp of his hand in a friendship that never failed.

P. J. KERNODLE.

(Continued on page 9.)



FUNERAL CORTEGE LEAVING THE CHURCH.

Courtesy Virginian-Pilot.

our convention sessions, in our church councils, in our college plannings and in our own personal needs. May God help us to be true to the high ideals and Christian privileges to which he dedicated himself—his all.

L. E. SMITH.

MY ASSOCIATE IN THE PASTORATE.

There are many fine things that I might say about Dr. Staley. There are many ways in which I think he was a great man. But to me there is no greater evidence of his fine spirit or of his true greatness, than his attitude toward me, his associate in the pastorate of the Suffolk Christian Church. As pastor-emeritus of the church in which he had served and sacrificed for forty-one years, and the prestige and power of which was the fruitage of his work, and a monument to his ability, so much depended upon his attitude toward me. He could have been very unpleasant about the matter. He could have made it very difficult for me.

I am glad of this opportunity of bearing witness, with gratitude, to Dr. Staley's graciousness and goodness toward me. His attitude was as cordial and sincere as any man could have desired. His actions were always above suspicion. His affection for me was evident. His fellowship with me through all these nine years has been warm and friendly, and it has been an inspiration to me. His influence has been a blessing. His memory will be a benediction.

He had many other claims to greatness. But, so far as I am concerned, he is great if for no

pastor for his members, I am reminded of the love of God for his children. Dr. Staley exalted the virtues of his members and was charitable as to all their faults. Their joys were his joys, and their sorrows his sorrows.

His long pastorate will always be remembered by the unbroken unity of the church and the spirit of friendliness and brotherly love which prevailed among its membership. The church never had discord, friction or factions.

He had the broad vision to grasp the entire work of the Kingdom of God. With him every enterprise of the denomination was of first importance. He loved them all, and contributed most liberally to all. In this respect the denomination has never had his equal.

My pastor was an optimist. He had faith in God and faith in mankind. He believed that right would triumph in the end. In the panic of 1893, he never doubted the ability of his church to complete and pay for the new church. In the present depression, he never doubted that the church would meet its financial obligations as to its present plant. He died in the belief that Elon College would survive its financial difficulties and that there was a brighter day ahead for all the institutions of the Christian Church.

He believed that the young people were growing better, that the world was growing better, and there would be no backward step in temperance and national prohibition.

When I think of the life of Dr. Staley in this community, I am reminded of the Master, who went about doing good. I feel a deep personal

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

Great and glorious God, author of the spiritual Kingdom, and of the outward physical church which was given to be the agency through which man might work to bring thy Kingdom into power, make thy servants valiant both in purpose and in application to the task. Thy Kingdom is sure, and the church is sure because Jesus gave himself to be its foundation. We thank thee for the joy of Jesus' comradeship and for the blessedness of toil even as he toiled. All glory be thine.

L.

THE GIFT OF THE HOLY SPIRIT.

By B. H. BRUNER.

There have been endless discussions about the Holy Spirit and the Gift of the Holy Spirit, and most of them have ended in confusion. There are a thousand things about this great subject which we will never know. But what the Gift of the Holy Spirit enabled the first Christians to do is not a matter of speculation but of historic fact. We are convinced that if that marvelous gift of God was ever available for men, it is still available.

What was and is the Gift of the Holy Spirit? My answer to this question may not be your answer. But it has been helpful to me in trying to interpret and understand the power of early Christianity. For me, the gift of the Holy Spirit was and is the fire of God kindled in the hearts of men. That gift has been coming to the world for a long time, and it will continue to come so long as God can find human hearts which are willing enough and obedient enough to have his fire kindled within them.

The fire which was kindled in the hearts of men at Pentecost, call it what you will, has never gone out. It still burns in the hearts of thousands of loyal followers of Jesus Christ in every land. It still sends men and women to the uttermost parts of the earth to preach the gospel. It will continue to burn until the kingdoms of this earth become the kingdoms of Christ and his God.

This Gift of the Holy Spirit kindled four fires in the hearts of the early Christians. First, the fire of great conviction about Jesus and his power to save. They believed something definite about Jesus. They believed that in his name, and in his name alone, there was salvation for all men. Second, the fire of a great passion—a passion to tell the story of Jesus. In the beginning the gospel was a big news story. There was nothing drab or uninteresting about it. It was full of human interest. It was a story told with all the power of impassioned souls. No wonder it soon spread like fire through the empire. Third, the fire of a great devotion and loyalty for Jesus and the Christian community. The devotion and loyalty of the early Christians, under all kinds of conditions and circumstances, stand out in almost every chapter in Acts. Fourth, the fire of courage and adventure which enabled the early church to face the pagan world and challenge its practices in the name of Jesus Christ, and to venture out to the ends of it search to preach the gospel.

The modern church needs what this early church possessed. We have had plenty of fire in the modern church, but it has been the wrong kind of fire. It has been the fire of institutionalized religion kindled upon the altars of our churches by the hands of men. It has been the

fire we have tried to kindle through drives and campaigns. We are just beginning to realize that most of this fire has been kindled in vain. The modern church needs some prophet with the courage and vision of a Malachi to stand in its midst and say what he said to the religious leaders of his age. We have tried to keep the spiritual life of the church alive and to win the world for Christ on fire which has come from headquarters rather than from heaven. What we need is the fire of God kindled in the hearts of men and women. The spiritual life of the church will never be deeper or richer than that of its individual members.

The modern church needs the fire of a great conviction about Jesus and the power of the gospel to save both men and nations. We need the fire of a great passion to preach the gospel. The revival which the church needs will only come through a crusade of great gospel preaching. We need the fire of a great devotion and loyalty to Christ and his church. Because men have set their affection on other things than the church, their affection for the church has grown cold. Paul described many modern church members in these words, "Lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof." And we need the fire of courage and adventure. The paganism of the twentieth century needs to be challenged in the name of Jesus Christ by a courageous and daring church. We need more of the spirit of adventure in our religion. Jesus found his followers one morning in a mood of discouragement and despair because they had fished all night without results. He told them to be a little more venturesome, to push out from the shore into deep water. The result was marvelous. The church has stayed too close to the shore. Too many of its leaders have been afraid to face the storms and dangers of the open sea. So long as the church continues to put most of its time and energy into the guarding of the coast lines of our present denominational order, the results in real spiritual progress and conquest will be small, and it will not challenge the best of the young leadership of this age for its work. Youth does not want coast-guard duty. It wants adventure. When the church gets out of some of its snug harbors, out upon the open sea where humanity is battling for its life against the terrific forces of our present civilization and braving the storms which are sweeping across our world, it will again become a conquering and victorious church and will not lack for leaders.—*In the Christian Evangelist.*

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 15, 1932.

Sunday Schools.

Previously acknowledged	\$ 319.50
Ocean View, Va.	3.74
Mt. Pleasant, Overhills, N. C.	1.75
Providence-Memorial, Graham, N. C.	2.24
Zion, Sanford, N. C.	2.21
Mayland, Broadway, Va.	2.32
United Christian, Lynchburg, Va.	4.20
Mt. Auburn, Manson, N. C.	3.25
Wake Chapel, Fuquay Springs, N. C.	5.00
Leaksville, Stanley, Va.	.61

Total \$ 346.56

Coin Card Offering.

Previously acknowledged	\$ 82.45
First Christian Church, Richmond, Va.	9.00

Mt. Pleasant Church, Overhills, N. C., as

follows:

Mrs. T. J. Brooks	\$ 1.00
Mrs. Ora Johnson	1.00
Archie McKay	1.00
Zeb Brooks	1.00
E. M. Marks	1.00

5.00

Ether Christian Church, Star, N. C.	2.00
Miss Mabel I. Higgs, Stanley, Va.	1.00

Total \$ 99.45

Summary.

Previously acknowledged	\$ 603.22
Sunday Schools, Regular	27.06
Coin Card Offering	17.00

Total to date \$ 647.28

J. O. ATKINSON, *Sec'y.*

PROGRAM.

Following is the program for the Young People's Missionary Conference, Eastern Virginia, to be held in the Suffolk Christian Church, Friday, October 21, 1932:

Theme—"Youth, the Sower of Missionary Seed."

Opening hymn.

Prayer.

Recognition of Societies.

"Results of Missionary Seed Sowing in Fertile Soil," Mrs. E. L. Beale, superintendent of Young People's Work.

"Efficiency and Tools for 100 Per Cent Harvest," Mrs. J. E. Cartwright.

Presentation of banner.

Report of Nominating Committee.

Special music.

Offering.

Address—Mrs. Nathan L. Parsons.

Worship Service—Miss Dorothy Williams.

Benediction.

"Labor on—good and kind is He:

Pull up the tares when you find them,

Come and work with me."

NORFOLK SOCIETY HAS SUCCESSFUL YEAR.

The following interesting item comes from Mrs. O. S. Mills, Norfolk, Va.:

"We are drawing near the end of the most successful year in its history of our Woman's Missionary Society. From the standpoint of attendance and interest it has been wonderful, and we have met all our obligations.

"At the beginning of the year we started a little friendly contest (lasting six months). One side was Red or Indian, the other was yellow, or Japanese, representing our home and foreign work. Each captain had a poster and used red or yellow stars for attendance. We closed the contest in March with a luncheon given by both sides. The losing side was to pay the Literature Fund, which was \$2.50. A member from the winning side, however, volunteered to pay this and all ended happily. After the contest closed, the interest and attendance continued, so we felt it was a real success.

MISSIONARY SOCIETY MEETS.

Mrs. L. A. McCauley was hostess to the Ladies' Missionary Society of Union Ridge, N. C., Wednesday evening, October 10th, at eight o'clock.

The new officers for the year served in their respective offices. Mrs. L. L. Hooper had charge of a missionary program, which followed the business session. Mrs. Jasper Garrison led the discussion of the Bible lesson, which was taken from the Book of Romans.

Refreshments were served by Miss Annie Sue McCauley, at the close of the meeting.

J. G.

TRIBUTES OF RESPECT. (Continued from page 7.)

DR. STALEY—A MAN OF INFLUENCE.

That Dr. W. W. Staley was widely known throughout the country is a well-known fact. Whether in circles local or far remote, and whatever the contacts he made in circles high or low, Dr. Staley, by his sheer presence commanded an influence that was remarkable and far reaching. How did he do it? It was not the result of a studied or conscious effort on his part. He did not put himself forward. He did not seek office nor places of importance through which to wield his influence, yet his great usefulness often placed him there.

He was placed in high office and he sat in the seat of high council only because he was needed there. He did not shirk duty wherever it might call him, whether on pastoral duty in the humblest home or in the council of the sages.

He was to a high degree unselfish and sought the good of others rather than his own good. He was cheerfully liberal with his means, yet himself lived the simple life. He had an intense interest in and love for all humanity. His broad human sympathies led him humbly and judiciously to overleap denominational bounds as but few persons ever dare to undertake. In sickness, sorrow, joy and need all were privileged to share his ministries and his love. In this he was unselfish and without personal design; and better still he was rarely, if ever, misunderstood in these services. He was easily approached and his pleasing personality coupled with an unassuming dignity gave assurance that however humble or important the plea or the need, one would be given kindly consideration. He was courteous himself and never unmindful of even the smallest courtesies shown him.

He loved children and youth, and was at home with them even as he was with the prominent or wealthy. His humor and friendliness won him many hearts and ears. He had a commonsense philosophy of life that even the simplest could understand and derive benefit therefrom. His preaching, though without any attempt at eloquence, was the plain but forceful gospel message. In brief, he had the mind of Christ.

Had there been many Dr. Staleys, his influence could not have towered and spread afar as it did; but there was but one Dr. Staley. Dr. Staley's body is dead, but his influence will still go marching on.

W. M. JAY.

DR. W. W. STALEY—A FRIEND.

"A man that hath friends must shew himself friendly." Surely, Dr. Staley's list of friends was larger than that of most people, because he showed himself friendly to all classes and conditions. He was friendly towards the young. Any group of young people was made happier by his presence. He ever kept a youthful outlook on life. His sacrificial service to Elon College proved his interest and faith in young life.

He was a friend to the suffering and sorrowing. Many a sick room has been blessed when his kindly face appeared and his friendly shadow fell upon it. He felt a special calling to minister to the sick and sorrowing. He was a friend to the poor and needy. Those who were unfortunate felt that in him they had one who would lend a listening ear and a sympathetic heart.

In the course of his long life, many are those who have been helped by his friendly aid. A successful business woman, upon hearing of his death, said he was the one who made it possible for her to go to college, when every other source of help had failed. He was also a friend to those who were "well off in this world's goods."

He often helped them by his wise counsel and friendly interest.

He was a friend to God. He walked with him. He talked with him. He lived close to him and God revealed himself to him, and he in turn, translated God to others by his honest, upright, four-square Christian life, his devotion to duty, his love to his fellows.

Dr. Staley was my friend. My own life has been made poorer by his going, but richer because he lived and touched and inspired my life. I loved him because he was lovable. I trusted him because he was a true man. When the days were dark and the heart sad his hand-shake was a little warmer. God used him in many ways to comfort hungry hearts. A good man, a great man, a friend has gone to his reward.

C. H. ROWLAND.

DR. STALEY—MY INTIMATE FRIEND.

I moved to Suffolk in December, 1898. Dr. Staley was boarding at the "Beale House," at that time, and suggested that I engage board and room at the same place. We ate at the same table for about three years. Afterwards he had a room at my home for about three and a half years. He offered me the use of his library without cost. Naturally, we were together quite often in our work. This association developed a strong friendship which has never been marred by a single misunderstanding for over thirty years. We had many similar tastes. We have fished together, traveled many miles together, prayed together, worked together and counselled with each other many, many times. I think I knew him better than any other man knew him; and I think he knew me, in the same manner, and to the same extent. He said I visited him twenty-nine times within thirty-one days when he was in the hospital last summer. We were intimate. We knew each other. We trusted each other. We believed in each other.

Dr. Staley was not biased by his friendship. He appreciated friendship, but it did not warp his judgment or lower his standard of sincerity. He could be as fair to one who opposed him as to one who stood with him. He appreciated sincerity, industry and integrity.

He helped me much as a young minister. I owe much to him. He taught me many things by precept and example. He helped me as a preacher. He helped me as a pastor. He helped me as a man. He helped me as a friend. What would I have been without him! I thank God for those precious years of fellowship. I have lost a friend.

He was so approachable that few persons have measured his greatness. We are too near him to measure him yet. He was, in my opinion, the greatest man of my acquaintance. In this opinion I am not influenced by friendship or prejudice. I knew him. I loved him. He was a great man. He was a faithful friend.

I. W. JOHNSON.

HE MADE OUR WAYS PLAINER.

We shall miss Dr. Staley. Our church gatherings were always lighted up and the ways made plainer as he moved among us. His movement among us will be that of a gracious Christian personality exemplifying the power of simplicity as the grace of God to all our souls. His preaching, his personal social relations, his wide contacts were all stamped with this indelible quality. He was the great pastor—the great shepherd of his people. His interest in people was wide.

Some months ago, when it was announced that a meeting of our Christian folks was to be held in Raleigh, a colored man called me to ask whether Dr. Staley was to be here. When he was told

that Dr. Staley would be present, he said: "I want to see him; he was the friend of my family, near Suffolk." When I told Dr. Staley about it, he went to see the colored man. Afterward, the colored man said to me: "Dr. Staley is loved by our colored folks." What a fine testimony representing the best of our Southern spirit.

A short time ago he was in Raleigh, and when I took him to the train we met Bishop Cheshire of the Episcopal Church. Together they discussed common interests and it was the same simplicity drawing from the well of a long experience that made the meeting significant. He had never before known Bishop Cheshire and desired to meet him.

In the church, in the homes of all, in social relations, he will be longest remembered for his unassuming simplicity. He was a great soul in the midst of much of our flair for display. Several of our families in Raleigh will cherish long his gracious ministry among us.

J. EDWARD KIRBYE.

DR. STALEY—FRIEND OF ALL.

Having known Dr. Staley for fifty years, eaten at the same table with him for six years, shared his study and been with him to the haunts of poverty and sin, I speak from personal knowledge.

A Friend to the Poor.

Before Suffolk had a city doctor, King's Daughters, or any organized charity, Dr. Staley knew the homes of poverty and suffering, and ministered to the needs of body and spirit, often paying for the burial when death came.

A Friend to the Rich.

No clan, creed or race divided his ministry. While giving his time to the poor, he gathered about him the rich. To these he was a friend, true and faithful, sympathizing with them in their sorrows, warning them of error, rebuking their sins, and giving wise counsel in difficulty.

A Friend to the Unfortunate Woman.

A quiet visit by night to a "foundling home" in a distant city, bearing on his arm a basket containing a little unwelcome life, and returning to guide a victim of shame and sorrow into a new life, tells a story of loving ministry of which the world knows not.

A Friend to the "Shipwrecked."

The drunkards, the bums, and the down-and-outs were his friends. Drunk or sober, revengeful or penitent, they went to his study for sympathy and help and always received it. He gave them his time as freely as he would the Governor of Virginia. For fifty years he lived by the side of, and on, the street, and was a friend to man.

"He was a man, taken for all in all, I shall not look upon his like again."

N. G. NEWMAN.

MY FRIEND, DR. STALEY—A MAN OF GOD.

The word reaches me of the passing of my long-time friend and brother, Dr. W. W. Staley, of Suffolk, Va. Our acquaintance began through the medium of THE CHRISTIAN SUN and THE Herald of Gospel Liberty, and we corresponded together on subjects of mutual interest. It was many years ago when we met at the convention at Burlington, and when I made my initial visit to Elon College. He was then president of the Elon Board of Trustees; Bro. W. S. Long presided over the college. He was then the faithful and efficient pastor at Suffolk, where he served the double score of years, winning the confidence and love of the entire community and of their friends far and wide in all parts of the country. From that early period it was our lot to meet frequently at conferences and conventions, where

(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

YOUTH FELLOWSHIP AT ROSEMONT.

Nearly 200 young people from the Congregational-Christian Churches in Norfolk, Portsmouth and Newport News met at Rosemont Christian Church, Norfolk County, Sunday, October 9th, at 3:30 for the regular fall rally of the Eastern District of the Youth Fellowship, with C. E. Warrington, president of the Youth Fellowship of the Eastern Virginia Conference of Congregational and Christian Churches, presiding.

The principal address was delivered by the Rev. P. Houlder Brown, formerly a prominent worker in the churches of Chicago and now acting as supply pastor of the First Christian Church, Berkley. The theme of his address was, "The Challenge of Christian Living."

Roy Nichols, popular local baritone soloist, won much favorable comment and applause for the two vocal solos. The song service for the meeting was led by Rev. O. D. Poythress, of the South Norfolk Christian Church.

Mrs. W. B. Williams and Miss June Joy Hyatte, of Newport News, presented a one-act play, "Am I My Brother's Keeper?" which also won the approval and applause of the delegates.

During the business session for the following officers were elected for the coming year: Miss Alma Rountree, of Christian Temple, district chairman; W. B. Williams, of Newport News, vice-chairman; Miss Mary Halstead, of Rosemont, secretary; and Robert Shaw, of the Congregational Church, Portsmouth, treasurer. Other matters of routine business were considered.

The address of special interest on "Tithing" was made by William Smith, of Liberty Spring, near Suffolk. Watson B. Cobb, of the Christian Temple, led the devotional service. Addresses of greeting from Aubrey C. Todd and Lanson Granger, who are studying for the ministry at Elon College, were read by Misses Dora Martin and Frances Tarkenton, and Mrs. C. E. Warrington read a special address prepared by Miss Lottie M. Cross, of Suffolk.

PLAYING THE GAME.

Life is a game with a glorious prize,
If we can only play it right.
It is give and take, build and break,
And often it ends in a fight;
But he surely wins who honestly tries
Regardless of wealth or fame,
He can never despair who plays it fair,
How are you playing the game?

Do you wilt and whine, if you fail to win
In the manner you think your due?
Do you sneer at the man in case he can,
And does, do better than you?
Do you take your rebuffs with a knowing grin?
Do you laugh though you pull up lame?
Does your faith hold true when the whole world's blue?
How are you playing the game?

Get into the think of it—wade in boys:
Whatever your cherished goal:
Brace up your will till your pulses thrill,
And you dare—to your very soul!
Do something more than make a noise;
Let your purpose leap into flame
As you pledge with a cry: "I will do or die."
Then you will be playing the game.

—Anonymous.

CHRISTIAN ENDEAVOR NOTES.

TOPIC FOR OCTOBER 23, 1932.

"What attempts have been made to solve the liquor problem, and with what results?"—Matt. 7:16-20.

Christian Endeavorers should look up the history of this question in the local community, their State, our nation, and other nations. This will make interesting reading and research, and will prove to be profitable. Do not be afraid to look for the real facts. Seek for the reasons why changes were made.

A man in a little town in California told me that in "the good old days," about which we hear so much when election day came the leaders of both political parties had barrels of liquor on the street corner to be given to any who would vote their way, and that the town was full of drunken men. He opposed a change, but lived to repent and, like a real man, went to those whom he had slandered and begged pardon. He says that if such conditions existed now he would not travel on the streets where automobiles would be too dangerous.

The first attempt to change this condition was by getting people to sign pledges, to use no strong drinks as beverages. This step was accomplished with much education as to the results of using alcohol.

The second step was local option—each vicinity voting dry or wet as it chose. This kept people voting on the matter, for the side that lost would bring it up again soon, and made it impossible to keep a community really dry for it was not far to a wet community—and liquids will "run."

The third step was state control or prohibition. This was difficult of enforcement for the reason just given.

The final step was national prohibition. The good people of the nation decided that since liquors do so much harm and so little good, that since some people are so weak that they cannot resist the temptation to drink, that the thing to do was to make the manufacture and sale of intoxicating liquors for beverage purposes illegal.

Among the results of this last step should be considered (a) the removal of saloons and advertisements of alcoholic drinks from the public places; (b) the greatly decreased consumption of liquors as shown by official records; (c) the rapidly decreasing number of people who have to take cure for alcohol or die from its results; (d) the great decline in poverty caused by alcohol; (e) the removal of drunks from the streets of our towns and the safety with which women and children may travel those streets at all times.

Nobody claims that the work is completed, that a perfect solution of the problem has been found. But it is easy to see that conditions are far better even with poorly enforced prohibition than back in the days of unregulated liquor. Our task is to conserve the good results and move forward towards sobriety.

APPLE'S CHAPEL CHRISTIAN ENDEAVOR.

On Sunday, October 2nd, at 3:00 P. M., the newly organized Christian Endeavor Society of Apple's Chapel, held its regular semi-monthly meeting. There was an unusually large attendance.

We are happy to say that our Society is progressing very nicely, and the young people of the community readily respond to every request.

Those taking part in the last program were: Mozelle Andrews, Mamertus Summers, Hillery Michael, Gertrude Boone, Dollie Payne, and Morris McIntyre. There were many good things brought out on the topic: "How the Teaching of Jesus Changes Business."

The next meeting will be held at the church, Sunday, October 16th, at 7:00 o'clock. Everyone is cordially invited to attend, and we especially extend this invitation to the older people of the community. Come out and enjoy a good program with us.

GERTRUDE BROWN, Sec'y.

HOPEWELL CHRISTIAN CHURCH.

At the annual meeting of the Hopewell Christian Church, October 5, 1932, the following officers were elected to serve for the new conference year:

Clerk, Mrs. G. A. Robertson; treasurer, F. W. Lowe; financial secretary, J. L. Edwards; pianist, Miss Mary Lilly Nash; assistant pianist, Miss Cleo Watson; president of missionary society, Mrs. J. H. Harrison; treasurer of poor fund, Mr. G. A. Robertson; ushers, W. W. Lowe, Charlie Garrett, J. R. Everett, R. B. White. Deacons are, F. W. Lowe, J. W. Pruitt, G. A. Robertson, W. A. Warner, D. D. Nash, J. D. Witcher.

Sunday School superintendent, Rev. D. D. Nash.

The conference was presided over by the pastor, Rev. T. N. Lowe, and the reports from the various departments of the church were most encouraging. The delegates elected to represent the church at the annual session of the Eastern Virginia Conference, which meets November 2nd, 3rd, and 4th, are Mr. Willard Scher, Mr. D. D. Nash, Jr., Mrs. J. H. Harrison; alternates, Mrs. F. W. Lowe, Mrs. G. A. Robertson, Mr. Colman.

MRS. G. A. ROBERTSON, Secy.

Hopewell, Va.

IN NEW ENGLAND.

York and Cumberland Conference met Friday, September 30th, and continued through Sunday, October 2nd, at South Bewick, Me. It was the best conference for several years, and was very well attended. It was more like, and has always been more like, the Virginia and North Carolina Conference than any other of our Northeast gatherings, in the large proportion of laity to clergy and in the family spirit. Meals are served free of charge as you do, and it is an annual old-home season.

The church at South Bewick is a country church, but a center for many miles. Zebulon Knight Hall is next to the church, a practically new building, in memory of Elder Knight, who labored over forty years in that section. His daughter is the organist.

The pastor at Freedom, N. H., was ordained Sunday afternoon.

Rev. Thomas R. Francis and sister, Mrs. Anne Dievendorf, leave Seattle on October 5th, on the Steamer *Heije Maru*, for South Japan. Mrs. Dievendorf was student at Asbury College during part of her furlough. They are children of the late Rev. Edwin Francis, of New England and New York State ministries.

Rockingham Conference meets at Rye, N. H., October 4th. This is the home of the eldest daughter of Rev. Harry J. Rhodes, who was in Japan with his father and mother when a girl. Mrs. Lizzie Marden is an active missionary and church worker.

ALICE TRUE.

Amesbury, Mass.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

THE CHRISTIAN AND LAW OBSERVANCE.

LESSON V—OCTOBER 30, 1932.
(World's Temperance Lesson.)

GOLDEN TEXT: "Whatsoever a man soweth, that shall he also reap."—Galatians 6:7.

LESSON TEXT: Romans 13:1-7; Galatians 6:1-10.

There are a great many people who think that the liquor problem should be returned to the States. There are others who say that even the State has no right to say whether a man shall or shall not take a drink, claiming that it is a personal matter. And yet here is the International Uniform Lesson Committee saying that the liquor problem is a world-problem. In other words this committee dares to say that the goal of those who are concerned about the so-called "temperance movement" is not a dry America, but a dry world. Instead of retrenching in America, instead of taking a step backward, which any form of legalization of the liquor traffic would be, they dare to go forward, they dare to set as their goal, international, or world prohibition. And they are right.

Liquor is not an individual or a local matter. It is in its ultimate analysis not even a national question. It is a world question. Intoxicating liquors are the enemy of the human race. They are a denial of the Kingdom of God. It is inevitable that eventually we shall have world-wide prohibition. Not in the near future. But a thousand years with God are as but a day or as a watch in the night when it is past. And if any one doubts that liquor presents an international problem, let him be reminded that an association of liquor dealers frankly stated that they must not allow prohibition to become a success in America, and pledged both their efforts and their money to help the liquor interests in America. We folks in America ought to realize that what we think is the decisive battle in this warfare is after all only a skirmish in the great campaign against the liquor traffic as such. Let us not be weary in well doing for in due season we shall reap if we faint not. If we faint not—there's the rub! There are so many good folks who have been so misled by what they have seen in the subsidized wet press and by what they have heard in the form of general statements that could not be verified, that they have actually become faint. Like John Paul Jones, those of us who believe in the ultimate triumph of right ought to say: "We haven't begun the fight yet."

Law Observance.

"Let every soul be subject unto the higher powers." Observe the law. Recognize the authority of government. Obey the statutes of the land. Every man has a right to work for the change of the law of the land. A man is perfectly within his rights when he seeks the repeal of the Eighteenth Amendment. But he has no right to disregard it, to break it, or to flaunt it. The tragedy of this whole situation is the fact that so many good and substantial people have so brazenly and flippantly flaunted the prohibition laws. And personal indulgence and personal profit have been dominant motives. If self-respecting citizens had spent one-half the energy in practicing and teaching law observance as they have in getting the Eighteenth Amendment, we would not have the present situation.

"And they that resist shall receive to themselves greater damnation." "For rulers are not a terror to god works, but to evil." One hardly dares to think of what will come to America if we turn

over the control of liquor to any agency. The only way to control liquor is to control it at its source. And to admit that the racketeers in America are more powerful than the national government is to abdicate to the powers of evil all along the line. One reason we hear so much from the liquor interests and those who drink liquor is the fact that the law has hurt them.

"Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." We ought to develop a conscience in this matter. There are some people who are not afraid of the wrath of the powers that be. But they can be handled if on the part of others we can develop a social conscience against drinking. One of the most helpful signs of the times is the intelligent and persistent way in which the temperance agencies are going about this very thing.

Sowing and Reaping.

"Be not deceived; God is not mocked; whatsoever a man (or a nation) soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption." Before one in any way lends his vote or his voice to the liquor traffic, he ought to take the long look ahead to see something of the fruitage of the thing for which he is voting. And the easiest way to see the fruitage of what will develop is simply to study the history of the liquor traffic and see what has always been the fruitage of it. Let no man be deceived here. The trouble is not prohibition, or where liquor is sold, or by whom it is sold; the trouble is the liquor itself. And just so far as we sow the seeds of this evil, we shall reap a corresponding harvest.

Fainting Not.

"And let us not be weary in well doing; for in due season we shall reap if we faint not." This is no time to become faint-hearted or to become discouraged. One wonders if after all, what we hear now is not so much signs of a growth in sentiment for liquor as the death rattle of the liquor interests themselves. The Eighteenth Amendment will never be repealed. Now, as never before, we need to put forth more effort.

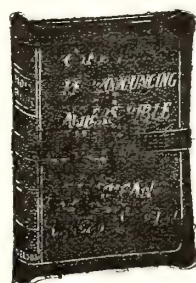
Helping the Other Fellow.

"As we have, therefore, opportunity, let us do good unto all men, especially unto them that are of the household of faith." How will the highest interests of men and women, boys and girls be served? Let every man answer that question before God before he votes.

Can a man do better with his life than Jesus did with his? Can he do better than give his life for others in service, in helpfulness, and in prayer.—Vernon Bullock.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



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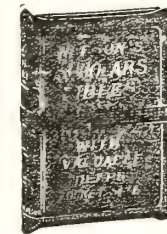
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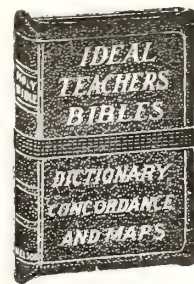
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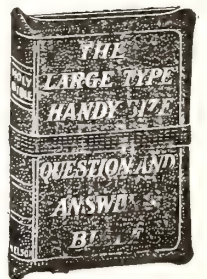
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond Virginia.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II. Chron. 7:14.

MONDAY.

"REJOICE WITH ME."

"He calleth together his friends and neighbors and sayeth unto them rejoice with me"—Luke 15:6.

How often do we do this very thing, and over most trivial circumstances! Some honor conferred, increase of pay, graduation from school, new automobile, marriage, birth, achievement, heir to a legacy, and many other little turns of life's gifts, and we throw a party and invite our friends to rejoice with us.

The words of Jesus here picture something else—life's deepest and most lasting blessings—and in this instance he illustrates the joy of becoming a part of the redemptive force of the world. He who accepts Jesus and receives salvation is a force, out of use, brought into service; he is a power, wandering aimlessly, saved from waste and for good. This is life's greatest gift.

What a rejoicing this should be, both on the part of him who is saved and upon the part of his friends; And yet, who ever heard of one gathering his friends in a party to rejoice with him because he has found Jesus a Saviour to his soul?

We wonder if we cannot from now on devise some attractive way of emphasizing in our circles the coming of Jesus into our lives. Try it out.

Prayer—O Lord, we believe this morning we should be living witnesses of Christ in the heart. We pray thee to make us so. We come to thee laying ourselves on the altar unreservedly for this blessing. If this is right, may we so call the attention of our friends to thy salvation, that they may know that we live with Jesus and that we are whole soul for him, now and forever.—Amen.

TUESDAY.

A DOUBLE REJOICING.

"Doth not leave the ninety and nine, . . . and go after that which is lose until he find it: And when he hath found it, he . . . rejoiceth . . . and calleth together his friends . . . saying, rejoice with me."—Luke 15:4-6.

The salvation of the lost is due to, first, a search for them (having found), one becomes a restoring, constructive force in other lives.

Slavation comes as a result of a quest for it. Salvation, carried on, is a redemptive fellowship of the Christian spirit. God might save the world with his loving stroke of forgiveness and the bestowment of the new birth. But should it all stop there, that life would die like the un-nurtured and uncared-for grafted tree. Redemption is carried on by the nurture of fellowship through the gift of the Holy Spirit.

This nurture is the high function of the church. No movement can flourish without impassioned souls in, and the constant nurture of, its principles. It is this fellowship that has given power to the value of Pasteur in medicine, to Horace Mann in education, to William Booth in the Salvation Army, to Luther in the Reformation, to Washington in the government of our country,

to Lincoln in slavery, etc., and to that innumerable host who have shared their spirit and purpose.

What is true of these great men and their movements is true of the church and salvation in the Lord. The only final and valid basis for the greatest rejoicing is Jesus—God—whether it be an individual or the church, or whether it be a country.

Prayer—O Lord, our Lord, how excellent is thy name to us this day, that thou art so much to us and to the world. Give us a passion for thy cause that we may seek continually its greatest blessing; and give us such outlook of its glory that we may count our lives, like Paul, as nothing that we may reach the end of our course with joy. In Christ's name we ask it.—Amen.

WEDNESDAY.

SERVING OR SLAVING?

"And he said to his Father, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends."—Luke 15:29.

In this parable of the prodigal son, the Father gave a great party of rejoicing because of the salvation of a lost child. The brother at home was furious because of his own selfishness, envy, and jealousy. His words were, "I serve thee." He must have meant, "I slave for thee." It appears that his motive in life was subjective. He worked for what he could get out of it personally, and not for the good he could be to others. Had it been the latter, he would have delighted in being a party to the rejoicing over the salvation of the lost brother.

Service is the watch-word of every true child of God, in which one forgets self—counts his life as nothing, that he may attain happiness for others. Our relationship with God is a partnership; it is labor with love.

True children of the Father's home have the saving outlook. There are multitudes of them like the "elder brother," not that they are harsh or bitter, but that they are self-centered, envious and jealous, plodding their tasks for the church rather than propelling a real experience of fellowship with the Father. Their lives are filled with selfish desires rather than being replenished and sustained by the joy of communion. They know no ecstasy. That propelling force for God is genuine emotion of love, and it must go forward like an automobile, by a series of heart-felt explosions of progress.

Prayer—Our Father, send thou thy Holy Spirit upon us this day that our every thought and action may be fired into living happiness unto the light and glory of thy kingdom.—Amen.

THURSDAY.

THE RICHEST FELLOWSHIP.

"God is faithful, through whom ye were called in the fellowship of His Son, Jesus Christ, our Lord."—I. Cor. 1:9.

Emerson has drawn a classic picture of the tragedy of substituting expensive care over important details for the greater soulful fellowship. In a letter to his wife he is quoted as saying:

"I pray you, O excellent wife, not to cumber yourself and me to get a rich dinner for this man or this woman who has alighted at our gate, nor a bed-chamber made ready at too great a cost. These things, if they are curious in, they can get for a dollar at any village. But let this stranger, if he will, in your looks, in your accent and behaviour, read your heart and earnestness, your thought and will, which he cannot buy at any price in village or city, and which he may well

travel fifty miles and dine sparsely and sleep hard in order to behold."

There is a way to receive guests and slave to do for them something big, and then they go away without a blessing; and there is a way to entertain them with our genuine exuberant soulful personality, which shares of human affections and makes their hearts glad.

This is a type of our fellowship with God the Father, through our Lord Jesus Christ.

Prayer—O Lord, Master of all good, and the blesser of every life, give unto us the true fellowship of our Lord Jesus Christ, and the true light of his word. Make our lives thine in this light forever.—Amen.

FRIDAY.

SNEERING AT JESUS.

"The Pharisees, who were covetous (Moffatt says, 'who were fond of money'), heard these things, and they derided him."—Luke 16:14.

Here we have a story of a class of people whose chief aim in life was to get gain, sneering at Jesus because he taught that there was no monetary exchange for the soul—"what shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul." Jesus had said that a man cannot serve God and money, too. No wonder they sneered. Such always do. There are lots of these Pharisees today, are there not? They think they can serve both, and they who undertake to teach to the contrary, are laughed at.

This spirit has been one of the chief oppositions to Jesus from the beginning and it exists in amazing proportions today. It is seen in a certain atmosphere about things; in the begging of questions; in the sticking out of the tongue; in the wink of the eye; in the shrug of the shoulder; in the "wise guy" attitude. When taking Jesus seriously interferes with profit, what is the answer? Occasionally we hear Godly preachers called "sentimentalist," "idealist," "visionary," "impracticable," as if they taught pernicious perversions of values. Lovers of Christ and devout souls often meet the same attitude.

Some one has said, H. E. Fosdick, I think: "God and Jesus are one of the facts of the universe as truly as the elements of chemistry; the experience of religion is as genuine as the experiences of heat and cold." And how true!

Prayer—Say the Lord's Prayer.

SATURDAY.

STORED STRENGTH.

"The God of Israel, he giveth strength and power unto his people."—Read Psalm 68:28-35.

The most tremendous storage plant for electricity in the world is that of the Rocky River storage of the Connecticut Light and Power Company. It furnishes 32,160 horsepower steadily for 1,116 hours without charging. Then it needs for complete charging 3,105 hours.

The process goes on all the time, and it is managed thus: When there is superabundant power on the system, the surplus is used to pump water from the Housatonic River into the reservoir. When the power of the system begins to fall off, water is allowed to fall from the reservoir and turn a great generator, thus supplying the system with electric power until it has all it needs.

Much like that is the life of a wise Christian. He keeps his reservoirs of power well filled by frequent prayer, study of God's word, communion with other Christians, and worship. As the pressure of worldly demands relaxes, he uses his time and strength to replenish his divine resources. Then he is ready for the unexpected demands of

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

MINISTERING ANGELS.

By REV. JOHN G. TRUITT.

"And the angels ministered unto Him."—
Mark 1:13.

We have talked too much about angels, and thought too little. We have made the subject of angels a joke instead of a joy. In the materialistic motif of our age we have disregarded angels. But when we return to the Book we shall return to the realm where angels are real, living, obedient servants and messengers of God.

We have all too often overlooked angels, but the Bible has not. From chapter to chapter and book to book, there they are. We may not believe in them but Moses, Abraham, Isaiah, and the other priests and prophets of Israel, along with Jesus, his disciples, and Paul, and they, who, under divine guidance wrote the Bible, believed in angels. It may be all too true that they have gone from our pulpits and from our pews, and from our modern age in general; but if we look at God through the pages of his revealed Word, or at Jesus through the Gospels thereof, we shall still see them there.

There are angels. Angels who announce things—they announced the birth of Jesus; angels who sing—they sang of his realm and reign of peace on earth; and angels who serve—they ministered unto him from the crib to the cross, and still do his bidding. Jesus knew angels. They ministered unto him, both at the River Jordan when he was baptized by John, and at the brook of Kidron when he was baptized with sin, and sorrow, and the suffering of the world. Luke says of that Garden of Gethsemane experience, "And there appeared an angel unto him, strengthening him."

Jesus who knew about angels made some significant statements concerning them. On one occasion he said: "Take heed that ye despise not one of the little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." We may not be able to read the full meaning of that sentence. But some things seemed quite clear to Jesus: that there were angels, that these children had angels in heaven; that they were in God's presence, and control and that to bless and protect the children. It would seem that in the divine economy of God angels are allotted to each person who is an innocent child, or who loves and serves God—"The angel of the Lord encampeth round about them that fear him, and delivereth them." We may have our doubts about angels, but not about Jesus.

On another occasion Jesus said in speaking of Lazarus: "He died, and was carried by angels into Abraham's bosom." We may not be able to read the full meaning of this sentence, but it is quite clear that angels attended the death of Lazarus; that they carried him to the realm beyond; and that it was the normal and expected thing in Jesus' mind. More than once in the life of Jesus we are told that angels ministered unto him. And the time he suffered in the Garden a special phrase that does not occur in other places, is used: "And there appeared an angel unto him from heaven, strengthening him. Direct from heaven, though legions of angels might have been called to his side came God's messenger. Direct, in an hour so great, came God's messenger with strength for the world's Saviour.

We read in our Scripture lesson of the temptation of Jesus. Let us confine our meditation to

the fact that "angels ministered unto him." There are two things that stand out. First, that even Jesus Christ needed help from heaven. Jesus was the most perfect man on earth. He had all the strength that comes from a pure heart and a clean conscience. He had all the strength that might come to one who followed implicitly the line of loving service, and daring duty. He had all the strength that would come from perfect control of his physical body, appetites, and desires. Yet Jesus came more than once to the place where he needs must have heavenly help.

We may have been reared in a Christian home; had the advantages of praying parents; trained in church and Sunday School; and benefited by keeping good company, and yet, there will come times of real testings, when we shall need heavenly help. I like to think that Jesus meant something very definite when he said: "These little ones, for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven." An angel, or angels, for each child. Angels to watch over us all along life's journey. Angels to carry us to heaven when we die: "And it came to pass . . . that the beggar died, and was carried by angels into Abraham's bosom." From birth to death angel-helped. It is a blessed thought, and Jesus is author of both stories indicating it.

And surely we, like Jesus, will need help from heaven. We shall need an angel of goodness on the one hand, and an angel of mercy on the other to follow us all the days of our lives that we may dwell in the house of the Lord forever.

One morning my little girl had slipped out onto the front porch with a piece of bread in her hand, and a great Dane dog came up on the porch to share it with her. The big Dane was simply frightening her into spasms. I tore down the stairway and ran out to help her, for she was screaming and calling for her father. For once I must have been an angel. At any rate her little cry was heard; her plea was answered; and help was forthcoming. A few mornings later when I came down first to the kitchen, I heard some strange unearthly noise outside my back door. I can hear that choking voice now—old, pitiful, and well-nigh helpless. "Oh! God, have mercy; have mercy; have mercy . . . Oh! God, have mercy!" By that time I was looking out for the cause of so great distress. In the second back yard from ours was a poor old eighty-year-old lady down flat of her back in the lawn with that self-same great Dane dog on top of her, tugging at her clothing, trying to assist her to her feet. But the dog was new, and strange to her, and she thought he was going to begin eating on her. Again there was a cry for help going up to God, and again I was commissioned to go for God to render help. From the cradle to the grave that help is needed. Is it not a wonderful thing to know that: "The angel of the Lord encampeth round about them that fear him, and delivereth them?"

The second thing I wanted to say is: Jesus found heaven's help when he had been especially yielding to God's wish and not his own. It was so in the wilderness experience. It was so in the Garden experience. At the Jordan when Jesus was baptized, he might have felt himself ready to begin his ministry. But God was not ready. So Mark says, "He was *driven* by the Spirit;" Matthew says, "He was *led* by the Spirit;" and Luke says, "He being *filled* with the Spirit went

in the Spirit into the wilderness." Why did the angels minister to Jesus? Why, because he was Spirit-driven; he was Spirit-led; he was Spirit-filled; and in the Spirit he went to do not his own will, but the will of his Father in heaven. Why are not our prayers God-heard? Why, because our programs and plans are not God-made. We have wanted our way, forgetting that He is the way. We have not learned perhaps that his way is best for us, and that what may seem like adversity is a blessing in disguise. The Spirit-driven paths of the Son of God were hard ones, but no glory has been so great as his. And we, too, will learn that "the way of the Cross leads home," to happiness, peace, and comfort—and that angels walk that way!

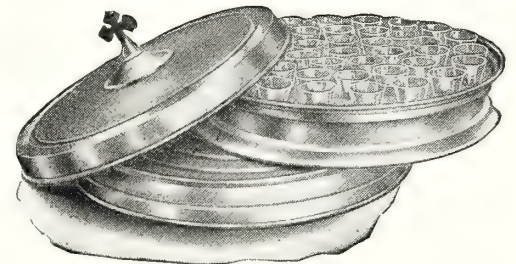
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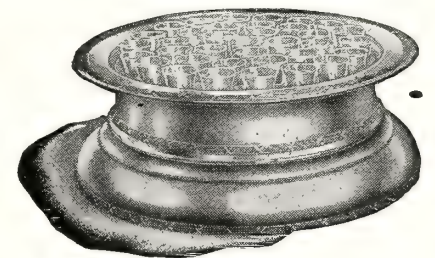
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

The Orphanage family felt grieved last week when the news came that our beloved friend, Dr. W. W. Staley, had passed away.

In his going the Christian Orphanage has lost a most devoted friend. When Dr. Staley was in town, and had the time, he always came to the Orphanage to see the little children. He enjoyed talking to them and when he came all the children on the campus would gather around him and catch every word he had to say. No child escaped his notice.

Since the boyhood days of the writer, he has known Dr. Staley, and to know him was to love him. He was so kind and considerate. He has often advised with us in our work here, and has helped solve some of our problems. His life has been a benediction to us and his influence has made me a better man. We will miss his visits to the Orphanage. The children will no longer hear his voice and the fine things he had to say to them, but the sweet memory of him will live in their hearts and minds forever.

CHAS. D. JOHNSTON, Supt.

REPORT FOR OCTOBER 20, 1932.

Brought forward \$10,233.46

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

United, Lynchburg	\$ 3.35
Mt. Zion	1.58
Greensboro, Palm St.	5.50
New Lebanon	2.67
Union, N. C.	2.21
Howard's Chapel	2.00
Lebanon	1.09
Greensboro, First	9.52

27.92

Eastern North Carolina Conference:

Mt. Auburn	\$ 3.25
Wake Chapel	5.00
Youngsville	2.00
Piney Plains	5.80
Wentworth	8.38
Pleasant Union	5.65
Fuller's Chapel	4.42

34.50

Western North Carolina Conference:

Liberty	\$1.59
Burlington	33.30
Ether	.90
Pleasant Ridge	2.78
High Point	2.13
Providence Memorial	3.15

43.85

Eastern Virginia Conference:

Cypress Chapel	\$ 10.86
Newport News	20.42
Wakefield	1.61
Johnson's Grove	.62
Berea, Norfolk	12.90

46.41

Valley Virginia Central Conference:

Newport	\$ 1.00
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3.86

Special Offerings.

R. J. Miller, support children....	\$ 7.30
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Mrs. Ray, support of Marie Ray..	10.00
Special collection for singing class	
from Durham Christian S. S....	32.50

56.80

Thanksgiving Offerings.

Mrs. J. E. Vincent, Suffolk, Va.....	10.00
Total for the week.....	\$ 223.34
Grand total	\$10,456.80

GIVING SUCH AS WE HAVE.

As Peter and John gave such as they had to the needy when they entered the beautiful temple, we of the mountains, give our bit to help God's children.

When those dear children came from Christian-Orphanage to our mountains and beautifully pictured the Cross of Christ to us, and how they were holding up the Cross that is so despised in the world, there came into our hearts a greater desire to bear our own share of the Cross.

To help make the cross of those children lighter, we send to the dear boys and girls some nice vegetables. Mr. Walter Edwards and family send one bushel of Irish potatoes, Mrs. Wash Edwards sends a nice quantity of dried fruit, Mr. Porter Moore and Mr. Russell Meredith send a bushel of Irish potatoes, Mr. Andrew Horton and family send two bushels of apples and one bushel of Irish potatoes, Mr. Hascal and Clyde Meredith send a bag of cabbage, Mr. W. C. Strickland and family send a bag of cabbage, Mrs. Will Ayers and family send a bushel of Irish potatoes.

We have no money to give, but such as we have we give freely to those we love. A challenge comes to each of you to give "such as you have," in His name and to extend His work in the world today.

THE MOUNTAIN PEOPLE OF ROCKY FORD
AND ELK SPUR CHRISTIAN CHURCHES.

FAMILY ALTAR.

(Continued from page 12.)

his life, the sudden emergencies. He has strength for the day because he has filled up his reservoirs of strength before the day.

Prayer—Thou, O Christ, art our unfailing source of power. In touch with thee, we shall never faint, never grow weary. Oh, keep us ever close to thee.—*Amen.*

AMOS R. WELLS.

SUNDAY.

THE GREAT AMERICAN SIN.

"Let your yea be yea, and your nay, nay, that ye fall not under judgment."—James 5:12-20.

Swearing has been called "the great American sin," because the use of profane language is held to be more common in the United States than elsewhere in the world. However that may be, swearing is a great sin at all times and everywhere, and constitutes a very real danger for the people who practice it.

Swearing testifies to callousness regarding the sacred things. It will be said that the swearer "means nothing by it," but that is precisely the trouble. God's name, and Christ's, should mean something to a speaker. No one swears that he does not offend God. No one swears that he does not lower his reputation and besmirch his character. It is a sin of the tongue, but it is more: it is a sin of the soul.

Prayer—Holy Spirit of the living God, may our words be offered at thy throne from hour to hour as acceptable sacrifice, and grant that we may dwell with thee forever.—*Amen.*

AMOS R. WELLS.

holman Testaments

ALL SELF-PRONOUNCING

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.
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CHAPTER 23.
THEN spake Jesus to the multitude, and to his disciples,



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TRIBUTES OF RESPECT.

(Continued from page 9.)

generally we were entertained in the same home and slept peacefully in the same bed. In all our intercourse, since our tastes were similar, and our desires for the welfare of the church were current on similar lines, we never had a word of disagreement or discontent. Only this last winter we met again at the conference in Washington, and then we were hoping to meet many times more. But, alas, Providence otherwise disposes. But his memory can never forsake my sympathetic and loving heart. But I shall miss his friendship and friendly counsel more than I can express.

He was a noble soul, broad-minded and zealous in every good work. He was an able preacher and a devoted pastor. His mind was active in all measures that promised to forward every Christian enterprise. And we are well advised, while his seat is empty here, that he has a wide sphere awaiting him in the better and eternal world.

MARTYN SUMMEBRELL.

A FRIEND.

I join with innumerable other admirers of the late Rev. W. W. Staley, in honoring his memory. I feel that a very wonderful, yea, remarkable, personality has passed beyond; but he made such an impress that his good influence will long be the guide of many.

The character of many people is all that could be desired possibly, but their ability to project into other lives their lofty ideals is often lacking. Not so with Dr. Staley, who seemed to be able to share his with others in a manner of life that at times I could hardly understand.

I think the willingness of the people to follow him, almost blindly, was a tribute that no words of mine could indicate. However, they did it in response to a gentle appeal, supported always by his own consecration to that effort.

It always seemed to me that as a minister of the gospel, he dedicated his labors solely each day to such work. He seemed to regard the simple preaching of the gospel and the exemplifying of that gospel each day in living and creating a spiritual atmosphere for those about him, as his chief aim. It was because he actually went about each day doing good to his fellowman, as taught by the humble Nazarene, that he gained such a rare hold on the hearts and minds of the people. I regard such a life as a benediction to any community.

I was never privileged to be one of his parishioners in the strict sense, yet the light of his life has directed me and his wisdom and great spiritual leadership have been a blessing to me.

CALEB D. WEST.

Newport News, Va.

A STUDENT'S APPRECIATION.

When stills the activities of those we have known, there comes over us a feeling which cannot be easily described; but when our hero lays down his mantle of life for a crown of glory, we are left in a daze of mysterious admiration, for our heroes instil in us ideals which cannot be lowered even by death. In reality, it seems to make them more real.

Dr. W. W. Staley was president of Elon College while I was a student. I was then in the most strategic stage of life, and like most young people, consciously or unconsciously, I was choosing my heroes by the ideals they set in their particular fields of service, which could be transferred to my life.

I admired Dr. Staley as a college president, because his ideals were practical. Well I remember, in a chapel talk, he said that the way

for a student to begin to make progress was not by buying a new pair of shoes, but to polish up his old ones. That made a wonderful impression on me. It left a feeling not to pine because my abilities might not be as great as some of my fellow students; but, if I expected to succeed, I would have to improve my own talents.

Therefore, Staley, as a college president, was, to me, what Washington was to the American Colonists, or what General Lee was, and is, to the Confederate soldiers.

N. F. BRANNOCK,
Dept. of Chemistry.

Elon College, N. C.

FROM A DISTINGUISHED EDUCATOR ABOUT A GOOD MAN.

As a native of Nansemond, born about two miles from Holy Neck Church, I naturally looked in THE CHRISTIAN SUN for the letter from Suffolk. I was not personally acquainted with Dr. Staley, but through THE CHRISTIAN SUN I felt that I had come to know him. Please let me join his many friends in lamenting our loss at his passing from us. It is not surprising that you say in your editorial you have never quoted any man so often.

J. H. DILLARD.

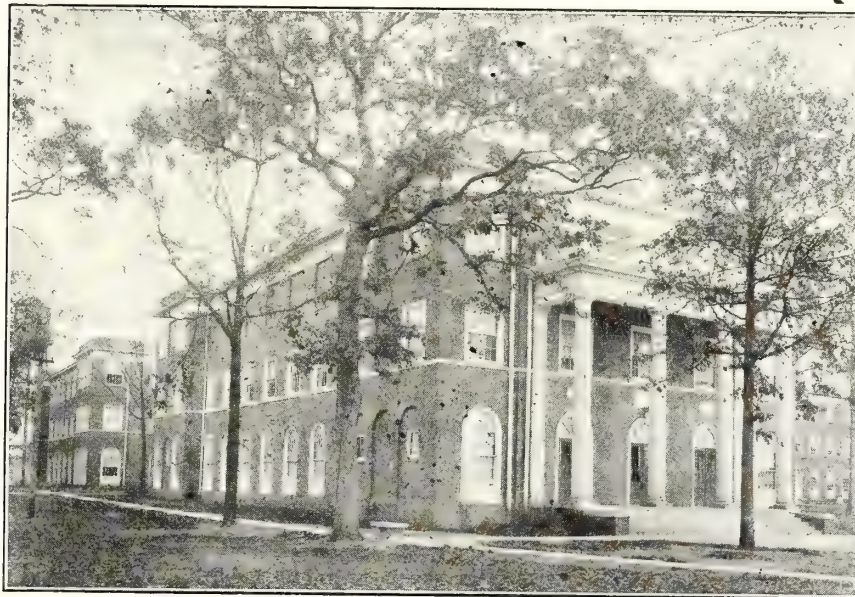
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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

LIFE.

Mrs. Maggie S. Life, widow of Frank Life, was born May 13, 1860, and died September 22, 1932, aged 72 years 4 months and 9 days. Sister Life lived for a long time near Mt. Olivet (R) Church and was a faithful member there. Her home was the preacher's home whenever he came to that community, and no home ever extended a more hospitable hand than that one.

In recent years she was a great sufferer, being confined to her bed all the time, and yet always cheerful.

A son and daughter recently died, and her home was broken up. She was then taken to a home for the afflicted in Richmond, Va., where she died. Surviving her are two sons.

Funeral services were held in Elkton, Va., September 24, 1932, and burial in the cemetery at McGaheysville.

A. W. ANDES.

DOFFLEMYRE.

David Dofflemyre was born June 8, 1889, and died August 22, 1932, at the age of 43 years, 2 months and 14 days. Bro. Dofflemyre lived near Newport, and was a member of our church there—a good man, and highly respected by all who knew him. He leaves to mourn his

loss his widow and three children. They have the deepest sympathy of the people of the community.

Funeral services were held August 25, 1932, at the late home, and interment was in the family cemetery nearby.

A. W. ANDES.

BARKER.

Mrs. Mary Stinson Barker died September 15, 1932, aged 62 years, 2 months and 5 days. She was married to C. M. Barker, February 23, 1892. Surviving are her husband, three sons, two daughters and eleven grandchildren.

She had formerly been a member of the Pleasant Ridge Christian Church, but was buried at Park's Cross Roads, where she had expected to transfer her membership, but was postponed on account of her not being able to get to church.

T. J. GREEN.

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, OCTOBER 27, 1932.

NUMBER 43.

.. THE SUN'S OBSERVATOR ..

1-1-32
Rev. L. E. Smith

Oats Conquer Gasoline.—

In the old Turkish Capital of Adrianople, if press dispatches are true, the use of the automobile has been banned. Only horse-drawn vehicles are allowed within the city limits, though automobiles are still permitted for long distance rides. In this burst of patriotism and economy, two aims are foremost: to replace imported cars with home manufactured carriages, and to sell home-grown oats rather than imported gasoline.

Tokyo Becomes Second Largest Capital City.—

Recently, due to the absorption of eighty-one suburban burroughs and villages, Tokyo has become the second largest capital in the world, with a population of 5,311,000. This is exceeded only by Greater London, which boasts a total of 8,202,818 people. Berlin, which was formerly second capital in size, now ranks third with a population reported in 1931 as 4,297,000. The Japanese capital has outlined a program of improvement extending over fifteen years, during which time it is planned to spend \$430,000,000.

Georgia Uses Jobless to Aid Public Health.—

Fifteen or more Georgia towns and cities are using the unemployed on drainage projects in an effort to stamp out malaria, according to statements from the health department of that State. We are told that as a result of that plan, "many miles of drain ditches have been constructed and hundreds of men have earned bread for their families." In one county seat alone, 50,000 man hours were afforded in this manner to those who would have otherwise been idle. The annual death rate from malaria in Georgia is estimated at around 400, while there are probably as many as 270,000 persons who are affected by the disease each year. Drainage of stagnant pools is a part of the Board of Health's plan to rid the State of this scourge.

Postal Deposits Slowing Up.—

Increasing confidence on the part of the public is shown by the slowing up of postal deposits. The total deposits for the month of September amounted to \$854,767,262, or an increase of only \$9,913,492 over the figures for August. A year ago the September increase was around \$43 millions, and customers were clamoring for a raise in the deposit limit of \$2,500. Instead of being worried at this decrease, Uncle Sam is just delighted, for his customers are not less thrifty than formerly, but just less frightened. The large increases of a year ago were the repercussions from the numerous commercial failures, and were greatest where such failures were most numerous. The September figures are only about a third of the average for the previous six months, and are most encouraging.

Norman Thomas Attacks Church.—

The Christian Evangelist quotes Norman Thomas, Socialist candidate for the presidency, as saying: "The church sits idly by, and watches the capitalistic system negate every ideal of the Christian religion. We have, instead of the Christian religion, a religion of nationalism, allied with capitalism. The church has never been on the side of the right in a major incident." This is rather strong language, but our contemporary concludes: "This is the attitude of socialism and communism everywhere. It is an old misrepresentation which those who know nothing of spiritual processes and obligations make if engaged in some wild-eyed, crack-brained campaign."

Bishop Cannon Will Not Vote for Roosevelt.—

Bishop James Cannon, Jr., has not definitely stated he would vote for re-election of President Hoover, but he recently declared that "it is utterly impossible for me to vote for Roosevelt." Mr. Cannon, as do many others, seems to think that the President greatly weakened his position when he failed to back the dry forces. He terms Mr. Hoover's attitude as "illogical and impractical," and adds: "If I vote for Mr. Hoover it will have to be with the understanding I disagree with the statements made in his acceptance speech, and because I believe he is sincere and will have more sympathy with prohibition enforcement than any other candidate who has a chance." Despite the President's acceptance speech, the Bishop thinks that under his administration prohibition has been given in the persons of Amos W. Woodcock and James W. Doran, two of the best enforcement officials ever appointed.

Virginia Methodists Meet in Richmond.—

The Capital City of Virginia has, during the past week, been host to hundreds attending the State conference of the Methodist Episcopal Church, South. Many of the pulpits of the city of all denominations were filled by visiting ministers last Sunday. Centenary Methodist Church was the entertaining church, and the annual memorial service was held at that church on Sunday afternoon, at 3:30 o'clock. Dr. J. N. Latham, of Lynchburg, was the speaker. The meetings of the session were presided over by Bishop Edwin D. Mouzon. During the conference, Methodists of Virginia were urged to vote, in the coming election, for candidates favoring prohibition, and to vigorously oppose those seeking repeal or modification of the present dry laws. Bishop Mouzon scathingly denounced "the association of millionaires who would transfer their tax burdens to the shoulders of the poor, through the legalizing of beer." He also lamented the practice of drinking followed by society women.

The Great Danger.—

"The great danger," says *The Watchman-Examiner*, New York, "in repealing or modifying the Eighteenth Amendment is the attempt that would be made by the makers and sellers of intoxicating liquor to exploit the young people—particularly girls—with the same methods used in cigarette advertising. There are 50,000,000 young people under twenty-one in this country, among whom the liquor dealers would launch their drive for trade. It would be a drive by every modern device of advertising and publicity; there would be newspaper, billboard, and radio appeals for the non-drinker to drink, and for the drinker to drink more and more liquor every year, so as to insure more production, consumption and profits. Had you thought of that? How would such advertising sound over the radio?" Facts and figures of government "control" in Canada bear out the contention that there would be a great increase in the use of alcoholic liquors under such conditions as exist there.

Anti-Saloon League to Meet.—

The National Anti-Saloon League will meet in convention at Washington, D. C., December 15th to 18th. The executive committee of the League has issued the convention call, and all State superintendents as well as other officials throughout the United States have been notified. The convention is called for the special purpose of making a definite, nation-wide appraisal of election returns and to formulate the program of the League in opposition to modification or repeal of the Eighteenth Amendment. In calling the convention, Dr. F. Scott McBride, the general superintendent of the Anti-Saloon League of America, said: "The political situation involving prohibition has made it desirable for us to determine the exact attitude of the next Congress, which will then have been elected, and to outline our dry legislative program. . . . We expect the aggressive fight made by the dries in the present senatorial and congressional campaigns will keep the Eighteenth Amendment from being changed by the next Congress. In 1934, when the issue will have become more clearly defined, we look for a campaign and election that will decisively stop the present depression-prompted drive of the wets to regain legalized liquor." Since the passing of the Eighteenth Amendment, the dries have to a great extent been resting on their oars. The action of the two major political parties, has at last awakened them from their lethargy. Educating people to do right has always been the most effective means, and if the dry forces and the church have been at last awakened to the absolute necessity of an educative program, the present drift toward repeal may prove to have been a blessing.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The Georgia Congregational Conference meets at Duncan's Creek, Tuesday and Wednesday, November 1st and 2nd.

Rev. John F. Blackburn, of Atlanta, has been asked by the church at Moss Bluff, Fla., to supply their pulpit this fall. He is to spend the winter in Oxford, not far away.

The church at Holly Hill, Fla., under the leadership of the pastor and his wife, Dr. and Mrs. Lewis H. Keller, held a rally supper on the evening of the 20th, at which Superintendent Gillette was the speaker. The following Sunday was Rally Day with a most interesting program.

Rev. Edwin C. Gillette, D. D., superintendent of Florida and close friend of the pastor-at-large, will preach the Sunday morning sermon at the South Georgia Association, October 30th, at Pearson. This will be the beginning of other visits it is hoped he will be able to make to our churches in the largest State east of the Mississippi River.

Cheering news comes from Piedmont College at Demorest, Ga. The enrollment is approximately 30 per cent larger than for last year, and more than 130 freshmen have entered. During the summer, four members of the Piedmont faculty were studying toward advanced degrees—Prof. Ensminger at Emory University; Coach Forester at the University of Alabama; Margaret Newman at Nashville Conservatory; and Henkel Smith at Columbia University.

Rev. John F. Blackburn, Atlanta, recently lost his good wife. All who have known them through the years offer sympathy. Mr. Blackburn is touring toward Florida by visiting his many friends in the churches of middle and south Georgia. They all love and gladly welcome him to his old place among them. He will spend October 28th to 30th at the meeting of the South Georgia Association at Pearson, then on to "The playground of the World"—Florida—where he will spend the winter months.

Rev. E. B. White, of Windsor, Va., writes: "It is a pleasure to be able to say that we had a good day Sunday. Bro. J. M. Darden was with us at Eure and Damascus. His stirring message was enjoyed by each congregation. We wish to express our profound appreciation of the loyal support of practically all of our parishioners. This can be said of all five churches. May the loving heavenly Father help us, one and all, to live nearer and do more for the building up of the Kingdom of the blessed, glorified, everlasting Christ, the King of Righteousness."

Rev. H. C. Caviness, who the past two weeks conducted an evangelistic meeting with Palm Street Church, Greensboro, visited Elon College Wednesday, October 19th, and to the edification of the faculty and student body, conducted the chapel service. Bro. Caviness held up Jesus Christ as a model for every youth, declaring that if one had in one's life the high objective of the Christ, one could not go astray. Bro. Caviness has a daughter at Elon and feels deeply interested in the college and in the great, good work it is doing. He is giving his time now to evangelism, and is greatly enjoying the opportunity thus afforded him in his chosen field of service.

The coin card still does its good work. "A Friend," who had received one, in sending its contents (\$1.00) for Missions, says: "My coin card is full again, so I am sending you a dollar bill." That friend did not stop the use of the coin card when it was filled once, nor throw it away. A pastor told the writer that his church treasurer, after many cards were filled, pulled the dimes out and sent the money in and saved the cards to use again. Why not? It is one of the most convenient and easy methods of practicing self-denial in behalf of Missions and the work of the Kingdom, that we know.

The Young People's Bible Class of Union Christian Church, Union Ridge, N. C., met at the home of Miss Mary Beth Garrison, Monday evening, October 10th, at 8 o'clock, and organized for the year. Miss Garrison acted as chairman for the meeting, during the election of officers. The following officers were elected: Louis H. Graham, president; Elmer Kirkham, vice-president; Miss Sarah Ila Graham, secretary and treasurer. Several committees were appointed by the president. Games were played by the members of the class and everyone took an active part. Certain talented members added spice to the program with their selections. Delicious refreshments were served, consisting of punch and cake.

Mr. Arthur Swartz, graduate of Vanderbilt University, has accepted a unanimous call to the church at Albemarle, N. C. He succeeds Rev. Geo. Penn, who recently took up work in Chicago Seminary. Mr. Swartz will take up his work November 1st. In this field he will become associated with Rev. W. T. Scott, pastor of Trinity Parish, and will give two Sunday mornings a month and some week-day service to Salisbury United Church. Mr. Swartz has served as a S. S. S. worker for four years, and comes well equipped for this important work. He is favorably known as a good preacher and an efficient leader of young people. But he is also in great favor with older people, who sound his praises. A great work is expected of him in this enlarged field.

It will be gratifying to SUN readers to know that the "Suffolk Letter," appearing for many years, is not to be discontinued because of the death of Dr. W. W. Staley. He had made this department of THE SUN such an institution that it would have been a loss, indeed, for the "Letters" to discontinue. Dr. I. W. Johnson, of Suffolk, who was so intimate with Dr. Staley and who is so well acquainted with our work in Eastern Virginia, has kindly consented to continue them. In answer to our request, Dr. Johnson very kindly writes: "I know I am not equal to the task and opportunity offered me in your suggestion, but I am willing, for the sake of my great friend and my Master and his cause, to render whatever service I may in that field. I would prefer the title of 'Suffolk Letter,' although I should cover items from Eastern Virginia in the Letter. I will enter upon this work with a prayer and an effort to help others."

The Haw River Christian Church, on October 16th, celebrated the 37th anniversary of its organization. The exercises were exceedingly agreeable and appropriate. A history of the church was given by one of its charter members, and since then a very active and loyal supporter of the church, Miss Emma Thomas. THE CHRISTIAN SUN will carry this sketch in a very early issue. Dr. L. E. Smith, president of Elon College, visiting the church for the first time, delivered a great sermon at the 11 o'clock hour, on

"The Character and Founding of the First Church." The famous Higgins' sisters of Pleasant Ridge Church, delighted the audience with their gospel singing. Rev. G. C. Crutchfield is the beloved pastor of the church. A bountiful luncheon was served in the basement of the church, and there were fitting programs put on in the afternoon and evening to the delight of all who gathered for the day.

RESOLUTIONS OF RESPECT—DR. STALEY.

Whereas, in the Providence of God, our brother in the ministry, Dr. W. W. Staley, departed this life on Sunday evening, October 9, 1932, at Robert E. Lee Cottage, Virginia Beach, Va., at the ripe age of 83 years, seven months and fifteen days, and

Whereas, he has been a faithful minister of the Eastern Virginia Ministerial Association of Christian and Congregational Ministers since its organization, and

Whereas, his association with us has made such a spiritual contribution to the fellowship and work of this Association; therefore, be it resolved:

That this Association bow in humble submission to God in this dispensation of his love and wisdom, and return thanks to him for his long life and faithful ministry.

That we commend his brotherly spirit, his wise counsel, far-sighted vision, his high ideals of ministerial ethics, his unquestioned Christian character, his precepts, and his example to our brotherhood.

That we record our sincere appreciation of him, in this brief way, acknowledge our debt of gratitude for his many years of distinguished service.

That we suggest that some one be selected, in the near future, to write a history of his life and work for the purpose of extending his influence and helping others to understand the value of his great life.

That a copy of these resolutions be entered upon the records of this Association, and a copy sent to Mrs. Annie Staley Calhoun for the family of our deceased brother. That a copy be sent to THE CHRISTIAN SUN and *The Congregationalist and Herald of Gospel Liberty* for publication.

E. B. WHITE, Sec'y.

EURE CHRISTIAN CHURCH.

Eure Christian Church held its last quarterly conference on October 8th. Our pastor, the Rev. E. B. White, of Windsor, Va., presided, and made a splendid talk on the principles and government of our denomination. Bro. T. A. Eure commended him for making such an excellent talk. A fine spirit was manifested by all present.

The work of our church continues to progress nicely under the intelligent, capable and energetic leadership of Bro. White. He realizes the responsibility connected with the eternal destiny of those under his charge. In everything good he has been our leader and enjoys the confidence, affection and esteem of the people in this community. He is a missionary-spirited pastor, a strong preacher of the truth and fearless champion of every righteous cause. We are very proud of our faithful pastor and his splendid family.

Our deacons are men of character, and loyal to the pastor and church.

We have a large congregation at every service.

J. H. LILLY, Sec'y.

NOTICE.

Rev. D. D. Nash, of Hopewell, Va., would appreciate communications from churches that are in need of pastoral services at the present time. He may be reached by addressing his mail to P. O. Box 791, that city.

PROGRAM.

Following is the program of the One Hundred and Twelfth Annual Session of the Eastern Virginia Christian Conference, to be held at Waverly, Va., November 2-4, 1932:

WEDNESDAY, NOVEMBER 2.**Morning Session.**

- 10:00 Call to order by the President.
Song service conducted by Rev. J. F. Morgan.
Devotional service conducted by Rev. W. H. Garman.
- 10:30 Enrollment of ministers and delegates.
Welcome by B. E. White, superintendent of Waverly Sunday School.
Response by Dr. J. W. Manning, vice-president.
Reception of visitors.
Report of Executive Committee.
Appointment of special committees.
- 11:00 Report of Committee on Home Missions, by Col. J. E. West, chairman.
Address by Dr. Elwood W. Jones.
Announcements.
- 12:00 President's address—"The Marks of a Man."
Communion service conducted by Dr. W. D. Harward.
Adjournment for lunch.

Afternoon Session.

- 2:00 Devotional service conducted by Rev. C. E. Gerringer.
Digest of Church and Ministerial Reports by the secretary, Dr. I. W. Johnson.
Report of treasurer, W. E. McClenny.
- 2:30 Report of Committee on Stewardship, by Rev. J. F. Morgan, chairman.
Address by the chairman.
- 3:00 Report of Women's Missionary Conference, by the president.
- 3:15 Report of Committee on Foreign Missions, by Dr. W. D. Harward, chairman.
Address—"Missions, the Test of Faith," by J. O. Atkinson, mission secretary.
Announcements of Committee on Entertainment.
- 4:30 Adjournment—Benediction.

Evening Session.

- 7:30 Song service conducted by Rev. J. F. Morgan.
Devotional service conducted by Rev. E. B. White.
- 7:50 "The Christian Orphanage and Its Needs," by Chas. D. Johnston, superintendent.
- 8:20 Sermon by Dr. Jason Noble Pierce.

THURSDAY, NOVEMBER 3.**Morning Session.**

- 9:30 Call to order.
Reading of minutes and enrollment.
Song service conducted by Rev. O. D. Poythress.
Devotional service conducted by Rev. J. M. Roberts.
- 10:00 Report of Committee on Religious Literature, by Dr. Charles Eldred Shelton, chairman.
Address by the chairman.
"The Christian Sun," by J. T. Kernodle.
- 10:50 Report of Historian, W. E. McClenny.
- 11:00 Report of Committee on Education, by Dr. I. W. Johnson, chairman.
Address by Dr. L. E. Smith, president of Elon College.
- 12:00 Devotional period conducted by Rev. H. S. Hardeastle.
Adjournment for lunch.

Afternoon Session.

- 2:00 Devotional service conducted by Rev. R. L. House.
- 2:10 Report of Committee on Ministerial Ethics, by Rev. O. D. Poythress, chairman.

- 2:30 Report of Committee on Temperance and Moral Reform, by Dr. W. M. Jay, chairman.
Discussion, led by the chairman.
- 3:30 Report of Committee on Nominations.
Report of Committee on Christian Education, by Rev. J. E. McCauley, chairman.
Address by Rev. H. S. Hardeastle.
- 4:30 Adjournment, with benediction.
- Evening Session.**
- 7:30 Worship service in charge of pastor and choir.
- 7:50 Report of Committee on Memoirs, by Dr. I. W. Johnson, chairman.
Memorial service in honor of Dr. W. W. Staley.
- 8:50 Closing service.

FRIDAY, NOVEMBER 4.**Morning Session.**

- 9:30 Call to order.
Devotional service conducted by Rev. J. H. Warren.
Reading of minutes.
- 9:50 Report of Collector, R. C. Norfleet.
Report of the Christian Missionary Association, by Rev. H. C. Caviness, president.
- 10:10 Report of the Committee on Evangelism, by Rev. H. C. Caviness, chairman.
Discussion led by the chairman.
Report of Committee on Superannuation, by Dr. L. E. Smith, chairman.
Report of Committee on Apportionments, by A. L. Jolly, chairman.
- 12:00 Devotional period conducted by Rev. R. E. Brittle.
Adjournment for lunch.

Afternoon Session.

- 2:00 Devotional service conducted by Rev. T. N. Lowe.
Report of Committee on Place for Next Session, by Mrs. J. A. Williams.
Report of Committee on Finance.
Report of Committee on Resolutions.
Miscellaneous business.
Announcement of standing committees.
Brief devotionals.
Adjournment.
- "Lest We Forget!" Everybody visit and patronize the "Book Display."

N. G. NEWMAN, *Chairman,*
Executive Committee.

PROGRAM.

Following is the program of the Western North Carolina Christian Conference, Parks Cross Roads Christian Church, November 9-10, 1932:

FIRST DAY.**Morning Session—10 o'Clock.**

- Called to order by the President, Rev. E. C. Brady.
Devotional service, Rev. J. C. Cummings.
Enrollment.
Report of Program Committee.
Reception of visitors.
Report of Executive Committee.
Appointment of special committees.
Annual address—Dr. L. E. Smith, president of Elon College.
Communion service, conducted by Dr. P. H. Fleming and Rev. M. J. Sweet.
Adjournment.

Afternoon Session.

- Called to order.
Devotional service, Rev. M. A. Pollard.
Report of Nominating Committee.
Report of Committee on Religious Literature, Dr. G. O. Lankford, chairman.
Discussion by the Editor of "The Christian Sun."
Report of Social Service Committee, Rev. J. U. Fogleman, chairman.

- Report of Committee on Sunday Schools, Geo. T. Gunter, chairman.
Report on Christian Endeavor, Rev. G. M. Talley, chairman.
Reports from ministers and churches.
Miscellaneous business.
Adjournment.

Evening Session—7:30 o'Clock.

"The Youth Fellowship."

Theme—"The Christian Life."

- Called to order by Rev. Carl R. Key.
Hymn, "Onward Christian Soldiers."
Devotional, Rowland Farrell.
Violin Solo, Ramsey Swain.
Prayer, Ralph Riddle.
Vocal Solo, Miss Barbara Chase.
Address—"Youth and the Challenge of Life," Dr. L. E. Smith.
Hymn, "Blest Be the Tie that Binds."
Benediction, by the president.

SECOND DAY.**Morning Session—9:30 o'Clock.**

- Called to order by the president.
Devotional service, Rev. S. M. Penn.
Minutes of the previous day.
Report of Committee on Education, Dr. G. O. Lankford, chairman.
Address, Dr. L. E. Smith.
Report of Committee on Foreign Missions, Rev. T. J. Green, chairman.
Address, Dr. J. O. Atkinson.
Report of Committee on Evangelism, Rev. M. A. Pollard, chairman.
Address, Dr. C. H. Rowland.
Adjournment.

Afternoon Session—2 o'Clock.

- Called to order.
Devotional service, Rev. T. E. White.
The Christian Orphanage, Chas. D. Johnston, superintendent.
Report of Committee on Home Missions, Rev. H. V. Cox, chairman.
Report from Woman's Conference, Mrs. C. H. Rowland.
Report of Committee on Superannuation, I. H. Foust, chairman.
Report on apportionments.
Miscellaneous business.
Final adjournment.

ARE YOU THANKFUL?!

I have never had an occasion to feel more thankful for my health than a few days ago, when I was called into a home where there are five children helpless and four of them speechless from some malady resembling infantile paralysis, but does not come on until about the ninth or tenth year of age. There have been ten children, including twin sisters, born into this home; seven girls and three boys. Six of the girls are older than the oldest boy; the two youngest children are boys. The oldest daughter is nearing her twenty-sixth birthday. The twin sisters are next in order of birth, and have passed their twenty-second birthday. Both are paralytics.

The next girl in order of birth, I believe, is not a paralytic, but had the misfortune to lose a leg on account of the accidental explosion of a shot-gun.

Neither of the boys, so far, show any symptoms of paralysis, but the youngest girl, who is nearly three years younger than the oldest boy is developing the affliction.

This family can be found in Nash County, N. C., about three miles north of Middlesex. I am spending a part of this week soliciting help for them, in money, or in garments that have been outgrown by the children of my friends.

A. R. FLOWERS.

Sims, N. C.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

APPRAISING THE CHURCH.

Holding the church up to ridicule and unfair appraisal seems to be a favorite sport of certain writers and publishers in our day. It is easy to point out and specify the weaknesses and the mistakes of the church. This because the real is so far below the ideal, the work so far short of the worship. A recent writer in appraising the church, proves to his own satisfaction that the church is no longer needed, having served its purpose, other agencies and institutions having come in which do so much more efficiently and universally that which the church formerly did. Lecture halls on engaging topics of the day, are thronged with eager listeners; why, then, go to or longer sustain the church, whose pews are practically empty on Sunday and at other times of worship, save when some popular lecture is put on?

Benevolent societies and fraternal orders have long since surpassed the church in caring for the orphan and the aged and the decrepit; why look to the church or help the church in its benevolences, since the church does so little in that line and the benevolent societies are already doing most of the work anyway?

Years ago it was the work of the church to educate, many colleges and universities having been founded and fostered by the Church, why look to the church or expect the church to educate, when it is itself in a state of intellectual inertia, while the State has far out-distanced the church, in the fields of higher education? And thus the church is appraised as an impotent and rather helpless institution, having spent its force, lived out its day, and, thus having made its con-

tribution, may now resign its work to more effectual agencies and quietly pass out of the picture.

But in all these appraisals of the church, that for which the church was founded, and that which is today vital in the church, is left out or given little consideration. These appraisals of the church do not tell us of any rival or successors that the church has in holding up the Christ as the Redeemer and Saviour of a lost world, and of making his name known to the uttermost parts. True, the church has rivals, let us say, in all the lines of its endeavor except one, and that one is Missions. These writers who would ridicule the church and have it pass out of the picture as obsolete, forget, or ignore, the vital fact that every missionary, in every part of the world, preaching the gospel of the Son of God, and every advocate of the saving grace and redeeming love of God throughout the earth, are sent out by the church, sustained and supported by the church. If the world has out-distanced the church in supporting and carrying forward the benevolent products of the gospel, it has never rivaled the church, nor sought to do so, in supporting the gospel and winning souls to Christ through the gospel.

The church is in a struggle for its life. It always has been, it will ever be, we presume, until the Church Militant shall become the Church Triumphant. The Lord Christ anticipated that when he said, "I will build my church and the gates of hell shall not prevail against it." He knew that the gates of hell, the organized and the unorganized forces of evil, in all their subtlety and strength would be trying to destroy the church, and that the church would come to grips with these evils. We hear much of "depression," "hard times," no money. And yet, the spirit of benevolence has never been so strong and effectual as it is today. There is more benevolent work going on than ever, larger sums are given for benevolence than ever. Who has heard of purely benevolent institutions closing up, going out of business, turning the objects of their benevolence and charity out now to a cold and hungry world? You won't find them. On the other hand, you will find missionaries being called home by the hundreds, the support of the gospel of the Son of God being curtailed everywhere, salaries of faithful pastors and preachers reduced, the number of those going out as ambassadors for Christ, and advocates of his saving grace, being detained at home and helpless because of lack of support. The church was founded for one work, that of making our Lord known to those who do not know him, revealing to the world that Jesus Christ is the Son of the living God, and any appraisal of the church that leaves this fundamental fact out is a false appraisal; and any conduct or attitude in the church that forgets that for which the church was founded, helps to paralyze the efforts of the church and must, indeed, grieve the very heart of our Lord who is Founder and Head of the church.

J. O. A.

SONS.

Mrs. Pearl S. Buck, author of "The Good Earth," and "The Young Revolutionist," which have made her famous in the literary world, and the first of which won the Pulitzer prize for the best novel for the past year, is now the author of "Sons," a sequel to "The Good Earth." This book, like its predecessors, deals with Chinese life and character. While Mrs. Buck was born in West Virginia, she went, when quite young, as a daughter of a missionary to China and has lived there all her life, except the four years she spent in Randolph-Macon College, and so she writes as one familiar with her country and her people. Mrs. Buck has been teaching at the University of

Nanking and also at the Government University, and now resides in Nanking, from which Chinese city she delineates the Chinese character in a way and manner to be understood and appreciated by all who read the English language. It is said that George Elliott revolutionized fiction writing in a novel by taking as her character Adam Bede, an humble and untutored character and making him the hero of her great book. Up to that period in romance writing, it was deemed that only the lives of the great were worthy of delineation even in fiction.

Mrs. Buck has made a similar venture in her interpretation of Chinese life as it is lived today. She has made a notable contribution to the literature of all time, in that she has contributed to the English speaking people, and the outside world, books of fiction and romance which delineate the aspirations, experiences, ambitions and achievements of the ordinary, commonplace, everyday people of China. Mrs. Buck is in no sense a missionary, nor does she at any place reveal her attitude to the missionary idea or motive, and yet she has made a great contribution, not only to fiction and romance, but to mission literature, because of her keen insight into Chinese life, which insight reveals the necessity for a higher standard of morals than their religion can give, and higher ideals in life than her sacred teachings have emphasized. "Sons" is a sequel to "The Good Earth," the characters being the children and wives of Wang Lung, who was the hero of "The Good Earth"—such a hero as he was. These three sons, with their wives, concubines, more or less sordid passions and dispositions, because of the society of which they are a part, fill up the nearly 500 pages of this book with thrilling revelations of character, experience and life in China. Mrs. Buck has accomplished what heretofore has seemed to be impossible, viz.: She has interested the American reader, thrilled him in fact, with accounts of Chinese life, customs, conduct and traditions.

The book is published by the John Day Company of New York, and the price is \$2.50. The book, of course, like "The Good Earth," will have wide reading and will not be a disappointment, since the style, as well as the treatment of the novelist, is unique, simple, candid and refreshing.

J. O. A.

REV. G. R. UNDERWOOD PASSES.

Another one of our faithful soldiers of the Cross and Christian ministers has laid down the burden and gone to a rich reward. Rev. G. R. Underwood died at his home at Goldston early Monday morning, October 17th, in the 81st year of his life. The funeral services were held at the Sanford Christian Church, Tuesday, October 18th, beginning at 2:00 P. M., the interment being in the Shallow Well Church Cemetery. For forty-five years this man of God went out as an ambassador for Christ and stood firmly for his convictions in advocating the cause of righteousness in and through the church. He served churches and was widely known in the Eastern and Western North Carolina Conferences, and was faithful and true to the church, and to the work of the Kingdom. He is survived by his wife and two children, Mrs. G. G. Hill, of Greensboro, and Bro. Earl Underwood, of Sanford. A great throng gathered in and about the Christian Church of Sanford, Tuesday afternoon, during the funeral services, and the abundant and beautiful flowers they brought gave expression of love and esteem for this man of God. Funeral services were conducted by Rev. Fred Wright, pastor of the Sanford Christian Church, who was assisted by Rev. T. E. White, of Sanford, a former pastor, Rev. M. D. McLamb, a

Methodist minister of Goldston, C. H. Rowland, D. D., of Greensboro. Some words of eulogy and appreciation were spoken by others present.

For the past five years, because of his feeble health, Bro. Underwood had not been actively engaged in the ministry, but, though weak in body, he made it a rule to attend the annual sessions of his conference, taking a deep interest in the issues and events of the conference, lending his voice and vote in advocacy of that which he believed was right and of supreme moment. A faithful soldier of the cross, a faithful minister of the gospel, a loving and loyal son of his Lord thus passes from his earthly to his heavenly home. J. O. A.

DR. JOHN R. MOTT AND THE WET PRESS.

The wet press seems to be grabbing at every straw that floats to try to make the public believe that the tide has turned from prohibition toward the legalized sale of beer. Unless every statement made about prohibition is couched in the most exacting and specific terms of definition, it is distorted by the wet press and handed out as a ray of hope for booze. Last June that world figure and Christian statesman, John R. Mott, gave an interview to representatives of the Associated Press in London. That interview was taken up and so distorted and reported by the wet press as to lead many to believe that Dr. Mott had turned his back on prohibition and the dry cause. This has provoked from Dr. Mott a succinct and clear-cut statement of what he did say, and is as follows:

"I am not in favor of the repeal of the Eighteenth Amendment, because, with all its limitations and certain disappointing circumstances in connection with its working, I believe its good results far transcend those which have been unfavorable. At the same time I would welcome a nation-wide, thorough-going reconsideration of prohibition as a policy on two conditions:

"1. That such reconsideration be in the form of a popular vote in the various States, and in no way related to any political campaign.

"2. That it be in the form of a clear-cut expression of choice between (a) the present plan of nation-wide prohibition, and (b) a definite or concrete alternate plan.

"I emphatically oppose a referendum in the form of a choice between (a) the present plan, and, (b) its rejection without concrete substitute."

With this statement of Dr. Mott's, we believe every dry can agree. We believe that the prohibition forces desire nothing more than a clear-cut, definite decision by the majority of the American people, provided the people may express themselves solely on the topic of prohibition which would be in no way related to any political campaign or for any political propaganda or aggrandizement. J. O. A.

THE PLAGUE OF WAR.

It is a strange spectacle to behold nations still fighting, and nations still organizing armies and building more and larger battleships and developing larger and faster airplanes in the face of all the writing, conferences, conventions and popular protests against war. After outlawing war we still persist in warlike activities. Is there not some remedy that will cure the world of fear and pugnacity?

The natural and usual answer is that an application of the Gospel to the affairs of the world at large would settle the matter. Probably that is true, but it is very difficult to get the world to see national and international problems in that light. Many Christian people will tell you that armies and navies are necessary. There is a great amount of fighting fervor in youth, the

youth who has not seen war, but who feels that self preservation is the first law of nature and that a life of sacrifice is a weak and foolish life. They cannot understand Gandhi. They think he is foolish to starve himself for a principle! Strange, indeed, that Christianity has made so small a dent in war consciousness. Some people tell us it is because the church sanctioned the World War. Perhaps so, and if it be so, we ought to try to improve our present actions by the lessons we have learned in the past. It is hard to tell what Christians want in regard to war or peace. They often talk peace and vote for armaments. It is a rather mixed affair.

What is needed is a fair and honest analysis of each Christian's ideas on the subject of peace and war. Not what other Christians think, but what we, you and I, think. Do we really believe that Jesus Christ taught brotherhood and peace? Do we want peace? Are we convinced that another general war among the large nations is possible, and if it came, would it ruin civilization? Are we convinced that war is the worst possible calamity that could possibly come to the earth? It takes a mighty lot of conviction to stir us up to action.

If we are convinced that we ought to have a

peaceful world without war then we ought to do something about it. We ought to study the question with some care. We ought to preach about it and teach peace in our Sunday Schools and Young People's Societies. Somehow or other, the church ought to take some positive steps and not drift along as we did before. Let us check up on ourselves and see if we agree with those who are asking for total disarmament. Let us see if there isn't something we can do to prevent war before it overtakes us.

E. A. K.

EASTERN VIRGINIA CONFERENCE.

The Eastern Virginia Christian Conference will meet with the Waverly Christian Church, Waverly, Va., on Wednesday, November 2nd, at 10:00 A. M., and continue in session three days.

Churches in a position to entertain the conference in 1933 are requested to consider the matter prior to this session and place their invitations in the hands of Mrs. J. A. Williams, Frankling, Va. N. G. NEWMAN, Pres.

Life is not so short but that there is always time for courtesy.—Emerson.

Special Combination Subscription Offer!

A special arrangement has been made whereby those who desire to do so may receive both THE CHRISTIAN SUN and *The Congregationalist and Herald of Gospel Liberty* for just a little more than they now pay for one of these papers.

Beginning immediately, we will accept subscriptions for the two papers at the price of \$3.75 for the combined subscription. This means to SUN readers that for only \$1.75 additional they may receive the great wealth of knowledge that *The Congregationalist and Herald of Gospel Liberty* brings weekly. Those who are already subscribers for the latter paper may add THE SUN to their list for only 75 cents for the whole year.

You do not have to wait until your subscription to one or the other paper has expired, but send in your subscription now. You will begin immediately to receive the other paper and that which you are already receiving will be marked up a year in advance.

While this offer is open to everyone, it should appeal especially to the pastors and lay workers in the Southeast Convention, and we beg them to take advantage of this opportunity.

It is, of course, understood that under this special offer all subscriptions must be in advance, and must be sent directly to THE CHRISTIAN SUN, 1536 E. Broad Street, Richmond, Va., or to *The Congregationalist and Herald of Gospel Liberty*, 14 Beacon Street, Boston, Mass.

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CONTRIBUTIONS

SUFFOLK LETTER.

A PERSONAL WORD.

For more than forty years the "Suffolk Letter" has appeared in *THE SUN*, over the signature of Dr. W. W. Staley. These letters have been read by thousands with pleasure and profit. The writer was wise in the selection of themes, apt in illustration, clear and concise in expression, spiritual in tone and illuminating in his philosophy. He saw sermons in stones, temples in timber and glory in the commonplace.

If the "Suffolk Letters" were bound in book form, they would comprise at least ten volumes of more than two hundred and fifty pages each. They were usually written hurriedly, for the writer was a very busy man. But they represent as much literary work and merit as the average man could produce in a life-time.

I have consented to furnish a message each week for *THE SUN*. I appreciate the honor and opportunity. If I may seem to touch the hem of the garment of my dear friend, Dr. Staley, in this effort, I shall be fully compensated. He is away. But he seems so near. It would be presumption for me to expect to approach his standard of interest and excellence as a writer. I covet the prayers and patience of those who read *THE SUN*. Suggestions and criticisms will be appreciated.

The Eastern Virginia Christian Conference will be held at Waverly, Va., November 2-4, 1932. Many churches are in the valley of despondency. Two depressions are upon them—the one financial—the other spiritual. The financial depression makes a demand that gifts shall be less, salaries reduced and appropriations curtailed. The spiritual depression magnifies a gnat until it appears to be as large as a camel. In such times many people cannot see clearly or think spiritually.

The financial calls for conference and convention purposes are not too large for the ability of the churches. In many churches the gasoline tax paid by members amounts to more than the sum paid for missions and the support of church institutions. People who "strain at a gnat and swallow a camel" may be lacking in spirituality and vision. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing." (Mal. 3:10.)

This is not a time to go backward. It is the time to move forward. The task may seem hard. It should not be easy. It should be a challenge. Every church should meet the conference apportionments in full. All delegates and pastors should attend every session of conference, if possible.

Committee reports and addresses should be prepared before the conference is called to order. All standing committees were appointed a year ago. Committees have been requested to have all reports typewritten and supply the secretary with two copies. Church reports should be carefully and accurately written.

The conference should be spiritual. The church must have dollars, but the kingdom must have people and the power of God, if it grows. A conference should be more than a business meeting. It should be a power plant. It may be a mount of transfiguration. It should be holy ground.

I. W. JOHNSON.

WINCHESTER LETTER.

Sunday evening, September 11th, the Christian Endeavor Society of Timber Ridge visited our societies and rendered a most interesting and helpful program. There were more than eighty of the visitors, who came on invitation of our intermediate and senior societies.

They used the Christian Endeavor topic of the day, and the program included hymns, prayers, talks, readings, story telling and special music. One thing especially noticeable was the happy selection of music appropriate to the topic. Nothing, we think, adds more to the interest of a meeting than a proper musical setting.

If my memory serves me correctly, this society at the last session of the Sunday School and Christian Endeavor convention, reported a membership of seventy-seven, with an average attendance of 70 per cent. This is an enviable record, and one hard to beat. We are glad to extend to them an invitation to visit us at any time.

As we begin our fall and winter work and review the work of the summer we find at least some encouraging features. Our Sunday School attendance in almost every instance was greater than that of the corresponding Sunday the previous year. For two summers past we have united with other churches of the city in union evening services during the month of August. For some reason such services were not held the past summer. Some of our churches suspended evening services during August. While our attendance was not so large as we desired, yet we held the regular services all summer, calling in one or two for special reasons.

We very much appreciate the faithfulness of those who attended the services of the church during the summer, or who in any way helped the church to continue its work. Now that vacation is over we hope to redouble our efforts to make this the best year ever. Let every one feel that "I am only one, but I am one; I cannot do everything, but I can do something; what I can do, I ought to do, and by the grace of God, I will do."

R. L. WILLIAMSON.

ALABAMA LETTER.

I thought you might be interested to know about our conference which convened at Antioch Church, near Roanoke, Ala., October 11th and 12th. Almost all our churches were represented. Conference apportionments were poor, but some better than last year. Rev. C. W. Carter was elected president; Rev. J. P. Bean, vice-president; Rev. G. H. Veazey, secretary; J. W. Payne, treasurer.

The East Alabama Association of Congregational Churches, composed of seven churches, six of which had previously voted to unite with our body, Lanett and Langdale Christian Churches, were also received at this session. The deliberations of the day were interesting and to the point. The young people, led by Miss Marguerite Davison, met at 4:30 P. M., in the woods nearby, around a bonfire where they played some games and had reports of the young people's work of the year. We then enjoyed a picnic lunch with plenty of good coffee, and then back to the church to resume the work of the conference.

The Glee Club, with most of the faculty of Southern Union College, was present. The conference was favored with music for the evening by the Glee Club. Rev. G. H. Veazey delivered an address in interest of the college. Dr. Frank

E. Jenkins delivered the annual address that was an inspiration to all, followed by communion service administered by Revs. E. H. Sperow and J. D. Dollar.

Conference resumed business at 9:30 the second day, with a continuation of regular business routine. Among the outstanding reports was the report on education which was ably discussed by Dr. Frank E. Jenkins. Rev. Simon A. Bennett preached a very inspiring sermon at 11 o'clock. Another sumptuous lunch was spread on a long table in the church yard.

Interest was manifested until all the work was finished about 3:30 P. M. Dr. F. P. Enslinger was a great inspiration throughout the entire session, and had charge of the closing service. The next session will meet with the church at New Hope.

We received the news of the death of Dr. Staley which cast a shadow over the entire congregation. We then stood with bowed heads in a few moments of silent prayer which was conducted by Rev. J. H. Dollar, thanking God for the life of such a great man, and invoked God's blessing upon the bereaved.

REPORTER.

DR. WILLIAM WESLEY STALEY.

The many tributes to the memory of Dr. Staley by others have been beautiful in the expression of devoted souls who knew him through the years and found him tried and true to "the end of a perfect day," to the end of a life of sterling integrity, self-sacrificing service, unflinching devotion to duty, Christian stewardship, and loyalty to the Kingdom of God. He, to me, was an ideal and a reality whose life it has been my desire to emulate in all the graces of Christian character. His name and influence are immortal.

The Christian Church was greatly enriched by his influence while he lived, and is greatly impoverished by his going from us. Words are inadequate to express the appreciation of the multitude of his host of friends in private and public life. His was a life of high ideals, great faith, optimistic spirit, sacrificial service, loving friendship, wise counsel, trustworthy judgment, child-like tenderness, Christ-like spirit, which won the confidence, esteem and appreciation of small and great, and made him a trusted friend and companion of all who knew him best.

In his coronation, the Christian Church has lost its wisest counsellor, its greatest benefactor, its most devoted friend; humanity has been impoverished of the blessings of his radiant Christian influence; and great and small, rich and poor, high and lowly, in church and state, shall feel keenly with increasing appreciation the greatness of his life and character. His life was a beautiful exemplification of what the Christian religion can do for mankind. Words are inadequate to express my personal appreciation for the great life he lived, but these lines merely suggest what I would like to say in memory of one whom I loved as a father and appreciated beyond measure.

W. C. WICKER.

Elon College, N. C.

A LOVE THAT ENDURED.

"Know ye not that there is a prince and a great man fallen this day in Israel?"

In the death of Dr. W. W. Staley, a prince has fallen. He was a prince in faith, in hope, and love. His was a faith that would not let go; a hope that anchored fast; a love that endured.

It is good to have known him; to have labored with him, and to have had him as a friend and Christian brother.

Truly, a prince and a great man has passed from time to eternity—from labor to reward.

P. H. FLEMING.

THE CHURCH'S RESPONSIBILITY TO THE COLLEGE.

The Christian Church in the South has a total membership of more than 32,000. These members distribute themselves in local churches ranging in membership from 25 to 1,600. The church is much stronger, numerically, than in 1890 when Elon College was founded. The church has supported, guided and directed the college, and as a result, the college has increased in efficiency, prestige and influence. The college, in turn, has served the church by returning to her, young men and young women, trained for the privileges of the pulpit and the responsibilities of the pew.

For nearly a half century, Elon College and the Christian Church have marched through the years at a steady rate of progress as they have served each other—each contributing what she had to give. This spirit of mutual helpfulness must continue so long as there is a consciousness of mutual dependence. Manifestly, the college is dependent upon the church for support and help, and likewise, the church is dependent upon the college for trained leadership and continued progress. Of course, in the highest and truest sense, both are dependent upon God.

These local churches of ours, have grouped themselves into what we call conferences—the conferences go to make up our convention. The convention has its institutions and departments for propaganda and support of her institutions and undertakings.

Long years ago, Dr. W. W. Staley, now of sainted memory, advanced the idea of all local churches in the convention making a definite contribution through conferences, and through the convention, for the support of the college, thereby offering to every individual member the opportunity of sharing in the support of his college, making it possible for him to give, however small or large, without embarrassment or intimidation.

As we have watched our college grow, we have rejoiced and felt that we have had a part in her growth. The college has become accustomed to looking to the convention for a substantial contribution in the late fall.

On Wednesday of next week, with the Eastern Virginia Conference, our several conferences will begin to convene in annual session. Every local church is requested to send a certain definite amount to the conference—we call this amount the church's "apportionment." No church is assessed, but every one is "apportioned," and is thereby requested to contribute. We have but a few more weeks to get our "apportionment" in hand, ready to turn over to the conference treasurer at the proper time.

These are unusual days—to find money that we can spare for a cause like this is almost out of the question. This year our giving must, of necessity, bear a tinge of sacrifice. Let the loyal hearts and generous souls of our church not withhold that which belongeth to God. If we will give as we ought, we have his promise that we will be prospered as we deserve, according to his will.

While you are finding it difficult to get money for the necessities and comforts of life, while you are finding it difficult to get the sufficient funds for local expenses and for conference "apportionments," won't you please bear in mind that your college is in even more difficult straits, financially, than perhaps you could possibly be. We need your interest, your sympathy, your prayers, but we also need your gifts.

No one perhaps is able to give largely, but everyone can give something. This is an appeal to the local churches of Virginia and North Carolina to put forth every possible effort to raise your "apportionment" in full.

If every church in the convention would send up to the annual conference the full amount

asked for, the college would be greatly assisted and with other assistance, we would be able to balance our budget with comparative ease.

The college is a faithful servant of the church and has been for more than forty years—she is only asking the church to make it possible that she may continue to serve as her founders purposed that she should. If every member of the Christian Church in the South would give only ten cents a month to the college, the college could continue in her program of service. Of course, all will not give ten cents a month, and there are many, many of us, who can give infinitely more. Let every man do his duty to the full measure of his ability and all will be well with his church and with her necessary institutions.

It is my hope and prayer that every conference may have a most satisfactory and profitable session, and that the blessings of God upon our church may continue in abundance.

L. E. SMITH.

THE SEVEN WONDERS OF THE WORLD.

The seven wonders of the ancient world were the Pyramids of Egypt, the Pharos lighthouse at

the entrance of the harbor of the city of Alexandria, the hanging gardens of Babylon, the statue of Jupiter by Phidias, the mausoleum of Artemisia, the Colossus of Rhodes and the temple of Diana in Ephesus.

An interesting comparison is found in the replies received by a magazine that asked the opinion of scientists as to the seven wonders of the modern world. Nearly seven hundred replied, and the seven items mentioned and the order as to relative importance are as follows: Wireless telegraphy, the telephone, the aeroplane, radium, antiseptics, antitoxins, spectrum analysis and the X-ray.

Not one of this last list is a work of art, while practically all the wonders of the ancient world were, their utilitarian purposes being incidental.

These ancient wonders were products of the hand tool age, and the modern wonders are all related to the machine age into which the world passed something like a century ago. It is not difficult to think of many other inventions of productions of modern life that might well be listed in addition to the seven named, a number that matches the list selected by Antipater many centuries ago.

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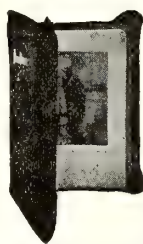
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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

PRAYER.

Great and glorious God, author of the spiritual Kingdom, and of the outward physical church which was given to be the agency through which man might work to bring thy Kingdom into power, make thy servants valiant both in purpose and in application to the task. Thy Kingdom is sure, and the church is sure because Jesus gave himself to be its foundation. We thank thee for the joy of Jesus' comradeship and for the blessedness of toil even as he toiled. All glory be thine.

L.

THE WOMAN'S CONFERENCE.

The Woman's Conference on Missions at Monticello Church, Guilford County, Friday, October 21st, was a joy. Our Christian women from the missionary societies were there, radiant, happy, triumphant. We simply have to acknowledge that women know how to put on and carry through a missionary conference. The one regret, if there is any to be expressed, is that the men of the church were not there to see how the women do their work in the name and for the sake of the Lord.

Their meeting in annual session reminds one over and over, of the woman who came with the alabaster box of ointment and poured out a love offering on her Lord. The women at a missionary conference are doing just that, pouring out a love offering on their Lord. It matters little, seemingly, who speaks, or who does not speak, the spirit of the occasion sweeps one on to visions and dreams and higher ground.

The theme of the conference this year was "Onward and Upward," and after Mrs. Dale O. Sander, of Reidsville, had led in a most gracious and reverential worship period, she called on the great gathering to sing "Higher Ground"—"Lord plant my feet on higher ground." One realized that the one desire of the vast throng was expressed in that song and in the theme, "Onward and Upward," and as Mrs. Sander said in her Scripture text, "Looking unto to Jesus to lead and to sustain." All the exercises of the day were characterized by a beautiful spirit in reverence and worship. The seven district leaders who have charge of the work in the societies, were recognized, stood in line before the audience and made reports for the year that were encouraging, filled with hope and enthusiasm. The various secretaries of the departments—Literature, Cradle Roll, Spiritual Life, Life Memberships, Young People's—were present with their reports, giving just the information necessary to instruct and enlighten the women of the conference. Mrs. W. R. Sellars, treasurer, in making her annual report, showed the total offerings through the societies the past year to be \$3,428.28. This was a considerable decrease from the total of \$5,000.00 collected the previous year, but there was no note of discouragement, either from the courageous treasurer or others of the conference.

Mrs. C. H. Rowland, the gracious and competent president, declared she had served in official capacity for twenty-one years now and should be left free to work in the ranks henceforth. The conference mind was otherwise, however, and she with the other officers, was retained, the women feeling that the tried and true should be trusted to lead them when wise and experienced leadership was so necessary. Her message to the conference was accorded a standing vote of ap-

proval and appreciation, since it was a ringing challenge to go onward and upward in the service which our women are rendering in their societies.

The morning service closed with a great address by Dr. L. E. Smith, president of Elon College, on "The Missionary Spirit." Dr. Smith realizes that a church without the true, vigorous, expressive missionary spirit is a dead church and is hopeless, so far as growth or power is concerned. The missionary spirit has three elements: Love, service and sacrifice, and means giving the message of our Lord and his redeeming grace and saving power to lost souls.

In the afternoon, Mrs. L. E. Smith presented the home study book on "The American Indian." This was done with a personal and intimate touch that must have constrained all present to desire to know more about the American Indian, since Mrs. Smith had taught and lived for a year among the Apaches in New Mexico, and personally knew one of the great men who is co-author of the study book on "The American Indian." It was a clear, convincing presentation of the great theme and one which will make the study of the American Indian more interesting in the societies in the coming months.

Rev. Stanley C. Harrell gave an address on "China, the Cradle of Conflict," emphasizing the necessity for using the study book on China, and the importance of learning about the Chinese at this time. The future centuries of China hinge on the pivot of the present which will either turn unmistakably to the Christian religion or to the Russian Sovietism. The women will be studying a real problem of world-wide issue and importance in the foreign book on China this year.

The Mission Secretary closed the speaking with some information for the conference as to polity, procedure and clearness of thinking in the matter of missions.

The conference is to meet next year with Turner's Chapel in Lee County, near Sanford, N. C.

A great luncheon of Brunswick stew and "accessories" was served on the church grounds by the Reidsville and Monticello Societies, who entertained jointly. Thus a great conference and a glorious day passed into history, but will live in the memory and in the activities of hundreds who gathered from far and near for the joyous occasion.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 22, 1932.

Sunday Schools.

Previously acknowledged	\$ 346.56
Oakland, Suffolk, Va.	4.00
South Norfolk, Va.	6.45
Berea (Nans.) Driver, Va.	3.20
Pleasant Hill, Liberty, N. C.	1.79
Happy Home, Ruffin, N. C.	1.30
Rosemont, Norfolk, Va.	9.83
Ingram, Va.	5.00
New Lebanon, Elberon, Va.	5.00
Union (South.) Franklin, Va.	1.40
New Elam, New Hill, N. C.	2.47
Durham, N. C.	6.17
Third Avenue, Danville, Va.	5.61
Total	\$ 398.78

Individual and Church Offerings.

Previously acknowledged	\$ 113.54
Bethlehem, Altamahaw, N. C.	2.00
Total	\$ 115.54

Specials.

Previously acknowledged	\$ 84.73
Class No. 3, Rosemont Sunday School, Norfolk, Va.	5.00
Total	\$ 89.73

Coin Card Offering.

Previously acknowledged	\$ 99.45
"A Friend," Hopewell, Va.	1.00
Newport Church, Aliquippa, Pa.	1.00
Total	\$ 101.45

Summary.

Previously acknowledged	\$ 647.28
Sunday Schools, Regular	52.22
Individual and Church Offerings	2.00
Specials	5.00
Coin Card Offering	2.00

Total to date

J. O. ATKINSON, Sec'y.

AUTUMN IN THE HILLS.

When I see the first turning leaves of Autumn and hear the school-bell ring out, breaking the silence which has settled over these hills, I start looking backward. For it was at this time of year that our little church and school had its beginning here.

A little more than ten years ago, the first Christian missionary, Miss Iola Hedgepeth, came over the old Elk Trail that silently winds its way among the hills. I saw her come, and yet I saw not what her coming meant to these rugged blue peaks that shut me in.

She was ushered in after the custom of our hills in olden times. That is, I was on the trail and when I heard a car, of course, I gave it the road before it came into view, and then climbed the nearest hill. There I lay flat upon the ground that I might look without being seen. But when the sun hung low I had to come down from my perch and meet the lady who was to lead the armies of mountain children toward the light and life.

I can never forget that handful of ragged, puzzled children gathered in that log cabin where Miss Hedgepeth began what is now our Elk Spur Church and school. We had never heard of a Christian missionary, nor had we ever had anyone just sit and tell us in simple language of the life of Christ. We had a vague idea about the story, of course, but the fact that Christ had died for me, or was anything to me at all, had never dawned upon me.

We only had a small Testament in my mountain home, and no whole Bible. Miss Hedgepeth was very much impressed when she saw the tear-filled eyes as she read Bible stories to us kids. She was impressed again when we begged her never to leave us, and I saw then a light in her eyes that has lasted down through these years. She, of course, has had many disappointments, and she says she has made many a blunder because she didn't know. However, she is back in the school of which she is the founder, and again she is teaching mountain children to read and write. One can see at a glance that the same light is in her eyes, and one can see more—that she has grown to be a part of these hills—they are life to her.

I shall not try to offer any great words of praise to this, my teacher. I simply say that I have found for her a motto in the lines that follow:

"I'd seek the task which calls for high endeavor,
I'd feel the thrill of battle in my veins;
I'd fight my battles valiantly, and never
Desert the hills to walk on common plains."

VICTORIA OF THE HILLS.

Fancy Gap, Va.

HOLY NECK SOCIETY HAS GOOD YEAR.

The Woman's Missionary Society of the Holy Neck Church has just closed a most successful year in spite of hearing "depression" on every hand. They tried to think "Press On," instead of "Depression," and the thought surely helps a lot towards a better outlook. The spiritual life superintendent conducts the devotionals at each meeting and this has proved to be very helpful.

They used "Christ Comes to the Village," as their study book, and their pastor, Dr. N. G. Newman, taught the lessons. A splendid attendance is reported at every meeting.

In December they gave a progressive tea in the homes of their members in Holland and a nice social time was enjoyed and a neat sum realized.

They observed their sixteenth anniversary in January, and each one invited a guest. A simple, but appetizing, menu was served and a splendid program enjoyed, besides plenty of games and stunts.

In March they held their annual Dollar Day, this taking the place of the Hen Party of former years.

Another social event of this society was the "Mock Street Fair and Crazy Tea," which was held in May.

A public Thanksgiving service was held in November, and a nice offering was received. World's day of prayer was observed jointly with the Holland Societies, February 12th.

In summing up their year's work, they did not lose any members and received two new ones and while they may not have been as successful in raising dollars and cents as in the past, they feel that they have advanced more spiritually, for their attendance was good and the interest and enthusiasm fine.

Mrs. June O. Davidson is secretary of this society, and sends us the above information.

PALM STREET MISSIONARY SOCIETY.

Palm Street Church Missionary Society of Greensboro, N. C., closed the year of 1932, with a very good report, considering our number on roll. There are seventeen members on roll at present, a gain of some and a loss of some of our members, making a total of about the same membership as for the year 1931. There was an average attendance of thirteen members at each meeting.

The society sent \$17.00 to the Mission Board, this being more than our apportionment. We hope to do even better in 1933.

At our last meeting, Rev. J. L. Neese spoke very complimentary of the retiring officers, and of the service rendered by them, with Mrs. J. E. Smith, the retiring president, and Mrs. W. E. Hinshaw, the retiring vice-president, responding. Mrs. Smith has been president for the past three years, and has been absent only once.

The officers for the year 1933, are as follows:

President, Miss Ophelia Morris; vice-president, Mrs. D. A. Murchison; secretary, Mrs. S. C. Brady; assistant secretary, Mrs. J. E. Ritter; treasurer, Mrs. O. D. Taylor; secretary of literature, Mrs. D. A. Murchison.

OPHELIA MORRIS, *Pres.*

Greensboro, N. C.

The doctor was making his usual night round of the hospital. In the dim light he saw a Hindu patient sitting up in bed with hands clasped in prayer over a small book. The physician, Dr. Edward W. Wilder, of the Albert Victor hospital, Madura, India, drew nearer quietly to see what volume was claiming such devout attention so late at night. It was the Gospel of Mark.

A CONSOLATION WITHIN.

By H. H. SMITH.

The best men have had their traducers and George Washington was no exception. Happy the man who can meet his adversaries with such words as Washington met his. When a scurrilous attack was made upon him by his enemies, writing to Henry Lee, he said: "But in what will this abuse terminate? For the result, as it respects myself, I care not; for I have a consolation within that no earthly efforts can deprive me of, and that is, that neither ambition nor interested motives have influenced my conduct. The arrows of malevolence, therefore, however barbed and well pointed, never can reach the most vulnerable part of me; though whilst I am up as a mark they will be continually aimed."

It is this "consolation within" that brings true blessedness to life. Describing the changed and exalted state of one who has been truly converted, William James, the noted psychologist, says: "A self hitherto divided, and consciously wrong, inferior, and unhappy, becomes unified and consciously right, superior, and happy, in consequence of its firmer hold upon religious realities." To have the assurance within that one's motives are pure and his conduct upright is enough to make one feel "superior and happy." The word of God bears abundant testimony to this truth. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." With no thought of boasting of his spiritual attainments, when he was old and gray-headed, Samuel called Israel to witness that, though he had walked before them since childhood, no one could accuse him of oppressing the poor, or defrauding anyone, or accepting a bribe. While we do not hear his voice, his words have a ring such as only an approving conscience can give. When some one threatened to reveal something dark in Spurgeon's life, the great preacher replied: "You may write my life on the skies; I have nothing to conceal." When Paul was accused of defiling the temple by taking a Gentile within its sacred precincts, he replied that he was innocent of the charge, and that he "exercised himself to have always a conscience void of offense toward God and toward man." To the Corinthians he declared that it was a source of joy to him that by the grace of God he had lived consistently as a follower of Jesus Christ. "For our rejoicing in this, the testimony of our conscience, that in simplicity and godly sincerity, not in fleshly wisdom, but by the grace of God we have conducted ourselves in the world and more abundantly toward you."

The testimony of a good conscience gives courage as well as comfort. Miss Slattery, a worker among young people, related the following incident: "I shall never forget a brown-eyed, frank little fellow of twelve years who was discussing with a group of other boys one who had been found guilty of stealing. The boys were expressing opinions freely. 'Besides stealing, he lied. He was always a coward,' said one. 'He was all the time afraid somebody would find out and tell on him. I know a fellow he gave ten cents not to tell where he had seen him.' Then the brown-eyed boy threw his head back proudly: 'Well,' he said, 'I'm glad of one thing: there can't anybody find out and tell anything on me, and I wouldn't pay anybody ten cents, for there's nothing to find out that everybody don't know.' I can never forget the fine challenge in his face, the glorious courage that shone out in his eyes."

Ashland, Va.

Deal sincerely and kindly with every man.

THE CRUX OF THE LIQUOR PROBLEM.

The present crisis in dealing with the liquor problem is a clear summons to the churches to take up anew their basic educational task.

If all the opponents of prohibition were criminals, or self-seeking brewers and distillers, the problem would be simple. Then all that would be necessary would be to insist on effective enforcement of the law and severe punishment for its violators. But it is plain as daylight that there are today many respected citizens who honestly do not believe in the law. The crux of the problem is whether we can persuade such people to take a different view. We certainly shall not do so either by denouncing or coercing them. We can do so only by real education. If we can present facts convincing enough and reasons cogent enough to make them realize that the traffic in intoxicants—like the traffic in narcotics—is so grave a menace that it really cannot be controlled—that it must be abolished in the interest of human welfare—then and then only can we have the intelligent respect for the law and the supporting public opinion that are essential to full success.

In the welter of argument, pro and con, often carried on with far more heat than light, hosts of men and women have become confused about the issue and do not see clearly the fundamental reasons which led to the adoption of prohibition, first in local communities, then in state areas, finally in the nation. To recall the people to these basic considerations is the primary contribution of Christian agencies to the solution of this age-old question.

We are persuaded that this educational task can really be achieved; persuaded that certain things are so clear that when once men face them they will recognize them as conclusive. Among these facts, so solidly grounded that we believe they can be brought home to any except the most prejudiced minds, are the following:

1. That alcohol is a narcotic poison, harmful to the human system. The ultimate issue is not this or that method of control but the nature of alcohol itself.

2. That the liquor traffic has always been a terrific social problem, insusceptible of any "control" adequate to prevent the gravest ills to society. Certainly the situation before prohibition came was intolerable, and cried aloud for a more radical remedy than any that had yet been discovered. One can only view with abhorrence anything like a return to the old condition which prevailed when the organized liquor traffic dominated our politics and was the ally of all the worst influences in society.

Against such considerations, so far as we can see, one and only one argument can be brought—viz.: that "society has no right to interfere with my personal liberty." But surely this argument proves too much! For society, with the approval of all, is constantly exercising exactly that kind of right. It determines, for example, the purity of the water that I drink, it inspects the milk that I buy, it tells me where I may erect a building and where I may not, where I may or may not park my automobile.

The final appeal, in the case of prohibition as in the case of other special problems, has to be that of the Christian religion, which impels us to seek not our private "right" but the common good. The crux of our problem is, first, to show that prohibition is really in the interest of the common good, and, second, to induce men willingly to put that common good above other considerations.—*Federal Council Bulletin.*

It takes the ploughshare of drudgery to turn over the furrow of success.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

YOUTH AND PROHIBITION.

It is an interesting thing to know that the movement, "Allied Youth," has enrolled more than a half million young people and has formed over 450 local councils. They are all working for the elimination of liquor. What a force this represents! It should encourage church leaders and all who are interested in driving drink from the world. We suggest that Sunday School workers and all leaders of young people, who wish to do something definite, send for helpful printed matter for circulation among youth, to Nettie Allen Thomas, secretary of Allied Youth, 419 Fourth Ave., Room 1307, New York City.

Political writers are saying that here are enough new voters this year to swing the election. They may defeat the Eighteenth Amendment. They have never seen a saloon, never seen a "drunk," and know nothing of the evils of the saloon. Many of them have the idea that conditions would be improved if the saloon was re-instated and "supervised."

The Church and Sunday School should return to temperance teaching. One of the members of the Temperance Committee of the Southern Christian Convention is Miss Ida S. Robinson. Write to her for suggestions as to what you can do to help the cause. Address her at 35 Plandome Court, Manhasset, L. I., N. Y. Her home is Southern Pines, N. C., but at present she is in New York State.

ELISHA A. KING.

LISTEN, YOUNG MEN.

Jesus did his work while a young man. He died on the cross at thirty-three. His apostles were young men. His followers must have been composed mostly of the young, for Paul writing to the Corinthians thirty years after the resurrection of Jesus says that he was seen by more than five hundred at one time, most of whom were still alive after thirty years. So those five hundred must have been a youthful gathering at the time of the resurrection of Jesus.

John Wesley, when a student at Oxford, formed the Holy Club. It was quite a while before he "found himself," but his life purposes were fixed early in life. Martin Luther was only twenty-seven when he climbed the Holy Stairs at Rome and while there learned that "the just shall live by faith." George Whitfield at twenty was stirring England with the passion of eloquence.

Young man, do not wait until you are forty and fat to do something worth while for God. Gird on your armor early in life and know that the Christian religion was a youth movement, and must ever remain so if it fulfills the mission of its youthful founder. It is little short of a tragedy when the church of God is taken over by elderly and official persons and ceases to be a crusading power upon the earth. But even more tragic than this is to find young men entering the ministry without the spirit of such leaders as Luther, Wesley and Whitfield.—*Christian Advocate*.

My idea is this: Ever onward. If God had intended that man should go backward, he would have given him an eye in the back of his head.—*Victor Hugo*.

CHRISTIAN ENDEAVOR NOTES.

TOPIC FOR OCTOBER 30, 1932.

"What shall our group do about Prohibition?" I. Cor. 10:31-33; Luke 12:6ff.

The following classes of people may be found today, so far as their attitudes toward liquor are concerned:

(a) Those who are eternal foes of liquor and the liquor business and believe that prohibition, if it is given another ten years' chance, will prove itself very effective.

(b) Those who are foes of liquor and the liquor business who believe that federal prohibition produces as many evils as it cures.

(c) Those who want liquor and want to sell liquor. Those are the people who are financing the wet drives which have frightened the political parties and misled so many dries.

(d) Those who oppose federal prohibition on the ground of States rights, regardless of whether they are for or against alcohol.

(e) Those who are political dries or wets—who vote according to the party platform or according to what seems to be the majority will.

The Christian's Choice.

It seems clear that the Christian must take his stand against alcohol; he cannot belong to the third group. If this is so, the following duties seem to belong to members of the Christian Endeavor Societies:

(a) To pledge themselves as individuals to abstain from the use of alcohol.

(b) To make an intelligent campaign to win other young people to total abstinence.

(c) To speak confidently and courageously in behalf of the dry cause whenever opportunity offers. It is popular to be a wet today; it is Christian to be a dry.

(d) To help other young people to study the history of the fight against alcohol in the United States.

(e) To vote in such a way that whatever happens to federal prohibition the change (if any) will certainly be in behalf of more temperance and less liquor. The Republican platform insists that the gains of prohibition must not be lost. Powerful newspapers make fun of this and say there are no gains. That is sheer deception, falsehood. It would be well to spend an entire evening reading to your group the article by Whiting Williams in the June *Survey Graphic* in which it is clearly set forth that the laboring classes are much more free from drink than they ever were before. The millionaire class is the great law-breaker; this is the company that Mr. Rockefeller, Jr., keeps, and he is naturally disgusted with their law-breaking. But if he had close acquaintance with mill and mining towns, he would probably take back his words in behalf of repeal.

(f) To support in the elections men who will see that anti-liquor legislation is enforced.

(g) To take the leadership in ridding school and community parties of the hip flask and of drinking.

(h) To show something of the enthusiasm that the dry young people of twenty years ago displayed in working against the saloons.

On Whose Side Are We?

Consider such points as these:

(a) The real wets—those who are financing the drive to get rid of the Eighteenth Amendment—are cruel, selfish men, whose sole aim is to

make money. They have always fought all kinds of laws for regulation, before and after they were enacted. Are we willing to be their allies?

(b) The constitutionalists—those who want rigid enforcement as long as the Amendment is in the Constitution—are patriots devoted to their nation. Certainly we cannot be less than that.

(c) The people who are absolute teetotalers—abstainers from drink—are self-controlled citizens who know what is good for their bodies and minds and are determined to follow the right. We must belong to this group.

(d) The leaders who want to protect their neighbors from the ravages of drink have been called reformers, and more lately they have been called "bigots." They are usually people who try to obey the Golden Rule. This is in accord with the teachings of Jesus. We belong to that company.

(e) The people who are willing to work and sacrifice for their convictions even though both the convictions and they themselves become unpopular, are following in the train of Jesus and Paul. To be disciples we must share their courageous stand.

The Coming Election.

Note the following considerations for voters:

(a) The liquor issue is not the only one before the American people. The wets and the rich people have tried to make it that. Mr. Ras-kob, chairman of the Democratic national committee, said just before his convention met in Chicago: "I doubt if anyone can name any more important issue. What greater economic question is there?" This millionaire shouts for beer when people are starving for bread. In voting, the citizen should consider the prohibition planks but also also the planks that deal with the economic issue. And he should vote for men who are friends of law and order even more than for platforms. (This may be debated by some members of this group.)

(b) Who owns the Republican and Democratic parties and the independent parties? This question should be asked both regarding local and national "bosses."

(c) When the wets are crossing party lines to defeat every friend of anti-liquor legislation, should not the dries also forget their party alignments and support those men who are most loyal to the cause of temperance?

Gains of Prohibition.

The gains of prohibition must be conserved: any change must be in the behalf of more control rather than less. Whiting Williams, who knows as much about American labor as any man, says: "Prohibition has taken the weight of the liquor traffic" largely off of the laboring class, who were compelled "daily to choose between booze and shoes." They ask for bread—shall we give them whiskey?

THE SIZE OF YOUR BIBLE.

"The word of our God shall stand forever."—Isa. 40:8.

How big is your Bible? Just as big as that part into which you have personally entered, and that is all. Let us not deceive ourselves! Simply to announce that we "believe the Bible from cover to cover," is not enough. Some—not all—who use that expression really know little about the book concerning which they speak.

The Bible is absolutely incomparable. There is nothing like it; there never will be. Do you really know your Bible? Are you growing increasingly to know it? Have you given time to it, and thought, and prayer? Is the study of the Bible a lifelong occupation with you?—*Clarence A. Barbour*.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

THE CHRISTIAN AND WORLD PEACE.

LESSON SIX—NOVEMBER 6, 1932.

GOLDEN TEXT: "Blessed are the peacemakers; for they shall be called the sons of God."—Matt. 5:9.

LESSON TEXT: Psalm 72:9-17; Eph. 2:13-19.

There are those who think that those who are working for world peace are idealists—impractical, visionary folks who mean all right, but who are not to be taken very seriously. As a matter of fact those who are working for world peace are the realists. They have seen that in a world that has been brought so close together by modern means of communication, it is absolutely imperative that people shall learn how to get along harmoniously together. They have set out to help to bring about such a world. If none of us liveth to himself, we have got to learn how to get along together.

It needs to be said, too, that those who are working for world peace are sound in their method when they demand increasing disarmament both on land and on sea. History bears abundant testimony to the fact that the way to develop the spirit of peace does not come by preparing for war. One of the most striking evidences of the stupidity of so-called civilized, to say nothing of Christianized nations, is the amazing amount of money that they spend for wars, past, present and future, in spite of the fact that war does not settle matters.

Of course, there is a frank recognition on the part of those who are working for peace that mere disarmament will not solve the matter. In the final analysis the cause of wars lies in the spirit of distrust, jealousy and superiority and greed, and exploitation, and revenge in the human heart. The only ultimate and absolute guarantee against war and of peace is the spirit of Christ in the human heart. It is this fact that the Psalmist and the evangelist stress in the lesson for today.

The Psalmist, for instance, depicts in striking and graphic language the reign of Christ. He is to extend his reign universally—"all kings shall fall down before him; all nations shall serve him." His enemies shall lick the dust, an expression suggesting Christ's triumph and the utter defeat of all those forces of evil which at times seem to be in the ascendancy. (By the way, we may lose some of the gains of prohibition temporarily, and that because of our carelessness, but eventually we shall win—that is one of the enemies that shall lick the dust. The same thing is true of war.) Under Christ's beneficent rule the poor shall be cared for, and the underprivileged shall find a friend. Life will take on a new value. The land shall bear abundantly. Men shall be blessed in him. And all nations shall call him blessed.

The evangelist emphasizes the fact that Christ unites men in that he reveals a common Father of all men, and in that his spirit makes for peace and good will. He is our peace—he reconciles men to God, and man to man. Those who have the spirit of Christ in their hearts will find a way out of their difficulties without resorting to war. Christ has broken down the wall of partition. He has made it possible for men to have direct access to God. He has brought those who felt that they were strangers and foreigners into the household of God, and made them to feel at home. They are fellow-citizens with the saints. As children of one Father, dwelling, as it were, in one household, they shall live in peace. Eventually Christ's spirit shall dominate

all men and all nations in all their relationships with each other. It will not come soon, but it will come. And it is given to all of us to work and to pray and to sacrifice for its coming.

MINDING ONE'S OWN BUSINESS.

It was Plato, the great philosopher, who first advanced the idea of "minding one's own business." He stated that there were three classes of men whose duties were to perform the tasks of this world. First, the farmer, who must be obedient to nature; second, the warrior, who must be brave; and lastly, the leader or ruler, who must have wisdom. But each must work at his own task so that society might be an ordered and harmonious whole, which is for the common good of humanity. If any one of these three should interfere with the business of the other, then he has overstepped his bounds and has meddled with the affairs of the community, which is dangerous for the common good.

The world is growing more complex every day. There are new problems to be solved and new disputes to be settled. What should be our attitude toward all this great advancement in the world? Here is the answer: We should ever be willing and glad to aid or help someone else, provided by so doing we shall not injure or harm the other fellow. We should have the spirit of Christ in our hearts as was so well portrayed in his parable of the Good Samaritan. The Golden Rule will give us a guide by which our lives should be governed. "Do unto others as you would have them do unto you." Would you want someone else to meddle in your business? Why, then, meddle in someone else's business?

One time a man was asked why he always attended to someone else's business while his own went undone. His reply was, "I have no business to mind, and if I had any to mind, I have no mind to mind it with."

That is just the case. Those who know so much about others are always the ones who do not know much about themselves. All parts of our body work together, yet each part performs its own function. With the love and help of God in our souls, we too, can perform our duties in this life without interfering with the duties of our fellowmen. Let us so live that when the innumerable caravan moves to that mysterious realm we may be one of the number.

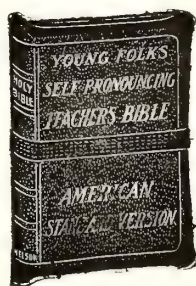
EARL S. HOLLAND.

Elon College, N. C.

"Men do not reject the Bible because it contradicts itself, but because it contradicts them."

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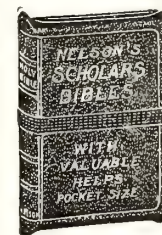
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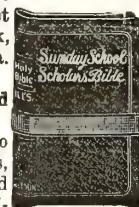
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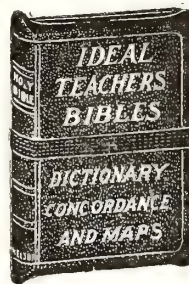
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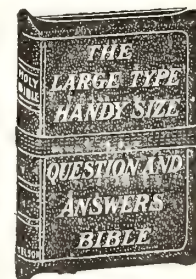
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CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II. Chron. 7:14.

MONDAY.

ENCOURAGEMENT TO PRAYER.

"Because this widow troubleth me, I will avenge her, lest by her continual coming she worry me."—Luke 18:5.

This is a story of Jesus in which a Judge renders a decision of justice to a plaintiff, not because of any particular conscientious scruples about rendering justice, but because she worried him with her continual coming. In order to get rid of her, he would give her justice.

That is a poor commentary on a court of justice, but it is assumed that justice had better be given that way than not at all.

This story has another parallel. It is the story of the importunate neighbor who at midnight besought his neighbor for a loaf of bread that he might give his belated guest something to eat. The neighbor was asleep and in his half-waking first moments he implored his caller to go away. But because the latter sought him and plead with him, because he insisted, and because he would get rid of the pest, he arose and gave him bread.

These two stories were told by Jesus to encourage persistent prayer. The lesson is to teach us to "continue instant in prayer, in season and out of season," to continue at the throne of grace, "in supplication making known our wants to Him," "who giveth to every one liberally and upbraideth not."

In the story of our text, he represents God the Father as one who does not feel any worry at one's oft coming, but regards his children as his elect, and that if a human will give justice, as this Judge did, for so slight a reason, how much more will the heavenly Father "give unto them that cry unto him daily."

Prayer—Our Father, and our God, we know not how to pray as we ought. We pray so little. When thy word speaks to us now we are ashamed that we have prayed so little. Forgive us, our Father, and help us to be faithful. In Christ's name, we ask it.—*Amen*.

TUESDAY.

UNWHOLESOME POLITICIANS.

"Beware of (those) which . . . love greetings in the markets."—Luke 20:46.

Doctor Moffatt interprets this text thus: "Fond of getting saluted." He says the King James version might be taken to refer to a fondness for friendly talk with people in public places. He says that such could not have been the meaning of the Master, but that the original transcript makes it clear that the persons referred to are those who love to parade themselves, be recognized, and are just charmed with the salutes and acclaim of the people.

It is to be admitted that, generally speaking, a human being loves attention and praise, and especially if it means advantage to him. It is also to be admitted that God gave us our natures for high and holy purposes and not for corrupting or flattering influences. In the training of the disciples, three things are stressed preemi-

nently as pitfalls of man, viz., worry, love of money, and the desire for public recognition and acclaim. It is plain why he did this—because Christianity demands preoccupation with the Kingdom. "Seek ye first the Kingdom of God, and all these things shall be added unto you." If one is preoccupied with himself, and public favor, it destroys effectiveness of Christian service. It becomes an end in itself and a substitute for God's will.

"He that findeth his life must lose it," said he—that is, one must lose his own value of self, lose his dependence upon the flattery of others, that he may attain righteousness in the lives of others. That is the Kingdom.

Jesus offers two remedies for this evil: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "The second is like unto it—Thou shalt love thy neighbor as thyself." By these one wins a far higher order of merit than the greetings of the people in flattered acclaim.

Prayer—O Lord, again at the light of another day, we hear thy voice, calling us to righteousness and to the good of the Kingdom in the world. O Lord, make us true children of thine this day, to love and to serve, and die in the glory of a life spent trying to bring thy law and thy love to pass. This we ask for Jesus sake.—*Amen*.

WEDNESDAY.

UNCEASING PRAYER NECESSARY IN CHRISTIAN CHARACTER.

"Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke 21:36.

This word from our Saviour today reflects that other passage so well known to all of us: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

"Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him, in well-doing, as unto a faithful Creator."—I. Peter 4:18, 19.

I met an old gentleman on the street the other day. During our conversation he gave me our subject and texts for today. He said "Brother, if we miss heaven we miss all." And we say, *Amen*.

Prayer—Our Father, who art in heaven, thy word is like a thunderbolt to our souls today. We feel deeply the warning that we shall not escape hell if we neglect salvation. Oh, thou Redeemer of our souls, have mercy upon us, forgive us our sins and save us to a pure heart and a sound and right-thinking mind, that we may be all thou wouldst have us be as a faithful child of thine.—*Amen*.

THURSDAY.

CHRISTIAN ALERTNESS IN PRAYER.

"Watch and pray that ye enter not into temptation."—Matt. 26:41.

"Pray without ceasing."—I. Thess. 5:17.

It is not to be understood that this constant, alert, unceasing prayer which is urged as a requisite to worthiness in the Judgment, is that kind of prayer which requires one to be always on his knees talking to God; but it is to be understood as teaching a constant soul-watchfulness which looks to God for guidance in every act and every thought. Dr. Moffatt says, "It is the art of keeping spiritually awake." It is a continuous vigil. It is not the sudden spurt of religion which one expresses in going to church every once in a while, nor once a month, it is an attitude lived "hour by hour," which recognizes the Lord in all

things and which gives one an insight into life's persistent problems.

Doctor Luccock has illustrated the propelling force of this prayerfulness in the life by the factors in a transatlantic flight. The success of the flight depends not only upon the wind and weather being favorable, nor on the engines going forty hours without missing a beat; but it depends supremely upon the ability of the pilot to keep awake, and he adds, that "the net result of the longer flight of life depends on the same variable factor."

Prayer—Our dear heavenly Father, thou art our friend, who can do unto us exceedingly abundantly above all that we ask or think, and thou hast promised to hear all thy children who cry unto thee. Hear thou our prayer to look unto thee continuously as the Author and Finisher of our faith. In his name we ask it.—*Amen*.

FRIDAY.

NARCOTICS TO THE SOUL.

"Finally be strong in the Lord, and in the strength of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."—Eph. 6:10, 11.

"Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised them that love him."—Jas. 1:12.

There are many enemies to the soul's keeping awake: things which deaden and cloud the spirit and lull it to sleep, viz., habit, popularity, the easy chair, selfish objectives, etc. These are not sins. They are habits anyone may slip into unconsciously, and before they are aware of it may be dead or sleeping in spiritual life.

Carlyle has expressed the idea most strikingly: "Daily I am taught again the unfathomable mystery of what we call the soul radiant with heaven even while capable of being over-clouded and, as it were, swallowed up by the bottomless mud it has to live in in this world."

Prayer—Say the Lord's Prayer.

SATURDAY.

DON'T GIVE UP.

We cannot conclude our prayer thoughts for the week without quoting that wonderfully helpful song, "Unanswered Yet":

"Unanswered yet!
The prayer your lips have pleaded
In agony of heart these many years.
Does faith begin to fail,
Is hope departing,
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer,
You shall have your desire, sometime, somewhere.

"Unanswered yet!
Nay, do not say ungranted;
Perhaps your work is not yet wholly done.
The work began when your first prayer was uttered,
And God will finish what he has begun,
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

"Unanswered yet!
Faith cannot be unanswered;
Her feet are firmly planted on the rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard the prayer,
And cries, it shall be done, sometime, somewhere."

SUNDAY.

NO SPEED LIMIT.

"What doth the Lord require of thee, but to fear Jehovah thy God?"—Read Deut. 10:12-22.

After much discussion, the parliament of Sweden has decided to do away altogether with the speed limit for automobiles. Henceforth the
(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

SINCERE, FRIENDLY, UNAFRAID.

By REV. JOHN G. TRUITT.

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."—Prov. 22:1.

Because Dr. Staley was such a great, good man, and because I admired him so much, I have been trying to ask myself what great qualities did he possess. At once I am convinced that he had above the average intelligence, that he was well educated and well read, and that naturally he was a man of culture and great refinement. With these assets assumed certain, I begin to try to find three words to further and distinctly characterize him. In other words, since our calling is of the same nature, I ask myself this question: What are three qualities in his personality which stand out so supremely that I should like to emulate them? After some deliberation, I chose: Sincere, Friendly, Unafraid.

Sincere. If an automobile stopped in front of your home and Dr. Staley alighted therefrom, looking upon him you saw sincerity, unaffectedness, in his every movement. If he went into his pulpit and you observed his manner and his counsel you were impressed with his sincerity. There was no make-believe. He did not assume something of which he was not plainly sure. It was to be supposed that a preacher had prepared himself before he entered the pulpit—Dr. Staley had. As far as he had prepared he preached, and further than that he did not pose. If Dr. Staley wrote an article, a letter, or a book, the first line set forth his direct sincerity, and that straightforward, sincere quality was sustained to the very last line. In the shake of his hand, in the cut of his fine, seeing eyes, and in his unaffected manner of speech at bedside, on platform, or in the council room—whether you agreed with him or disagreed with him—his absolute, unshaken sincerity appealed to you.

Friendly. Dr. Staley was a great man, but strangely enough, it does not take great words to portray him. Just as through every fabric of his life pattern runs sincerity, just so his friendliness is everywhere apparent. I have not chosen love as the outstanding word with which to characterize Dr. Staley. I was not a member of his family, nor one of his bosom friends. But so friendly was Dr. Staley that I can assume very naturally his great love for his loved ones, and his closest friends. To me, in characterizing him, the word "friendly" is finer than any other word I might choose in that realm. And when I say friendly, I think of David and Jonathan—or of that big kind of friendliness that surpasses many kinds of so-called love. From the simple little acts of kindness to children to the deepest devotions of his noble heart, Dr. Staley was friendly. My little two-year-old daughter sang a song for him in his bedroom this summer while he was sick. He thanked her in the friendliest way—and even when we had said adieu, and were at the front door, he called aloud for the little girl to come back a moment. When she went back, he put his arm around her and said: "Ann, I thank you. I appreciated your song so much. I thank you."

Hundreds, yes, thousands will arise to testify in their hearts and memories of the friendly words, friendly acts, friendly thoughts, of Dr. Staley. He did not assume friendliness. He did not pose it. He did not pretend it. He was it.

Colored man, white man; old man, child; educated or illiterate; man or woman; high or low; to one and to all he was yesterday, today, and always friendly. And his friendliness never went too far, it never asked any favors, or laid any obligations save the obligations of respect for a Christian gentleman. He never stooped to the guile of syncope, or the subterfuge of flattery; but hundreds will remember him in his fifty years' pastorate as a "friend in need, and a friend indeed."

He was never too busy to receive a guest in his study; never too far away on vacation to fail to return for the funeral of the humblest member of his congregation, so far as his own personal pleasures were concerned; and the city was never too big for him or too far away for him to miss a call on a friend if he were passing through that city. Although he wore a high hat he never "high-hatted" either the stranger or the humblest person he might chance to meet. It is said of him that he could greet a passing acquaintance upon the street in such a friendly way as to make him feel that a special call had been made upon him. As a minister I should certainly like to emulate Dr. Staley's friendliness.

Unafraid. Here again a simple word has been used. But many who may choose to read these lines will surely testify to the correctness of the characterization. No wonder a whole city shut up its shops during the hours of his funeral. When others have been frightened, and cowardice was obvious, Dr. Staley could be known as courageous. He was unafraid to trust men; or students; or women; or children; or his fellows; or his city; or his church; or his denomination; or his Christ, and his God. On the other hand, you could not shut him up from his convictions; nor keep him from saying his say, when he knew it was right and necessary. Clear, keen, apt, logical were his words in debate, and the forum has lost a master fighter for the right in the passing of Dr. Staley. No orator could frighten him, no debater could scare him. I delighted to see him in battle. Flanking his courage of conviction with his unsurpassed friendliness and sincerity; seasoned with flashing, sparkling wit, he was the equal of any of his day. What clever turns he could make when on a convention floor some of his fellows had become over-heated in their arguments with one another! Dr. Staley would whisper to a neighbor, and say: "Would you tell them a joke? I believe I shall tell them a little story." And in a half minute the whole house would be in an uproar of laughter as it listened to his story and marked his inimitable mimicry. Angry lines in the faces of his fellows had been loosed with laughter, and the day was saved with words aptly spoken.

From the fixing of a fishing tackle, to the forming of a college, an orphanage, a church, or a convention, Dr. Staley went about his task unafraid. While he was never officious, persons of power, wealth, or influence could not intimidate him. He was too courageous to be timid, and too sincere to pretend that he was; and thus he made a great executive as well as a mighty good business man. Even in the matter of his dress he was not swayed by changing styles, although always well attired. So I characterize him as sincere, friendly, and unafraid.

No wonder he could follow, at the age of twenty-three, one of the greatest preachers of his

denomination, and hold his place for well-nigh half a century, for he had natural ability, a student's mind, a discerning insight, to which he added the above qualities in full measure.

NOTICE.

I am selling magazine subscriptions "to help along," and would appreciate a share of your subscriptions. If you will send me your new, renewal or gift subs, to any magazine at the publisher's price, you may deduct 15 per cent and I will send 25 per cent of my net commission to any church or church auxiliary you may direct. In this way you will help your church, yourself and me. A postal will bring catalog and prices.

J. EDWIN HARRIS,

Holland Road, Suffolk, Va.

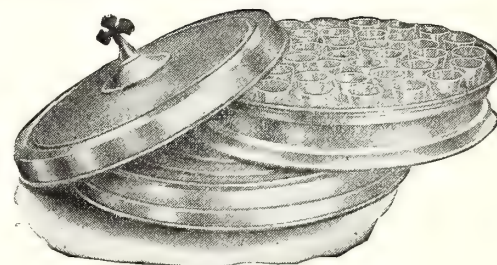
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Aluminum is light in weight, durable, and does not tarnish.



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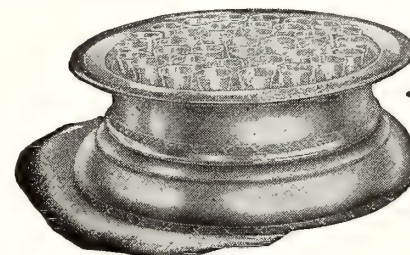
Tray No. 2—Interlocking, with 40 plain glasses	\$7.00
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Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

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(For Silver Bread Plates, see under No. 90.)



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Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).	\$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

Are you thinking about the special Thanksgiving offering in your church and Sunday School for your Christian Orphanage? Have you decided just how much you are going to invest in these little children this Thanksgiving? Don't you want them to have bread and comfortable clothing this winter? Don't you want to see them have an opportunity to grow into fine young men and women? They are helpless. They are dependent. They are looking to you. Are you willing to divide with them? They are wards of the Christian Church. It is the duty of every member of the church to help.

Suppose every member of the church would contribute one dollar in this Thanksgiving campaign, or every church make up an offering equal to a dollar per member. It would place the Orphanage in splendid financial condition and no one would be hurt. Of course, some would have to give much more than the dollar, because some would not give a dollar, but suppose you could average that, what a fine spirit it would show.

Good soldiers fight the harder when the battle is against them. Ball players put all they have in the game when the opposing team is winning. The Orphanage needs you more than ever this year. Won't you put up a good fight in your church for a big offering.

CHAS. D. JOHNSTON, Supt.

The following was contributed since our last report:

- Mrs. B. E. White, Waverly, Va., 1 dress.
Misses Edith Walker and Fay Simpson, Burlington, N. C., 12 dresses, 2 gowns, 1 slip, 1 kimona.
United Christian Church Chapel Hill, N. C., 3 dresses.
Mr. D. Boone, Durham, N. C., 5 sweaters, 1 suit, 1 pair of pants.
Mr. W. H. Freeman, Star, N. C., 10 yards of white goods.
Mrs. B. E. White, Waverly, Va., 3 dresses.
Jas. P. Montgomery Sunday School Class, Burlington, N. C., 2 dresses and hose for Lillie May Hunter.
J. C. Penny Co., Burlington, N. C., 12 skirts, 21 jackets, 5 knickers.
Ladies' Aid Society, Richland, Ga., 3 dresses, 2 pairs of bloomers, 3 pairs of anklets.
Jas. P. Montgomery Sunday School Class, Burlington, N. C., 3 dresses, dress material, 3 pairs bloomers, hose, anklets, etc.
Mrs. S. T. Woodson, Burlington, N. C., 1 apron, 1 pair bloomers.
Members Linville Christian Church, Linville, Va., 2 dresses, 1 pair shoes.
Circle No. 4, Burlington Christian Church, 1 quilt.
Mrs. H. A. Culver, Robinson, Ill., ties, socks, and union suits.
Rocky Ford and Elk Spur Sunday Schools, Fancy Gap, Va., potatoes, cabbage and apples.
Barnwell Brothers, Burlington, N. C., contribution of candy.
Miss Nancy Branch, Garner, N. C., 1 dress, 1 hat.

REPORT FOR OCTOBER 27, 1932.

Brought forward	\$10,456.80
Sunday School Monthly Offerings.	
North Carolina and Virginia Conference:	
Third Ave., Danville, Va.	5.61
Eastern North Carolina Conference:	
Christian Light	\$ 1.00
Liberty Vance	2.84

3.84

Western North Carolina Conference:	
Pleasant Grove	\$ 2.13
Ramseur	3.80
	5.93
Eastern Virginia Conference:	
Holy Neck	\$ 7.18
Oakland	4.00
First, Richmond	3.86
	15.04
Valley Virginia Central Conference:	
Mt. Olivet (G)	\$ 6.75
Lenksville	1.54
Winchester	4.36
	12.65
Special Offerings.	
Special collection for singing class, from Bethlehem Church, Alamance County	\$ 3.00
J. Spencer Love, Burlington, N. C., support of one child	60.00
	63.40
Total for the week	\$ 106.47
Grand total	\$10,563.27

WESTERN NORTH CAROLINA CONFERENCE

The date for the Western North Carolina Christian Conference is set for Wednesday and Thursday, November 9th and 10th, the place of meeting being Park's Cross Roads Church.

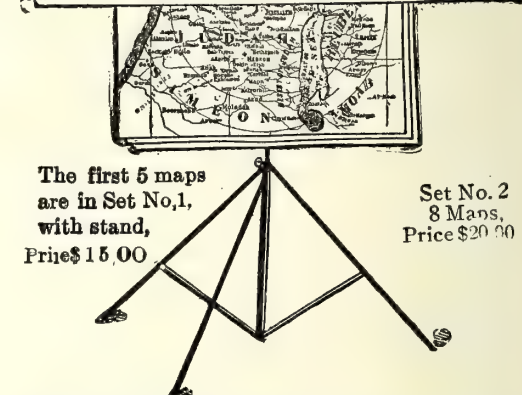
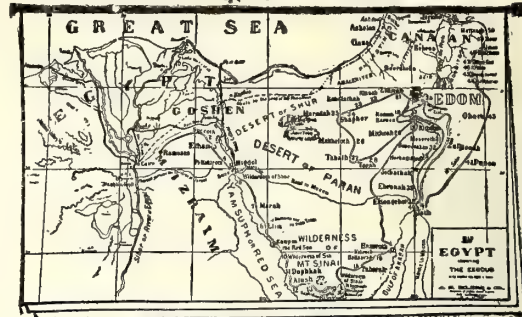
G. O. LANKFORD.

Burlington, N. C.

It is when we strive for a common object that we see above our petty jealousies and rivalries and recognize our essential oneness in Jesus Christ—F. B. Meyer.

Eilers Sunday School Maps.

On a Revolving Adjustable Steel Stand



The first 5 maps are in Set No. 1, with stand, Price \$15.00

Set No. 2
8 Maps,
Price \$20.00

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.
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THE CHRISTIAN SUN,

1536 East Broad Street, Richmond, Virginia.

ALL SELF-PRONOUNCING

Holman Testaments

COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.
AND the third day there was a marriage in Cana of Galilee; and the mother of Je'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles. \$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles. .60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges. .85

- VEST POCKET TESTAMENT AND PSALMS
2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges. .70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. .90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.10

- RED LETTER VEST POCKET TESTAMENTS
With all the words of our Lord and Saviour printed in red.
13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges. .90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included. 1.35

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4½ inches x¾ inch
The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

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One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4½ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 The three wise men

carrying away into Bab-
ylon are fourteen genera-
tions; and from the carry-
ing away into Bab-ylon
unto Christ are fourteen

ing interpreted is, God
with us.
24 Then Je'seph being
raised from sleep did as
the angel of the Lord had

- 5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges. \$1.00

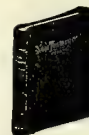
- 5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included. 1.50

- 5036PX. Fine Grain Morocco, divinity circuit, leather flaps to edge, silk sewed, red under gold edges, with Psalms included. 2.60

Holman GEM Testament

POCKET SIZE
3½x4½ inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Je'sus to the multitude, and to his disciples,



The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronounced text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

- 4102P. Black Silk Finished Cloth, gold titles, round corners, red burnished edges, with Psalms. \$.90

4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. 1.35

- 4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included. 1.90

- RED LETTER GEM TESTAMENT

- 4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. 1.50

- INDIA PAPER GEM TESTAMENT

- 4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms. 3.00

- 4136XPRL. Red Letter Edition with Psalms, same binding as 4136XP, but with the Sayings of Christ Printed in Red. 3.25

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Pica, 16mo. Size, 5½x7¼x3¼ inches

Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines.

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Specimen of Type.
THE book
of Je'sus



- PSALMS INCLUDED
2902P. Black Silk Finished Cloth, gold titles, round corners, red edges, with Book of Psalms included. \$1.50

- THIN BIBLE PAPER EDITIONS
Same Large Print as Above

- 2913P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included. 2.95

- RED LETTER EDITION
Same as above, with the Sayings of Christ in Red.

- 3913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included. 3.10

All styles sent postpaid at above prices

FAMILY ALTAR.

(Continued from page 12.)

motorist is to drive as fast as he considers it safe to drive. We may come to that decision ourselves some day. Certainly the present chaos in our laws, with the speed limit varying enormously from State to State, and in the cities and villages of each State, leads only to a disregard for law, and a diminishing of the motorist's sense of individual responsibility.

Responsibility must go with power and privilege. An operator of any machine, not omitting the machine of his own body and mind, must be held to prudence and sanity, to a just regard for others, to a wise consideration of the general welfare. It must all come to this, however many laws we may make.

It is in that way God conducts his moral universe. He gives us life, with an immense array of possibilities both of evil and good. Then he holds us strictly to such a use of life as will result in good and not in evil. The true child of God will be proud of the trust thus reposed in him, and will so use it as not to abuse it.

Prayer—Thy law, O God, is the law of liberty. "Our wills are free, to make them thine." Thy wish is our law, our all-sufficient law. Daily and hourly we would pray, with thy well-beloved Son, "Thy will, not mine, be done."—*Amen.*

PISGAH, ALABAMA.

The Pisgah Church has held up fine under this financial strain that seems to cover the entire country. We have not been able to do much in a financial way, but we haven't given up yet, and are pulling to make some numerical gains and hoping to see the day when we can make a better response to the financial needs of the church at large.

Our summer revival was conducted by Rev. J. D. Dollar, of Lanett, Ala. We began on the fifth Sunday in July, and for ten days Bro. Dollar preached a series of the best sermons we ever listened to from him. Bro. Dollar is indeed a great preacher. The meetings resulted in the church being greatly revived. Four new members united with the church. Later six more united, making ten for this year.

Last Saturday the church met in conference and among other business transacted, elected three deacons who were ordained the following day. The three brethren elected to this office are among our best, and I believe will make splendid officers.

We face the future with hope. One of our difficulties is being isolated from the main body of the conference. We need more churches and there is room for more. The county needs them. Some might wonder why this writer, with only a portion of his time filled, does not get out and organize some work. But every man has his limitations. I am serving this church at a sacrifice. I can't sacrifice more.

A mistake that I am sure is being made now is in neglecting our missionary opportunities in this portion of the country. This course, if continued, will ultimately result in the loss of the work that has already been established.

I trust that those in authority will see the wisdom of enlarging the work here.

J. H. HUGHES.

Pisgah, Ala.

FLORIDA MINISTERS' CONVOCATION.

The Sixth Annual Congregational Ministers' Convocation for Florida was held at the Seaside Inn at Daytona Beach, October 3rd-6th. Almost all of the pastors attended and there were some ministers present who are not pastors at present. The wives of several pastors also were present.

The program was especially strong and interesting, and all were enthusiastic about the value of the fellowship and the discussions.

Rev. Frederick L. Fagley, D. D., secretary of the Commission on Evangelism and Devotional Life, conducted a Seminar of Worship, which proved to be not only informing but inspiring. Dr. A. J. Price, of the Community M. E. Church, conducted a round table on pastoral problems. Many questions had been sent in by the pastors and these discussions proved to be most vital and helpful. In the evenings of the session the following addresses were also given: Dr. Fagley on, "Some Contributions to Our American Life

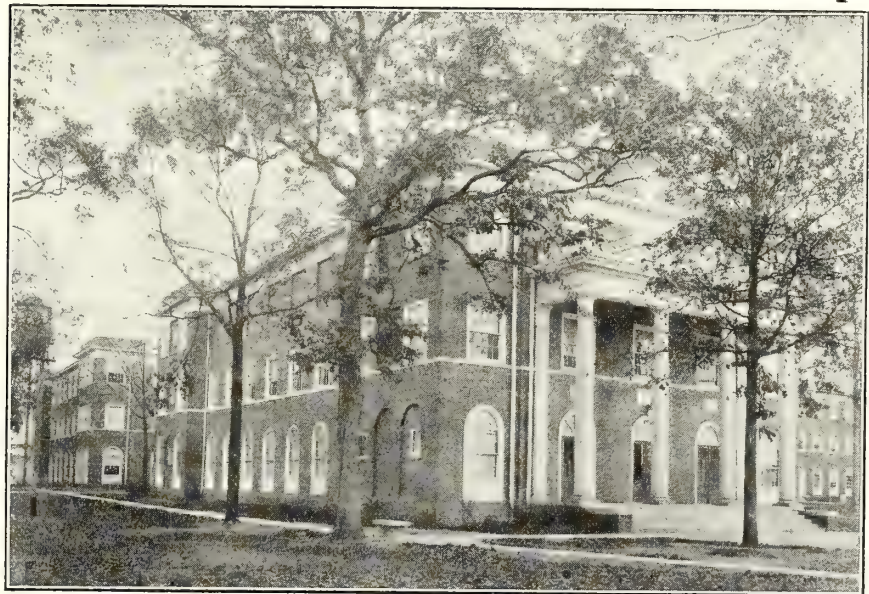
Through Our Congregational Tradition;" Dr. C. A. Vincent on, "Why I Pray;" Dr. H. Samuel Fritsch on, "Putting Pep Into the Evening Service;" and Rev. O. T. Anderson on, "The Minister and the Depression." Dr. E. C. Gillette conducted a period of discussion on State Conference and promotional matters. A meeting of the State Conference directors was held in which were considered such matters as the missionary budget for the coming year; the Conference's participation in the ownership or control of the property at Camp Immokalee, and plans for the spring meeting of the Conference, which will be held at Ormond, April 18th-20th.

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THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

FALL TERM OPENS SEPTEMBER 15th. Freshmen register on Tuesday, September 13th, and upper classmen on the 15th. Expenses reduced for this session. Write for Catalog and application blank.

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Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

When sending subscriptions for friends, state whether paper is to be stopped at end of year.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

MARRIAGES

ANDREWS—LASHLEY.

At the home of the writer, on Saturday, October 15, 1932, Mr. Twyman G. Andrews, of Siler City, Route 1, and Miss Beatrice Lashley, of Liberty, Route 3, said the vows that made them husband and wife in the presence of two other young couples, who accompanied them, namely, Mr. Perry Smith and Miss Reeda Andrews, Mr. Clifford Carter and Miss Joy Andrews, all of the Pleasant Hill community.

The bride is the youngest daughter of

Mr. D. H. Lashley, and the groom is the son of Mr. L. G. Andrews. Both the very popular young people and members of the Pleasant Hill Church.

The groom is also a member of the Liberty School faculty and a graduate of Elon College.

Their many friends will wish for them much happiness in their wedded life.

T. J. GREEN.

OBITUARIES

MILTEER.

Mrs. David H. Milteer, nee Corine Blunt Odom, died at her home, R. F. D. No. 4, Suffolk, Va., September 29, 1932,

THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

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Methodists have six preachers, Baptists two, Presbyterians one, Congregationalists one. Church workers and teachers must be supported for this great missionary work. Send check to

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For literature, write Rev. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

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Size, 8 x 5 1/2 inches.

Specimen of Type.
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1536 E. Broad St., - - Richmond, Va.

THE CHRISTIAN SUN

aged 71 years. The funeral services were conducted at the home by the writer assisted by Dr. H. W. Goodwin of the First Baptist Church, Suffolk. The body was interred in Holy Neck Cemetery.

Mrs. Milteer was the daughter of the late Oliver and Roxanna Elizabeth Odom. She leaves a husband, David H. Milteer, a daughter, Mrs. W. H. Phillips, and seven grandchildren, all of R. F. D. No. 4, Suffolk, Va., and one brother, Richard B. Odom, R. F. D. No. 2, Suffolk.

She had been a member of Holy Neck Christian Church, Nansemond County, from girlhood, and lived an humble

Christian life, and died in that simple faith and trust which had sustained her through life. May our heavenly Father be the comfort and stay of her loved ones.
N. G. NEWMAN.

666

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Will function during the present financial depression as a Junior College only.

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For Information, write—

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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY.

IN NON-ESSENTIALS, LIBERTY.

IN ALL THINGS, CHARITY.

VOLUME LXXXIV.

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.. THE SUN'S OBSERVATORY ..

Deflation in Bank Credit is Checked.—

A fundamental factor in the improvement of general economic conditions is seen in the checking of bank credit deflation since July. In November, 1930, total loans and investments of banks had reached a peak of \$23,600,000,000. By last July this enormous sum had been cut to \$18,420,000,000 or nearly 22 per cent. The latest available statement, that of October 19th, shows that this amount has increased to \$19,120,000,000 in the last four months, and will possibly continue still further to increase. It takes a long while for the little fellow to feel the effects of the upward turn, but we venture the statement that he who predicts that "prosperity is just around the corner," will not be far off this time, if every one, little and large, will do his bit to bring about prosperity's return.

Use Your Ballot—

Regardless of party affiliations, regardless of opinions upon the vital questions confronting the nation today, it is an obligation resting upon every citizen of the entire United States to go to the polls, and with prayerful and careful consideration, cast his ballot for the men whom he believes will best support the moral and spiritual uplift as well as the other interests of the country. The South has little enough to say in the selection of national leaders, but that little should be well said and to the point. If you are a "dry," go to the polls and vote "dry." There are at least a half-dozen candidates for Congress in the State of Virginia, who are bone dry, and there are those in North Carolina and the other Southern States. If you believe that the law should be modified, there are candidates who are in line with your belief. If you are a "repealist" and can conscientiously say that you believe in unqualified repeal, there are still those whom you can support. Prohibition forces are divided as to the actual differences between the stands of the two major parties. Anyone who wishes can easily ascertain which more nearly coincides with their opinion. But in the members of Congress to be chosen, one can find those whose beliefs and wishes are identical with their own. It is their duty to inform themselves and to vote accordingly. Truly the time has come when men should put principle above party, and should vote for what they conscientiously believe to be right.

Added to Poverty—Grief.—

Even under normal conditions there is no place beneath the American flag where more people are crowded into a smaller area or fed on shorter rations than in Puerto Rico. As some wag once put it, the West Indies are the place where birth defies control! In Puerto Rico the population has outrun the means of subsistence, with the

result that most of the inhabitants are on the edge of hunger all the time. This means that when a hurricane comes along and wrecks their habitations there is no reserve of savings upon which they can draw. Homelessness is added to hunger. The final toll of the storm of September 26th is given by government officials at 217 killed, 2,219 injured, and 75,000 homeless. The army has been asked to send 5,000 tents, 30,000 cots, and a corresponding number of blankets, while the Red Cross responded with an initial shipment of 5,000 barrels of flour. One of the curious phases of the disaster is that when the powerhouse at San Juan was put out of commission by the storm the bread supply of the city was shut off, as the people are almost wholly dependent on commercial bakeries for the staff of life. The reports to the American Missionary Association are that all are safe, but that the new building at Blanche Kellogg Institute and several of the churches were unroofed. Apparently the Ryder Memorial Hospital and the Union Theological Seminary were not seriously affected. The damages to the property of the American Missionary Association are estimated at \$25,000, of which \$16,000 is covered by insurance. Contributions toward the balance of \$9,000 will be most welcome.—*The Congregationalist and Herald of Gospel Liberty.*

Wages and the Living Scale.—

In discussing the effect of low wages upon family welfare, a report recently issued by the Children's Bureau of the Department of Labor says: "Despite the combined efforts of the family, the living conditions were frequently all too meagre, and the children were brought up in miserable houses—overcrowded, poorly constructed, and with little in the way of modern plumbing, and in undesirable surroundings. Although they seldom went hungry their food was often monotonous and usually inadequate to meet the needs of growing children." The report was based upon the study of 550 families with 1,674 children in ten States. It states that 248 of these families succeeded in keeping their year's expenditures within their year's income, 36 met the deficit by drawing upon past savings, 55 by the use of savings and going into debt, and 196 by debt alone. Fifteen families did not report on this phase. This survey, although the results were but recently issued, did not cover a period of the depression, but from October, 1927, to June, 1929. And by its study a new angle on the cause of depression might be discovered: Out of 550 families living during the boom period before 1930, 302 were living beyond their means. If this is typical of the entire country, then out of 25 million families in the United States, 13,728,000 were spending more than they made!

A collapse was inevitable. We decry the oppression of the poor and their under-payment, but it seems that there is conclusive evidence in the report above mentioned, that it was not the smallness of the wage, but the inability or unwillingness of both great and small, rich and poor, to put first things first, that caused the debacle which followed. We wonder whether we have even now learned our lesson?

Liquor Versus Milk in Chicago.—

Dr. R. W. Gammon, Western editor, in a recent issue of *The Congregationalist and Herald of Gospel Liberty*, tells us that the gangsters of Chicago, Ill., are deserting the liquor racket for that of milk. He says: "Who would have ever thought that milk would contend for supremacy with liquor in the minds of gangsters? Those who ought to know, however, say that racketeering in other lines, including milk, is about three times as profitable now as that in liquor. The attention that the gangsters are paying to the milk business has brought about some striking changes in the milk drivers' union of the city. The union headquarters has been fortified, and a police squad has a machine-gun nest across the street from the building. The house has been reinforced with armour plate, and the head of the union uses an armoured car." The writer continues to state that there is no attempt at secrecy on the part of the gangsters, in their attempt to gain control of the milk drivers' union, and that this is the beginning of an effort to control all teamster unions in the city. The men who have engineered the attempt are well known criminal characters. The president of the union said frankly that he was invited to either go along with them or to sell out to them, and "guns as well as cards" were laid upon the table. Dr. Gammon continues: "I have been trying to figure out just how prohibition is to blame for this sort of thing, but haven't been able to do it. The 'wets' say that prohibition brought the gangster into existence. If my memory serves me right, there were a great number of small gangsters in this city thirty years ago, and murder, bootlegging, gambling, the social evil, and the white slave trade quite largely ruled the city. I wonder if the greatness of the gangsters now cannot be attributed to the use of the automobile, to the fact that the world deals in much larger sums of money than it did thirty years ago, and to the fact that we had a World War that cheapened human life tremendously, and greatly increased brutality? . . . If the federal government acknowledges that it is powerless to control the liquor or any other traffic, we shall have a period lawlessness such as the country has never known. Woe unto America when it says to the liquor gang, 'We can't control you; you are too strong for us!'"

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. A. W. Hurst was the preacher at First Church, Portsmouth, Sunday, October 23rd, and was favorably impressed with the attendance at the service and the fine fellowship and cooperation that seemed evident in the congregation. Bro. Hurst reported a very pleasant service with our good Portsmouth people.

Miss Pattie Lee Coghill and Miss Gladys Hall, social worker in connection with the West Tampa Mission, are spending a week in the lower East Coast of Florida, visiting the churches in West Palm Beach and Miami. Miss Hall is speaking on behalf of the work of the West Tampa Mission and Miss Coghill on behalf of missionary education in the local church.

Rev. Helen F. Lanham, pastor of the First Congregational Church, Miami, reports that ten new members have been received into the church since the pastor's return from a vacation. Some of these are already effectively engaged in the church work. She reports that Mr. Frank Struby, formerly an officer of the famous Olympiad Men's Bible Class in Miami, is teaching the Men's Class in the First Church.

The men of Crystal Springs, Fla., recently re-roofed the church and made some other repairs and improvements. The ladies of the church served luncheon for the "Bee." The pastor, Rev. George K. Goodwin, reports that all necessary bills were covered by gifts. This little church was organized by the man who built the famous "Little Brown Church in the Wildwood." This church he called "The Little Brown Church in the Glade," but no one wrote a song about it.

President L. E. Smith, Elon College, N. C., received the sad news, Monday, October 24th, that his brother was in an automobile collision about 10:00 A. M., and died in an Atlanta hospital from the effects of the accident at 2 P. M. the same day. Dr. Smith left Elon for Atlanta on the midnight train Monday, to be with the bereaved ones there and to attend the funeral. He and the family have our deepest sympathy in this hour of tragic bereavement and sorrow.

Rev. F. C. Lester, Waverly, Va., one of the most loyal and faithful of Elon's sons, was a member of the group that met at the college, Monday evening, October 24th, to take counsel as to the best method of putting on the campaign for the "Dollar-a-Month Club." Bro. Lester remained over for the night and took part in the chapel service, Tuesday morning. As chairman of our board of religious education and pastor of one of our good churches, Bro. Lester is a busy man and a faithful worker.

Mrs. R. T. Grissom, Fancy Gap, Va., writes: "I have organized a Woman's Missionary Society at Rocky Ford Church, with seven charter members. We have others who plan to come yet. The women seem quite enthusiastic over the prospect of studying missions. I hope to be able to organize a Society at Elk Spur before very long." In this way and in others, our membership and people in Carroll County are coming to be one with us in church work, in burden-bearing for the Kingdom, and best of all, in Christian cooperation and fellowship.

Dr. Arthur E. Leonard, formerly of Eua Claire, Wis., began service with the Coral Gables Church on October 23rd. He was greeted by a large congregation and both Dr. Leonard and members of the church report mutual appreciation and an anticipation of a happy future under his leadership. Tuesday, November 25th, the ladies of the church gave a reception for Dr. and Mrs. Leonard. The Miami papers printed an interesting announcement and pictures of Dr. Leonard. Mrs. Leonard is recovering from an accident which occurred a few weeks earlier and which delayed their coming to Coral Gables.

This from a reader at Hopewell, Va.: "It was with a great feeling of personal loss that I read of the death of Dr. Staley. I cherish the memory that I have of him and the time he stayed in my humble home. He always seemed to have such a fatherly concern for the Hopewell church, and many of us did appreciate it so much. Death is only a separation for God's children, and 'Twill not be long, it may be soon,' when we will meet him on a fairer shore. God grant that we may be faithful to the trust he has given us. The memorials in THE SUN to Dr. Staley were so good, especially the one, 'There was a man sent from God'."

The week-end conference for young people at St. Petersburg was well attended and the program was a strong and constructive one. The conference was called "Little Imokalee." The group conferences were conducted by Rev. Walter Metcalf, of Tampa, Dr. Garth of the Methodist Episcopal Church of St. Petersburg, and Miss Pattie Lee Coghill. Superintendent Gillette preached the sermon Sunday morning. The whole program was under the direction of Rev. Lawrence A. Gedcke, of the St. Petersburg Church. Following the conference Miss Coghill remained in St. Petersburg to teach in an interdenominational leadership training school.

Circle No. 1, of the Woman's Missionary Society, Elon College Community Church, has given to its members and the public its program for 1932-'33, in the form of a neatly prepared brochure of twenty-six pages, carrying on the front pages of its cover the names of officers of the General Society, the members of Circle No. 1, and the names of committees for the year, one page being given solely to the full program of the Circle for twelve months. This, indeed, is an enviable piece of constructive work on the part of some one and gives publicity and security to the programs and the work of the Circle and the Society for the year. Other Societies could certainly well profit by the example thus set by this industrious and loyal Circle of the missionary enthusiasts.

Rev. H. E. Crutchfield, Ingram, Va., having recently undergone a minor surgical operation, was unable to supply his pulpit at Apple's Chapel Sunday, October 23rd. This gave the mission secretary the privilege of being in the Sunday School and preaching at the 11:00 o'clock service for this good people, whom it is a pleasure to speak to and worship with in their great, good church on the Lord's Day. We marvel constantly at the privilege and the power of officers and teachers in many of our Sunday Schools like Apple's Chapel, where there are just throngs of young people and children ready to be taught, restless and eager to learn and to know. If one wishes to face the prospect and the power of religious education, let one look upon the multitudes of our youth that gather in our Sunday Schools and Christian Endeavor Societies.

The *Virginian-Pilot* of Norfolk recently carried the following news item, which will be of interest to many SUN readers: "The Rev. H. C. Caviness, formerly of the First Christian Church of Portsmouth, has just completed a revival at the Salemburg Baptist Church and Pineland College, N. C. The revival has been a most remarkable one. The preacher has been used in a mighty way in reviving the church, the community and in blessing Pineland College. There were a large number who made professions of faith in Christ, and also a good number reclaimed in faith. Twenty-one joined the church. Fifty of the young women of the college dedicated themselves to definite Christian work, a number of them to go as missionaries in foreign fields. Mrs. Caviness' work with the women holding prayer meetings and giving lectures was most effective in its results."

Our felicitations to our friend, W. C. Beamon, secretary of our Oak Grove Church, Savage, N. C., At a meeting of the Board of Trustees in Greensboro, N. C., October 24th, of the Odd Fellows Orphanage at Goldsboro, Bro. Beamon was elected superintendent of the Orphanage, succeeding in that office Rev. E. L. Stack, a Methodist minister, who resigns the work to return to the Methodist pastorate. For some years Bro. Beamon has been connected with the Odd Fellows Orphanage as financial secretary and in charge of the concert class sent out by the institution annually. He will carry into his work, as superintendent of this children's home, business ability, consecrated leadership, intellectual, moral and spiritual equipment. We predict for the Home, under his management, a continuation of the history of this institution, which, while contributing much to the good of human society, finds itself in these strenuous times without any indebtedness and facing the future with hope, prospect and a balanced budget.

SUBSCRIPTION RECEIPTS FOR OCTOBER.

THE SUN reports remittances on subscriptions during the month of October from the following:

Mrs. B. W. Ashburn, 1227 Hampton Ave., Newport News, Va.
Mrs. Lizzie Carr Brinkley, 3400 Enslow Ave., Richmond, Va.
Rev. C. W. Carter, Wadley, Ala.
E. L. Daughtry, R. 4, Franklin, Va.
Mrs. W. H. Floyd, Abanda, Ala.
Mrs. B. F. Frank, R. 4, Harrisonburg, Va.
Dr. Edwin C. Gillette, 117 W. Forsyth St., Jacksonville, Fla.
Miss Evelyn Hardy, B. 484, Auburn, Ala. (New).
Mrs. R. A. Hinton, 337 E. Market St., Harrisonburg, Va.
Mrs. W. J. Henderson, R. 1, So. Boston, Va. (New).
Rev. G. D. Hunt, Roanoke, Ala.
A. L. Jolly, Holland, Va.
Dr. Jason Noble Pierce, 272 E. 39th St., Norfolk, Va. (New).
Rev. A. H. Shepherd, Glenn, Ga.
Mrs. B. F. Sine, 702 Virginia Ave., Winchester, Va.
J. M. Speight, Box 25, Corapeake, N. C.
C. H. Stephenson, 1410 Hillsboro St., Raleigh, N. C.
Mrs. A. S. Thomas, Jonesboro, N. C.
W. J. Thomas, 306 Union St., Burlington, N. C.

We wish to thank those listed above for the amounts sent in. Their labels will show the proper advance next week, as the mailing list is corrected the second week in each month. Dr. Atkinson has asked us that we again call attention to the fact that remittances as well as other matters of business, should be addressed to the undersigned at 1536 E. Broad St., Richmond, Va. It will help lighten his work if this is done.

J. T. KERNODLE,
Managing Editor.

NEWS FROM GEORGIA AND CAROLINAS.

By unanimous and enthusiastic vote the Georgia and Alabama Christian Conference adopted a constitution and by-laws which unites it with the Georgia Congregational Conference. This was done at its meeting at Richland, October 4th and 5th. The name of the new organization is, "The Georgia Conference of Congregational and Christian Churches."

The final step in this "Georgia Merger" will be taken by the Congregational Conference at its meeting at Duncan's Creek, November 1st and 2nd. There the same constitution will be adopted. At this meeting the Christian Churches of Georgia will be represented by delegates and ministers on the same basis as that governing the Congregational people. Following the adoption of the constitution there will be a joint ratification meeting in which both branches of the merger will participate. In this way Georgia will be the first State in the South organically to unite its forces in the merger of the two denominations. It is true that Alabama has voted to unite, but both the Congregational and Christian conferences retain their identity and meet separately each year. By unanimous vote of the Christians of Georgia, their conference adjourned *sine die*. There will be no separate meetings of the Georgia conferences after this year. Necessary legal matters will be conserved by carrying forward officers to satisfy the legal requirements, but these will meet at the same time and place with the regular conference. Just as soon as practical the new body will be incorporated. Then all work will be done as it should be, by the one conference.

Another interesting item was that the Georgia-Alabama Conference unanimously voted to adopt State lines for Georgia. This, again, is as it should be. In all this matter provision was amply made to carry on in the realm of home missions and the Orphanage exactly as heretofore. There will be no change in the method of collecting and distributing missionary money. To meet this need, the Georgia and Alabama Conference elected an executive committee with power to act in every way that may be required for the conference. This committee is made up of Rev. J. H. Dollar, LaGrange, president; Rev. C. W. Hanson, LaGrange, vice-president; Rev. David W. Shepherd, Columbus, secretary; Rev. H. M. Gray, pastor at Richland, but living in Langdale, Ala., assistant secretary; and Mr. H. L. Floyd, Chipley.

This whole forward-looking program is in line with the action taken by the Southern Convention at Burlington last spring. At Duncan's Creek, when the Congregational wing shall adopt the same constitution, officers will be elected for the Georgia Conference of Congregational and Christian Churches. Hereafter there will be no separate meetings. The two bodies are, or will be, organically joined. "And God saw that it was good."

In connection with this item, the report of the Committee on Resolutions, which was adopted at the meeting of the Georgia and Alabama Conference, at Richland, Ga., October 4th and 5th, is significant. Here it is:

"In profound gratitude to Almighty God for all the ways in which he has led us, your Committee on Resolutions submit the following report:

"That praise to our Father in heaven be fervently offered by every heart for his great kindness and love to us during the eighty-seven years of our splendid history. We recount, with the love of little children, his fatherly guidance and leadership and his constantly abounding blessings manifest in innumerable ways. In humble recognition of these uncounted tokens of his mercy

we here and now and shall so long as time shall last, give unto him our everlasting praises and thanksgiving. Our hearts are overflowing with deep gratitude and love.

"That we view with just pride the history of this conference. Its deeds have been manifold. We, as children of our founders and fathers in this faith, rise up and call them blessed. The memory of their holy faith and works shall ever be a well of living water springing up in our hearts to inspire us to noble deeds of valor in the further adventures of devout Christian endeavor as the coming years shall bring us to new understandings of the truth of God as he shall reveal his good and holy will to us. And we would especially remember the Christ-like life and great and sacrificing example of the man whom we have in times past, and shall so long as love of man for man shall last, honor and revere, our great benefactor, friend and counsellor, Rev. H. W. Elder, man among men, and servant of God.

"That we heartily welcome the coming of the day which hastens the answer of our Lord's prayer "That they may all be one." Into the new relationships with our Congregational brethren we shall carry the same spirit of devotion, zeal in Christ's cause, loyalty to the principles of "Peace on earth, good will toward men," that has characterized our happy history. We hope and pray that our new and larger fellowship resulting from the forming of the Georgia Congregational and Christian Conference, shall bring to all of our churches a consciousness of a greater world and a greater task and an ever increasing strength as they give themselves to the continued cooperation with Christ in bringing the Kingdom of our Lord to the hearts and lives of men.

"That this conference deeply appreciates the work of the executive committee and other officers and committees which have so faithfully carried on our work during the past year, and brought to us this inspiring program for this meeting. We also thank all who in any way have contributed to the success of this program. And we would especially express our thanks to our good and faithful secretary, Mrs. J. O. Mabry, whose sincere attention and labor have contributed so much to this and other meetings of this conference.

"That the beautiful hospitality of this church and its many friends of other churches of Richland appeals to us in a most significant manner. It reminds us of the "Beauty of the Lord" round about us. It indicates "oneness" of his people in all things essential. Our hearty thanks go forth from sincere delegates and visitors and with thanksgiving we offer prayers for the blessing of God upon all the homes which have contributed so much to this conference."

NOTICE.

The dates set for the three Florida Associations are as follows: The Southeast Coast Association at Palm City, November 1st; the South Association at Avon Park, November 14th-15th, and the East Coast Association at Lake Helen, November 16th-17th. Interesting programs have been arranged for each. Among the speakers at the Florida Association meetings will be Rev. Frank T. Meacham, formerly missionary in East Africa, who with his wife and daughter, have come to St. Petersburg for the winter. Mr. Meacham is recovering his health after an experience with some tropical fever, but is able to do some speaking in the interest of missions. Mrs. Meacham is a daughter of Dr. Nicholas Van der Pyl, of Oberlin, and is also available for missionary talks. They are now staying at 1935 13th St., South.

PROGRAM.

Following is the program of the Western North Carolina Christian Conference, Parks Cross Roads Christian Church, November 9-10, 1932:

FIRST DAY.

Morning Session—10 o'Clock.

Called to order by the President, Rev. E. C. Brady.
Devotional service, Rev. J. C. Cummings.
Enrollment.
Report of Program Committee.
Reception of visitors.
Report of Executive Committee.
Appointment of special committees.
Annual address—Dr. L. E. Smith, president of Elon College.
Communion service, conducted by Dr. P. H. Fleming and Rev. M. J. Sweet.
Adjournment.

Afternoon Session—2 o'Clock.

Called to order.
Devotional service, Rev. M. A. Pollard.
Report of Nominating Committee.
Report of Committee on Religious Literature, Dr. G. O. Lankford, chairman.
Discussion by the Editor of "The Christian Sun."
Report of Social Service Committee, Rev. J. U. Fogleman, chairman.
Report of Committee on Sunday Schools, Geo. T. Gunter, chairman.
Report on Christian Endeavor, Rev. G. M. Talley, chairman.
Reports from ministers and churches.
Miscellaneous business.
Adjournment.

Evening Session—7:30 o'Clock.

"The Youth Fellowship."

Theme—"The Christian Life."

Called to order by Rev. Carl R. Key.
Hymn, "Onward Christian Soldiers."
Devotional, Rowland Farrell.
Violin Solo, Ramsey Swain.
Prayer, Ralph Riddle.
Vocal Solo, Miss Barbara Chase.
Address—"Youth and the Challenge of Life," Dr. L. E. Smith.
Hymn, "Blest Be the Tie that Binds."
Benediction, by the president.

SECOND DAY.

Morning Session—9:30 o'Clock.

Called to order by the president.
Devotional service, Rev. S. M. Penn.
Minutes of the previous day.
Report of Committee on Education, Dr. G. O. Lankford, chairman.
Address, Dr. L. E. Smith.
Report of Committee on Foreign Missions, Rev. T. J. Green, chairman.
Address, Dr. J. O. Atkinson.
Report of Committee on Evangelism, Rev. M. A. Pollard, chairman.
Address, Dr. C. H. Rowland.
Adjournment.

Afternoon Session—2 o'Clock.

Called to order.
Devotional service, Rev. T. E. White.
The Christian Orphanage, Chas. D. Johnston, superintendent.
Report of Committee on Home Missions, Rev. H. V. Cox, chairman.
Report from Woman's Conference, Mrs. C. H. Rowland.
Report of Committee on Superannuation, I. H. Foust, chairman.
Report on apportionments.
Miscellaneous business.
Final adjournment.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ONE DOLLAR A MONTH.

About seventy-five invited guests of Elon College, made up mostly of alumni, representing the graduating classes from 1898 to and including 1932, and coming from various sections of North Carolina and Virginia, met at Elon College on the evening of October 24th to express opinions and help suggest and formulate plans for financing the college. President L. E. Smith presided and stated that, after much discussion and more or less effectual efforts in many directions, the plan agreed upon and adopted by a consensus of opinion is that of the "Dollar-a-Month Club." The goal of this campaign is 5,000 memberships, which, if secured, would bring to the college \$60,000.00 annually, if each member secured would pay the membership fee monthly.

President Smith outlined various possible sources of approach and the fields to be worked, as follows: 26,000 members of the Christian Churches in Carolina and Virginia; 40,000 people in Alamance County; 10,000 alumni and former students of Elon, and about 15,000 members of our Congregational constituency in the Carolinas and Virginia—a total of 91,000 people. Allow 11,000 for overlapping in these estimates, leaving a total of 80,000. Of this number it was logically estimated that there must be 29,000 wage earners and those engaged in productive industries. Of this 20,000, it is believed that 5,000 could be found who, either having been benefited by Elon College, or realizing the college as essential to the life and growth of our Congregational-Christian constituency in the Southeast, and the contribution the college is making to Christian Education and Christian citizenship, would, if properly approached, make

an offering of \$1.00 a month each to put the college on sound and safe footing.

The problem discussed at the meeting held October 24th, was that of the most effectual and economic method of approaching and securing the names of the 5,000. Any campaign for money costs money, and the desire is to carry on this campaign with the very minimum of outlay to secure the maximum results. This is essential to the success and security of the whole situation. It may seem an insignificant thing to think that gifts of \$1.00 a month can save a great institution, and put it on a solid foundation and guarantee its security. On the other hand, those who have taken counsel realize that this is the one sensible and logical thing to do. None of us can make large contributions, but we can, by constant self-denial, make small contributions, and by working together and putting our gifts together make a vast total. A dollar is worth much or little, according to the company it keeps, and our dollars for Elon at this time will be in good company. A committee was appointed with power to set up the organization and push the campaign vigorously, especially for the next three months, or until the goal is reached. Any one reading this and desiring to make a real contribution to Christian education, and the cause of the Kingdom, will confer a lasting favor and make a real contribution, by writing to the college and voluntarily becoming a member of the Dollar-a-Month Club.

The poor and the small givers have always had to lead the rich and the large givers into the great and good things for God. Only when the rich and the large givers see that there is safety and security in their investments will they make them even for any unselfish and benevolent purpose. If 5,000 constant givers of one dollar a month can be secured for Elon College, it will not be long until those with larger means will discover, and, in discovering, will help reward the faithfulness, the love and the liberality of the small givers. It is faith that overcomes this world, and only faith, and heroic faith, can now overcome the difficulties of financing our own Elon. A sane, safe way has been discovered. Let us, out of gratitude to Almighty God for our Elon and its great contribution to the church, to the world and the Kingdom, follow in that way and do our duty now.

J. O. A.

THE MISSION OF THE CHURCH.

Once a lawyer of the Pharisees approached the Christ and said: "Master, which is the great commandment?" Then Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." And then, for the sake of further instruction to this Pharisee, our Lord said: "The second is like unto it, thou shalt love thy neighbor as thyself." Jesus did not say the second was equal to, more important, or could take the place of the first. He said, "the second is like unto it."

Much of the thinking in many of our churches today seems to be that the second commandment here named is all-sufficient, and that by loving our neighbor as ourself, doing a kindness or rendering a service to our fellowman, is not only the greatest, but the only and all-sufficient commandment. Jesus did not so teach, neither can the church so preach. Men can love and serve their fellowman without loving and serving God; but they cannot love and serve God without loving and serving their fellowman. It makes all the difference in the world as to the motive, the promptings and the object of the serving. I may give a cup of water to drink to one who is thirsty, but there is no reward promised for that. However, if the cup of water is given in the name of

a disciple, out of love to my needy brother because he is my Father's child, that is the service that is promised a reward.

The great object and mission of the church is to teach the world which is the first and great commandment, and then out of that teaching live the life implied by and comprehended in the second commandment. There are millions of people in the world today who will do a kindness to their fellowman, help feed the hungry, help care for the needy, but who will declare that they neither believe in God nor will they have anything to do in his name and for his sake. Soviet Russia, for instance, is seeking as a great nation to serve millions of human beings, but Soviet Russia has put a ban on God, held up to scorn and ridicule the name, the worship, the service of God.

Your humanitarian philosophers are doing the same sort of subtle work. They are making us believe that the only god is Humanity and the only god we can serve and worship is our fellowman. It has all come about by substituting that which our Lord called the second "and like unto it," for the first and great commandment, leaving out from the picture and ignoring the first and great commandment. The church that undertakes to put God first and keep him first is fulfilling its high commission. In speaking of the mission of the church, one feels the force of this paragraph from the *National Christian Advocate*:

"The mission of the church is the salvation of men and of society. It is to make men what they ought to be toward God and their neighbors. The church is not an end in itself, but the means to an end, which is the regeneration of society and the establishment of the Kingdom of God. Everywhere the church has gone in the name of her Lord, darkness has been scattered, wrongs have been exposed, justice has been enthroned, and love and mercy have been proclaimed as the will of God for man. Institutions of love and sympathy and education have sprung up like flowers in her path; and if civilization is still only partially civilized, it is from the fact that the best efforts of the church have been rejected by individuals and by nations. If the church had never trained and sent forth her mightiest sons and daughters to carry in her Master's work, the civilization of Europe and America would not be beyond that of India or Africa. There would be a tremendous slump in morals and a thousand doors of unspeakable degradation flung open to the feet of our young men and women if the church for one hour should cease her mission. Every man who turns his back on the church is contributing in his measure to the degradation of the entire country."

J. O. A.

GRAVEYARD MEMBERS.

Our esteemed contemporary, *The Methodist Protestant Herald*, grapples first-hand with a great problem in giving its readers light on the "graveyard members." THE SUN's editor had the suspicion that no other communion was quite so heavily burdened with graveyard members as our Christian Churches. Reading *The Herald's* editorial divulges that our Methodist Protestant churches are also linked with "this body of death." One pastor, in the editorial referred to, declares that he never had been pastor of a church yet in which he did not have to deal with the problem of the "graveyard members." They are not church members in reality. They belong solely to the graveyard. Inviting these members of the graveyard, who think that they are members of the church, to become members of a church in the town or community where they live, *The Herald* writer says, he gets this answer: "Well, we enjoy attending the church here, but we hate to leave the old church; our grand-

parents are buried there, our parents are buried there, and some day we hope to be buried there."

Now, what our contemporary can't understand is why such people feel that they must keep their names back yonder in the old home church in order that they may be buried in its cemetery when they die, for he declares that he has never seen a preacher nor a church who is not willing to carry the body of one of its members back to the old home burial ground and bury it in the graveyard there after he is dead, even if while alive he tried to show some life by uniting with a church of his own denomination in the town or community where he lived and while he lived.

It is a problem of no small moment. There are weak, struggling churches in towns and cities especially, which could be strong ones and go on to greater undertakings and tasks, if dozens, sometimes scores, of those living around would transfer their membership from the graveyard to the roll of the church, whose pastor they hear preach quite often, which church they attend frequently as visitors, and which church bears the same name so far as communion or denomination is concerned as the church that stands beside the graveyard to which these members belong. One pastor, with not a few of the graveyard members in his reach and frequent hearing, asks if this is what Paul had in mind when writing to the Romans (chapter 7, verse 24): "O wretched man that I am; who shall deliver me from the body of this death." J. O. A.

SOLVING PRESENT ECONOMIC PROBLEMS.

Those who think present economic conditions can be solved by vociferous utterances and impassioned pleadings of politicians and candidates for office will have another "think" coming, provided Dr. E. Graham Wilson's history and declarations prove true. And whether we agree with Dr. Wilson or not, there is something far-reaching and seemingly quite fundamental as well as appealing in the four declarations he makes:

1. America was founded by God-fearing men and women who sought first the Kingdom of God.

2. Every great crisis in the history of America has been met by a return to God and the spiritual ideals.

3. Present economic problems will be solved as we prostrate ourselves before God, confessing our sins and pledging anew our fealty to the Father of us all.

4. America's greatest need is not gold, but God. He alone can meet our deepest needs and give us those moral and spiritual foundations without which the material development which has come to our country will be our ruin.

J. O. A.

FACING TROUBLE.

Without doubt this is a troubled world. It is not necessary to tell our readers any particular thing about this or that trouble. No speaker or writer today gets anywhere by dwelling on the evils of the hour. We know all about them and are tired of them and wish we could never hear of them again. But, alas, we must face them every day. What we want to know is how to face trouble and overcome it.

The world is not all bad. That is one thing we should be assured of. People who get discouraged often feel that the world is bad; that everything is stacked against them, and sometimes they doubt the existence of a good God. Tragedies grow out of such states of mind. Therefore, it is of the utmost importance that one become certain of the existence and goodness of God. There are any number of reasons for believing this, but the best evidence for us Christians is Jesus Christ's revelation of God as Father. It is through him that we learn of the love of God for every human being. God does care for each

one of us. In all our troubles faith in the unchanging love of God is the basis of our hope. With the Hebrews of old we can say, "God is our refuge and strength, a very present help in trouble." It was Wesley who told a man who came to him saying that his troubles and worries were more than he could bear, to look over them and above them. It so happened that these two men were out walking and Wesley saw a cow looking over a stone wall. He asked the man why the cow looked over the wall, and receiving no answer except, "I don't know," Wesley said: "Because the cow cannot see through the wall." How simple a thing that is! Really, that is one of the solutions of trouble. Faith is the power that enables us to do this. It is God who will help us if we trust to him.

The real secret of overcoming trouble is the cultivation within the soul of a calm center. We are so made that we can determine to a large extent what we will think of. We live in different mental worlds, of course, but whatever we place in the center of our thought that becomes the important determining factor. If we set our minds on the goodness of God, the comfort of religion, the hope of victory we are liable to overcome the bitter sting of trouble. If we can

believe also that at heart the world is sound that will help. It is said that at its center a hurricane is calm. And so it may be in human life, if a calm center is developed. This cannot be done in a day or a week; it is the result of a cultivation covering years. It is a habit of life, and those who possess God at the center of things maintain some degree of balance in the midst of distress and sorrow. "Let nothing disturb thee, nothing fright thee; all things are passing; God never changes. Patient endurance attaineth all things, and whom God possesses in nothing is wanting for God alone suffices." Something like this is what we all need today.

E. A. K.

NOTICE.

A meeting of the Educational Committee of the Eastern North Carolina Conference for the examination of candidates for licensure and ordination will be held on Tuesday night, November 22nd, at Liberty Church, or at some place announced in the conference. All candidates desiring to be examined at that time will please notify the chairman of the committee and present themselves at the time and place specified.

E. M. CARTER, *Chairman.*

Special Combination Subscription Offer!

A special arrangement has been made whereby those who desire to do so may receive both THE CHRISTIAN SUN and *The Congregationalist and Herald of Gospel Liberty* for just a little more than they now pay for one of these papers.

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While this offer is open to everyone, it should appeal especially to the pastors and lay workers in the Southeast Convention, and we beg them to take advantage of this opportunity.

It is, of course, understood that under this special offer all subscriptions must be in advance, and must be sent directly to THE CHRISTIAN SUN, 1536 E. Broad Street, Richmond, Va., or to *The Congregationalist and Herald of Gospel Liberty*, 14 Beacon Street, Boston, Mass.

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CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Woman's Home and Foreign Missionary Christian Conference met with South Norfolk Christian Church, Friday, October 28, 1932. The session was called to order at 10:30 A. M., by Mrs. Joe Bynum Gay, vice-president, Franklin, Va. Mrs. I. W. Johnson, Suffolk, Va., was elected secretary *pro tem*.

The worship period was conducted by Mrs. J. F. Morgan of the Rosemont Christian Church. Scripture lesson, John 6:1-14. Theme, "Co-Workers With God." She laid emphasis upon the fact that the lad gave his small gift and Jesus added a great gift of power to it. Then it was multiplied and it fed the multitude.

The theme of the Conference was "Triumphant Living." The address of the president, Mrs. R. T. Bradford, was read by Mrs. Joe Bynum Gay. The discussion of this theme was interesting and helpful. There was a call to a dedication of one's gifts to God with a high and holy purpose of living the triumphant life. Life is not a failure—it is worth living. And it is worth living well. In this life the spiritual should be first. A recovery of spiritual power will help the church to solve many of the disturbing financial and social problems of today.

Mrs. Jeanette Emrich, of New York City, delivered an instructive address on, "It Is a Fine Thing that God Left So Much for Us to Do." Mrs. Emrich, who has for fourteen years engaged in missionary work in Turkey, is at this time a leader in international relations and social problems. She began her address by saying: "One of the most difficult things in life is change. That makes it difficult for parents to follow the development of the growing child. The wise parent will follow the child in its growth. Don't be afraid to study. Be frank with yourself and look at things as they are."

She continued by saying: "Do not be disturbed by the changing conditions and methods in the mission fields. Methods have changed very much during the past twenty-five years. Science and invention have brought the world into closer contact."

Dr. J. O. Atkinson, Mission Secretary, Southern Christian Convention, gave an excellent address on the theme, "Putting God First," saying in part: "In these recent years man has sought to humanize God and make the world divine. Man swept the heavens with his telescope and did not find God there. He looked into the natural world, through his microscope, and found it full of beauty and interest. God has been pushed out of so many lives and benevolence has been substituted for him. A man may be very kind and benevolent and hate God. But he cannot love God supremely and be a bad man. Putting God first will bring new meaning into every life."

Mrs. Herbert P. Harrell, of Driver, conducted a memorial service in honor of those who have died since the last annual missionary conference.

The report of Mrs. W. V. Leathers, treasurer, showed that during the past year the following amounts were raised for missions: Women's Societies, \$3,530.83; Young People's Societies, \$1,150.55; Juniors, \$472.45; Cradle Roll, 105.89; Rally Offerings, \$44.57; grand total, \$5,304.29.

The following officers were elected for the ensuing year: Mrs. Joe Bynum Gay, president; Mrs. R. T. Bradford, first vice-president; Mrs. W. H. Baker, second vice-president; Mrs. L. W. Stagg, secretary; Mrs. I. W. Johnson, assistant

secretary; Mrs. W. V. Leathers, treasurer; Mrs. O. M. Cokes, superintendent spiritual life; Mrs. J. E. Cartwright, superintendent literature; Mrs. H. P. Harrell, superintendent life memberships and memorials; Mrs. F. M. Nelson, superintendent cradle roll.

More than 200 delegates and visitors attended the session. The next session will meet at Cypress Chapel in 1933. I. W. JOHNSON.

ELON'S HOPE.

Elon College stands on highway No. 10, in the heart of the great State of North Carolina. She has been standing there for more than forty years, calling to her counsel and halls of instruction the young men and young women of our church, of our State, and of our nation, pouring into their minds and hearts the best of intellect, of morals and religion. Out from her campus have gone scores and hundreds of young men and young women fired with high ambitions and piloted on by high ideals. You find them today in the marts of business, in the halls of instruction, in the pulpits of the kingdom. Wherever they have gone, they have left their mark upon society, a mark of honesty and of integrity.

It is her hope to continue this high service to humanity and to the world. She can never realize this hope without the continual thought, support, prayers, and gifts on the part of those whom she has helped both directly and indirectly. Elon College is only an institution, a place where men and women may congregate with prayerful minds, honest hearts and ideals to impart instruction to those who would drink at the fountain of knowledge. She has no way of earning for herself. Those who love her must come with their gifts. These are days of need—great need. She cannot meet her own needs, but is looking to her own to meet her needs for her—looking to the church that founded her, to the friends who have supported her, and to her own whom she has trained and fitted for life.

Elon College cannot fail, but it is an easy matter for those upon whom she depends to fail. And like the prophet of old as he observed the people of God and the caravans of the nation passing by Jerusalem, the Holy City, in need and utter desperation, cried out: "Is it nothing to you, all ye who pass by?" The people with their plenty were passing to and fro to market, but apparently uninterested, unconcerned and undisturbed on account of Jerusalem's plight. Is it nothing to you—to ye who pass by—you who constitute the church—you who would be known as friends—you who are the former students and alumni of the college—is it nothing to you that the college is now in need—in need of commendation—in need of encouragement—in need of patronage—in need of financial support—you who have received—you who are able—you who have been blest—is it nothing to you?

Now is the time to come to the assistance of your college—to give of what you have that she may continue. You may give through your church by seeing that your apportionment to conference is raised in full and sent in promptly—by sending your gifts direct to the college—by paying your dues in the Dollar-a-Month Club. If you are not a member of the Dollar-a-Month Club yet, now is the best time to become a member. Send in your name and a contribution at once. We are beginning now in dead earnest to give every member of the church—every former student—every alumni and every friend of the

college an opportunity to take memberships in the Dollar-a-Month Club. Many of you can and should take more than one membership. Ours is not a small constituency from which we may rightly expect support. We have the Congregational-Christian Churches in Carolina and Virginia. We have all former students—we have the alumni of the college—we have the entire citizenship of Alamance County. In this combined field we have a total citizenship of more than eighty thousand. Out of these eighty thousand it is certainly possible to find five thousand who will give a dollar a month to so good a cause as Christian education—our own church college.

This is our job and the task to which the Central Committee of the Dollar-a-Month Club dedicated itself in an enthusiastic and optimistic meeting in the president's office on Friday evening of last week. The organization is to be completed in a few weeks which will make a complete survey and an intensive effort to carry the cause of the college and its appeal to every individual in her natural constituency. By vote of that Committee the president of the institution was requested to attend the annual conferences of the churches in North Carolina and Virginia—present the needs of the college and appeal for memberships in the Dollar-a-Month Club. Will you who read this article, read it carefully, come to the conference session to give assistance in its consecrated undertakings for the institution of our church that is so dear to the hearts of us all.

L. E. SMITH.

A CHARACTER STUDY.

During the past week one of the greatest men of the Christian Church passed from labor to reward, from time to eternity. Any Christian minister in Eastern Virginia or North Carolina would neglect a momentous opportunity if he failed to hold this superb character before the eyes of his people. It is a great opportunity because there are so many people who have almost arrived at the conclusion that goodness is a lost art. They accept it as a matter of fact that Jesus and a few other Biblical characters were really good men, but they frankly do not expect such today. Therefore, it is a tremendous asset for the minister to be able to point to a person, known and loved, in whom one might detect the elements of true greatness and goodness. It thereby rescues goodness from the realm of the impossible and places it within the reach of every one. It gives the minister's message the ring of reality and challenges the people to capture the radiance of such a life.

Let it be said of Dr. Staley that he was always in his place. I have noticed that at conference. A few weeks before his death he traveled to Elon College to be in his place when the Board of Trustees met. We have some members who are here and there—"mostly there." There is a significant statement concerning Jesus. "As his custom was he went into the synagogue on the Sabbath day." He was in his place. I declare that when the Sabbath day comes, that day which the Lord commanded us to keep holy, our place as Christian men and women, is with Jesus in the house of prayer.

I marvel also when I think how he touched the lives of so many different classes. Paul once said, "I am made all things to all men, that I might by all means save some." (I. Cor. 9:22.) Were it not for the tempering effect of the Gulf Stream, England would have a cold climate about like that of southern Alaska. Because of the Gulf Stream the waters west of England and Norway are warmed so that winds from them give all the countries of northwestern Europe a climate adapted in the highest degree to the promotion of civilization. Such was the influence

of Dr. Staley. Wherever he went he tempered the spiritual atmosphere and made it a desirable place in which to live. And as he was placed in his final resting place all classes came and acknowledged their debt of gratitude.

"Blessed are the dead which die in the Lord." Yes, Dr. Staley, we now realize that no man is ready to really live until he is ready to die."

R. L. HOUSE.

MOUNT BETHEL AND KALLAM'S GROVE.

Since the series of revival services at Mt. Bethel and Kallam's Grove, latter part of July and the first of August, prayer meetings have been held weekly at each church with good attendance and splendid results.

Mt. Bethel also has a good Christian Endeavor Society.

On the last first Sunday it was my good fortune to be at Mt. Bethel, in the evening sessions of both prayer meeting and Christian Endeavor. They hold these meetings every Sunday evening. The audience, spirit and impressions at each meeting that evening were helpful and encouraging.

The same Sunday at 3 P. M., I held my regular pulpit service at Kallam's Grove. The attendance was good, and the pianist, Mrs. Newton Joyner, was received into membership by letter.

Every Friday night since our series of meetings the first Sunday in August, this church has had prayer meeting, with an average weekly attendance of 81 per night.

They started, by agreement, to read the Bible during the week and report at prayer service how many chapters they had read. They had averaged up to the first Sunday in October, 657 chapters as a total read by those, per week, who attended.

I believe that the reading of the Bible regularly inspired attendance, for reading the word of God in the home is bound to produce glorious results. Yes, the reading of the Bible at home, meeting one another at church, holding sweet communion in prayer, in song, in meditation and the study of God's blessed truth, make life happier, home sweeter, church dearer, and heaven nearer.

I requested the Rev. A. Z. Shoemaker, a Baptist minister of the community, a devout man of God, to aid and assist the church in this delightful work. He has done so, efficiently, with joy to his own heart, gladness to the church and community and gratification to the pastor.

Each church has a good Sunday School.

May heaven's richest blessings attend these good people in their Sunday School, Christian Endeavor, prayer meeting, pulpit service and daily living.

J. W. PATTON.

WHAT PROPHETIC AGE?

Editor THE CHRISTIAN SUN:

Will you please give through the columns of THE SUN your understanding of what prophetic age we are now experiencing? It seems that we have come to the crossing of the ways. It is evident that we professed followers of the great Head of the Church, our Lord and Saviour Jesus Christ, should conform as nearly to his teaching as in our ability lies. According to his word, heaven and earth shall pass away, but his word shall not pass away until all is fulfilled.

As he enjoined strict obedience to the commands and precepts given in the Holy Scriptures, which are as a light to our feet, and guide for us through this life, and as they denounce wine and strong drink, and warn us against their evil influence, how can any one who professes his name vote for any person who favors, or is indifferent to the consequences which would follow, the repeal of the Eighteenth Amendment or laws

against this most widespread and besetting evil; this blasting curse of our country?

The Eighteenth Amendment and the Volstead Act are no more failures than the laws against robbery or murder. It surely would not do to repeal those because they are broken. The Eighteenth Amendment would have been a grand success had our leaders been supported by those who were elected to office through solemn promises to serve the best interests of their State and nation.

How can we, as humble servants of him who gave his life for us, get on our knees, and ask our heavenly Father to guide and keep us from all evil, then go and cast our ballots for men who will be empowered to turn loose alcohol, which, as a fiery flood, will sweep the country to ruin.

Please answer in an early issue, as we are desirous of having your opinion of the matter of so much moment.

W. B. MADISON,

Wentworth, N. C.

A FEAST.

On Thursday evening, September 29th, the Young Christian Workers' Class and Christian

Endeavor of Hine's Chapel had a Brunswick stew and social gathering at the home of their pastor, Rev. J. L. Neese, Greensboro, N. C.

There were about sixty present. The stew was fine, and there was feasting, indeed. Everyone had an abundance and there was plenty to spare. This gathering was heartily enjoyed by all, as was proven by the fine spirit prevailing.

There is a fine spirit of fellowship that exists between the young people and their pastor. They have learned to love him, not as a man, however, but as an agency through which they receive the Bread of Life. May God forbid that the shepherd of this young flock should ever sidestep or give them any cause to lose the faith they have in him.

When speaking of a feast the thought comes to the mind of the writer, that the Lord has a feast prepared for all who will only partake thereof. His table is well filled, there we find the food just suited to our needs, there we may fare sumptuously, the supply never runs out, and the more we eat the more we have to eat. Oh, that more would feast at the Lord's table.

A YOUTH.

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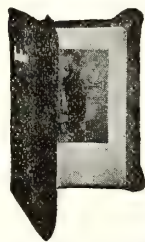
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a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee, O LORD.
to Mercy and truth; righteousness together; righteousness shall kiss each other.
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9 Behold, "O God our shield, and look upon the face of thine anointed."
10 For a day in thy courts is better than ten thousand elsewhere.
Gen. 15. 1.
Ps. 56. 1.
1 Cor. 13. 13.

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8 7 "Jē-hōi-ā-chin was 6 years old when he began to

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

Blessed Spirit, rule thou in human life. Not only is there room for thee, there is crying, desperate need. Men and women are mystified, baffled. Help thou the tempted not to forsake the house with which we have been clothed upon nor return to the old leaven of malice and sin wherein wicked spirits multiply. Keep before mankind the assurance that prayers but feebly uttered, by thy holiness and power ascending to the Father's throne, often are heard and answered when, like Jacob, we know it not. In trust we wait and pray. *Amen.* L.

THE MIND OF THE MASTER.

The Missionary Education Movement of the United States has asked that Sunday, November 13, 1932, be designated as "Men and Missions Sunday" in the church. It has announced that fifty-one denominations and communions are co-operating with the Laymen's Missionary Movement in this movement. Following the exercises and emphasis on missions on Sunday, November 13th, the plan contemplates the holding of a supper in the church, or at a convenient place, on Tuesday night, November 15th, at which time the subject of world-wide missions is to be promoted and discussed. The Movement has issued a booklet of sixteen pages which emphasizes the need for observation of Mission Sunday and holding a Men's Missionary Supper and suggests suitable programs for the occasion. These programs are entitled, "With the Mind of the Master." The initial call for such group action says: "In the week of November 13th, through the co-operation of fifty-one Christian communions and denominations with the Laymen's Missionary Movement, the world will be belted by groups of men like that pictured on the title page of the leaflet. They will gather to think about their world, its problems and its needs 'with the mind of the Master.' Can you not visualize yourself as the leader of such a group? This is a call to you to help organize such a group in your community (the church or Sunday School, or Endeavor Society) to inspire, perhaps, the organization of other groups in the surrounding territory; to focus the prayerful, devoted to thought of the men in your church and of neighboring churches upon the great tasks which remain to be done in answering the Master's prayer: 'Thy Kingdom come, thy will be done, on earth as it is in heaven'."

As a result of these meetings the announcement declares, "We may confidently expect a strong spiritual stimulus in the life and service of each participating local church, as with broadened, deepened and better informed vision the laymen apply themselves to the common task of the Kingdom through the channels of their local and denominational fellowships."

This emphasis and fellowship supper seem to be of especial need and worth in our Christian Churches, because while our women are organized in their Missionary Societies, our men are not, and it certainly does seem worthwhile for the men to meet at least once a year to discuss together that problem which was nearest the heart of our Lord, and which contemplates nothing less than "peace on earth and good-will among men" of all tongues, colors and nationalities. And we certainly can meet once in a year, the laymen of the church can, to inquire what the Master's mind is as touching the most vital thing in this world—that of bringing his mind to bear on world-wide everyday problems.

These booklets may be obtained by addressing a request to the Mission Secretary, Elon College, N. C., who seeks to cooperate with the Laymen's Missionary Movement in this important and worthwhile undertaking. We think the Executive Committee of the Movement is eminently justified in declaring that, "We who call him 'Lord' must have the Master's mind, before the world will mind the Master. The Master's mind was never discouraged. The Master's mind discerned the vital things and put them first. The Master's mind solved its problems by faith acting through love. The Master's mind embraced the whole world in its purpose of love and took him to the Cross to serve that purpose. May we heed the counsel of Paul, 'Let this mind be in you which was also in Christ Jesus'." J. O. A.

MISSIONARY OFFERINGS. WEEK ENDING OCTOBER 29, 1932.

Sunday Schools.	
Previously acknowledged	\$ 398.78
Randleman, N. C.	1.00
Piney Plains, Raleigh, N. C.	2.00
Wakefield, Va.	2.20
Cary, N. C.	1.55
Long's Chapel, Mebane, N. C.	1.88
New Lebanon, Summerfield, N. C.	4.20
Pleasant Ridge, Ramseur, N. C.	3.38
Howard's Chapel, Wentworth, N. C.	2.00
Palm St., Greensboro, N. C.	6.00
Ether, N. C.	.77
Franklin, Va.	17.63
Ramseur, N. C.	4.30
Union Grove, Asheboro, N. C.	.80
Holy Neck, Holland, Va.	6.73
Monticello, Brown Summit, N. C.	5.89
First Christian, Portsmouth, Va.	6.84
First Christian, High Point, N. C.	1.42
Total	\$ 467.37
Individual and Church Offerings.	
Previously acknowledged	\$ 115.54
Oak Grove, Savage, N. C.	5.00
"A Friend," Lynchburg, Va.	5.00
Total	\$ 125.54
Specials.	
Previously acknowledged	\$ 89.73
Burlington Sunday School, Burlington..	20.11
Total	\$ 109.84
Coin Card Offering.	
Previously acknowledged	\$ 101.45
Berea Church, Elon College, N. C.	2.50
Total	\$ 103.95
Summary.	
Previously acknowledged	\$ 708.50
Sunday Schools, Regular	68.59
Individual and Church Offerings.....	10.00
Specials	20.11
Coin Card Offering.....	2.50
Total to date	\$ 809.70

J. O. ATKINSON, *Sec'y.*

ELON MISSIONARY SOCIETY.

Under the leadership of Mrs. W. C. Wicker, president of the Woman's Missionary Society of Elon College Community Church, the Society is making splendid progress in the way of new members, interesting programs and spiritual fel-

lowship. At the last monthly meeting, which was the first for the ensuing year, thirty-two members were present, and the lesson for the afternoon, taken from the study book, "Lady Fourth Daughter of China," was interestingly taught by Mrs. T. E. Powell, member of the high school faculty of Elon College. Reports from the four circles were made.

To create interest in attendance, the president of the Society has offered a prize of five dollars to be given the circle at the end of the year which has the best average attendance.

The circle leaders for the year are: Mesdames C. M. Cannon, S. W. Caddell, H. J. Pritchette, and C. E. Tapscott. The following new members have been enrolled: Mesdames Gulley, Steere, Swint, Ausley, Smith, Oma Johnson and Earl Vickers. Most of these are newcomers to, and connected with, the College.

Officers for the general Society for this year are: Mrs. W. C. Wicker, president; W. P. Lawrence, vice-president; C. E. Tapscott, secretary; C. M. Cannon, treasurer. Officers of the Auxiliaries are: Mrs. H. L. Snuggs, Junior Girls; Mrs. B. H. McCarn and Miss Lillie Horn, Willing Workers; Mrs. W. P. Lawrence, Cradle Roll; Mrs. Anan Shepherd, literature superintendent; Mrs. J. P. Barrett, spiritual life superintendent. MRS. H. D. LAMBETH.

MISSIONARY PROGRAMS FOR NOVEMBER.

By MRS. W. M. JAY, *Editor.*

Leaders of all missionary societies or program committees will do well to refer to the October 13, 1932, copy of THE CHRISTIAN SUN for suggestions as to mission study books and helps. Mrs. J. Cartwright and Miss Priscilla Chase have given us a fine outline of all the work that we are to study this year. If this does not meet your needs just write to the Commission on Missions, 14 Beacon Street, Boston, Mass., telling them what you want and they will forward same to you at once.

Now, as to programs aside from the study books. Since the books seem to be on China and the Indians, it seems that we might center our thoughts around those two peoples. Programs for Juniors and Young People will be published soon.

Make your plans for your mission study class at once, for therein lies the best source of material. Order your Thanksgiving programs from Dr. J. O. Atkinson.

WOMAN'S SOCIETIES.

For the next four months we will suggest the little booklet, "Why a Woman's Society in the Local Church?" by Elsie Gough Higgins, price 10c, which may be had from the above address in Boston.

PROGRAM I.

"Why Our Societies Exist."

Hymn—"Rise Up, O Men of God," or "Open My Eyes."

Scripture Lesson—Romans 14:7-12.

Poem—"Will You Open to the Master?" by John Oxenham.

Prayer—"That we may have minds open to the truths, courage to evaluate past performances and wisdom and insight to see things material and things of the spirit in their true relation to the 'good life'."

Suggested reasons for a Woman's Society, by the leader—"Financial," "Social," "Educational," Other Reasons."

Talk on the "Financial Phase."

Talk on the "Social" side.

Talk or paper on "Educational Activities."

Discussion or open forum by all.

Special music or hymn.

Mispah benediction.

YOUNG PEOPLE AND THE DRINK EVIL.

(A Radio Talk by ELISHA A. KING.)

Good Evening Radio Friends:

This evening I am going to speak to you on "Young People and the Drink Evil." By the drink evil I mean anything that goes with the habitual use of intoxicating liquors from which develop social discords. I do not intend that this talk shall be a political speech, or a discussion of prohibition. What I am about to say has grown out of some personal experiences which may be worth reporting.

In my school days one of my favorite teachers told me that every man should witness to the truth that is in him. It is the duty of a good citizen to express his mind on any subject of importance which he thinks might be helpful to the community. As we have heard a great deal about youth and liquor in the past few years we may be willing to hear a little more from one who has lived the larger part of his public life among young people.

The immediate cause of this talk is an experience of about three weeks ago. In a meeting of, say, twenty-five high school boys and girls there was not one who had ever seen a saloon or an old-fashioned drunk. That fact startled me, partly on account of the enforced conclusion that I am not as young as I sometimes think I am, and partly because it reminded me that a whole generation has grown up since the saloons went out of business. This fact might easily have passed without further notice, but one of the young people made the following statement, or this is the substance of what he said: "I think it would help the temperance cause if we had saloons back. I understand that in those old days women were not permitted to enter a saloon and drink, while today anyone (women as well as men) who has the money can enter a speak-easy and get a drink." That remark opened my eyes to the potent fact that there must be a vast number of young people who know nothing of the days of the old saloon, but have been told of the alleged social benefits of that institution.

I took time enough to tell the young people about the saloon that I used to know and the saloon I hope will never be re-introduced into our American life. I am quite sure all my older listeners' agree on this point. For a period of years I held the position of General Secretary and Physical Director of Young Men's Christian Associations in the Middle West and Kentucky. It was my business to look after the religious, moral and physical condition of five or six hundred young men in the various cities where I served. I was on the most intimate terms with them. Those were the days when saloons by the score flourished in cities, small and large. For many months during the winter season I made it my business to visit all the saloons in the city on Saturday nights, for there is where I found hundreds of young men. I went there to invite them to our men's meetings that we held Sunday afternoons. I knew those saloons intimately and saw the business they carried on. Saloons in those days had back rooms for games of various kinds when it was not against the rules to gamble. There was usually a room where women could come and drink, and many of these saloons furnished centers where ascriptions were made. The saloon spent fabulous sums on plate glass, cut glass, nickel and silver, electric lights, music and free lunches. There was warmth, music, sometimes dancing, women young and old, and above everything else, there was liquor.

I wonder if we have forgotten that men and women went to the saloon to drink liquor, liquor that intoxicated, and I wonder if we older ones have forgotten that when men (and women, too) got drunk, beastly and besottedly drunk, they were

forced out of the saloon upon the sidewalk and sometimes into the gutter. I wonder if we have forgotten the sight of a Salvation Army truck that went around the streets to the saloons and park benches late at night or early in the morning and gathered up the "drunks" and carried them to the headquarters of the Army, where they were sobered up and given food and talked with and sent home, if they had a home. I wonder if some of us remember that in the former days of our welfare work, 65 to 85 per cent of our sad and difficult cases were due to drink, directly or indirectly.

Colonel Davis of the Salvation Army says that during the last sixteen years the Army has dealt with over one million cases and in the whole lot there were only 75 bad cases of drunks and of moderate cases only 500. I consider this testimony of the Salvation Army a very remarkable proof that some phases of society have benefited by the elimination of the saloon.

I told those young people, those fortunate young people who have never seen the American saloon at work, what Thomas A. Edison said. We have always had a very high regard for him, one of the world's greatest inventors and benefactors of the human race. One year ago this coming week, October 18th, he passed away. He was asked if he thought that children were better fed and clothed and educated since the saloons were abolished. He said, "Decidedly yes. Let me cite my experience as a manufacturer. On pay days, when the saloons flourished, hundreds of pale-faced women, shabbily dressed, some with faded shawls around their heads, appeared at our factory in West Orange. They were waiting to get some of their husband's money before they got to the saloon. Within a year after the saloons closed, not a single woman appeared." At another time, Mr. Edison said, "I have better use for my brain than to poison it with alcohol. To put alcohol in the human brain is like putting sand in the bearings of an engine." I also told them that thousands of young people in this country were enjoying the privileges of education today because the saloon no longer existed. Men who spent the most of their money in the old saloon are now saving their money, buying homes and clothing and educating their children. What a great transformation has come over the country since the saloon and its kindred associations have gone.

When the young man, referred to above, said that he understood that in the old days of the saloon women and girls were not permitted to enter a saloon, I could not help thinking of the various tallies that have been made and the investigations that have been recorded. I have recently read a report from those old days in Chicago where it was said by a newspaper that fourteen thousand women and girls frequented the back rooms of saloons every twenty-four hours on Madison, Clark and Cottage Grove Avenues. Compare this statement with such a modern report as this: "The youth movements of today embracing five million young people of 43 denominations of Christians, are unalterably opposed to the use of intoxicating liquor as a beverage."

Unless one stops to think of it, he may overlook the wholesome influence of the Christian Church upon several million young people in this country. Probably temperance instruction, as such, is not given as large a place as formerly, but as a rule the churches are turning out as fine a product in the way of clean, healthy, manly and womanly young people as one could wish. It is a wonderful heritage to carry through life a sound mind in a sound body, and it is encouraging to all people interested in the next generation to believe that the millions of students in

our public schools are a fine lot of upstanding healthy and clean-minded young people of character. Doubtless some of them drink and fail. One cannot expect 100 per cent perfection in youth.

I am much concerned for the children and youth of this country. The old saloon and all it represented was a curse and a blight on many mothers and their children. The terrible appetite for alcoholic liquor bound many youths and adults in a grip of abject slavery which increased in its fiendishness with the years. Home, children, friends, financial obligations were all sacrificed for drink. Surely we who have lived through those days either as witnesses or as welfare or rescue workers cannot forget. The time has come again, I think, when the Christian Church and perhaps the public schools and all other religious and moral organizations that have to do with children and youth should teach the value and importance of temperance. Alcohol is not good for growing youth, and if I had time I would quote valuable opinions on this point from such world famous athletes as Connie Mack, Ty Cobb, Roger Hornsby, Red Grange, Alonzo Stagg, Gene Tunney, Suzanne Lenglen, and a host of others.

So far as I can understand the great leaders, be they politicians or educators, are against the re-introduction of the old-fashioned liquor saloon. I should probably never have spoken on this subject at all if I had not been shocked into wakefulness by the realization that vast numbers of young people have no knowledge or understanding of the blight of that institution. I have been hoping that some of them might hear me tonight. In any case, for every consideration let us protect our growing youth from the temptations of the old saloon.

And while I am speaking let me close this talk with a suggestion that as a whole community we support the churches and synagogues and all the ethical societies where children and young people are concerned. No thoughtful parent desires to see his children grow up as pagans without some religious training. Religion is a real force in the world. It is not so much a matter of dogma as it is of wholesome thinking, altruistic living, and right direction.

INFORMATION FOR DRY VOTERS.

Mr. C. M. Houston, of Alexandria, Va., sends in the following information under the above caption, which is signed by a committee composed of A. N. Shuman, Ryland T. Dodge, and N. A. Lineweaver:

"A committee of the Allied Citizens Association a society for the support of the Eighteenth Amendment, recently mailed to the several candidates for Congress from the State of Virginia, the following questions:

"1. If elected to Congress will you vote against the repeal of the Eighteenth Amendment.

"2. Will you vote against the modification of the Volstead Act to permit the manufacture and sale of wine, beer and spirits so long as the Eighteenth Amendment remains in the Constitution?

"3. Will you vote for adequate appropriations to enforce the Eighteenth Amendment and supporting legislation so long as these remain the law of the land?

"All three of the above questions were answered affirmatively and unequivocally by those listed below: William Moseley Brown, Charles C. Berkeley, A. J. Dunning, Jr., Fred W. McWane, J. A. Garber and Roland A. Chase."

There is no statement given as to the replies from other candidates. We have received a personal letter from A. J. Dunning, Jr., substantiating the above statement as to his personal stand on the matter of prohibition.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

WEEK-END CONFERENCE AT WADLEY.

News comes to me that the week-end conference of young people for the Alabama area will be held at Wadley, Ala., on Saturday and Sunday, November 12th and 13th. Southern Union College will welcome this group of young people gladly. Both the college and the young people will be benefited by the mingling of visitors, students, and faculty on the college campus.

These week-end conferences give the young people a fine chance for Christian fellowship, new visions of life, and a deepening of religious experience. It is a very valuable way to spend intervals of life. The program has not come to me, but I am sure that it will be helpful to all who attend, for Miss Marguerite Davison and the other leaders in that area do things in a fine way and have a real desire to help young people in their Christian living.

Previous and important engagements, together with the long intervening distance, make it impossible for me to attend. But I sincerely hope that those who are there be assured the interest of this editor in the accomplishments of the conference is great, and that he will not only wish to be present but will say a sincere prayer that the Great Spirit which was in Jesus, the young man who was a friend of young people, will be with those who spend a while at Wadley in search of the highroad to Christian living. Please be sure that some one is designated to send an account of the meeting for publication. I shall eagerly await that communication.

And will all of you young people who read these lines and who live near enough to go to Wadley please attend the meeting with the hope of receiving and giving inspiration in the Christian way of life? Help to get a big crowd present and to make the meeting all that it should be. This is a real way to serve, and happiness comes only in the path of service.

SCATTERED THOUGHTS.

Young people in and near Suffolk, Va., will be interested in attending the Standard Leadership Training School, November 13th to 18th. Miss Lucy Eldredge will be there to teach young people. Better get a book from the registrar, Mrs. R. J. Brinkley, at Suffolk Christian Church, and begin to study.

About three hundred young people heard Mrs. Marion Parsons speak at the Young People's Missionary Conference in the Suffolk Christian Church, on October 21st, and were benefited by a delightful meeting.

The senior boys of Waverly, Va., recently voted to make a special offering once each month for missions in their Sunday School class and thus become a part of the large fellowship of those who help to send missionaries.

Armistice Day will give many an opportunity to serve their communities by bringing back memories of those hectic days when young men sacrificed their lives on battlefields, and by presenting a better picture of international relations so there need never be a repetition of that awful sacrifice of life and all that is best.

Why couldn't young people plan a harvest festival for Thanksgiving Day? When the colonists were told that by strictest economy and by going immediately on half rations they would probably have enough food to last through the winter,

they declared a day of Thanksgiving. Why not rejoice with what we have?

If we are to have a Christmas holiday conference at Elon, it is time somebody got busy. Do you think such a conference is necessary? Would it be better to hold several conferences throughout the South and at different times? Christmas is not a very good time to get together, it seems. What do you say? Please tell me, or Herman Truitt, president of Youth Fellowship, whose address is Reidsville, N. C.

Have you started preparation for that Christmas program? It will soon be Christmas, and your community will be happier by far if there is the right kind of celebration of that great church festival. Plans must be made in advance in order to get the best results. Why not begin?

CHRISTIAN ENDEAVOR NOTES.

TOPIC FOR NOVEMBER 6, 1932.

"What Are the Effects of Military Training in Schools?"—James 4:1-10.

With eighty-five per cent of our federal tax going to pay for wars past and future, it is important that we think of everything that has any relation to war. Young people are especially interested in military preparation because if peace should fail and war should come, it will be the present youth that will make the sacrifice of money and life.

In this meeting it would be interesting to call attention to songs which are military, such as: "The Son of God Goes Forth to War," with the hymns of peace and brotherhood. If both types of songs are used, be sure to call attention to the difference.

Newspaper items, which are numerous, concerning the progress of the peace program of the world would be very acceptable if reviewed in this meeting. Someone might compare the teachings of the Old Testament with those of the New Testament concerning war and peace.

A debate on the topic for the evening would be both interesting and helpful, if done in the right spirit. There are some things that may well be said in favor of military training in the schools, and some that should be said against such training. Among those things are:

1. Military training gives needed physical development;
2. It trains in discipline so people learn to obey law;
3. It prepares students for leadership in case of war;
4. It gives the government a large group of men who can readily be prepared for leadership in war; and,
5. It puts other governments on notice that they had better not disturb us for we are prepared to defend our rights.

Military training in schools is bad because:

1. The physical development is out of proportion to the mental and social and is not the kind to be of most advantage through civil life;
2. The discipline is autocratic and crushes initiative;
3. It develops the war spirit rather than the spirit of peace and brotherhood;
4. It does not really prepare the students for soldiership in case of war;
5. It arouses international suspicion; and,
6. It is unfair to make people who believe in peace pay tax to support military training in the public schools and colleges.

This meeting should be closed with the teachings of Jesus concerning the treatment of enemies and the results of using the sword and with a

prayer for the peace of nations that grows out of understanding the Christian good-will.

TOPIC FOR NOVEMBER 13, 1932.

"Good and Evil in Newspapers."—Acts 8:30; Phil. 4:8.

In preparation for this meeting get the members to look over all available newspapers for the week and evaluate the things contained in them. Compare the amount of space given to good things with those that are bad. See which gets more space: the account of a single murder or robbery, or an account of a church conference in which hundreds of people planned for the increase of goodness in the world.

This will be a good time to discuss the moral values of the comic strips and funny pages. Try to discover the probable effect on those who are supposed to read them. Look over the advertisements and try to find what is the appeal in them—is it to honor, personal development, things that make for happiness, or is the appeal to pride, vanity, conformity to what others do, and perhaps to the baser elements of life? Do not forget the editorials. Classify the editorials as those which are intended to increase goodness, those that tend to destroy goodness, and those that have little or no moral value.

It would be a fine thing to have a newspaper man to discuss the topic. After he has said his say, let the Endeavorers ask questions and give the results of their investigations. Try to find out why newspapers today are so generally opposed to prohibition—is it because of an honest opinion or is it because more money lies in that direction for the papers? Why do newspapers favor one party only and see nothing of value in another political party? Why is crime played up in big type and details given, while church news goes on a back page in small type, or is not discussed at all? Do newspaper men have any desire to develop the country, to strengthen the moral fiber of the people, or do they work solely for money? Such questions as these will prove to be of value if they are studied seriously.

Be careful that the opinion expressed is not merely a random thought but that it is backed up with some sort of information. It is easy to criticize in a destructive way or to commend blindly whatever is being done as the best thing to do, but it is far more worth while to think through situations like the newspaper influence and arrive at an intelligent decision and then make some plans to change the situation.

Why not undertake to collect church news, items that have real value, and try getting them into your local papers? Feature stories concerning people who have done a real service which will most likely be welcomed by the papers. If your society can help to fill the newspapers with good things there will not be so much room for other things.

YOUTH FELLOWSHIP SERVICE.

The Youth Fellowship service of the North Carolina and Virginia Conference, will be held at Mt. Zion Christian Church Tuesday evening, November 15th, with Miss Birdie Rowland, presiding. The following program will be given:

Theme—"Kingdom Highways."

Song—"Lead On, O King Eternal."

"Highways of Spiritual Life"—Robert Kimball. Special music.

"Highways of Service"—Rebecca Smith.

"Highways of Stewardship"—Rev. Dale O. Sander. Special music.

Business session.

Worship service.

Adjournment.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

MAKING A LIVING.

LESSON VII—NOVEMBER 13, 1932.

GOLDEN TEXT: "In diligence, not slothful."—Romans 12:11.

LESSON TEXT: Amos 5:11-15; Luke 19:16-23.

The Christian's main business is making a life. Making a living is secondary. That does not mean, of course, that a man does not have to make a living, or that making a life need be a handicap in making a living. As a matter of fact, about the only way in which most of us can make a life is to do it at the same time that we are making a living. It means that a man should make his living in such a way that he will be making a life at the same time. If any man makes a living by doing something that hurts his life, that is his character, it is a question whether he has a right to do it. A man had better die than to have to resort to some means of making a living. Character is life's supreme value. Jesus himself said as much. Making a life is therefore a Christian's vocation. Making a living is his avocation.

Reference was made to the fact that there are ways of making a living which no man can afford to take up because of the effect they have upon his character. For instance, take the matter of organized or commercialized prostitution. A person cannot make a life while he or she is making a living that way. The same thing would apply to gambling. Gambling has no place in the lists of life work for Christians for gambling is dangerous to character. Bootlegging is another means of making a living that is an enemy of making a life. Some forms of commercialized amusement would come under this heading, too, for they ruin character. There are many other abominations that should receive no support from the followers of Jesus, who came that we might have life, because these abominations do not help, but rather hinder, toward making a life. If it be suggested that a man must make a living, it can be replied that he must not make a living at the expense of his soul.

It needs to be said, however, that there are many people who, although they are engaged in a perfectly legitimate way of making a living, are not making a life very successfully. A man's character is not only revealed by the kind of work he does, it is made by it. A man might be engaged in a worthy work, he might even be a minister of the gospel, but if he is careless in his work, if he neglects his work, if he does the least that will let him get by, if he does not work to the interest of his employer of time or energy, he is failing by just so much to make a life. On the other hand, a man may be doing the humblest of work and by faithfulness and efficiency he may be making a noble life.

Now it was something like this that Amos was talking about in today's lesson, and Jesus was also saying the same thing. Amos, for instance, found men of his day making money—the money of his day—by treading upon the poor, by robbing them of their wages, by taking a bribe, by refusing to give justice in the courts. He boldly rebuked those who were making a living in this way. But more. He summons them not only to give up the evil, but to take up the good. He urges them to hate the evil and to love the good. In other words, he calls them to a change of heart which shall find expression in a change of life.

The story which Jesus told is familiar to all who know anything about the Bible. It is called the parable of the pounds. It is meant to teach

the lessons of: 1. personal accountability for that which has been entrusted to us; 2. our responsibility for developing and using our talents; 3. the reward which comes from developing our talents, both in the commendation of our Lord and in the increased capacity to do things better; 4. the sin of not using or mis-using our talents; 5. the penalty for this sin—the loss of ability to use them and the condemnation of our Lord.

This lesson has a rather tragic background as we study it today. For making due allowance for those who would not work under the most alluring conditions, there are millions of men and women and young people in our country, and still more millions in the world at large, who want to work, who can do good work, but for whom there is no work. There are many reasons given as to why this is so. But whatever may be the reason, it should not be the case. Our world ought to be so organized that all who want to make an honest living should have an opportunity to do so. No matter who wins the election—these notes are written in advance of the election—and no matter how soon we get over the depression, here is one of mankind's fundamental problems. And it has a moral and spiritual basis. God has not intended things to be so. It is only as we find his will in the matter, and as we do it, that as Amos says, "the Lord, the God of hosts, shall be with you." It may be that we can so order our economic life that "the Lord God of hosts will be gracious unto the remnant of Joseph."

NOTICE.

Mt. Zion Church, which is to entertain the North Carolina and Virginia Christian Conference, meeting in annual session, 10:30 A. M., Tuesday, November 15th, is seven miles north of Mebane, and delegates coming by train will be met at Mebane, provided notice is sent to Mr. Jule Pace, Route 3, Mebane, N. C. Trains arrive daily from Greensboro and the west at 7:40 A. M., and 2:40 P. M. Those from Raleigh and the East, 10:00 and 4:45 P. M. The church is situated about one mile south of Highway No. 144, and about two miles east of Highway No. 103. Signs will be posted at roads leading from these highways to the church.

J. F. APPLE, Pastor.

Elon College, N. C.

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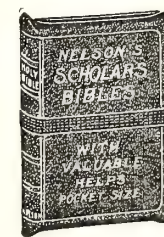
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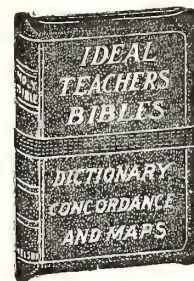
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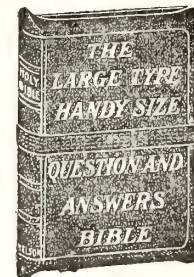
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

You.

"Choose ye this day whom you will serve."—Joshua 24:15.

"You are the fellow that has to decide,
Whether you'll do it or toss it aside,
You are the fellow who makes up your mind,
Whether you'll lead, or linger behind;
Whether you'll try for the goal that's afar,
Or just be contented to stay where you are,
Take it or leave it, here's something to do!
Just think it over—it's all up to you."

—Edgar.

Prayer—O Lord, bless us this day that we may continue to refuse evil and choose good. Put a new spirit within us, and quicken us in Christ.—Amen.

TUESDAY.

LOST IN THE CROWD.

"Jesus passed out unnoticed, there being a crowd in the place."—Jno. 5:13 (Weymouth).

This incident in the life of Christ expresses one of the most formidable hindrances to the cause of Christ. He is lost in the crowd.

Great conventions: business, social, political, fraternal, gatherings; much literature; I see on the table before me, as I write, magazines of every description: political, social, military, travel, fiction, national and international, the screen world, governmental affairs, wit and humor, science and leading daily papers. Every publication is packed and jammed with material presented in a way to make the reader believe it is the most important matter in the world. Not only the front page of the papers, but the entire paper is packed with stories of what folks are doing and a lot of what they are not doing. The Kingdom of God is elbowed out to obscurity. There is such a staggering array of folks and things that Jesus passes by unnoticed.

In like manner Jesus is crowded out of our minds and lives. He is not thrown out, he is just dropped out. Our days are cluttered with various interests. Who has time for the Family Altar, for reading anything well, much less reading the Bible and religious literature? The mass of things we are interested in has become too great. No time, no place for Christ. The tendency is to feel no need for Christ and God.

Prayer—O Lord our God, give us a trust in thee this day that knows no bounds. Give us to know thee that in all experiences, thou doest all things well to them that love and serve thee.—Amen.

WEDNESDAY.

RESISTING THE CROWD.

"And Jesus went into the Temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves."—Matt. 21:12.

We are reading from the morning paper this week (August 15th), accounts of a few stalwart souls, running for political honors, who have the courage of their conviction to stump their constituency and boldly declare in the face of their opponents and a hissing mob, that prohibition is the best law ever yet offered in the solution of the liquor problem and, weak as it may be to

solve the problem, "I am unwilling to favor repeal until something better can be offered." "If four men get drunk and one is killed, I am unwilling to agree that prohibition did it." That is the spirit of standing alone for convictions.

If we understand Jesus, such speaking is as he would do. From the experience of the temptations in the wilderness to his trial before Pilate, this spirit of resisting the crowd and fighting for the kingdom can be traced. He never deviated from the truth at any hazzard. This instance of his cleansing the temple is one of those outstanding experiences which inspire hungry souls.

Not every one is called out in political stumping and to shine there against the tide of things. However, each one has every-day problems in which he must choose between good and evil—in which he will serve himself or cast self aside and serve righteousness.

Prayer—O Lord God, our God, and our Saviour, we confess that we are terribly weak-kneed when it comes to choosing between self and others. Grant unto our souls a double portion of thy grace to see the light and stick to it. O God, help us.—Amen.

THURSDAY.

"HIGH HATTING" AND CHRISTIANITY.

"Some said, shall Christ come out of Galilee?" John 7:41.

"Is not this the carpenter's son?"—Matt. 13:55.

"The Pharisees retorted, are you misled as well? Have any of the authorities, or the Pharisees, believed in him? As for this mob, with its ignorance of the law—it is accursed."—Jno. 7:47-49 (Moffatt version).

This is a striking incident of aloofness and snobbery. As this judge looks at the crowd who favored Jesus, and curses them, you can see the very curl of his lips.

The world has not lost this class of snobs. Dr. Luccock sums up the evils of it as it appears in present life, as follows:

"Snobbery is the refuge of autocratic force; it is the defense of conceit; it is a frantic grasp at advantage; and it is a vicious denial of Jesus Christ and the Christian Gospel."

It may be added that it is a denial of universal brotherly love and it puts a limit to the Gospel invitation which is extended to all the world.

Dr. Luccock affirms: "Christ's sympathy for the people knew no limits, and his faith in the possibilities for mankind was unwavering. His entire teaching of the sacredness of personality and the worth of man is the charter of democracy and human freedom."

This is a melodious declaration of the truth that "to as many as receive him, to them gave he the power to become the Sons of God."

Prayer—O Lord, our God, who giveth to all liberally and upbraideth not, grant unto us the courage to outlast every vicissitude of life, and to rise as a child of God to our divine possibilities. This we ask for Jesus sake.—Amen.

FRIDAY.

"SPECTACLE OR PERSON."

"The neighbors and they which before had seen him that he was blind, said, Is not that he that sat and begged?"

Moffatt: "Those to whom he had been a familiar sight."

Weymouth: "A familiar object."

This beggar was just a familiar object or sight to the village people—merely a part of the landscape. Jesus was the first to ever see him as a person.

We develop very rapidly an ability to blot out from our conscious vision things to which we are not giving an intense attention. The wrong and

the danger of this is the failure to put ourselves in the place of another and really see him as a person. The villagers passed by and saw only a sight. The disciples saw an interesting theme for theological discussion. Jesus saw a brother in need.

To think of a person as a type is vicious. It is a perfect astringent to sympathy. When we get to thinking of folks as types the soul's sensitiveness dies. A stoker fell from the stern of a tug and was smashed by its screws to pulp that left on the waters a lacquer of bloody oil. An architect on the deck of the ship merely exclaimed, "what color!" Taken from Luccock's Preaching Values.

Prayer—Our Father, who are so near us and ready to bless us, make our spirits like Jesus—and in our contact with souls may we show forth that spirit. We ask it in the name of Jesus Christ.—Amen.

SATURDAY.

"LIFE TO THE FULL."

"I am come that they might have life, and that they might have it more abundantly."—Jno. 10:10.

Moffatt: "That they might have it to the full."

Jesus sought at all times to bring to man an awareness and a grasp of world values, ideas and powers, which lay beyond the elementary senses. That world value is called by him, "Life."

Modern psychology throws light on a life of powers beyond us. The writer saw a house on fire. A man scaled to the top, descended to the eaves, by means of a line he received buckets of water and carried them to where the blaze was coming through. By this means he succeeded in saving the house. This man's actions on the roof of that house would have been impossible at any other time. In his extremity he discovered resources of power in himself which he did not know existed.

There are sources of spiritual power available in Jesus Christ for our daily life. Ordinarily we are living on only a fraction of our possibilities, not only in regard to emergencies, but to joys. Jesus said, "I have spoken to you—that your joy might be full."

In this age of the crowd of marvelous advances of science, when machinery can do almost anything, we are much like the afflicted woman who sought all the physicians, did everything possible to find a remedy for her ills, spent all her money and was reduced to poverty; then she sought Jesus. As one has said, "We have machinery to manufacture everything except the peace which passeth understanding." "Ye will not come to me," said Jesus, "that ye might have life."

The New Testament and Christian experience are striking evidences of the truth that in Christian experience there is increase in power. "I can do all things," said Paul, "through him that strengtheneth me."

Prayer—The Lord's Prayer.

SUNDAY.

THE LEGACY OF JESUS.

"The coat was without seam woven throughout. They . . . cast lots for it, whose it should be."—Jno. 19:23.

Our modern lawyers would present a sorry aspect in trying to assess the value of the legacy Jesus left—just a few pieces of garments which the soldiers shared and cast lots for. No one ever left so little. No one ever left so much—enough to transform the world.

Jesus left just what most of us leave, a few
(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

RESTORATION.

By REV. A. G. AXTELL.

"I will restore to you the years that the locust hath eaten."—Joel 2:25.

Locusts have been common for ages, and have visited every continent and at least some of the islands of the seas. They have been found in Europe, Asia, Africa (both North and South), North and South America, the Island of Cyprus, etc. Ancient history tells of them and their work. Some of this sort of insects are called cicadas, others grasshoppers, besides such local names as jar-flies, seventeen-year locusts, etc. All have the same destructive habits.

They are migratory, and come and go by their own momentum or on the wings of the wind. In Kansas, in the year 1866, there was a plague of grasshoppers that came from the Rocky Mountains. They began to come in small numbers, a few alighting on the ground, the latter part of September. They gradually increased in numbers till into the next month, when they came in clouds, darkening the sun, and eating every green thing—the grain in the fields, vegetables in gardens, the leaves from the trees, cutting a swath of desolation and destruction a hundred miles wide, running from the northwest to the southeast part of the State.

They remained to lay their eggs, then died, but it was feared that when spring came and the young hatched out there would be another devastation; however, in May they took their flight, as by a common impulse, returning toward the region from which the swarm had come.

It is stated that locusts sometimes eat more solid things than vegetation, such as the wood from farm implements; and they have been known to eat their own progeny. They always bring a devastating plague. The prophet Joel gives a vivid description of locusts in Palestine: "Blow the bugle-blast in Sion, sound the alarm upon my sacred hill, till the citizens all tremble! For the Eternal's day is coming—here it is! Near it is! A dark day in a shroud, a day of fog and cloud. Here comes a huge host in power, blackening the hills; the like of it has never been, the like of it never shall be, for years upon years to come; before them fire devouring; behind them flames a-blazing; before them the land lies like an Eden paradise, behind them it is a desolate desert—for nothing escapes them." (Read Joel 2:1-12.)

To Joel the locusts were not only the means of destruction and desolation. They meant much more. That which came upon the earth by the invasion of this army of locusts was but a figure of a greater desolation—the destruction of all that is precious to the human heart: the loss, not only of crops but of hopes; the loss of the fruit of one's labor by low prices or failure in business; or failure in one's profession; or poverty, death or bereavement. All these and all they mean of grief and distress, pain and sorrow, are figured forth for Joel by the desolation left in the wake of grasshoppers. But note the text: "I will restore to you that which the locusts have eaten."

There is in the Greek mythology a god who is named Kronos. He devours his children, that they may not usurp his power. Kronos means Time. Is the myth not a representation of the truth? Does not Time devour all its children? The day-fly begins and ends its life within 24 hours. Time brought it forth, and Time destroys it. The grass of the field flourishes; but

it is cut down and used for forage, within a season. Trees grow and live for years; but their years are numbered. Some, indeed, have endured for centuries, but these are the exceptions, not the rule. In the enclosure at the Natural Bridge in Virginia, *arbor vitae* may be seen which have existed through a good part of the Christian era; and in California the *sequoia* have stood for two millenia. But most trees perish in a very few years, comparatively. Time creates but to destroy.

So in the animal world. Creatures are born only to live at most for a few years and then to disappear. Even the highest type of animal—man—returns to the dust from which he came within a period averaging much less than three score and ten. Time brings forth children but to destroy them. It is the years which leave desolation and destruction. It is the years which bring human experience; and in this there is much of desolation.

Why present this theme to a congregation in which there are youth? What does youth know of the destructive power of Time? Little, it would seem. Yet the years have already robbed it. Childhood is gone. The locust hath eaten the years of childhood—with its innocence and its winsomeness and charm. These years will not return. A certain charm remains, but it is of a different kind. It is more mature, more of the world—the world of man rather than of nature. "Heaven lies about us in our infancy," but "Shades of the prison house begin to close upon the growing boy," and already "there hath passed away a glory from the earth."

Those years of sweet innocence, those days of nature, when the child can see God in the sky; those brief years when the child is *en rapport* with trees and flowers and birds, are gone, not to return—unless, unless sometime you become as little children.

What does the mature strength of manhood, or the beauty of womanhood, know of the devouring locusts of the years? Nothing, it would seem. Yet already in "manhood's prime vigor" Time has done its work. Not in the physical make-up, perhaps, but in disappointments and disillusion, and it may be in failure and loss and bereavement. Childhood and youth are experiences of the past. They lie back of maturity and are not to be returned to at will, nor in answer to the most ardent petitions.

And what of age? So far away is childhood that it is all but forgotten; gone is youth and maturity into the past. Time has devoured them. Second childhood may have come, but it is a childhood of weakness and the object of contempt. A certain youthfulness of spirit may be retained, but the charm of youth is gone. Experiences have been stored up, but they are accompanied by strength. Age is at best venerable; yet it is so near to the end of life as to be but a remnant of what has gone before it. Bit by bit Time has devoured all that went together to make a man.

Yet here is the promise of the Eternal: "I will restore to you the years the locusts have eaten." It is the Eternal who speaks. It is the Eternal who promises. "I—even I—will make up to you the years. Years are of Time; I am of Eternity. All the loss and sorrow, all the pain, all the futility, all the failure, and even sin, all this experience of Time, shall be made up to you in an abundance which shall pass the imagination in glory and splendor."

Here is a youth who has wasted his years till he has suddenly awakened and discovered that he has arrived at the full tide of manhood and has gathered no resources to meet his responsibilities. He must indeed reap what he has sown; "Wilful waste brings woeful want." He can be no exception to the rule. He cannot turn back the years. He cannot recover that which he has lost. Only the Eternal can restore to him the years that the locusts have eaten. Yet if he feels sorrow, his sorrow is the beginning of his redemption. It is the opportunity of the most High to begin its work of restoration.

Here is a woman whose life has been saddened by slander. A careless word, an unfounded suspicion; a report as true as that which had no foundation in truth; these have saddened if not embittered her life. Years are gone, and the scar remains. Time has robbed her of the happiness which was her right. Only the Eternal (Continued on page 15.)

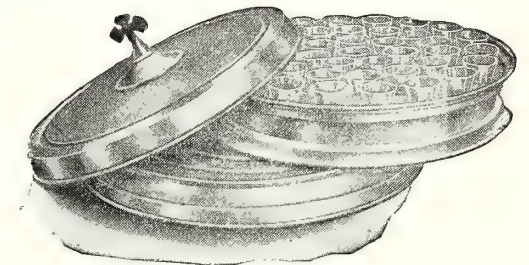
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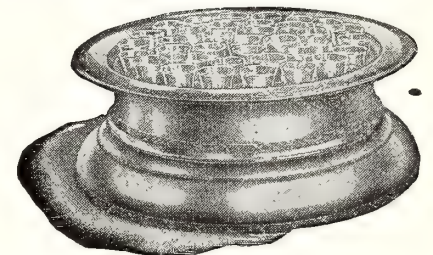
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

The first end of winter is here. When we speak of winter it means much to the Christian Orphanage with its 102 children. It means winter shoes; it means winter clothes; it means coats and wraps for the girls; it means sweaters for all the boys; it means three cars of coal. It means many other things that call for money.

The Thanksgiving offering coming in during November cheers us up because our people have always been so loyal and liberal at Thanksgiving that the Thanksgiving offering has always helped us to meet these needs. We trust this Thanksgiving will be better than usual. We are more in need this year than in our sixteen years of service here.

We have been in the extreme drough—our corn crop was a failure, our hay crop was cut off two-thirds at least; our Irish potato crop was cut in half. To top it all off, our income has fallen off so it has been impossible to meet our bills.

Don't you love these little children? Don't you want to help feed and clothe them? Don't you want them to be comfortable? We know you do. Then open your hearts at Thanksgiving when the offering is taken in your church, and make some sacrifice that the offering from your church may be liberal.

Begin to lay aside something for Thanksgiving. We are wondering how many churches will get up a truck-load to send us for Thanksgiving. How kind of you it would be. How easy it could be done, if some one in each church would only take the lead. Every farmer could spare a bushel of wheat or a bushel of corn, a bushel of peas, soybeans, Irish potatoes or oats. It takes lots of oats and soybeans, cottonseed meal, and bran to make our dairy feed. We do our own grinding and mixing. All the good women could spare a few chickens, eggs, canned fruit, pickles, lard meat, beef, etc. It would show such a sweet spirit for our churches to do this. It would be such a wonderful help to us this year. Try it in your church, and see if you don't get lots of joy out of the giving.

The Bible tells us it is more blessed to give than to receive. Would you not rather be a giver than to be helpless and dependent and have to receive? Surely you would. But don't you think it sad to be helpless and dependent, without a home and without means?

A salesman was in the office last week and said he visited an orphanage last year at Thanksgiving time in North Carolina, and forty loaded trucks were on the grounds that had been sent with supplies for the children. I understand that that same orphanage received nearly one hundred truck-loads during the season. Don't the Christian Church love its orphanage as well?

CHAS D. JOHNSTON, Supt.

REPORT FOR NOVEMBER 3, 1932.

Brought forward \$10,563.27

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:
Long's Chapel\$ 1.03
Ingram 5.00
Monticello 5.47

11.50

Eastern North Carolina Conference:
Henderson\$ 4.42
New Elam 1.80

0.28

Western North Carolina Conference:	
Randleman	1.00
Eastern Virginia Conference:	
Mt. Carmel	\$ 5.88
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Franklin	10.54
Berea (Nansemond)	10.00
New Lebanon	5.00
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First, Portsmouth	6.24
Valley Virginia Central Conference:	
Mayland	\$ 2.01
Linville	6.05
Alabama Conference:	
New Hope	1.57
Special Offerings.	
Refund on gasoline by State.....	\$ 21.60
E. C. Rumbley	1.00
Cash item	1.00
Pleasant Grove (Va.) Church, collection for singing class.....	9.43
Ingram Church, collection for singing class	15.30
A. J. Morgan, support of children.	30.00
Cash item	7.50
R. C. Owen, guardian for James Brown	12.50
Sale of bed	5.00
Thanksgiving Offerings.	
Dr. and Mrs. W. C. Wicker, Elon College, N. C.	10.00
Total for the week.....	\$ 192.15
Grand total	\$10,755.42

THE REAL ISSUE.

Much more than the so-called wet and dry question is involved in the next general election and in the attitude of those who may be chosen as members of Congress and State legislatures or as administrative and enforcement officials, both national and state.

The real issue goes deeper than enforcement, the Volstead law and the Eighteenth Amendment. It goes to the very heart of popular constitutional government. It raises the far more significant question as to whether a representative democracy can effectuate itself when it comes to a real test; whether the people, after having written a specific provision in the Constitution by the process which they themselves have established and maintained, are impotent to have such a mandate properly administered, respected and enforced by the chosen officials of their government; whether those who have opposed such a provision of the Constitution and have encouraged its disobedience and nullification, can successfully use as an argument to secure the repeal of such a provision, the very degree of nullification and enforcement failure for which they are peculiarly responsible; as to whether it is really possible by extravagant use of sufficient money for propaganda purposes to first encourage disobedience of the people's mandate by those who do not like it and prevent adequate enforcement thereof, and then secure the elimination from the Constitution of that mandate because it has not been adequately obeyed and enforced.

If such a project were to be successful, that success would leave very far-reaching implications with regard to other provisions of the Constitution and the form of government under which we live.—Ernest H. Cherrington, in the American Issue.

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A was a marriage in
Cena of Galilee; and
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carrying away into Bab-
ylon are fourteen genera-
tions; and from the carry-
ing away into Bab'ylon
unto Christ are fourteen

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FAMILY ALTAR.

(Continued from page 12.)

devoted friends and some reminiscences. But what is the quality of the reminiscences? It matters not how little of this world's goods one leaves behind, if one can leave a few friends on whom the quality of his life has made some impress and an abiding memory of their spirit which makes them glad—if one can leave a Christian character in whom there is no guile—his memory, which will be a real transforming and abiding force, is the richest legacy the world has ever known.

Modern science tells us that a sunbeam acts upon the world like the push of a stone dropped upon it. The highest glory of life is to so live that our lives will give the world a little push toward its high destiny.

Prayer—The Lord's Prayer.

THE SUN'S PULPIT.

(Continued from page 13.)

can restore the years which the locusts have eaten.

A mother is called upon to lay down her little one for the last time; its resting place not a crib but a coffin. Too soon that which has been given her has been taken away. She will see the babe no more; and the years go on in unrelieved sorrow. Only the Eternal can restore the joys which once were hers.

There are those who would have their homes brightened by the presence of little children; and ringing with their laughter. But somehow they have been deprived of this boon and the lone-some years go on and on; while desolation takes the place of happiness, and longing of satisfaction.

Yet the promise comes to such; and it is the promise of the Eternal: "I will restore to you the years that the locusts have eaten." The lot of man is sorrow; but whether this sorrow comes from one's own sin or that of another; whether from misfortune or deprivation; all, all is in the providence of the Most High. Our suffering is the work of redemptive power. It is the promise of Restoration.

"Yet even now, the Eternal promises, turn to me with all your heart, fasting, weeping, mourning; come heart-broken, not with garments torn, and turn to the Eternal One, your God, for he is gracious and compassionate, slow to be angry, rich in love, and ready to relent. Who knows but that he will again relent and leave a blessing behind him, that you may have sacrifices and libations to offer to the Eternal One, your God." (Joel 2:12-14.)

What does this mean? It means that "The Eternal God is thy refuge, and underneath are the everlasting arms." It means that God is saying to everyone of us in every loss and pain: "When you suffer, I suffer with you. That which you long for shall be given. You may become as little children; you may have again all that youth means of hope and aspiration; you may have renewed strength and fortitude; and in me you shall be satisfied."

But mark you, it is a promise of the Eternal. Dark and mysterious are his ways with man. Over against a thousand experiences we put the question, "Why?" And no answer comes to us. Across the desolation and the waste we look, and no little prairie flower greets our gaze; no blade of grass brightens the stark nakedness of our loss and sorrow.

Our own personal experiences weigh upon us; our fellow-beings struggle in the mires of ignorance and distress; the nations of the earth exemplify the motives of hell. History (our human history) yields no balm to the universal sorrow of folly and of sin. Yet the Eternal speaks:

"I will make up to you for the years that the locusts ate, the lopping, the swarming, the leaping, the devouring locusts, that huge host I sent among you. So shall you eat and be satisfied, and praise the Eternal One your God, who has dealt with you so wondrously. 'Twill teach you that I am within Israel; I, the Eternal, am your God alone, and never again shall my people be derided." (Joel 2:25-27.)

And after all, how petty are the tragedies of our lives before that tragedy of Calvary, when the very Son of God cried out, "My God, my God, why hast thou forsaken me?" If he could so suffer, and so plumb the depths of desolation

and despair in apparent separation from the God—the Father-God—whom he had trusted, how shall not we in patience—yes, in something of his sublime patience—go on in hope and faith—ignoring the present in the clear vision of the future? For, "as it is written: what no eye hath ever seen; what no ear hath ever heard; what never entered the mind of man, God has prepared all that for those who love him." (I Cor. 2:9.)

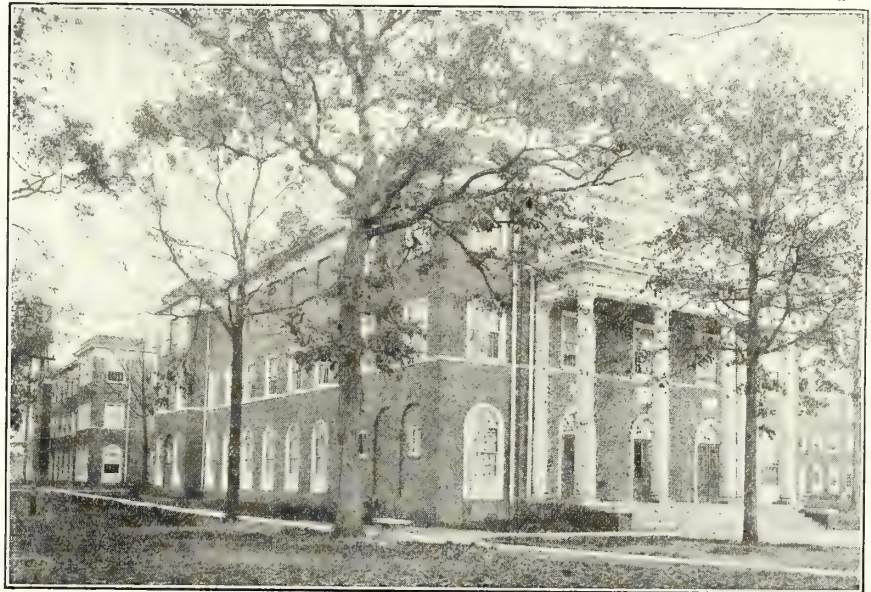
Yes, it is the Eternal who speaks—he who has already said, "I have loved thee with an everlasting love;" the Eternal says, "I will restore to you the years that the locust hath eaten."

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OBITUARIES

HOLLAND.

Whereas, Elisha Thomas Holland departed this life August 22, 1932, at the age of sixty years, and whereas, he had been a member of the Holy Neck Christian Church since early life, and a deacon and leader in the church for thirty years; and whereas, he had been a faithful and efficient worker and exemplified in his daily life the principles of the religion which he professed; and whereas, he had been prominent in the councils of the denomination, serving on important committees and boards of the Eastern Virginia Conference and of the Southern Christian Convention, and was at the time of his death a member of

the Board of Christian Education, therefore, be it resolved:

1. That in the death of Bro. Holland Holy Neck Church has lost one of its most efficient and loyal workers, and the denomination a leader and counsellor.

2. That we here record our grateful appreciation of his delightful fellowship, his great service to his church, community and county, and for the many virtues which characterized his life and brought him honor and success.

3. That we will continue to cherish his memory, and seek to emulate in our lives the virtue which he possessed, and strive to fill up the painful void left in our church by his departure.

4. That we extend to his widow, to his children, and to his brother and sisters our sincerest sympathy.

5. That a copy of these resolutions be

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R. C. NORFLEET,
W. JOE SMITH,
Committee.

VUNCANNON.

Edward Lee, son of Goodman and Bertha Vuncannon, departed this life August 31st, at the age of 17 years, 11 months and 20 days.

He was loyal to the church and Sunday School, and was loved by all who knew him, and will be greatly missed.

He is survived by his parents, four

brothers, three sisters and a host of relatives and friends.

Funeral services were held at Spoon's Chapel in the presence of a large crowd and a beautiful scene of flowers.

The funeral was conducted by the writer, assisted by Rev. John Pugh.

May God comfort the bereaved.

B. H. LOWDERMILK.

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, NOVEMBER 10, 1932.

NUMBER 45.

THE SUN'S OBSERVATORY

Which Way Do You Sleep?—

People who do not sleep well should immediately procure a compass and with its aid set their beds in proper position. London scientists now gravely point out the fact that the secret of sound refreshing sleep is to repose with the head toward the North Pole and the feet in the direction of the south. To quote, the bed should be so placed that it is "in line with the earth's magnetic currents, that is, so that the head of the sleeper will be toward the north." One doctor says: "There is no doubt that any human being, whether suffering from insomnia or not, would have much better sleep and be in a much better condition to carry on the work of the next day if he slept with his head to the north. The magnetic currents then pass easily and freely through the body. If they pass across the body there will be restlessness and a feeling of lassitude the following day." A contemporary suggests that all of this "goes to show the importance of right 'attitudes' in life, physical as well as mental and moral. Likewise the danger of cross currents."

Trading Stock and Crops for a Degree.—

During the past few years many schools have announced that they would accept food supplies in lieu of cash as part payment of college expenses. Probably the largest single transaction of this kind to date was between President James M. Smith, of Louisiana State University and a Miss Helen Percy, stockman's daughter and 17-year-old grower of pure-bred Hereford cows. Being drawn from his sanctum sanctorum by the rousing cheers which greeted the would-be freshman as she rode upon the campus driving her charges before her, a trade was soon struck, and the *American Weekly* tells us that the herd was accepted "at a valuation of \$250. Of this, \$40 was immediately charged off against entrance fees. The rest will go for tuition, a room in one of the dormitories and board at the University dining hall." It continues: "Miss Freshman Co-ed Percy is now all fixed for most everything except books, clothes, and face powder for the entire nine months." Her Herefords were persuaded to stop nibbling the campus grass and driven to join their cousins of the agricultural department, there to furnish milk for the college cafeteria.

An Elaborate Book.—

What is perhaps one of the most elaborate books of modern times, is one produced in commemoration of President Hoover's visit to Florida in 1929. Only a single copy of the book was printed, and it was presented to the president. The title of the volume was "Constructive Adventure," so named, first, because Mr. Hoover's life was recognized as a constructive adventure; second, such a name would apply to the development

of Florida in every sense. The cover is of cow-hide and is exquisitely hand-tooled and painted. We are informed that, "Because of the President's love for fishing, a marine motif was chosen. The border at the top is of flying fish; the right-hand side is decorated with fishtails, and the left-hand side with Neptune's tongs. Corner medallions are sea-horses," and coral, too, is shown because it is always building. The book contains one hundred pages and is printed in a face of type cast especially for its printing. The page size is 12 x 18 inches, and the front pages are hand illumined in oil and gold, the Josephus Bible having been used as a guide in carrying out the theme. A hand press was used for the work, and the total cost of the one volume was approximately \$4,000.00.

Roman Catacombs May Become Traffic Lanes.—

If we may believe a contemporary writer, the Eternal City is again coming into her own, and "the streets graced by masterful temples and mighty monuments of art, history and religion, have been liberated by the contamination of trolley cars, and the most modern means of transportation link the distant parts of the new city which is rising in rings around the old one." We are told that wide avenues are being cut through the heart of the city. Open squares have been made around the ancient Marcello Theatre, the Capitol and the Colosseum, and everything built around these ancient masterpieces during the period of decadence has disappeared. The Rome of today bids fair to become a metropolis "more vast," more magnificent and more densely populated than the Rome of Augustus." Even the famous catacombs of the Christian faith, which have ever been sacred for the piety and veneration of the entire world, may become the basis for a modern underground transit system. Yet in the modernization of the city every effort is being made to preserve the things worth while of the days that are gone, and one may be sure that though used as modern thoroughfares, the catacombs themselves will be preserved.

Japs Will Light 4 Christmas Trees of 5.—

"Four out of five of the gay-colored electric bulbs on American Christmas trees this season will come from Japan," says *Business Week*. This will entail losses in wages to Americans in the electric bulb manufacturing business amounting to nearly two and one-half million dollars, with further losses to the suppliers of raw materials. We quote further, that the extent of this "Japanese invasion is revealed in recent statistics compiled by the industry. Importation of miniature bulbs from Japan this season will mount to 54 millions, of which 48 millions will be Christmas tree lights. This is three times as many

as came in when the flood started in 1928." We learn that the Christmas tree bulb market is particularly vulnerable, because buyers of this class of commodity seem to think of price only, and fail to consider quality or the fact that inferior bulbs consume more electric current. Low wages in Japan give a strong competitive advantage, running 80 per cent below American, and the fact that Japan has gone off the gold standard and that their currency has thus been greatly depreciated, gives still further sales advantage. Due to these conditions General Electric has had to close its miniature lamp works in Cleveland, and Buffalo has consolidated its Newark miniature factory with a large lamp works. If estimates are correct American makers will sell about twelve million Christmas tree bulbs this year against Japan's 48 million. Examples such as above make even a "free-trader" stop and scratch his head and wonder if we do not need to raise tariffs rather than lower them. We do not know when this is written who will win the National election. If the Democratic party does it should ponder this question well.

Stokowski Would Carry Modern Music Into Schools.—

It is reported that Mr. Leopold Stokowski, director of the Philadelphia Symphony Orchestra, will ask public school authorities to assist in his plan to give modernistic music to the children of school age, through the means of the radio. This announcement has immediately been taken up by another famous musician—Walter Damrosch, whom the New York *Herald-Tribune* quotes as saying, in part: "Mr. Stokowski has devoted his fine orchestra to the production of many ultra-modernistic compositions, and often to the great distress of many of his adult audiences. But that is a matter between him and them, and if they encourage him he is amply justified. But to force these experiments on helpless children is criminal." Mr. Damrosch goes on to say that he believes at least 75 per cent of the ultra-modern works given to the public during the past ten years by his contemporary, will never be repeated by him nor any other director. The Detroit *Free-Press* agrees with the sane stand of Mr. Damrosch, and goes on to say that when compositions are interpreted for children in order to provide them with the fundamental foundations of musical appreciation, "fair play demands that the works chosen shall be compositions that are really educational in a fundamental way, and have an established place in the world. . . . Boys and girls who are asked to listen to fugitive or bizarre works that attract attention because they are 'different' rather than because they are worth hearing, are being grossly cheated. They are being given a raw deal." And we say, Amen.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. T. Newton Owen, formerly of Eastport, Maine, has come to Florida to live and his address is Mandalay Road, Clearwater. He is welcomed to Florida and is available for occasional supply preaching.

Rev. Orville D. Ullom, of Melbourne, Fla., has been elected to membership in the Kiwanis Club of that city. Rev. Watson L. Lewis of New Smyrna, recently spoke at the Melbourne Kiwanis Club on "Keeping Up the Morale."

The church at West Palm Beach, Fla., under the leadership of the pastor, Rev. Frank Atkinson, recently conducted an every-family visitation which was very effective. The pastor of the church is following the plans for fall program issued by the Commission on Evangelism. He spoke upon the plans and also upon the value of a pastor's class at the recent meeting of the Southeast Coast Association.

Rev. H. C. Caviness, evangelist, closed what he terms "the very best meeting he was ever in," at Palm Street Church, Sunday October 30th. There were more than fifty additions to the church with some joining other churches. Immediately at the close of the meeting at Palm Street, Bro. Caviness left for Hayesville, N. C., to engage there with Rev. E. S. Eskridge for two weeks and then to Andrews, N. C., with the same pastor, for two weeks.

It was the writer's privilege to preach at First Church, Portsmouth, Sunday night, October 30th, and to have a conference with the pulpit committee. This church has the past year been a most liberal contributor to various benevolences and claims of conference and seems united in a program of progress and good fellowship. The church hopes to have a pastor in charge at an early date as successor to Rev. H. C. Caviness, former pastor, now engaged in evangelistic work.

Mr. and Mrs. Robert G. Williams, of Lake Worth, Fla., are receiving congratulations on the arrival of a son on October 30th. He has been named David Jeffreys Williams. Mrs. Williams was well known as Mary Ann Jeffreys, who was formerly extension worker for Florida, preceding Miss Pattie Lee Coghill. She is at the present time president of the Woman's Federation of the Congregational Churches of the State. Mr. Williams was Moderator of the Florida State Conference.

The North Carolina and Virginia Christian Conference meets in regular annual session at Mt. Zion Church, Orange County, N. C., Tuesday A. M., November 15th. The church is seven miles north of Mebane, about one-half mile south of highway No. 144, and about two miles east of highway No. 203. Rev. J. F. Apple, Elon College, N. C., is the pastor of the church, Dr. C. H. Rowland, Greensboro, N. C., is president of the conference, and Rev. Stanley C. Harrell, Durham, N. C., secretary.

Rev. Simon A. Bennett, formerly of the chair of Christian Education, Elon College, now a member of the faculty of Southern Union, Wadley, Ala., has been called to the pastorate of the Roanoke Christian Church and was installed with appropriate services on Sunday evening, October 30th. We bespeak for the pastor and people

a friendly cooperation, good fellowship and progress. Rev. G. D. Hunt, former pastor, has accepted the pastorate of our Lanett Church and has started in to this important field with zeal and enthusiasm.

The Southeast Coast Association of churches recently met at Palm City, Fla., and a helpful and interesting program had been prepared and the Palm City Church entertained the association in a delightful manner. The Southeast Coast Association is twenty-eight years old and one of those who participated in the program was Rev. H. H. Jones, pastor of the community church at Jensen, Fla., who was present at the first meeting of the association and has been a member of the association during most of the time since. The officers for the ensuing year were: Moderator, Rev. James E. Parker, Palm City; assistant moderator, Rev. O. H. Denney, North Miami; registrar, Rev. Harley R. Core, Homestead; scribe, Rev. H. H. Jones, Stuart; director of the State conference, Rev. Frank Atkinson, West Palm Beach, and delegate to the National Council, Rev. E. A. King, Miami Beach.

Rev. G. H. Veazey, business manager, at the Southern Union College, Wadley, Ala., writing October 30th, says: "The work at the college is encouraging. We put on a campaign in every Christian Sunday School of our conference, on Sunday, October 23rd, for funds for the college, and they responded heartily. Therefore, we are receiving corn, syrup, peas, potatoes, etc., galore. The college is doing the best work, with the largest student body, 51, of its history. The denominational affiliation of the student body is as follows: 21 Baptists, 11 M. E. (South), 8 Christians, 4 M. E. (North), 1 Disciple. Our fifth Sunday minister-layman meeting at Rock Stand was well attended and had a good program. These meetings seem to create more interest among our laymen than anything we have tried thus far. Officers elected for the coming year are: Prof. G. W. Hucy, president; Prof. A. R. VanCleave, vice-president; H. P. Beaird, secretary-treasurer. The next session will be held with Noon Day Church, fifth Sunday in January."

It was a real privilege for the Mission Secretary to be in the Eastern Virginia Conference at Waverly Wednesday and Thursday of last week, the only regret being that he could not remain for the third and final day. This is a great conference, great and good men and women coming together annually to give the best they have in counsel for the church and the kingdom. Distinguished divines and prominent laymen and noted women in the conference led in public utterances, always to the delight and edification of the large delegations from the churches. It is a joy, indeed, to sit with such a body of consecrated men and women. Rev. F. C. Lester, the pastor, with his Waverly co-workers and friends, entertained the conference in royal manner, the only regret expressed publicly being that there were no more guests to entertain. Dr. Jason Noble Pierce, pastor of Christian Temple, set a good example by being at the conference at the opening day, taking a lively interest in the proceedings of the sessions and remaining through for the close. His illuminating addresses, his good sermon and his kindly greeting to all added much to the pleasure and profit of the conference.

One wonders if that which applies to our Baptist friends does not apply with equal force to we Congregational-Christians and to many other denominations. The Southern Baptist Hand-

book for 1932 declares that "Southern Baptists are still wasting money in riotous living." To quote the handbook: "The great losses and 'hard times' which have come upon Southern Baptists by reason of the present prolonged depression have not stopped them from wasting their substance in riotous living," the book asserts. "The Southern Baptists waste sufficient money, along five or six lines of extravagant living every year, to finance the whole program of Southern Baptist work." They spend, the book says, more than \$40,000,000 a year on tobacco, from \$25,000,000 to \$40,000,000 on moving pictures, more than \$21,000,000 on once-a-week automobile outings, \$35,000,000 for soft drinks and chewing gum, and \$43,000,000 for cosmetics and beauty parlor bills. The church is suffering most of all in the matter of missions, the one business in which the church alone is engaged, though it suffers also in the dropping off of benevolences. If much of the money spent, in what is termed by our Baptist friends as "riotous living," could be turned into the channels of the church, pastors would not have to go with salaries unpaid, and missionaries in the home and in the foreign field would not have to be closing up their preaching places and turning to secular pursuits for a livelihood.

NOTICE.

The dates set for the three Florida Associations are as follows: The Southeast Coast Association at Palm City, November 1st; the South Association at Avon Park, November 14th-15th, and the East Coast Association at Lake Helen, November 16th-17th. Interesting programs have been arranged for each. Among the speakers at the Florida Association meetings will be Rev. Frank T. Meacham, formerly missionary in East Africa, who with his wife and daughter, have come to St. Petersburg for the winter. Mr. Meacham is recovering his health after an experience with some tropical fever, but is able to do some speaking in the interest of missions. Mrs. Meacham is a daughter of Dr. Nicholas Van der Pyl, of Oberlin, and is also available for missionary talks. They are now staying at 1935 13th St., South.

NOTICE.

The Committee on Education of the North Carolina and Virginia Christian Conference is called to meet in THE CHRISTIAN SUN office, Elon College, N. C., at three o'clock P. M., Monday, November 14, 1932. Any candidates of the conference for ordination, licensure, or to become members of the Biblical Class should meet the committee at this time. The members of the committee are Dr. P. H. Fleming, Dr. J. U. Newman, and Rev. A. W. Hurst.

J. O. ATKINSON, *Chmn.*

Elon College, N. C.

NOTICE.

This is to inform all delegates and ministers who expect to attend the Eastern North Carolina Christian Conference, which meets at Liberty (Vance), to either notify Mrs. M. B. Newman, or the writer, that we may have entertainment for the night arranged in advance. Those attending the conference will come via Henderson, or Louisburg, and follow highway out to Liberty Church. If any come on train or bus, please notify the writer and some arrangements will be made to get you to the church.

S. E. MADREN.

Henderson, N. C.

PROGRAM.

The One Hundred and Seventh Annual Session of the North Carolina and Virginia Christian Conference, at Mt. Zion Christian Church, Orange County, N. C. (six miles north of Mebane), November 15, 16, 17, 1932:

FIRST DAY—NOVEMBER 15th.**Morning Session.**

- 10:30 Conference called to order, by Dr. C. H. Rowland, president.
Devotional service, Rev. J. W. Patton.
10:50 Roll call of ministers and churches.
11:05 Welcome address, Mr. Zeb Lynch.
Response, Rev. J. L. Neese.
11:25 Report of Program Committee.
Report of Executive Committee.
Report of treasurer, Dr. Waldo Boone.
Appointment of special committees.
Reception of visitors.
11:50 Address of president, Dr. C. H. Rowland.
12:30 Adjourn for lunch.

Afternoon Session.

- 1:45 Conference called to order.
Devotional service, Rev. J. S. Carden.
2:00 Report of Committee on Sunday Schools and Christian Endeavor, Rev. S. E. Madren, chairman.
Address, "The Sunday School and Christian Endeavor as Evangelizing Influences," Mr. W. B. Pruitt.
General discussion and vote on report.
3:00 Report of Committee on Stewardship, Rev. Dale O. Sander, chairman.
Address, "Investing Life," Rev. Dale O. Sander.
General discussion and vote on report.
3:45 Miscellaneous business.
Report of Entertainment Committee.
4:00 Adjournment.

Evening Session.

- 7:30 Youth Fellowship service, Miss Birdie Rowland, president.
Theme, "Kingdom Highways."
Song, "Lead On, O King Eternal."
"Highways of Spiritual Life," Mr. Robert Kimball.
Special music.
"Highways of Service," Miss Rebecca Smith.
"Highways of Stewardship," Rev. Dale O. Sander.
Special music.
Business session.
Worship service.
Adjournment.

SECOND DAY—NOVEMBER 16th.**Morning Session.**

- 9:30 Conference called to order.
Devotional service, Dr. P. H. Fleming.
9:45 Reading of minutes; enrollment of delegates.
10:00 Report of Nominating Committee.
Report of Committee on Apportionments.
Miscellaneous business.
10:30 Report of Home Mission Board, Mr. W. B. Pruitt, chairman.
Presentation of the work at Winston-Salem, Rev. W. T. Scott.
Canvass for Christian Missionary Association memberships.
General discussion and vote on report.
11:30 Report of Committee on Foreign Missions, Rev. C. E. Newman, chairman.
Remarks by chairman.
Address, "Missions, the Test of Faith," Dr. J. O. Atkinson.
Report of Woman's Missionary Conference, Mrs. J. P. Barrett, secretary Woman's Conference.
12:30 Adjourn for lunch.

Afternoon Session.

- 1:45 Conference called to order.
Devotional service, Rev. A. P. Hurst.
2:00 Report of Committee on Religious Literature, Rev. W. T. Scott, chairman.
Remarks on report by chairman.
Address, "The Christian Sun in the Life of the Church," Dr. C. H. Rowland.
General discussion and vote on report.
2:50 Report of Committee on Education, Dr. J. O. Atkinson, chairman.
Address, "Preparation for the Ministry," Dr. J. O. Atkinson.

Address, "The Relationship of this Conference to the College," President L. E. Smith.
General discussion and vote on report.

- 3:50 Miscellaneous business.
Report of Entertainment Committee
4:00 Adjournment.

Evening Session.

- 7:30 Program under the auspices of the Christian Orphanage, Elon College, N. C.

THIRD DAY—NOVEMBER 17th.**Morning Session.**

- 9:30 Conference called to order.
Devotional service, Rev. L. L. Wyrick.
9:45 Reading of minutes and pastoral and church letters.
10:10 Report of Committee on Superannuation, Mr. C. D. Johnston, chairman.
General discussion and vote on report.
10:30 Report of Committee on Moral Reform, Rev. G. C. Crutehfield, chairman.
Remarks by the chairman.
Address, "The Church's Path to Social Power," Rev. Stanley C. Harrell.
General discussion and vote on report.
11:20 Report of Committee on Resolutions
Report of Committee on Memoirs.
Report of Collectors.
Report of Auditing Committee.
Reports of all other special committees.
Miscellaneous business.
12:00 Closing service (to be arranged).
Final adjournment.

PROGRAM.

The One Hundred and Seventh Annual Session of the Eastern North Carolina Christian Conference, will be held at Liberty Christian Church, Vance County, N. C., November 22, 23, and 24, 1932. Following is the program:

FIRST DAY—NOVEMBER 22nd.**Morning Session.**

- 10:30 Call to order by the president.
Song service.
10:45 Devotional service—Rev. R. A. Whitten.
11:00 Enrollment of ministers and delegates.
11:15 Address of welcome—Rev. S. E. Madren.
11:25 Response to address of welcome—Rev. T. Fred Wright.
11:35 Report of the Executive Committee.
11:40 Annual sermon—President of Conference.
12:30 Adjournment.

Afternoon Session.

- 1:30 Song service—Geo. M. McCullers.
1:40 Devotional service—Rev. B. J. Howard.
1:50 Enrollment of ministers and delegates.
2:00 Report of Committee on Stewardship—Rev. J. C. Cummings.
2:20 Report of Committee on Religious Literature—Rev. H. E. Crutehfield.
Discussion.
2:40 Report of Committee on Social Reform—Rev. Herbert Scholz.
Discussion.
3:00 Report of Committee on Evangelism—Rev. J. E. Franks.
Discussion.
3:20 Reading of Church Letters.
3:45 Report of Committee on Entertainment.
4:00 Adjournment.

SECOND DAY—NOVEMBER 23rd.**Morning Session.**

- 9:30 Song service—Geo. M. McCullers.
9:40 Devotional service—Rev. J. E. Franks.
9:50 Reading minutes of previous day.
10:00 Reading of Ministerial Reports.
10:15 Report of Treasurer—W. J. Ballentine.
10:30 Election of Delegates to General Convention.
10:45 Report of Committee on Foreign Missions—Rev. R. A. Whitten.
Discussion.
11:15 "Our Missions"—Rev. J. O. Atkinson, Mission Secretary.

- 11:30 Report of Committee on Education—Rev. E. M. Carter.
Discussion.
11:45 "Our College"—Rev. L. E. Smith, president
Elon College.
12:15 Miscellaneous business.
12:30 Adjournment.

Afternoon Session.

- 1:30 Song service—Geo. M. McCullers.
1:40 Devotional service—Rev. Henry C. Hilliard.
1:50 "Our Orphanage"—Chas. D. Johnston, supt.
2:15 Report on Woman's Work—Miss Margaret Alston.
2:30 Report of Committee on Finance—Hon. K. B. Johnson.
2:45 Report of Committee on Apportionments—Prof. L. L. Vaughan.
3:00 Report of Special Committees.
3:15 Report of Committee on Music—Geo. M. McCullers.
3:30 Report of Committee on Sunday Schools and Christian Endeavor—H. C. Stephenson.
Discussion.
4:00 Miscellaneous business and adjournment.

THIRD DAY—NOVEMBER 24th.**Morning Session.**

- 9:00 Song service—Geo. M. McCullers.
9:40 Devotional service—Rev. J. A. Denton.
9:50 Reading of minutes of previous day.
10:00 Report of Committee on Home Missions—Rev. T. Fred Wright.
Discussion.
10:30 Licensure or ordination of candidates for the ministry.
11:00 Reports of Special Committees.
11:15 Miscellaneous business.
11:30 Reading of minutes of the day.
11:35 Closing devotional service—Rev. J. Lee Johnson.
12:00 Adjournment.

METHODS CORNER

By REV. ELISHA A. KING, D. D.
Miami Beach, Fla.

Some times the simplest devices are the best. Let me tell you how we care for the various material used by a Sunday School teacher and her class or his class. There is the record book that contains the names and addresses of the members of the class. Then there is the envelope for the collection. There should be a pencil for the use of the teacher or secretary of the class. Then there are text-books and various notes, papers, etc., that must be kept somewhere. What shall we do with them?

It was discovered that many stores that deal in men's goods throw away all of their empty pasteboard boxes or burn them up. These boxes that have contained underwear usually measure ten by twelve inches in size and are about two inches deep. By going to the stores early enough one can get the clerks to save up a dozen or so of these boxes. You may then take them home and cover over the advertisements with paper that does not show through and someone can print the name of the class and its number, the name of the teacher, or anything else on the box. Each class is thus provided with a box containing all the important matter pertaining to the class. The boxes are put away on shelves during the week and anyone can place them in proper position Sunday morning.

We renew these boxes every Promotion Day, which with us comase early in October. We have found this plan most satisfactory and it is one of those things that any school can have without cost of money. If you have never done this, try it and you will like it.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

"TWENTY MINUTES OF REALITY."

"As a child I was afraid of world without end, of life everlasting. The thought of it used to clutch me at times with a crushing sense of the inevitable and make me long to run away. But where could one run? If never-ending life were true, then I was already fast in it, and it would never end. Perhaps it had never had a beginning. Life everlasting, eternity, forever and ever; these are tremendous words for even a grown person to face; and for a child they may be hardly short of appalling. The picture that heaven presented to my mind was of myself a desperate little atom, dancing in a streak of light around and around forever and ever." So wrote Margaret Prescott Montague in the *Atlantic Monthly* of May, 1916.

And now the *Atlantic*, for its November, 1932, issue, presents to its readers again this remarkable confession of Miss Montague in facing "Twenty Minutes of Reality," in such a way as to become disillusioned and to be brought into declaring that "eternity and the enjoyment of life can be squared," and that there is no genuine enjoyment of time or eternity until one experiences the reality of things back of the appearance of things, the very soul of things, the body and the framework of which we see about us.

Miss Montague was given an insight, a vision, which she thinks lasted twenty minutes, the effects of which have gone with her through the years and, as she believes, will abide with her through eternity. That insight made this world a different world, and gave of eternity a different picture. She had passed through an experience of depression and doubt, in which it had seemed that God was indifferent to human suffering. Let

Miss Montague tell her experience in discovering reality:

"It was an ordinary cloudy March day. I am glad to think that it was. I am glad to remember that there was nothing extraordinary about the weather, nor any unusualness of setting—no flush of spring or beauty of scenery—to induce what I saw. It was, on the contrary, almost a dingy day. The branches were bare and colorless, and the occasional half-melted piles of snow were a forlorn gray rather than white. Colorless little city sparrows flew and chirped in the trees, while human beings, in no way remarkable, passed along the porch.

"There was, however, a wind blowing, and if any outside thing intensified the experience it was the blowing of that wind. In every other respect it was an ordinary commonplace day. Yet here, in this everyday setting, and entirely unexpectedly (for I had never dreamed of such a thing), my eyes were opened, and for the first time in all my life I caught a glimpse of the *ecstatic beauty of reality*.

"I cannot now recall whether the revelation came suddenly or gradually; I only remember finding myself in the very midst of those wonderful moments, beholding life for the first time in all its young intoxication of loveliness, in its unspeakable joy, beauty, and importance. I cannot say exactly what the mysterious change was. I saw no new thing, but I saw all the usual things in a miraculous new light—in what I believe is their true light. I saw for the first time how wildly beautiful and joyous, beyond any words of mine to describe, is the whole of life. Every human being moving across that porch, every sparrow that flew, every branch tossing in the wind, was caught in and was a part of the whole mad ecstasy of loveliness, of joy, of importance, of intoxication of life.

"It was not that for a few keyed-up moments I imagined all existence as beautiful, but that my inner vision was cleared to the truth so that I saw the actual loveliness which is always there, but which we so rarely perceive; and I knew that every man, woman, bird, and tree, every living thing before me, was extravagantly beautiful, and extravagantly important. And as I beheld, my heart melted out of me in a rapture of love and delight."

This vision of Miss Montague's was her conversion, her regeneration, her rebirth from above. Eternity now has a different meaning, all life has, all experiences have. Things about, the world around and the heavens above took on a strange new value and became extraordinarily important. "Every living creature was intensely alive and intensely beautiful, but it was as well of a marvelous value. Whether this value was in itself or a part of the whole I could not see; but it seemed as though before my very eyes, I actually beheld the truth of Christ's saying that not even a sparrow falls to the ground without the knowledge of the Father in heaven. Yet what the importance was I did not grasp. If my heart could have seen just a little further I should have understood. Even now the tips of my thoughts are forever on the verge of grasping it, forever just missing it."

From that time through life to Miss Montague, there is no such thing as a dread of time or of eternity, but a glad welcome, a joyous expectancy, since any moment may lift a veil, or give an experience, of real love and delight and eternity, and will simply mean new visions of that reality which gives gladness to every moment and a new joy to every experience. This remarkable confession of Miss Montague's is only the intellectual portrayal, a vivid pen-picture of that experience which the soul in sin experiences as it hears the voice of our Lord saying: "Thy sins are forgiven thee." "Thy faith hath made thee whole,

go thou and sin no more."

This "Twenty Minutes of Reality" was a revelation of that which comes from God and reveals the reality of love toward us. And so this confession is made "That the Creator is a loving Creator I believe with all my heart; but this is belief, not sight. What I saw that day was an unspeakable joy and loveliness and a value to all life beyond anything that we have knowledge of; while in myself I knew a wilder happiness than I have ever before or since experienced." And then the further statement helps to grasp something of this marvelous experience: "The accounts given by people who have passed through religious conversion or illumination come nearer to describing my emotions than anything else I have come across."

Miss Montague, in this confession, opens up a world of suggestion and speculation. Those who have passed through religious conversion are the ones who have got a glimpse of reality and are grappling with the realities of life. The church of the living God, in pulpit and in pew, is grappling with reality as no other institution on earth is. Those who know most of reality, talk most about the things that abide, dwell more in the realm of the eternal, and victorious than others, are those who in the church are seeking to find God, to know him, to get a grasp on him. God is Reality, and all things become new and abiding when seen from the divine side, in their true light.

J. O. A.

A PREACHER AND HIS CONFERENCE.

The annual conference is more than an opportunity, it is an obligation. This applies most emphatically to every pastor. The conference affords the pastor an opportunity of serving, not the conference as such, but the very church that calls and supports him. It is safe to say that no pastor would be a pastor unless the annual conference of other pastors and churches had licensed and ordained, and thus legally and morally commended him, so that the church would choose him as pastor. It was the conference that gave the pastor access to his local church. That is one opportunity, one high and holy privilege, that the conference has extended to every pastor who has a church. From this it is immediately apparent that a pastor who fails to recognize and appreciate his conference is, to say the least of it, ungrateful and not very loyal.

But the conference is an obligation. It obliges the members of it to support it with their presence, their prayers and their counsel. The conference is to the churches what the municipality or the State is to citizenship. In the case of the municipality or the State, however, requirements are laid down and taxes are exacted. In the case of the church, the very life of the local church, as well as the continued activity of the pastor, demand group action, concert of plan and program, unity of pursuit and objective. A pastor, even a local church, may become selfish as easily as may an individual. When a local church, with its pastor, begins to live for itself, and when a pastor, begins to live for that local church only, he with the church becomes self-centered, restricted, selfish. Here is an obligation that no pastor and no local church can, with security and impunity ignore for any considerable time. The church that does not get itself represented in its annual conference, the pastor that does not answer to the roll-call of the annual conference, even for a few consecutive years, is on the road to dwindling and an untimely death. We have never known this to fail. The pastor and the church must live with other pastors and churches, or they do not live long at all. This is not speculation or theory, it is a plain statement of historical fact, the experience of church history.

One may not agree with all the routine, all the resolutions, all the addresses and experiences of the annual conference. It would be strange if one did. At the same time neither church nor pastor can ignore the conference, that which really gave them life and opportunity, and that which lays upon them certain obligations of moral and spiritual cooperation, communion and fellowship. Mark it down, that a minister who persistently, and without valid excuse, fails to attend his annual conference, will soon be without a church to serve, and the church that does not report itself to conference will soon be adrift like a ship without a rudder, or beaten to pieces on the shallows. J. O. A.

CONGREGATIONAL CHURCH GOVERNMENT.

Christian Churches, like Baptist and Congregational Churches, have always been democratic in government. This has been the goal, this the polity. There is inherent in this fact that weakness that applies to all self-governing bodies. Majority rule sometimes seems like majority ruin, as has often been shown in the government of the States, as well as churches. But majority rule can correct its errors and abuses, and generally will do so if given time. Monarchies are more efficient; democracies more hesitating, more faltering, but usually finally triumph.

When the World War broke out, Germany and her Allies, with their monarchical governments, showed greatest efficiency and seemed to be sweeping everything before her. The whole world seemed to be yielding to the rule of the few and bowing down to the efficiency of master-minds. It was during that time, of glorifying the efficiency of centralized government, and the inefficiency of the democratically governed nations, that Ambassador Bryce pointed out to the world that democracies often stumbled and fell, but had the power to rise and press on, and though democracies went forward with faltering step, they finally arrived. Never was a truer word said of government, whether in State or church.

Very often devout and wise church members, seeing their will and way defeated by a majority, feel like giving up in despair. How often do we hear it said that the majority who pay little, and seldom go to church, dictate the policy of the church, call the pastor they please and are killing the church. However, before the death blow is struck, the church seems to recover itself, a brighter day dawns, the right prevails and victory in the name of progress and power achieved. One should not withdraw from his church because a majority in any one year goes against him. The way in which that majority was called together and expressed itself may be questionable and doubtful, may seem destructive and ruinous. This, however, does not justify one in withdrawing from the church. Hold onto the good old ship—believe in it, stand by it, pray for it—and a brighter day will dawn, for the church was founded on our Lord and is carried on through him; and though the local church is sometimes made to suffer, as our Lord suffered from the cruelty of unjust or unwise men and women, he came out victorious, the dark night passed away, and a new day dawned, and after the crucifixion came the resurrection with its added power and glory. Hold onto the local church and endure its hardships, its trials and its tribulations, for sometimes it requires more faith, more devotion, more humility, more grace to submit and to endure than it does to take up arms to fight or to march in martial tread. J. O. A.

LIVING FOR THESE TIMES.

It is easy to tell the minister what sort of sermons he should preach for these times, but he could turn right around and tell the members of

his church how they ought to live for these times. If the proverb: "What you do makes so much noise I cannot hear what you say," has any truth in it, living is of more importance than preaching. Therefore, upon the laity as well as the pastor there falls a responsibility.

The times, as we all know, are depressing and discouraging, but the Christian has no real business to give up hope. There is much to be thankful for after all, and there are great opportunities to practice our religion. In an age when so many are doubting God an earnest Christian can let the world know that he believes in God. When so many people do not pray he can pray and keep on praying. He can attend church services regularly and go out after other people and invite them to church or take them there. He can help in the Sunday School where the children and the young people are waiting for guidance and friendship. He can interest himself in the young people's work. He can offer his services to the pastor and actually do something to show that he believes in the church and is loyal to the minister.

All of this, of course, is commonplace for a Christian layman ought to do these things. Perhaps about the best thing a layman can do these days is to live an honest-to-goodness life in the

community among his associates and business concerns. Several honest and God-fearing men in a community may save it from degeneration. A man whose word is as good as his bond, who pays his bills as he goes along, takes care of his family and helps the helpless and handicapped to take care of theirs—such a man preaches a far greater and better Gospel than any minister can ever preach from a pulpit. As a matter of fact the minister's best preaching is his daily life between Sundays.

These times are very much unsettled in politics, in business and in religion. In such troublous times the laymen in our churches can help the cause a lot if they give the minister free rein in his pulpit. Every thinking minister is in a difficult position because he has much he desires to tell his people. If he knows his congregation will listen attentively with a fine tolerant spirit, he can do a great deal better work in his pulpit. We are all searching for the truth. Let us keep an open mind and be ready for any new light that God may have to shine on the pages of the scriptures or within our own hearts. A new day is coming, let us be ready to meet it and rejoice in it. Let us not be found among those who oppose progress. E. A. K.

Special Combination Subscription Offer!

A special arrangement has been made whereby those who desire to do so may receive both *THE CHRISTIAN SUN* and *The Congregationalist and Herald of Gospel Liberty* for just a little more than they now pay for one of these papers.

Beginning immediately, we will accept subscriptions for the two papers at the price of \$3.75 for the combined subscription. This means to SUN readers that for only \$1.75 additional they may receive the great wealth of knowledge that *The Congregationalist and Herald of Gospel Liberty* brings weekly. Those who are already subscribers for the latter paper may add *THE SUN* to their list for only 75 cents for the whole year.

You do not have to wait until your subscription to one or the other paper has expired, but send in your subscription now. You will begin immediately to receive the other paper and that which you are already receiving will be marked up a year in advance.

While this offer is open to everyone, it should appeal especially to the pastors and lay workers in the Southeast Convention, and we beg them to take advantage of this opportunity.

It is, of course, understood that under this special offer all subscriptions must be in advance, and must be sent directly to *THE CHRISTIAN SUN*, 1536 E. Broad Street, Richmond, Va., or to *The Congregationalist and Herald of Gospel Liberty*, 14 Beacon Street, Boston, Mass.

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CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Christian Conference met in the 112th Annual Session at Waverly Christian Church, November 2-4, 1932. The attendance of ministers and delegates was good. Dr. N. G. Newman, of Holy Neck Church was re-elected president. Dr. J. W. Manning is vice-president; I. W. Johnson, secretary; Rev. J. F. Morgan, assistant secretary; Mr. W. E. MacClenny, treasurer.

The most impressive session was held Thursday evening, when a memorial program in honor of the late Dr. W. W. Staley was rendered. A biographical sketch by Mr. W. E. MacClenny, Resolutions of Respect, read by Rev. H. S. Hardcastle, which will be published in full in the *Annual*, presented a background for three addresses: "Dr. Staley as a Citizen," by Col. E. E. Holland; "Dr. Staley as a Pastor," by Rev. H. S. Hardcastle, and "Dr. Staley in the Conference," by I. W. Johnson. Rev. O. D. Poythress sang, "I Will Not Forget Thee," in a very tender and impressive spirit. The regular program was followed by brief remarks of appreciation by Mr. Jesse F. West, Jr., Col. J. E. West, Mr. M. J. W. White, Chaplain H. E. Rountree, and Dr. J. E. Rawles.

The Collectors made the following report: "We, your Collectors, beg to report that the amount collected from the churches for this session is \$5,347.72, with the following churches not reporting anything: Barrett's, Cypress Chapel, Damascus, First Norfolk, Hobson, Hopewell, New Lebanon, Ocean View, Old Zion, Epworth, Oak Grove, St. Paul, Webster, Wakefield."

Two young men were admitted to the Biblical Class and are now in the Freshman Class at Elon College: Mr. Aubrey C. Todd, of the South Norfolk Church, and Mr. A. L. Granger, Jr., of the First Church, Norfolk, Va.

The conference requested that the secretary appeal to the churches which failed to send any conference apportionments, urging them to send some amount to Mr. W. E. MacClenny, treasurer, Suffolk, Va. Unless the conference funds are greatly increased the work of the Southern Convention will be greatly embarrassed during the ensuing year. The convention will need about \$6,000.00 to meet the obligation to issue THE CHRISTIAN SUN until November 1, 1933. The official expenses of the convention will be about \$1,000.00 for the year 1933. The estimated income to the convention from all the conferences for 1932 will be less than \$6,000.00. On this basis there will be no available funds for superannuation and Elon College from the Southern Convention at this time.

These distressing facts are brought to the attention of churches and conferences in the hope that the leaders may make a serious and persistent effort to relieve the situation. A financial depression is discouraging; but a spiritual depression is worse in its effects upon humanity. There is a lack of funds but there is also a lack of loyalty. Bring this matter to the attention of your church and conference.

The Apportionment Committee offered a report which was adopted, carrying the following apportionments for 1933: Antioch, \$150; Barrett's, \$50; Berea (Nansemond), \$125; Berea (Norfolk), \$125; Bethlehem, \$200; Burton's Grove, \$50; Centerville, \$30; Christian Temple, \$1,200; Cypress Chapel, \$150; Damascus, \$150; Dendron, \$25; Eure, \$150; Elm Avenue, \$75; First, Norfolk, \$400; First, Richmond, \$200;

Franklin, \$400; Holland, \$300; Holy Neck, \$200; Hobson, \$10; Hopewell, \$25; Isle of Wight, \$40; Ivor, \$25; Epworth, \$10; Johnson's Grove, \$50; Liberty Spring, \$200; Mt. Carmel, \$150; Mt. Zion, \$40; Newport News, \$300; New Lebanon, \$50; Ocean View, \$50; Old Zion, \$300; Oak Grove, \$50; Oakland, \$150; Rosemont, \$250; Suffolk, \$1,500; South Norfolk, \$400; Spring Hill, \$50; Sarem, \$25; Union (South), \$95; Union (Surry), \$50; Wakefield, \$75; Waverly, \$300; Windsor, \$125; Webster, \$50.

I. W. JOHNSON.

FIFTH SUNDAY OFFERING.

At the Richmond Convention in 1927, the convention requested the Sunday Schools of the convention to make an offering for the college on the fifth Sundays. This offering is called the Fifth Sunday Offering. The amount contributed has, heretofore, been running from \$200.00 to \$300.00—these contributions have helped tremendously. Aside from being a financial assistance, the college is kept constantly before the Sunday Schools and churches throughout the year.

In the schools where the offerings are received for the college, every member of the school has the opportunity to learn something about it. We want the boys and girls and the young people of our church to know something about Elon College, so that they may begin to think and plan to come here for their training.

Preceding every fifth Sunday, the college sends out a reminder to the superintendents, with the request that every member of the school be given an opportunity to make his contribution. We have a number of very faithful and loyal Sunday Schools throughout the church—they never fail to make an offering. Some give more largely than others, but of this faithful number, all give. What a wonderful thing it would be if all the Sunday Schools in the churches would join in this offering. With the united effort on the part of our schools, the total amount of fifth Sunday offerings would certainly be greatly increased.

The college offers two free scholarships to each conference in Carolina and Virginia—these scholarships are contested for by the schools—the school giving the largest amount wins one scholarship and the school giving the largest amount per capita wins the other. The Burlington Church in the Western Conference, and the Christian Temple in the Eastern Virginia Conference, have so far won both scholarships. I wish that some of the other Sunday Schools might make an effort to win this honor, or at least, divide honors with these two churches. Mt. Olivet, Green, won the scholarship in the Valley Virginia Conference; Mt. Auburn in the Eastern Carolina Conference. It seems that the North Carolina and Virginia Conference has not taken advantage of the Sunday School offer. These scholarships are given by the college to stimulate the fifth Sunday offerings. It is hoped that every church in North Carolina and Virginia will begin now to increase their offering, so that in addition to helping the college, they may be able to help some young man or young woman in their own church in his or her efforts to secure an education.

To date a very small number of schools have sent in their offerings. Has your school sent its offering? Read this list and if your school does not appear, call on your superintendent and see why the fifth Sunday offering has not been sent

in. Your college needs this bit of assistance. Please do not withhold it.

Roy Hosaflook, Linville S. S., Harrisonburg, Va.	\$ 5.27
William Ward, Happy Home S. S., Ruffin, N. C.	2.25
T. R. Preston, Bellew Creek S. S., Bellew Creek, N. C.	1.05
Mrs. Maggie Hitt, Newport S. S., Stanley, Va.	.96
O. H. Winstead, Lebanon S. S., Semora, N. C.	1.78
V. W. Hines, Wakefield S. S., Wakefield, Va.	2.06
J. C. Woodlief, Fuller's Chapel, Henderson, N. C.	1.40
C. W. York, First Christian Church S. S., Greensboro, N. C.	20.08
Paul E. Coble, Pleasant Hill S. S., Liberty, N. C.	2.30
G. S. Barham, New Lebanon S. S., Wentworth, N. C.	3.00
H. L. Bondurant, Rosemont S. S., Norfolk, Va.	13.35
Anna Clapp, Appel's Chapel S. S., Brown Summit, N. C.	2.37
E. L. Rawles, Holland S. S., Holland, Va.	15.80
Lessie Pugh, Morrisville S. S., Morrisville, N. C.	.43
Minnie Showalter, Mayland S. S., Broadway, Va.	1.40
J. A. Kimball, Mt. Auburn S. S., Manson, N. C.	10.00
Mrs. Thelma Hauptman, Winchester S. S., Winchester, Va.	.93
John H. Evers, Lynchburg S. S., Lynchburg, Va.	3.45

L. E. SMITH.

A PERSONAL TRIBUTE.

My dear Editor:

Please permit me enough space for a personal tribute to the memory of Dr. W. W. Staley.

My first recollection of him was, when I was a boy, I saw him driving along a woods road around my father's farm, near Cypress Chapel, on his way to visit Jackson Harrell, son of Moses Harrell, who lived on a farm about a mile back in the forest. Jackson was then a ministerial student at Suffolk Collegiate Institute, and while home for the summer had contracted typhoid fever, from which illness he never recovered.

From the time of this first acquaintance until the day of his death he has been a guiding light in my personal experience. He was the first to receive my candidacy for the Gospel ministry, the first to examine my qualifications, he was a constant watcher and adviser during my preparation, and at all times gave encouraging advice. I am indebted to him perhaps a little more than any other person for a friendliness that not only supported me but kept me boosted for the work which I felt called to do.

I am wondering how many people in the world there are whom he blessed in the same way. In this connection may I quote from a letter from Braxton, my son. He says this: "I grieve not so much for him, nor for those who knew him, but for those souls who travel this life's span between birth and death without knowing some man like Dr. Staley. It is more important, therefore, that we steadfastly believe in a coming instant when the element of chance shall be removed from human evolution and our lives may be enriched by contact with all beautiful lives."

The crown of life is the beautiful life. Christianity makes beautiful and the end of the Christian way in the world is to make it possible for every personal contact to be beautiful.

H. E. ROUNTREE.

NOTICE.

A meeting of the Educational Committee of the Eastern North Carolina Conference for the examination of candidates for licensure and ordination will be held on Tuesday night, November 22nd, at Liberty Church, or at some place announced in the conference. All candidates desiring to be examined at that time will please notify the chairman of the committee and present themselves at the time and place specified.

E. M. CARTER, Chairman.

HISTORY OF HAW RIVER CHRISTIAN CHURCH.

By MISS EMMA THOMAS.

In the month of October, 1895, Dr. P. H. Fleming, a busy man then, as now, but never too busy to work for his Master, came to Haw River and spent some time in canvassing the town to learn whether there were enough people of the Christian faith to organize a Christian Church in Haw River. So his work, like all good work, was crowned with success. On October 21, 1895, he organized a Christian Church with twenty-six charter members.

In November, 1895, Rev. C. C. Peel came to serve as our first beloved pastor, and he went to work like a hero; and on February 1, 1896, he appointed a committee to draft plans for a church, and in a few months the church that you see today was completed. He served as pastor for three years; and now, though he is dead, his labors live on. He was succeeded in 1899 by Rev. W. G. Clements as our second pastor, he being a man loved by his flock and the entire community. It was under his leadership that the remainder of the church debt was paid and the church was dedicated on the first Sunday in June, 1900, the dedicatory sermon being preached by Dr. W. W. Staley, Suffolk, Va.

Mr. Clements served as pastor for twelve years, and received forty-nine members. He was succeeded by the learned Dr. W. C. Wicker, one of Elcn's beloved faculty members. He served as pastor for two years, and was followed by Rev. J. F. Morgan, the ever busy man for his church and its growth and welfare. He was pastor for two years, and received forty-one members, and was succeeded by Rev. F. C. Lester, another faithful man of God. It was under his leadership that the Woman's Missionary and Christian Endeavor Societies were organized. He served us four years and received six members, and then was succeeded by Dr. P. H. Fleming, who was ever faithful to his duties. He served as pastor for ten years, and received 118 members, and was succeeded by Rev. Carl Dollar, a student of Elon College, who, on account of not having enough work to support him when he graduated, had to resign and only served us six months. He is now a student at Vanderbilt University. He was succeeded by Rev. Roy L. Coulter, a faithful man and ever true to his duties, especially in visiting the sick. He received twenty-eight members into the church. He served as pastor one year and eight months, and resigned to take up the work at Lynchburg, Va., and is now a student at Vanderbilt University. He was succeeded by Rev. G. C. Crutchfield, our present pastor, and he has received three members.

October 21st, thirty-seven years ago, the church was organized, and since that time there have been 309 members on the church roll, and of that number forty-four have died, five of whom were faithful deacons. They were J. W. Johnston, H. H. Simpson, J. H. McLure, R. Q. Haily, and G. S. Smith. Several have transferred to other churches, leaving 190 on our present church roll.

There have been five secretaries: H. V. Simpson served ten years; E. L. Henderson, four years; A. Q. Purcell, ten years; H. F. Sharpe, three years, and Mrs. J. W. Thomas is our present secretary, and has served ten years.

There have been three treasurers: W. H. King, who served eleven years; J. W. Johnston, twelve years, and Miss Emma Thomas, who has served over fourteen years, but who resigned three weeks ago. W. A. Trollinger is our present treasurer.

There have been five organists: Emma Thomas for twelve years, and the remaining years have been faithfully served by Mrs. Nettie McLure Biven, Mrs. Clara Purcell Whitted, Mrs. Annie Sharpe Coble, and, at present, Miss Alma Neese.

Our church, though small, has some as loyal members as can be found in any church. There has never been a pastor to leave it without getting every penny that was promised him. The church has always been supported by free-will offerings, and the treasurer pays the pastor and all church bills monthly. There has never come a call but what was answered.

The church has a good Sunday School which has a vision that looks beyond itself into the mission field, and gives one Sunday's offering to missions and one to the Christian Orphanage. It also has a Christian Endeavor Society that is doing good work.

Haw River, N. C.

LANETT, ALABAMA.

I have been in Lanett since Friday, and have held two services. I attended a board meeting, and visited a number of homes. I find here a very cooperative people, and feel sure that a great year awaits us.

We have a fine prospect here for the Christian Church—I think the best in the South.

We have been getting the work organized and in a going condition. We have a well organized

Christian Endeavor Society, a Young People's Missionary Society, a Woman's Missionary Society, and a fine Sunday School.

This church has become a member of the Alabama Christian Conference, by virtue of the State line being made the conference line, as is also Langdale Church. We, therefore, gain almost 500 members by this change. These churches will be represented in the State conference at Tallahassee, Ala. Our goal is set for a good increase in membership during the year. We will hold a meeting here in the near future for the purpose of deepening the spiritual life of the church, and adding to it such as should be saved.

Rev. J. D. Dollar is suffering with a severe cold. Bro. Dollar has become a member again of the Alabama Christian Conference and is the moderator for the united conference. He has been called to work in the country around Roanoke, Ala., and will probably locate in that section. Wherever he and his estimable family should choose to locate, they will be a valuable asset to the community.

I shall move my family here as soon as arrangements can be made, and THE SUN readers will hear from this field at various times.

G. D. HUNT, Pastor.

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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
10 Mercy and truth
together; righteousness
kissed each other,
11 Truth shall spring

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9 Behold, "O God our shield, and look upon the face of thine anointed."
10 For a day in thy courts is better
Gen. 18. 1.
Ps. 36. 1.
Ps. 57. 1.
or, all

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8 9 "Jō-hōi-ā-chin was e years old when he began t

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14 Like sheep they are laid in grave; death shall feed on th



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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

Blessed Spirit, rule thou in human life. Not only is there room for thee, there is crying, desperate need. Men and women are mystified, baffled. Help thou the tempted not to forsake the house with which we have been clothed upon nor return to the old leaven of malice and sin wherein wicked spirits multiply. Keep before mankind the assurance that prayers but feebly uttered, by thy holiness and power ascending to the Father's throne, often are heard and answered when, like Jacob, we know it not. In trust we wait and pray. *Amen.* L.

TRIUMPHANT LIVING.

[The following article was prepared by Mrs. R. T. Bradford, and presented by Mrs. J. B. Gay, before the Eastern Virginia Woman's Missionary Conference, at South Norfolk, October 28th, 1932.]

There never was a great victory without great faith. And the same may be said of a triumphant living. There was never a great life without a great faith. In brief, one's faith is the measure of one's life. One will not find in history a triumphant life that was not stimulated, directed by a great faith. The Christ declared as much, when he said: "As is thy faith, so be it unto you." Or again, when he said: "Thy faith hath made thee whole." Triumphant living means living in and by faith. And the one who, while on earth, had been closest to Jesus, declared in his old age and ripe experience: "This is the victory that overcometh the world, even our faith." Triumphant living is living a life of faith.

Now this is why our Lord instituted missions—he wanted and must have an institution on earth through which his followers might show their faith through denying themselves for his sake. "Thy faith hath saved thee." He is still saying that to all who, through faith in him, are seeking, out of sheer devotion to him, to glorify his name and to hold him up before the world as the one Person who can save the world. Missions is the test of faith; and faith is that which saves individuals, churches and the world.

And one may say the sole cause of indifference to missions, or opposition to missions, is a lack of faith. Many indifferent and shortsighted Christians say: "We walk by sight. We will only do for and give to that which we can see. We must know where our gifts go. There are individuals about us who are needy, and what we give must go to them." This is the shortsighted Christian. Paul, the great apostle and first great missionary, viewed the matter and declared differently: "We walk by faith and not by sight." In missions we have to exercise faith in those who go; faith in the wisdom of those who administer; faith in the power of the gospel, when preached, to overcome sin, wickedness, and idolatry. When we give to missions, we cannot follow our gift with our eyesight, nor with the reach of our hand, nor even by our knowledge. We have to give, as the woman gave out of love to her Lord, that his name may be exalted and lifted up, and that our names may not be known or may be forgotten. Unless we can give in that spirit, we have not reached the point of faith to which our Lord is striving to bring us.

Now as to overcoming the difficulties and circumstances around about us. There is only one thing that can overcome the economic difficulties of the present; that is faith. We will not overcome economically till we overcome spiritually, and we overcome spiritually only through faith.

What the Christian Church needs today, what it has needed more than anything else through a hundred years, is faith, a faith which overcomes, that faith which leads us to pray for missions, to give to missions, to thank God for missions. For missions is not only the test and the challenge of faith, but, through the missionary effort only, does the church grow in numbers, prestige and power. The reason why the Christian Church has never grown more rapidly is because it has never had that faith which conquers, that faith which makes us look beyond the immediate presence of the home base, that faith which the woman had who made her gift not through benevolence or charity to relieve a human need close by, but to cheer and comfort the heart of her Lord, by making a gift out of self-denial for his sake and for his glory. In all our other giving and donations, we seek to help man, to glorify man, to relieve man, to comfort man; in our gifts to missions, we seek to cheer our Lord, to honor our Lord, to glorify his name, to magnify him, to hold him up to the world as our Saviour and our Redeemer. The triumphant life then is the life lived through faith in him, in his name and in his power to lift, redeem and save.

All this may seem quite general and sound like preaching, but it is that which has prompted us women, especially the past year, as well as through the previous years of our history and of our efforts. I know nothing more beautiful than the faith that our women have displayed through their missionary efforts the past year. We have gone to our societies when we knew that the need for our time, our talents, our dimes and our dollars were pressing on us from a score of immediate purposes and causes, and yet we have pressed on in and through faith. We have faith in the cause we represent; we have faith in our missionary societies, however weak and uninteresting they frequently seem to be; we have faith in our work however long and trying seems the way. And while we think of all this as testing our faith and consuming our strength, we may think of it all as a contribution to triumphant living.

I do not know how others feel about it, but I am convinced that many of us, as individuals, have overcome difficulties and won victories the past year that we would not have won but for our missionary society and the work which it has laid upon us. While the society often tests and seems to exhaust our strength, while it adds new duties to lives already crowded with duties, I feel that this duty laid upon us by our Lord helps us to fulfill all our other duties and obligations and gives us strength, added strength, for our tasks. Some of us may think the biggest thing the past year is the amount of money we have raised. To me the biggest thing is that we have held on and have not become discouraged nor given up during the past year. Today we face the future not discouraged, but encouraged; not cast down with fear, but buoyed up with hope; not conquered, but victorious in face of difficulties. And today I believe I speak the sentiment of all present and of our societies when I say we shall press on toward the mark of the prize of the high calling of God in Christ Jesus. This is the triumphant life. And let me say again and finally, that nothing, no enterprise, no institution, no claim upon our time or money, makes such a contribution to the triumphant life and victorious living as our work for missions, our contribution of prayer and purse and plan to missions, because this is the work of faith, and faith is that which overcomes the world.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 5, 1932.

Sunday Schools.

Previously acknowledged	\$ 467.37
Wentworth, McCullers, N. C.	2.83
Hank's Chapel, Pittsboro, N. C.	3.57
Whistler's Chapel, Mt. Jackson, Va.	1.87
First Christian, Greensboro, N. C.	16.14
Apple's Chapel, Brown Summit, N. C.	4.55
Newport News, Va.	13.00
Antioch (R), Bennett, N. C.	.50
Henderson, N. C.	4.71
Noon Day, Wedowee, Ala.	2.08
Suffolk, Va.	25.00
Parks Cross Roads, Ramseur, N. C.	5.33
Holland, Va.	7.50

Total \$ 554.45

Individual and Church Offerings.

Previously acknowledged	\$ 125.54
First Christian Church, Burlington, N. C.	.50

Total \$ 126.04

Specials.

Previously acknowledged	\$ 109.84
Ladies' Bible Class, Rosemont Sunday School, Norfolk, Va.	12.50

Total \$ 122.34

Woman's Board, S. C. C.

Received of Mrs. H. S. Hardecastle, treas. .	\$ 3,614.95
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Summary.

Previously acknowledged	\$ 809.70
Sunday Schools, Regular	87.08
Individual and Church Offerings	.50
Specials	12.50
Woman's Board, S. C. C.	3,614.95

Total to date \$ 4,524.73

J. O. ATKINSON, *Sec'y.*

A WORD FOR THE AMERICAN BOARD.

By WILSON P. MINTON, D. D.

If perchance anyone has ever had fears as to the soundness of the policy of the American Board, or the sincerity of its efforts to carry the Gospel to the world as the agent of our Congregational and Christian Churches, such fears would have been quickly and effectively allayed had you attended the recent annual meeting in Montclair, N. J.

In the first place, there was a most constructive and far-reaching program in which the corporate members of the board and the Prudential Committee (which is directly responsible for administering its work), sought earnestly and fully to discover any weaknesses in its plans and wherein more effective service might be rendered. Using the theme, "Rebuilding with Christ—a Christian Pattern for a New World Order," strong missionary leaders both from within and from without our Congregational-Christian fellowship came to grips with the vital missionary issues of this present day. Challenging personal utterances and sound group discussions made their contributions toward the solution of mission problems.

In the second place, the atmosphere in the beautiful and commodious Montclair First Church seemed to breathe an intense devotion to a world task, and above all a fine spirit of fellowship among all the workers who had come together. It was especially significant and pleasing to note a number from the former Christian constituency including President L. E. Smith, of Elon; Prof. W. A. Harper, of Atlanta Seminary; Dr. and Mrs. W. H. Hainer, of Irvington, N. J.; Rev. Edward C. Hall, of Milford, N. J.; Rev. W. S. Alexander, of Hyde Park, Brooklyn, and others from these and perhaps other of our Christian

Churches And there was a definite feeling of complete oneness as we faced world problems together.

In the third place, the genuine motive of the American Board in its efforts to carry the Gospel to the millions in the world for whom we are responsible, was clearly revealed. This was evidenced in many ways but seemed to be particularly so in the three simultaneous forums conducted Wednesday morning on the subjects: "The New Philosophy of Missions," "Oriental Students Among America's Youth," and "Are Missions Overloaded with Institutions?"

The writer attended the first-named of these three forums under the guidance of Dr. Hugh Vernon White, of the American Board. I came away encouraged and strengthened in my own convictions that the message of Christ is the message the whole world needs. Dr. White made three positive affirmations: 1. It is a fallacy for us to say that a religion a people has is for that reason the best for that people. 2. It is a fallacy to say that one religion is as good as another. 3. There is in the world a best religion and that religion is Christianity.

Read those three positive affirmations again and be glad the American Board is the agency of your church for carrying Christ and his message to the world.

Dayton, O.

REPORT OF WOMAN'S BOARD.

Report of Woman's Board of Missions, Southern Christian Convention, for quarter ending September 30, 1932:

Receipts.

Valley of Virginia Central Conference:	
Womens Societies	\$153.82
Young People's Societies.....	52.50
Cradle Roll Societies.....	11.60
	\$ 217.92
Alabama Conference:	
Women's Societies	\$ 30.62
Young People's Societies.....	3.00
Cradle Roll Societies	2.00
	35.62
North Carolina Conference:	
Women's Societies	\$1,172.78
Young People's Societies.....	120.54
Willing Workers' Societies.....	70.55
Cradle Roll Societies.....	76.79
	1,440.66
Eastern Virginia Conference:	
Women's Societies	\$1,064.00
Young Peoples' Societies.....	540.00
Willing Workers' Societies.....	300.00
Cradle Roll Societies	96.00
	2,000.00
Total	\$ 3,694.20
Disbursements.	
Home Missions:	
Ocean View Church.....	\$ 200.00
South Norfolk Church.....	450.00
Mountain Work in Virginia....	200.00
Raleigh Church	750.00
Elon Orphanage	11.00
	\$ 1,611.00
Foreign Missions:	
Japan—General Work	\$1,075.12
Kinderergarten	93.20
Kitane's Salary	200.00
	1,368.32
Porto Rico—General Work	\$ 531.44
Kinderergarten	93.19
	624.63
Dr. M. J. W. White's Hospital.....	11.00
Total	\$ 3,614.95

MRS. H. S. HARDCASTLE, Treas.

FOURTH QUARTERLY REPORT, 1932.

N. C. WOMAN'S MISSION BOARD.

Women's Societies.

Antioch	\$ 1.56
Bethlehem	5.40
Burlington	317.93
Carolina	7.00
Chapel Hill	15.00
Catawba Springs	12.00
Danville	25.00
Durham	42.79
Elon College	116.22
Graham	20.00
Greensboro	136.79
Hank's Chapel	5.40
Haw River	4.31
Hebron	1.40
Henderson	15.00
Howard's Chapel	10.00
Ingram	6.12
Lebanon	4.00
Liberty (Vance)	20.70
Liberty (Va.)	4.00
Lynchburg	18.00
Monticello	19.00
Mt. Bethel	4.00
Mt. Zion	5.00
New Lebanon	5.00
New Hope	.60
Palm St., Greensboro	4.50
Park's Cross Roads	6.00
Pleasant Grove	20.30
Pleasant Hill	6.20
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Providence Memorial	15.00
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Turner's Chapel	24.45
Union Ridge, N. C.	24.35
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Wake Chapel	24.75
	\$ 1,164.32

Young People's Societies.

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Burlington	20.00
Burlington, Jr.	16.00
Durham	26.33
Elon College	25.41
Greensboro	15.00
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Greensboro	5.96
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Sanford	3.50
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	76.79
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MRS. W. R. SELLARS, Treas.

IN WHAT TERMS SHALL WE APPRAISE MISSIONS?

COMMENTS BY A LAYMAN.

It was true to every tenet of effective publicity that the first news release from the Appraisal Commission of the Laymen's Foreign Missions Inquiry should deal bluntly with the question: "Should Foreign Missions Be Continued?"

The commission members must have been prepared, as sensible and experienced men, for the typical newspaper's response to this release. We personally observed headlines giving variations to the general thought, "Laymen May Abandon Foreign Missions." A typical editorial comment was that, in this changing day, the whole program and message of the church might be expected to change, always with the inference that the church faced defeat if it proceeded in its present forms of ministry.

The secular press is hardly prepared to sense the fine points in the commission's presentation or to watch for forthcoming detailed reports of the strength and weakness of contemporary missions. For good or ill, there has been etched on the public mind the statements that the inquiry and hence the conclusions will represent the attitude of 10,000,000 Protestant Christians in the seven denominations represented in this somewhat unofficial study—and that this force of Christians in 1931 gave an average of \$1.41 to foreign missions. The rather active church member who has been giving a dollar a month or upwards to various missionary objects will be inclined to take the appraisal with new seriousness—for his fellow laymen imply that Christian's gifts to missions are small at best and state directly that there is "no ground for a renewed appeal for the support, much less for the enlargement, of these missions in their present form and on their present basis."

With full appreciation of the motives of the laymen who at considerable sacrifice spent months in mission field research, following the trails blazed by other and perhaps more analytical workers who preceded them, the first reaction that some of us have to their work is that it attempts to compromise two diverse viewpoints.

For those who see religion simply as a civilizer—a work or program that must precede commercial development and to some degree popular education in Eastern lands—there may have been too low a return of the large sums Americans have "invested" in missions since the World War. Indeed, if the Christian advances in the East can be held responsible for one social result, quite outside their individual contacts, we must blame them or praise them according to point of view for Asia's new regard for human rights and new concern to take command of her own destiny. Europe went through a similar era as Christian teachings spread through the masses—and here at least we may find testimony that Christian missions are not without their accomplishments. The commission should be frank on its attitude toward the social gospel; as frank as it has been in saying that the Christian missions are opposed abroad by atheism and agnosticism rather than by the competition of other religions.

We are sorry that the value of Christian foreign missions is to be an issue fought in newspaper headlines. It would seem that the first duty of the laymen's commission was to exchange viewpoints with responsible missionary leadership at home—to give more emphasis to conference among the well-informed and less emphasis to general publicity for their findings.

Unless the job means more than the pay it will never pay more.—H. Bertram Lewis.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, Waverly, Va.

WAR OR PEACE.

We celebrate this week the fourteenth anniversary of the Armistice which closed the world's worst war. Fourteen years have brought many of the young people who read these lines from childhood to youth. You are fortunate in not being able to remember those awful days when young men were called from their homes, friends, and families to offer their lives on battlefields far away for causes they did not understand. It is very fitting that the Armistice Day be observed both in memory of those who paid the supreme sacrifice or offered themselves for such, and to create a better feeling among people so war will be no more.

Billions of dollars were spent in that war, millions of men suffered or died on the battlefields, thousands of homes were wrecked, and the world was made into a moral chaos. It was the war that brought the crime wave we are now experiencing. The price is not all yet paid. We can never think of entering again into such a terrible sin. The following poems express the ideas of the writer, and are given for the benefit of you who read with the hope that you may resolve again that war must cease.

LET THERE BE NO MORE BATTLES.

"Yes, we would honor our heroic dead,
Would lay a wreath on each heroic head,
They all have perished for their dream of truth,
Died with the dare of youth.

"They are not dead; life's flag is never furled;
They only passed on lightly, world to world.
Their bodies sleep, but in that Better Land
Their spirits march under a new command.

"But there is something nobler yet—to live,
Live gallantly, to give and forgive.
Yes, there is something nobler than all war—
To make our country worth our dying for—
To lay the beams of justice on the earth,
And call the Brother Future into birth.

"This is a day that is dear,
A day when God is near—
The day when battles ended for a space:
Let it become the conscience of the race.

"O, sons of time and tears,
The skies are weary of these screaming shells,
The fields are weary of these battle hells;
Send a new vision of the coming years.
Set this great day as a holy day apart,
For dreams of Peace, the wisdom of the heart.
Yes, let this day, O men of earth, become
The dawn-rise of a new millenium.

"O friends of Christ, this is our dream, for we
Must strive on toward the brotherhood to be—
Toward that great hour of God's ascending sun
When all shall love and all shall lift as one."

EDWIN MARKHAM.

IT SHALL NOT BE AGAIN.

"Who goes there, in the night?
Across the storm-swept plain.
We are the ghosts of a valiant war—
A million murdered men!

"Who goes there, at the dawn,
Across the sun-swept plain?
We are the hosts of those who swear:
It shall not be again."

THOMAS CURTIS CLARK.

WHICH SWORD?

"A sword, a sword, and a sword:
Which sword will you draw, my son?
For one is of steel with its blind appeal
Till the folly of war is done.
'Tis an honor to fight for God and the right
But justice is seldom won.

"And one is the sword of truth,
God's swift and naked blade
That puts to flight the lines of night
And the hatred falsehoods made.
We are cowards all when lies appall,
But in truth we are unafraid.

"And one is a flaming sword
Whose work is but begun;
Its glorious part is to change the heart,
Its victories always won.
Draw this and smite with all thy might—
'Tis the sword of love, my son."

JASON NOBLE PIERCE.

CHRISTIAN ENDEAVOR NOTES.

TOPIC FOR NOVEMBER 20, 1932.

"Our blessings." (Thanksgiving Worship Service), Psalm 147.

There is an abundance of material for Thanksgiving services to be found almost anywhere. A brief history of the celebration would be fine. Poems, stories, scriptures, and talks will all be appropriate for the occasion. And be sure to have several prayers of thanksgiving. Of course the songs will be of praise and thanksgiving—use the best to be found in your books. By looking ahead and getting the cooperation of the members of the society, it is possible to have a wonderfully fine Thanksgiving service, and there really should be a good service on this special occasion, for God has certainly been good to us.

When a survey was made by the American Colonists of all the available food for the coming winter and it was found that by strictest economy after going immediately on half rations, there might be enough to eat, the governor declared a day of thanksgiving to Almighty God for his providence. The people gathered in their place of worship, and about festive boards with but little food, and gave thanks to God. Are we worthy descendants of those hardy and holy people who laid the foundations of our nation?

Practically all of the Psalms, and especially the last half, are hymns of thanksgiving, or have some cause for thanksgiving in them. Have different members either read from the Psalms or tell the message in such Psalms as the 103rd, the 107th, etc. Poems like the following will also help the program:

THANK GOD.

"Thank God for life!
E'en though it brings much bitterness and strife,
And all our fairest hopes are wrecked and lost,
E'en though there be more ill than good in life,
We cling to life and reckon not the costs.
Thank God for life!

"Thank God for love!
For though sometimes grief follows in its wake,
Still we forget love's sorrow in love's joy,
And cherish tears with smiles for love's sake;
Only in heaven is bliss without alloy.
Thank God for love!

"Thank God for pain!
No tear hath ever yet been shed in vain,
And in the end each sorrowing heart shall find
No curse, no blessing in the hand of pain;
Even when he smiteth, then is God most kind.
Thank God for pain!

"Thank God for death!
Who touches anguished lips and stills their breath
And giveth peace to each troubled breast;
Grief lies before the touch, O blessed death;
God's sweetest gift; thy name in heaven is Rest.
Thank God for death!

—Author Unknown.

FATHER, WE THANK THEE!

"For flowers that bloom about our feet,
Father, we thank thee,
For tender grass so fresh and sweet,
Father, we thank thee,
For song of birds and hum of bee,
For all things fair we hear and see,
Father in heaven, we thank thee.

"For blue of stream and blue of sky,
Father, we thank thee,
For pleasant shade of branches high,
Father, we thank thee,
For fragrant air and cooling breeze,
For beauty of the blooming trees,
Father in heaven, we thank thee.

"For this new morning with its light
Father, we thank thee,
For rest and shelter of the night,
Father, we thank thee,
For health and food, for love and friends,
For everything that goodness sends,
Father in heaven, we thank thee.

RALPH WALDO EMERSON.

THE SIN OF SELF-PITY.

One of the greatest sins of the age, especially of the present time, is the sin of self-pity. It is heard on all sides, from the rich as well as the poor, from those who have much responsibility and from those who have the least. "No one ever had as hard a time as I have; no one thinks that I have any troubles; I get no sympathy." These are some of the frequent complaints that are heard. Not alone is it of this age, for all down through the years instances are recorded where people have pitied themselves, and also caused others to commit a like sin.

When Jesus, the Christ, was telling his disciples how he must go unto Jerusalem, and suffer many things, and be killed, and be raised again the third day, Peter said unto him: "Pity thyself, Lord." But Jesus turned, and said unto Peter, "Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of man." Right there Jesus put the sin of self pity in its place. It has no place in the heart which has been cleansed by the precious blood of Christ, it only belongs to the old flesh (self). When it knocks at the heart's door with its insidious designs it should be turned back, thrust out, allowed no time nor place in our whole being. Thus would we indeed walk in the footsteps of Jesus. Such temptations will come, but through him we can and will have and keep the victory, yea, even the victory which overcomes the world. It is the testings of life which ever keep us at the feet of Jesus; trustin, learning, and then going out to serve where he may lead.

Some poet has written the thought that "we shall not pass this way again," that any good we may do must be done now. Self-pity brings good to no one, so if we are to do the good that is expected of us, the good that we want to have done through us, we must say, "thy will be done. Only use me to thy glory." God's plan may mean for us to suffer that we may show to the world how God can keep his own in adversity. Some one has said that some live to serve, others to suffer, and the where and how are not ours to determine. So with bright faces and brave hearts may we meet our days and face our battles. Only as God works in us can we truly serve. If we do not serve or suffer, God cannot work. We are workers together with him, who is love, and he wants us to express our love in helping others. Helping others to a knowledge of faith and hope in Jesus wherein they may find beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

Henry Van Dyke wrote the following lines:

"Self is the only prison that can ever bind the soul;
Love is the only angel who can bid the gates unroll:
And when he comes to call thee, arise and follow fast;
His way may lie through darkness, but it leads to light
at last."

"X. Y."

Sunday School Lesson

By REV. H. S. HARDCASTLE.

STEWARDSHIP OF MONEY.

LESSON VIII—NOVEMBER 20, 1932.

GOLDEN TEXT: "Take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesses.—Luke 12:15.

SCRIPTURE LESSON: Deut. 8:11-14, 18; II. Cor. 9:6-15.

A steward is a man who has had committed to his care something from another, which he is to use in the interests of the other, and for which he must give an account to the other. Throughout the Bible this basic view is taken, not only of money or material things, but of time and talents and life itself. The lesson today, however, concerns itself primarily with material things, or as we would say, with money. In the first section of the lesson Moses speaks; in the second section Paul speaks; in the Golden Text Jesus speaks. Of course, they do not say all that is to be said about the stewardship of money, but they say something fundamental.

Moses and the Stewardship of Money.

Moses had come to the end of his life. He was giving the children of Israel his farewell message. He was dealing with the things that were of first importance. He tells them, therefore, to beware of forgetting God. And he warns them that perhaps their greatest danger of forgetting God will be in times of prosperity, when they have plenty to eat, when they have become rich. He warns them against having "their heart lifted up," of becoming proud and self-sufficient and of leaving God who giveth them the power to get wealth, and that had it not been for his mercy and his goodness they would still have been slaves in Egypt. All the blessings of life are reminders of God's goodness and ought to be used as gifts from him. They should serve to develop the responsive heart and the obedient will.

One wonders if back of the widespread and serious situation in the world today there is not the fact that the world had become forgetful of God. Our own nation had become wealthy and we had multiplied things until materialism had become the god of many. We forget that it was God who giveth us the power to get wealth, that the things which we thought we owned we merely possessed, and that we were to use them as good stewards for him. In spite of the effects of the depression there are going to be many more truly thankful hearts at this Thanksgiving season because men and women are seeing things in their true perspective and because they realize in a new way their true blessings. To have wealth does not constitute a sin. But we have Jesus' own words that it does constitute a serious situation. How hardly, says Jesus, shall they that are rich enter the kingdom of heaven. He did not mean that a rich man could not go to the place we call heaven. He did mean that it was difficult for such a man to preserve that spirit which is prerequisite to entering the kingdom, to doing the will of God on earth.

Paul and the Stewardship of Wealth.

Paul has a great deal to say about money. He went so far as to say that the love of money is the root of all (or of every kind) of evil. In this particular section of scripture he gives several fundamental principles.

He says that the man who sows sparingly shall reap sparingly. Natural laws operate in this realm as in order. Paul is not speaking primarily of the amount. There are cases in

which those who give only small amounts sow most bountifully, for they give as did the poor widow woman, out of their limited means. But he lays it down as a principle of life that the man who gives sparingly shall reap in kind. The soul that gives in a little way proportionately automatically makes its capacity for receiving small. On the other hand he who gives bountifully enlarges and enriches his life and prepares himself for receiving more of God's gifts.

Paul also says that a man should purpose in his heart—he should quietly and prayerfully decide what he ought to do, he should be governed by his heart, that is there is to be feeling in it, and not simply careful calculation of the head—and then he should give, not grudgingly, or of necessity—he should not have the feeling of a martyr because he has given, or give because he felt that there was some outside compulsion, but he should give cheerfully—he should look upon giving as a privilege, he should be glad that he could give, he should give because he recognizes God's goodness to him.

Paul goes on to say that there is a divine arithmetic involved that mere human minds cannot calculate. Those who give as Paul has suggested will find that they have enough both for themselves and for others. Those who desire to share with others will live the more carefully themselves and their lives will be blessed by spiritual blessings because of this fact. "He that ministereth seed to the sower, that is God, will both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness."

The climax of it all comes when Paul says, "Thanks be unto God for his unspeakable gift." All of our giving, all of our use of money is to be tested in the light of God's gift to us. How dare any man be niggardly or grudging in his giving in the light of the gift of God in Jesus Christ.

Jesus and the Stewardship of Money.

Jesus in the words of the Golden Text, says, "Take heed and beware of covetousness, or keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." The measure of a man is not how much he has; it is what kind of man he is. Material things do not offer any fair measure of a man. A far more searching test and standard is the attitude of a man toward his material things, and the use to which he puts them. Let every man beware of that deadly sin—the sin of covetousness—the unlawful desire for things.

What kind of steward are you? What proportion of your money do you give to the Lord? What kind of account could you render to Jesus Christ concerning that which he has given you?

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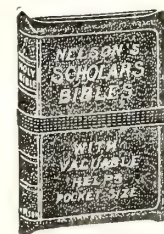
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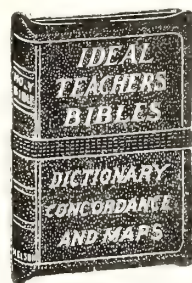
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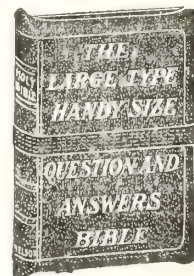
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"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

A COMMON ATTITUDE.

"I will therefore chastise (whip) him and release him."—Luke 23:16.

Pilate compromised with his conscience, with Jesus and with Jesus' accusers, by deciding to whip Jesus and release him. This is a common attitude today. One says, "Jesus was a good man, and he may have been divine; there is no doubt that he was a wonder worker, but as for me, I do not see the need of him. I do not know what course others may take, but I will let it go at that. I will have nothing to do with him."

Another approves him as "idealistic," but not practicable, "we live in a practicable world," they say.

Another believes in making a good show and putting up a good front, so he joins the church and assays to show an interest in its activities, but when the show is not on in every-day life he does not admit him in his problems.

Another says, "Christ is all right in the church but his place is not in society, politics, nor in the haunts of men. If he goes where he doesn't belong, he deserves to be kicked out."

Such attitudes neither condemn him nor follow him. Pilate is gone. Rome has passed into history. All those who have so handled him have passed off the scene and Jesus remains. Those who so handle him today are asked:

"What will you do with Jesus?
Neutral you cannot be;
Some day your heart will be asking:
"What will he do with me?"

Prayer—O God, forbid that we shall be numbered among those who are false to Jesus, but teach us to love thee and be faithful always. Increase our faith and love until we shall be willing to die for him. We give unto thee our hearts, to follow thee, to obey thee, and to say every day—we will follow thee, O Lord, our God. Forgive us of our sins and save us, we ask in his name.—*Amen.*

TUESDAY.

FAIRY TALES.

"And their words seemed as idle tales."—Luke 24:11.

This is what is said of the apostles when the women told them the story of the resurrection. The idea of life after death could not enter their brains.

But something happened just here. We are told in the next verse that Peter jumped up and ran out to verify the story. He found the tomb empty, and as he departed, he was convinced. What changed him? Personal experience. Had he stayed away refusing to believe, he would have never known. It is experience of God in Christ in the personal life that convinces and convicts.

Sam Jones used to illustrate this truth this way: Out in Texas the system for watering cattle is by means of a platform connected with the water supply. The cattle are driven on the platform and the trough is filled automatically, but sometimes an old steer must do differently. He comes up to the trough on the off side—of course,

no water comes. He decides there is no water and goes away with thirst unsatisfied.

God is revealed in Christ to us only by trying him. We must get on the platform which is according to the increasing purpose of God. Call ye upon him. Cast thy all upon him. And he will answer. "He is the rewarder of them that diligently seek him."

Prayer—Our Father, we believe, help thou our unbelief. We pray for thy every-day experience that reveals thee to us through Jesus Christ our Lord. May we not be without it any day. In his name we ask it.—*Amen.*

WEDNESDAY.

THE FIRST MEETING OF THE APOSTOLIC CHURCH.

"And they returned to Jerusalem, and found the eleven gathered together, and them that were with them . . . and they told what things were done . . . and how he was known of them."—Luke 24:33-35.

This is a story of the first gathering of the disciples after it was known that Jesus was risen. From this meeting the Christian church came into existence.

The particular lesson to be noted here is: what was it that gave birth to the church? It wasn't Baptism, nor the Lord's Supper, nor the Mass, not even a formal worship; it was not argument, nor eloquence, nor anything that man had thought out. But it was a realization of the resurrection as a fact and out of that reality they told to one another their own experience.

Isn't it true that this fact of the soul's experience in Christ is the only valid basis for the church? Isn't it true that the increase of members in the Kingdom is possible only in and by those who have that experience? It is said concerning the church, "and there were added to the church such as were saved."

Isn't it true that every soul born again comes into that birth by and through others who have the experience? The apostles first came to Jesus because others came and told them. The church of Christ was born because they told it. The church has gone forward because those having the experience of the Holy Spirit told it. And so the gospel song says, "Tell it. Tell it wherever you go." How much of our duty of telling it are we discharging? How much is the light of our experience shining?

Prayer—Our Father, we thy servants desire to possess all the experience thou hast for us in the saving knowledge of Christ and may we be a part of thy church in the world. Guide thou our thoughts and actions this day that everything we may do may have its setting in thy plans for the glory of all good. In Christ's name, we ask it.—*Amen.*

THURSDAY.

JESUS' BLESSINGS UPON THE CHURCH.

"Upon this rock will I build my church and the gates of hell shall not prevail against it."—Matt. 17:18.

It was the immovable, impregnable, and indomitable rock of experience upon which Christ said he would build his church. The fact of personal experience (as above) being the only cause for the church, and the only basis upon which the church would be built and by which it would grow, and upon which it would stand forever, despite all the storms that might descend upon it, comes to us not only through that first meeting in the upper room, but later on through the very testimony of his followers.

Peter had just confessed to Jesus, in which confession he said that experience was his teacher. That confession embraced his personal knowledge of Jesus as the true Son of God. Jesus recognizes this, and thus blesses, not Peter, but the experience as the church. It also set forth undeniably that the Apostle's work was to be along that same line. He most emphatically told them that this was the rock and anything else would be "sinking sand."

We understand further that the church is not a structure of wood or stone, altars and ceremonies, but that it is an experience of the heart in which one is born again in Christ and made a new creature; and the temple, or the house, or the place of worship, is an assembly of these saints for worship, for edification to the glory of God. These things are the expression of saved souls. They would not be possible without the first experience.

Let us examine ourselves to see if we bear in our own souls and in every-day life, that whole salvation which only is acceptable unto him.

Prayer—O Lord, as the days come and go, we need thee more and more. Forgive us of our sins and waywardness and give unto us that baptism of the Holy Ghost in our spirits that our lives in thee may be as immovable as that Rock of the ages. Increase our faith and keep us steadfast forever.—*Amen.*

FRIDAY.

WAITING FOR SOMETHING.

"There . . . lay a great multitude of impotent folk waiting for the moving of the water."—Jno. 5:2, 3.

Here was a group of invalid folks depending for their cure on some commotion of the pool, and it seems that they were putting all their trust in that commotion. If the commotion would only come they could plunge themselves into it and be healed.

Isn't this a picture of a great many people in the church today? They are those who are lukewarm to a constant daily holy living, or apathetic toward a constructive policy for the church, hoping to find some new craze, agitation, "or sump't'n," to supply the deficiency in their own lives.

The success of personal religion, or the success of the living church of God, is not dependent upon popular interest, nor on new-fangled ideas; to depend upon such is the placing of faith as something transient and as fleeting as bubbles. It is highly superficial, and such superficialities pass away as quickly as bubbles. If faith is placed in these bubbles, how soon is faith gone! All those who wait for external manifestations are like invalids who wait hopefully but who never realize the healing power.

It is not to be denied that there are great movements, great revivals, and great manifestations, but they have their source in the veritable personal inner workings of the Holy Spirit of God in his true children whose Christianity is the powerful reality of God in every-day life thrust forward as channels for the workings of that Spirit in the world.

In which class do we find ourselves, today: waiting impotently for something to happen, or working for Jesus to make something happen?

Prayer—Dear Father, as we turn our hearts to prayer today, thy word enjoins us to turn our thoughts into the closet of our inner selves and look for thee there. O God, help us to do this perfectly today.—*Amen.*

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

LOVE—THE GREATEST OF THESE.

By JOHN G. TRUITT.

"The greatest of these is love."—I. Cor. 13:13.

In being a pastor which is the great commandment? In being a teacher which is the great commandment? In being a mother which is the great commandment? In being a Christian which is the great commandment? In being anything worth while in the world which is the great commandment? There are many commandments—ten in one place, and all through the scriptures many others are given. Commandments to pay, to pray, to preach. Commandments to do and dare. Commandments to have faith. Commandments to hope thou in God. Commandments of faith, hope and love, "but the greatest of these is love."

When we look into God's natural and physical world we observe that things develop step by step, stage by stage. May it not be so in "the greatest of these." Sometimes the young man thinks he falls head over heels in love with a young lady the first time he sees her—head over heels is staggering backward toward a fallen position; but the years may show him that the great love is that which stands up; head high, heart right, and ready to do and dare for the one loved. Love grows.

Jesus set it in its proper prospective. He placed it in order, or rather showed us what its order was, and of a right should be. "And one of the scribes came . . . and asked him: Which is the first commandment of all? And Jesus answered him, the first of all the commandments is, hear O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

I. "Love God," says Jesus. That is first. In the little infant the parent is in that place. In the adult the primary instinct is to cry out to God as a child cries out to its parent. We may not love God first. But that is not saying that it is not right that we should. Our affection may be abnormal. Jesus loved God first. He has taught it to his followers, and he expects it to be the normal thing in a person's life. He set up some very searching standards. He taught about the sacred relationships of mother, father, husband, wife, yea, and children; and always there stood out above and over them all one's call to put God first. Houses and lands, of course, were to be made side issues, not the central things by any means. He spoke of his mother, brother, sister being those who did the will of God. Well, our finite minds, and culture, perhaps have not brought us up fully to comprehend all that Jesus meant; but we can be sure that Jesus put the love of God in the first order. How love of mother, father, wife, and sister, and all the others would grow and glow if we loved God first!

II. "Love me," says Jesus. Delicacy forbade that it be as directly stated as the commandment concerning love of God. But he commanded it all right. "Simon, son of Jonas, lovest thou me more than these?" In other words, Simon was in Jesus' circle, his love of God was professed already, and he had been taught many things, therefore a growth in love could be expected of him. His love of God should now be shown to have been made larger, and surer, by his love for Jesus, the Son of God. Love God first.

"Love me, too," says Jesus. Or, he might say, "You love God; all you have to do is to open your eyes and see that in loving the Father you are loving me also." Jesus never left the gap between him and God open! How some men and women in every generation have loved Jesus! They have never allowed theological niceties to blind their eyes or blight their love for Jesus. Peter didn't, and in later years he proved his love completely.

I was reading a missionary biography. "What is the matter?" asked my neighbor. This is the line I was reading: "Mr. Williams succeeded in reaching the beach, and the waters of the bay were colored with the blood from his wounds (these wounds had been made by the arrows of the natives of the New Hebrides Islands); and here would that we could say that the bereaved ones on the ship had the Christian privilege of tenderly caring for the bodies of their dead comrades; but this dark picture has no such relief, for the Erromangas were cannibals." It has been nearly a hundred years now since this Rev. John Williams, at the age of forty-three met that fate. Scores and hundreds of other young men and women have dared to follow in his wake, because of their great love for Christ.

"If Jesus Christ is a man—
And only a man—I say,
That of all mankind, I cleave to him,
And to him I will cleave alway.

"If Jesus Christ is a God—
And the only God—I swear
I will follow him through heaven and hell,
The earth, the sea, and the air."

III. "Love one another," says Jesus. The true lover of God will not stop at loving Jesus, for he will hear Jesus saying, "A new commandment I give unto you, That ye love one another; as I have loved you, that you love one another." It is not a new commandment to love one another. That commandment is in the Old Testament. But it is new to love "as I have loved you." When Jesus added that phrase he had made a new commandment. Have you thought that it is hard to love God as Jesus expected one to love him? You will find quite as big a task in Jesus' command to love others as he loved them. Indeed, Jesus always challenges us to a supreme ideal. Suppose Christians loved as Jesus loved!

Ugly thoughts, unkind words, evil acts, unfair dealing, angry emotions, would flee like deadly germs in the blazing sun! These things poison the human soul—and, indeed, they actually make ill at times the body itself. Suspicion, jealousy, hatred, greed, envy—what an array of demons would find themselves on the run were Christians to love as their Christ loved. We name the name of Christ, and spill more blood than the adherents of all other religions combined. More than 75 per cent of the federal tax dollar—paid in mostly by adherents of the Christian religion—is used for war in one way or another. And that brings me to the final thought on this message.

IV. "Love your enemies," says Jesus. The circle ever widens. That doesn't mean only making treaties with other nations. That means loving the one you now feel is a despicable cur next door to you. Maybe he has treated you wrongly. Maybe he has hurt your feelings. Maybe he has gotten your job. Maybe he has done better with it than you would have done. Herod had Jesus' place in being Israel's king. Pilate had Jesus' place of authority. Barabbas had Jesus' place of acquittal. But Jesus held

his own place of love! Herod, king of Israel! Jesus, king of the world by love! Some day it will come. Pilate in the place of authority! What command has been more far-reaching already than Jesus? Barabbas freed? Jesus, the freer of imprisoned for all time to come! He did it with love. "Love never faileth" On the cross it did not die; it could not fail. Its words were pleading for forgiveness; and its price all of life itself. "Love suffers long, and is kind." "But I say unto you, love your enemies."

What hope can you have where you cannot love; what faith can you have where you cannot love? You wish to have some hope for a fellow? Love him! You wish to have renewed faith in a fellow? Love him! On the other hand, you may put hope and faith into a person or a proposition and put not love and it profiteth you nothing. "Now abideth faith, hope, love, these three; but the greatest of these is love."

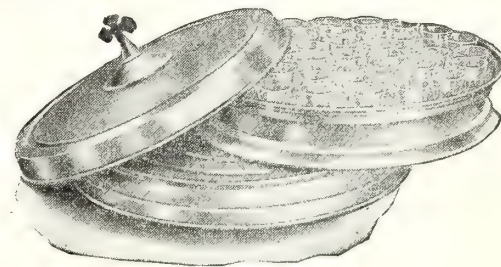
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

Thanksgiving will soon be here. We wonder if our churches and Sunday Schools are seriously thinking about the offering they are going to send the Christian Orphanage. We need \$10,000.00 to pay all bills and meet the fall and winter expenses. If you haven't thought about it seriously, please give it your prayerful consideration. Make your plans in advance of the day you are to take the offering in your church and then work your plan. Tell your people the day the offering will be taken, and ask them to lay aside something to put in the collection plate to help swell the offering.

Talk the offering. Get your people interested in it. Hold up our 102 children before them, and tell them they need food, clothing and care. They are helpless. They need your prayers, they need your love to cheer them in their sad hours. They need your assistance now.

How much sacrifice are you willing to make? It may be a real sacrifice to contribute to this offering this year; but the Good Book tells us to give and it will be given back to us in full measure. Are we willing to trust God? If there ever was a time in the last sixteen years when this institution needed your loyalty, your love and your gifts, it is now. Give it your most prayerful thought.

CHAS. D. JOHNSTON, Supt.

Sunday School Monthly Offerings.

Brought forward	\$10,755.42
North Carolina and Virginia Conference:	
Greensboro, First	\$ 13.24
Union, Va.	2.30
Apple's Chapel	5.02
Shallow Ford	6.21

26.77

Eastern North Carolina Conference:

Morrisville	\$ 1.00
Pleasant Hill (J)	4.18

5.18

Western North Carolina Conference:

Parks Cross Roads	5.63
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Eastern Virginia Conference:

Suffolk	\$ 25.00
Holland	7.50
Liberty Springs Sunday School and Classes	7.00

39.50

Special Offerings.

Lois Scott, support Billy Parks....	\$ 5.00
Cash item	.70
T. B. Roberts, support of children.	20.00
Mebane Sunday School, special col- lection for singing class.....	11.59
Hines Chapel, special collection for singing class	12.00
Sale of side meat.....	20.45
Ministers'-Laymen's Association, of Wadley, Ala.	6.50

76.24

Thanksgiving Offerings.

Burlington, paid on 1931 offering.....	15.10
Total for the week.....	\$ 168.42
Grand total	\$10,923.84

Prayer is the strategical point which Satan watches. If he can succeed in causing us to neglect prayer, he has won; for where communion between God and his people is broken, the true source of life and power is cut off.—Murray.

A TELEGRAM.

SUFFOLK, VA., NOV. 7.

JOHN T. KERNODLE, MAN. ED.,
THE CHRISTIAN SUN,

RICHMOND, VA.:

I WILL LOAD A CAR OF FOOD FOR THE CHRISTIAN ORPHANAGE MONDAY, NOV. 14th. ALL MEMBERS AND FRIENDS OF THE ORPHANAGE ARE REQUESTED TO BRING SOME FOOD TO LOAD IN THIS CAR—CANNED GOODS AND EVERYTHING RAISED ON THE FARM. THE SOUTHERN RAILROAD WILL TRANSPORT THIS CAR FREE OF FREIGHT. I WILL BE AT THE STATION PERSONALLY TO RECEIVE ANYTHING YOU MAY BRING. PLEASE PUBLISH.

J. M. DARDEN.

NOTICE.

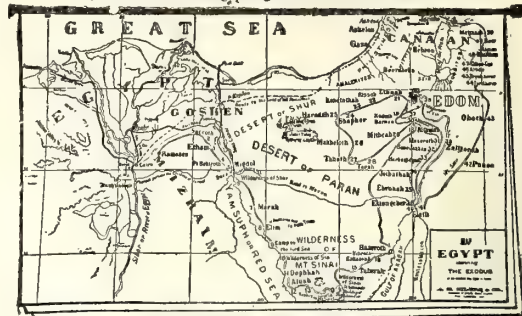
Mt. Zion Church, which is to entertain the North Carolina and Virginia Christian Conference, meeting in annual session, 10:30 A. M., Tuesday, November 15th, is seven miles north of Mebane, and delegates coming by train will be met at Mebane, provided notice is sent to Mr. Jule Pace, Route 3, Mebane, N. C. Trains arrive daily from Greensboro and the west at 7:40 A. M., and 2:40 P. M. Those from Raleigh and the East, 10:00 and 4:45 P. M. The church is situated about one mile south of Highway No. 144, and about two miles east of Highway No. 103. Signs will be posted at roads leading from these highways to the church.

J. F. APPLE, Pastor.

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ATTENTION
AND
APPROVAL

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Size, 2½x4½ inches



Specimen of Type.

AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Je'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles.....	\$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles.....	.60
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2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.....	.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges.....	1.10

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With all the words of our Lord and Saviour printed in red.	
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15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included.....	1.35

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The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

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One advantage of this India paper is that the leaves do not cling together.

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Specimen of Type

ST. MATTHEW 2

The three wise men

carrying away into Bab-
ylon are fourteen genera-
tions; and from the carry-
ing away into Bab'ylon
unto Christ are fourteen

ing interpreted is, God
with us.
24 Then Je'seph being
raised from sleep did as
the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges.....	\$1.00
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Holman GEM Testament

POCKET
SIZE
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inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Je'sus to the
multitude, and to his dis-
ciples,



The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

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of Je'sus

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FAMILY ALTAR.

(Continued from page 12.)

SATURDAY.

CHRISTIAN MANIFESTATION.

"The kingdom of heaven cometh not with observation . . . for behold the Kingdom of God is within you."—Luke 17:20.

The Kingdom of God which God will set up in the world will not be known by any outward splendor or manifestation, but by the inward power of divine efficacy in the hearts and minds of man. God said to Elijah that it would come by the "still small voice" in the soul and in the conscience. He said to Zachariah, "It is not by might nor by power, but by my Spirit, saith the Lord."

Carrying out this same manifestation of the Kingdom, as Jesus set in motion his church and taught his disciples concerning its propelling force, he said, "Tarry until ye be endued with power from on high."

It is by faith and by personal consecration to him and his cause, we are saved, and this is within the meaning of Jesus' explanation of salvation. This action of the Holy Spirit upon the soul has been very finely set forth in the following words by Dr. Dubose: "The setting of our entire selves Godward."

Prayer—Say the Lord's Prayer.

SUNDAY.

THE CHURCH'S BIRTHDAY CELEBRATION.

"Not forsaking the assembling of ourselves together . . . exhorting one another."—Heb. 10:25.

From the beginning of the church of Christ in the heart of the apostles there has come across the centuries a Sabbath day, appearing once in every seven when all should cease from their labors and in obedience to God, do something extraordinary for the furtherance of his church in the human heart—that is (as commonly expressed): go to church and not only worship God but exhort one another. This has been made necessary for the glory of God. This has been made necessary that the authority and certainty of religion might be eternal.

It is in this way that every Sabbath becomes a birthday celebration of that first meeting in the upper room, and to participate in that celebration is to every one a renewed pledge of faith and its growth.

If this be true, no wonder then that truly born souls feel keenly the tragedy of so many souls about them who are not and will not become Christians. That is an experience that only a true child of God can appreciate, but it is one which every true child of God does appreciate. It is this particular fact which we are told makes God sick. "So, then, because thou art lukewarm, I will spew thee out of my mouth." (Rev 3:16.)

Dost thy soul burn with the fervent heat of the Holy Spirit? If not, pray until it does. Dost thou have concern for those who are not in the fold? Then, "let thy light shine." Tell it. So live that they who see thee cannot fail to know that thou dost live with Jesus, and they too may be constrained by the Spirit within thee, to acknowledge him in all their ways.

Prayer—O Lord, grant this to us and to our household and to our church, and to thy church in the world. We ask for Jesus sake—Amen.

SWIMMING.

Although all reptiles and most animals and insects are able to swim in varying degrees, few possess the swimming power of human beings. A man has been known to swim thirty miles with-

out a pause, and the only animal that approaches this performance is the American black bear.

The American deer, however, will occasionally swim twelve or fourteen miles at a stretch. It is noteworthy that the rabbit cannot swim at all. The common mouse and the field mouse can swim only a few yards, and often drown in the act, yet rats can swim splendidly. Lions and tigers swim well, although only from necessity—to cross a river, for example. The horse can swim for miles without becoming exhausted, and shows a wonderful instinct in choosing the best available landing place. Bears and moles swim well, but bats and monkeys are helpless in water.—*Exchange.*

The answer of prayer may be, as it was to Paul, not the removal of the thorn, but instead a growing insight into its meaning and value. The voice of God in our soul may show us, as we look up to him, that his strength is enough to enable us to bear it.—*James Freeman Clarke.*

How wise it is to know the present, how needful to know the future! We cannot disconnect them without destroying life's unity. Therefore, the two gifts we most of all require to pray for are insight and foresight. Your life will be a failure without insight, your destiny unattainable without foresight.—*W. S. Bruce.*

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Change of Address: Be sure to give both old and new address when asking that your address be changed.

When sending subscriptions for friends, state whether paper is to be stopped at end of year.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

CAVINESS.

Braxton Monroe Caviness was born October 6, 1853, and died September 9, 1932, making his stay on earth 78 years, 11 months and 3 days.

His wife was formerly Miss Melissa Bray, who preceded him in death seven years ago.

To this union three children were born, of whom two survive: H. C. Caviness, of Asheboro, N. C., and Mrs. J. Y. Oates, of Bennett, N. C.

There are nine grandchildren and one great-grandchild. He is also survived by four brothers and one sister.

He gave his heart to God in early life, and joined the Pleasant Grove Christian Church, where his remains were placed beside his companion to await the resurrection.

He was faithful to his Lord and church. A large crowd attended the burial.

T. J. GREEN.

HARDY.

Whereas, the Death Angel visited our community and took from our midst a good and honorable member of our

church and Christian Endeavor Society at Liberty, Va., Mrs. Mattie Hankley Hardy and infant daughter, who departed this life October 6, 1932, therefore, be it resolved:

First. That we are grateful to the Master for her happy and useful life, though her prospects seemed so bright for the future, God's finger touched her and she slept. We miss her presence which was ever a joy and inspiration to us, but pleasant memories of our association with her will abide.

Second. That we extend to the entire family our deepest sympathy, realizing the husband has lost a loyal wife.

Third. That we strive to profit by all that was good and true in her life.

MRS. LOUIS RICHARDSON,

MRS. WILLIAM YEAMAN,

Committee.

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THE CHRISTIAN SUN

MESSERLY.

Shortly after the organization of the Linville, Va., Christian Church, Mrs. Mary Messerly, then quite young, became a member. At the time of her death, she was the oldest and one of our most beloved and faithful members. Her whole life was devoted to her family, church and community. Because of her consecrated life we adopt the following:

Resolved, That the wisdom and ability which she exercised in the aid of our church by service and counsel will be held in grateful remembrance.

That the removal of such a life from among us leaves a vacancy and a shadow

that will be deeply realized, and will prove a great loss to the community.

Resolved, That a copy of these resolutions be sent the bereaved family, a copy placed on our church records and a copy published in "The Christian Sun."

MISS ORA SCOTT,

MISS SALLIE PAYNE,

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666

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, NOVEMBER 17, 1932.

NUMBER 46.

.. THE SUN'S OBSERVATORY ..

Old Flag Given New Setting.—

The historic "Star-Spangled Banner" which flew over Fort McHenry, Baltimore, in 1814, has been kept in comparative obscurity since 1908 in a small case in the National Museum in Washington, according to the United States Army *Recruiting News*. This famous flag, which inspired Francis Scott Key to write his immortal song, has recently been set in a new case, which permits the entire banner to be seen. The tattered banner is 28 by 34 feet, and is in comparatively good condition even though it was torn by British shells during the battle.

Bible Sunday to be Observed.—

The American Bible Society is asking that Sunday, December 4th, be observed by the churches as Universal Bible Sunday, and has sent material to almost 87,000 pastors throughout the country, for their use in stimulating on that day a deeper interest in the use and significance of the Scriptures. President Hoover says in this connection: "Universal Bible Sunday once a year brings to all our people simultaneously a concerted stimulus to study the Bible and to ponder its inexhaustible wealth of inspiration and example. The spiritual life is enriched by the annual observance of this day." A devotional study of the Bible is delightfully rewarding.

Homes Census.—

The first survey of types of American homes, results of which have been recently released by the United States Census Bureau, reveals the fact that over 90 per cent of the 25 million families of the United States, in 1930, lived in one-family homes. Only 2.6 per cent of these families lived in apartment houses built for three or more families. As might well be expected, the percentage of one-family homes in rural districts was higher, reaching 97.3 per cent, while in urban centers it fell as low as 84.3 per cent. There were listed 22,833,110 one-family dwellings, while 643,779 multiple-type homes accommodated something over three and a half million additional families.

Do You Own a Belgian Flea?—

The *New Yorker* gives us in substance, the following story: The price of a competent flea has risen until it is now around \$3.00, and all because of the falling off in international travel. Professor Hecker, flea trainer, will probably be greatly embarrassed in his profession if the present condition continues. "All the Hecker fleas are of European origin, procured," we are told, "from ship stewards," and the professor has traveled as far as Norfolk buying fleas that will make the grade. Belgian fleas learn quicker, he tells us. French and Italian fleas are quite bright. English fleas are slow of comprehension. When

asked about American fleas, he replied: "America is the land of my adoption. I have received honor and material reward in America. I would not allow any expression to escape me which might offend this dear land. I must, therefore, beg to be excused from discussing American fleas." It is quite evident that his opinion of American fleas coincides with our own.

Health and the Depression.—

Although there is a widespread impression throughout the country that the current depression has had a bad effect upon the health of the nation, there have been distinct health gains in many communities in spite of much unemployment during the past three years, according to John P. Koehler, head of the Milwaukee Department of Health. He reports, for example, an improvement in the general death rate, which was 10.5 per thousand in 1929, 9.6 for 1930, 9.1 for 1931 and promises to be even lower in 1932. The mortality rate in infants under one year old decreased more than 25 per cent during 1930 and 1931. Deaths from pneumonia decreased 35 per cent during the same period. There was a decided improvement in tuberculosis, nephritis, and diphtheria. Apoplexy shows no change, while cancer made its normal increase. Suicides increased 20 per cent. There was an increase in dental defects. The only ailment due to malnutrition to appear on the increase is rickets in children under two years old. The health of many is better.—*The Methodist Protestant-Recorder*.

The Metal We Call Tin.—

For over two thousand years tin has, because of its scarcity, been considered almost a semi-precious metal. Today, in spite of its many important uses, it is plentiful and comparatively cheap. While proof of the great antiquity of tin is not so convincing as is that of gold, silver and copper, we have records of its employment from the Biblical times of Moses. Herodotus also records its employment in the arts, and its alloys were known to Hiram of Tyre when King Solomon's temple was built. Today it gives its name to the tin-plated roofing which covers our buildings, "tin" cans are an absolute necessity, it composes an important part of the metal from which type that prints this page is made, and the enamel ware of our beautiful bath-rooms and kitchens of today is dependent upon tin for its making. Originally discovered by the Phoenicians in Cornwall, Britain, until recent times gave us most of our tin. Today practically all of our tin comes from the Malay Peninsula, which includes Burma, Siam, and the Dutch and British possessions, and from the little South American country, Bolivia. "In Bolivia," we are told, "the tin mines lie upon a high mountain range so rich in metals that until

in the last century tin was trash dug away from the silver." Now it is the chief wealth of that country, the tin tax being a most important source of governmental revenue. And we are told that though the United States is the world's largest buyer of tin, we buy our supply second-hand. Our informer says: "Bolivian tin ore, carried down the precipitous heights of the Andes, passes out through the Panama Canal, across to the smelters of Liverpool, and back to the United States. Although the biggest buyer of tin, the United States gets its supply second-handed. Its own war-built smelters are shut down by export restrictions and high production costs. Yet an American company controls the English company which annually smelts more than half the tin mined in the world."

From the Ends of the Earth.—

"The many generations that will inherit the hills and valleys and prairies we now call ours may complain," says U. V. Wilcox, writing in *Better Crops Magazine*, "that we have wasted home of their rightful inheritance, but we feel sure that they will bless us for making it possible for them to enjoy in increasing measure the fruits of the earth." These generations yet to come will enjoy hundreds and thousands of plants that were unknown here when the Indian scratched the ground and raised his maize. Of the long list of useful and ornamental plants now firmly rooted in our soil, only comparatively few are native to it. The far corners of the earth have been searched in bringing them to us, and nearly a hundred thousand separate specimens have been introduced. In the desert oases of California and Arizona may now be found date palms from the old world deserts. Feteria, kafir and Sudan grass cover the vast fields of the West. The current vineyards of California, the rice fields of Texas, are other examples. The descriptions of many of these strange and exotic plants read like a romance of science in serial form. One paragraph may take you to Mexico, where some traveller has discovered a plant whose seeds once filled the granaries of the Aztecs. In the next the scene shifts to Africa, the source of a number of crops now important to American agriculture, or to China, a veritable wonder garden of fruits and nuts, vegetables and flowers. Then we are told of the queer plants of New Zealand or Australia which may have possibilities as a provider of wood, food, shade, or beauty to our future generations." The variety of plants seems almost endless. There are trees which may replace mahogany or walnut, fruits that yield medicinal oil, giant lilies for beauty, and vegetables that will give us variety in our gardens. Even now the surface only has been scratched, but our country is a better place to live because of the work that has been done along this line.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

In counting the blessings of the year, recall that your church paper, *THE CHRISTIAN SUN*, has been faithful in coming to your home every week, and now is the time to take a hard-earned and valuable \$2.00 and send in your renewal.

That is a beautiful and timely tribute to the memory of Dr. Staley that "Victoria of the Hills" (Miss Victoria Edwards, Fancy Gap, Va.), gives in another column of this week's *SUN*. The Mission Secretary does not remember ever having suggested to Dr. Staley that he visit our good people of the "hills," in Carroll County, Va., and our churches at Elk Spur and Rocky Ford, but that he was ready and willing to go even at his own charges; and how he did love the people he met there and enjoyed meeting and being with them. As Victoria says: "I wonder how many lives he reached and how many burdens he carried for those he passed along the way." The more we think of Dr. Staley and the more angles from which we view his marvelous life, the more we are amazed at the number of men and women in all directions and all conditions of life whom he reached, helped and benefited. What a man, indeed, was our beloved Dr. Staley!

Miss Ethel Hurley, Director of Religious Education, Christian Temple, Norfolk, Va., writes, as follows, concerning the broadcast of the morning service at the Temple, over station WGH, of Newport News: "May I ask you to make some announcement regarding this broadcast in *THE CHRISTIAN SUN*. We are not desirous of having folks remain home from the church of their choice to hear Dr. Pierce, but we should like to have shut-ins and others unable to attend the morning worship service acquainted with the fact that they may tune in and worship with us in this way. It would be gratifying to us to know if any of our *CHRISTIAN SUN* readers are listening in. We would appreciate hearing from them from time to time, perhaps suggesting some problem they are facing, some question they should like to have Dr. Pierce discuss. We have changed the popular name of WGH meaning 'World's Greatest Harbor' station, to mean 'What Great Happiness.' It is our sincere hope that our radio broadcast of the morning service will bring happiness and peace and blessing to many who are unable to attend a church service."

Rev. E. B. White, of Windsor, Va., writes: "We had a great conference at Waverly, Va., Dr. N. G. Newman's stirring and eloquent address was an inspiration to all of us. He is a capable leader, a good preacher and a Christian gentleman. Brethren, life today is full of rush and excitement. People wear out body and soul in their struggle for wealth, pleasure and fame. Isn't it a fact that the most miserable people in all the world are those who live only for themselves, and run after every new fad and sensation? They forget that there is a purer and a greater happiness in the service of the King of Righteousness than in anything else which they can do. What we need is a genuine revival of spiritual life in every department of our daily existence. If we would learn the way of our blessed Redeemer, we must learn that his way is devoid of all jealousy, self-seeking, gossip, hatred and bitterness. My conviction is that the religion of love, purity, temperance, compassion, unselfishness and brotherly love is the only hope

of the world in which we live. Let us put God first, and be loyal, consecrated Christians."

A very agreeable and quite welcome visitor at Elon College, November 12th and 13th, was Rev. J. M. Rowland, D. D., editor of the *Christian Advocate*, author and divine, of Richmond, Va. Dr. Rowland delighted and convulsed with repeated laughter a good audience Saturday evening with his famous lecture, "Some Nuts I Have Met." From this lecture many carried away points of pith and power of human interest and discernment. Dr. Rowland preached to a very attentive college audience at eleven A. M., Sunday, November 13th, using as his theme, "The Report of the Spies Sent by Moses into the Land of Canaan"—a committee to spy out and report upon the land to which the Israelites were journeying. Dr. Rowland admitted his inability to solve problems, and so preferred to discuss privileges. The privilege of entering the land of

CONVENTION CHARTER AMENDED.

The charter of the Southern Christian Convention has been amended as provided for in the recent session held in Burlington. The Convention now is the Southern Convention of Congregational and Christian Churches. In addition to the change of name, Congregational Conferences are now eligible for membership on the same basis as Christian Conferences. The new charter is effective as of November 10, 1932. The amendment of the charter now makes possible the consideration of additional steps to unify the work of the Congregationalists and the Christians in the South.

STANLEY C. HARRELL, Pres.

Canaan was one of promise to the Israelites, but to ten of the committee sent out, the privilege was reduced to a problem too big and bulky for them to solve, and so they gave it up. Two out of the twelve considered the promise of God a real privilege, and instead of considering themselves grasshoppers, they considered themselves co-workers with God, since with the help of God they were able to enter into and take the land. It was a great discourse, and one that will be remembered with real helpfulness through the years to come. Dr. Rowland will be welcome at Elon at any time he can find it within his reach to come.

From the *Hopewell News*, Thursday, November 10th, is the following: "The Rev. D. D. Nash is moving his family to Concord, N. C., this week. Mr. Nash came to Hopewell about fifteen years ago and was in the employ of the DuPont Company, during the World War, and has been an employee of the Tubize Chatillon Company for over ten years. Mr. Nash is well known in religious circles for his active Christian work, having been licensed to preach by the Eastern Virginia Conference of the Southern Christian Convention. He served as pastor of the Hopewell Christian Church for over a year, and has also supplied in pulpits of other denominations of the city, besides assisting in revival meetings. Mr. Nash has served the Hopewell Christian Sunday School as superintendent for a number of years, now leaving while in office. His daughter, Miss Mary Lily Nash, who has ably assisted her father in his evangelistic work, is pianist of the church, which position she has filled ever since the church was organized. She has also been an active worker in the Sunday School and Christian Endeavor. They will be greatly missed in the church by its various departments, and the community as a whole. The best wishes of many follow them to their new home in North Caro-

lina." The editor can bear personal testimony of the high character, good standing and faithful service of Bro. Nash. We are trusting that he may find work to his liking and in keeping with his calling to preach the gospel.

The Western North Carolina Conference was in session at Parks Cross Roads Church, Randolph County, Wednesday and Thursday of last week. Despite the fact of a very rainy day on Wednesday, a good delegation from the churches was present and the business of the Conference was transacted in order and with interest. On Thursday, the second day, large numbers were present and the spirit of harmony and brotherly love prevailed through all the proceedings of the sessions. Rev. E. C. Brady was and is the very capable and esteemed president of the Conference; Bro. Geo. T. Gunter, the competent and careful secretary; Bro. O. D. Lawrence, the trusted, faithful and accurate treasurer. President L. E. Smith of Elon College delivered the annual sermon and an address also on "Education," both of which were inspiring and highly edifying. Dr. C. H. Rowland, of Greensboro, by invitation, delivered an address on "Evangelism," which was greatly enjoyed and was of deep interest to the Conference. The Mission Secretary spoke of the Report on Missions and sought to define for the Conference the field of missions and to distinguish the missionary motive and meaning. Supt. C. D. Johnston of the Orphanage told of the work and needs of the institution so near and dear to his heart. Two other visitors to the Conference, representing *THE CHRISTIAN SUN*, were Mr. John T. Kernodle, managing editor, and Rev. J. L. Foster, of Elon College, who urged the necessity of subscribing to *THE CHRISTIAN SUN*. None of our Conferences show a sweeter spirit of fellowship and harmony than does the Western, and it is always a privilege to be in their annual sessions. There was general regret expressed that Rev. J. G. Cummings, a member of the Conference was prevented from attending any session because of illness. Prayers will be many, and anxiety is great that this able minister of the Word may soon be in health and strength again.

THANKSGIVING FOR ELON.

We are being ushered into that season of the year when we are accustomed to count our blessings and to balance our accounts with the Lord. Have you enjoyed health—have you had plenty to eat—have you had the comforts of life? These things come not of yourself, nor as the result of your own efforts, independent of God, but they are yours because of the goodness of God and the generosity of his own soul.

As you count your blessings and face your obligations, perhaps you will feel that Elon College deserves some kind of a Thanksgiving recognition. Let every present member of the Dollar-a-Month Club start a contribution so as to reach the college on or about Thanksgiving Day. Let all of you who have been planning to join the Dollar-a-Month Club, send in your name with your initial payment of \$1.00 in time to reach the college for Thanksgiving.

If you who read this little note are not a member of the Club, and have not thought about it, give it serious consideration and do not lay this aside until you have taken a piece of paper, written your name and address on it, attached a dollar bill thereto, and started it on its way. It would be a wonderful thing if a thousand people would open their purses and send their gifts to the college at this Thanksgiving time, and gladden our hearts with the assurance of your good wishes and your thankful gifts—we will be looking for them.

L. E. SMITH.

PROGRAM.

The One Hundred and Seventh Annual Session of the Eastern North Carolina Christian Conference, will be held at Liberty Christian Church, Vance County, N. C., November 22, 23, and 24, 1932. Following is the program:

FIRST DAY—NOVEMBER 22nd.**Morning Session.**

- 10:30 Call to order by the president.
Song service.
10:45 Devotional service—Rev. R. A. Whitten.
11:00 Enrollment of ministers and delegates.
11:15 Address of welcome—Rev. S. E. Madren.
11:25 Response to address of welcome—Rev. T. Fred Wright.
11:35 Report of the Executive Committee.
11:40 Annual sermon—President of Conference.
12:30 Adjournment.

Afternoon Session.

- 1:30 Song service—Geo. M. McCullers.
1:40 Devotional service—Rev. B. J. Howard.
1:50 Enrollment of ministers and delegates.
2:00 Report of Committee on Stewardship—Rev. J. C. Cummings.
2:20 Report of Committee on Religious Literature—Rev. H. E. Crutchfield.
Discussion.
2:40 Report of Committee on Social Reform—Rev. Herbert Scholz.
Discussion.
3:00 Report of Committee on Evangelism—Rev. J. E. Franks.
Discussion.
3:20 Reading of Church Letters.
3:45 Report of Committee on Entertainment.
4:00 Adjournment.

SECOND DAY—NOVEMBER 23rd.**Morning Session.**

- 9:30 Song service—Geo. M. McCullers.
9:40 Devotional service—Rev. J. E. Franks.
9:50 Reading minutes of previous day.
10:00 Reading of Ministerial Reports.
10:15 Report of Treasurer—W. J. Ballentine.
10:30 Election of Delegates to General Convention.
10:45 Report of Committee on Foreign Missions—Rev. R. A. Whitten.
Discussion.
11:15 "Our Missions"—Rev. J. O. Atkinson, Mission Secretary.
11:30 Report of Committee on Education—Rev. E. M. Carter.
Discussion.
11:45 "Our College"—Rev. L. E. Smith, president Elon College.
12:15 Miscellaneous business.
12:30 Adjournment.

Afternoon Session.

- 1:30 Song service—Geo. M. McCullers.
1:40 Devotional service—Rev. Henry C. Hilliard.
1:50 "Our Orphanage"—Chas. D. Johnston, supt.
2:15 Report on Woman's Work—Miss Margaret Alston.
2:30 Report of Committee on Finance—Hon. K. B. Johnson.
2:45 Report of Committee on Apportionments—Prof. L. L. Vaughan.
3:00 Report of Special Committees.
3:15 Report of Committee on Music—Geo. M. McCullers.
3:30 Report of Committee on Sunday Schools and Christian Endeavor—H. C. Stephenson.
Discussion.
4:00 Miscellaneous business and adjournment.

THIRD DAY—NOVEMBER 24th.**Morning Session.**

- 9:00 Song service—Geo. M. McCullers.
9:40 Devotional service—Rev. J. A. Denton.

- 9:50 Reading of minutes of previous day.
10:00 Report of Committee on Home Missions—Rev. T. Fred Wright.
Discussion.
10:30 Licensure or ordination of candidates for the ministry.
11:00 Reports of Special Committees.
11:15 Miscellaneous business.
11:30 Reading of minutes of the day.
11:35 Closing devotional service—Rev. J. Lee Johnson.
12:00 Adjournment.

REV. H. C. CAVINESS—EVANGELIST.

[Rev. H. C. Caviness, who served the First Church, Portsmouth, as pastor for six years, has retired from the pastorate to dedicate all his time and labors to his favorite field of evangelism. On the occasion of his retiring as pastor from Portsmouth, *The Virginian-Pilot* carried the following item.]:

Bringing to a close a tenure of six years during which the church has advanced materially both in its membership and the scope of its activities, the Rev. H. C. Caviness will officiate for the last time in First Christian Church today, having resigned his pastorate to enter the evangelistic field.

The Rev. Mr. Caviness has organized the Gospel Missionary Movement, an organization nation wide in its scope and having as its objective the teaching of the fundamentals of religion. The support of the work will be through private and personal donations, no collections or offerings to be taken during the service. No member of the organization will receive a salary, according to Mr. Caviness, only expenses incurred in carrying out the program to be paid.

Headquarters of the movement will be located in this city. The Rev. Mr. Caviness has had several years of experience in evangelistic work, having resigned as evangelist of the Southern Christian Convention six years ago to accept the pastorate of the First Christian Church.

The official board of the church authorized the following statement:

"During the ministry of the pastor the church has made remarkable progress, growth has been evidenced in every department, even an increase in financial returns has been evidenced each year of the six years of such pastorate, which is indeed a remarkable incident in the conduct of any church in the present and past period of depression. Much social and spiritual work has been inaugurated by Mr. Caviness outside the usual church channels during his ministry. The cottage prayer services, which are held each Friday—two, sometimes more, in some section of the city, have become a real institution.

"The work of Mr. Caviness each Sabbath afternoon in the Norfolk County jail has been productive of great good, and those in authority therein, as well as the prisoners who have become acquainted with him, have expressed their sincere regret at his departure. The work at the Naval Hospital here, which Mr. Caviness inaugurated and which is conducted at regular intervals by the Christian Endeavor Society of his church has resulted in the confession of Christ on the part of a large number. The regular visitation work and conduct of religious services at the City and County Almshouse and the Home for Aged on the part of the Men's Bible Class and the Women's Bible Class of the church as originated by Mr. Caviness, constitutes a work of splendid and most commendable character.

"For a long while on some week-day at noon time, Mr. Caviness has conducted religious services for the men at the Seaboard Airline Railroad shop, and great regret was expressed by them at his farewell service last week. In fact, Mr. Caviness has touched every phase of the city life. His sympathy toward the poor and those less fortunate in life and his continual ministry to such

during the past six years of his life here has been one of the outstanding characteristics of his pastorate.

"He also did much religious work in the Norfolk area, in missions, railway shops, Y. M. C. A. and churches.

"Mrs. Caviness, the minister's wife, has likewise endeared herself to those with whom she came in contact, for consecration and love of Christian service, it is said by those who know her, that she has never been excelled. As a teacher of unusual ability of the Woman's Bible Class of the church she has ever contributed in a most marked way to the religious life of the people, and as a woman wholly sympathetic toward her husband's ministry she shares with him the remarkable results which have been attained during the past six years. Long a leader among the women in the Eastern Virginia Christian Conference in missionary activity, Mrs. Caviness has made a great contribution along lines of missionary endeavor."

METHODS CORNER

By REV. ELISHA A. KING, D. D.
Miami Beach, Fla.

In a meeting of church workers the other day, a minister of a small rural church arose and said: "I live in a small village of 1,600 people. Our people have little money, but I have put a bulletin board in the local postoffice building, where everybody goes to get their mail. I make all my announcements that way and I reach the people."

"That is a splendid idea. As a rule owners of property are glad to give permission for such publicity. The main purpose is to get information about the church to the people and to put out signs that will attract and interest the home folks.

I have known of ministers who used door knob hangers to good advantage. A large cardboard tag is printed carrying a message and a direct invitation to the household to attend services and a string was placed in the end of each so that the string could be easily slipped over the door-knob. A committee of young people took them around late on Saturday night so that on Sunday morning the whole town found itself invited to church.

These methods are simple and inexpensive, but they amount to little or nothing if behind them all there is not a great desire to get people to church. And they are of little value unless there are people at the door to welcome the folks and make them feel at home when they do come. Just mechanical devices get nowhere. After all it is the spirit of the thing that counts.

A few weeks ago a minister friend of mine organized a committee of his members and got them to make calls on eighty-five families. They distributed literature. They brought back information cards and now that minister has a whole winter's calling campaign laid out for himself. New families were found and a new interest aroused among the people who made the calls. It is the personal touch that counts.

NOTICE.

I am selling magazine subscriptions "to help along," and would appreciate a share of your subscriptions. If you will send me your new, renewal or gift subs, to any magazine at the publisher's price, you may deduct 15 per cent and I will send 25 per cent of my net commission to any church or church auxiliary you may direct. In this way you will help your church, yourself and me. A postal will bring catalog and prices.

J. EDWIN HARRIS,

Holland Road, Suffolk, Va.

E-D-I-T-O-R-I-A-L

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W. C. WICKER

THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

RATIO OF CHURCH-MEMBERS.

The ratio of church-members to population in the United States affords interesting study as well as a firm foundation of hope and encouragement. From 1730 to 1790 the ratio of church membership to population remained practically the same, viz.: one out of every twenty persons of the population being a communicant church-member. With the beginning of the 19th century, a marked increase in church membership began, which has been steady, constant and impressive. In 1800 the ratio of church membership to population was one to fourteen. In each decade of the half century to 1850, there was marked increase, the ratio going up from to fourteen in 1800, to one church-member in ever six of the population in 1850. The decade from 1850 to 1860 showed a tremendous gain, the ratio increasing from one in six to one in every four persons belonging to the church. Following the War between the States, and as an aftermath of that unhappy period, there was a decrease, and the decade ending with 1870 showed only one person in every five of the population a church-member. Ten years later the upward trend again reached the high percentage of one in every four. Since the decade, beginning with 1890, there has been constant and glorious increase, and with the decade ending with 1930, one person out of every two in the United States was recorded as a member of some church.

These figures show light only on the statistical side of the question. A study of growth and achievement in the field of benevolence and missions is ever more revealing. In the beginning of the 19th century the church undertook very little, if any, benevolent work, though some branches of the church did foster and support educational institutions, even of higher learning. Other than this, there were few, if any, charitable institu-

tions sponsored or sustained by the church, and no missionaries. When the church in the early part of the 19th century caught a vision of its duty, destiny, and privilege and began to foster and support missionaries, to found and sustain humane institutions and enterprises, there was a quickening of church life and a leap upward in the ratio of church membership. Today with forty to fifty million dollars spent annually in missionary work, and two or three times that amount in local church enterprises, educational and benevolent institutions, the church is enjoying steady, constant and unmistakable gain, not only in membership, but in prestige and power. It has become a favorite sport of unthinking people, and of not a few ministers and outstanding laymen, to decry the loss of interest in the church, to ridicule the weakness and failure of the church, to discredit the power and the influence of the church. But wherever and whenever the actual facts of record and statistics are considered, the unmistakable conclusion is that the Kingdom of God goes marching on and the prestige and power of the church are increasing, thus fulfilling the words of the prophet of long ago, who said: "Of the increase of his government and peace there shall be no end, from henceforth even forever." (Isaiah 9:7.)

J. O. A.

THEY GET READY.

Speakers heard in the recent political campaign maintained that they were for temperance, though they opposed prohibition. Since the election is over, it is to be devoutly hoped that these advocates of temperance, who at the same time are opponents of prohibition, will put their platform utterances into practice, and see to it that temperance is observed and practiced, and that less liquor and beer, instead of more, is consumed. Meanwhile, it is to be noted that the liquor interests and beer producers are getting busy. Preparations on a vast scale have begun to be made to receive and distribute liquor and beer as soon as the Eighteenth Amendment is abolished and the Volstead Act modified, which, we are assured by the enthusiastic wets, "are now in sight."

Furthermore, it is reported that seventy-eight whiskey distillers of Scotland, who had closed their plants because of huge quantities of liquor on hand, are to resume operations with the prospect of early shipments to the United States. The whiskey plants of Ireland are starting up with increased output and redoubled activity because of the prospect of repeal and modification in the United States. France, a great wine producing country, is jubilant and is quickening its activity in the prospect of early shipments in large quantities to the United States. Germany, the extensive producer of beer is increasing its manufacturing of barrels in which to ship its famous beer to America in return for our good dollars, much needed now in Germany. The wet millionaires, who have kept up the wet propaganda since prohibition was enacted, are claiming that they see victory now and that at no far distant date their taxes on income may be reduced and the millions of poor who drink liquor and beer will pay the taxes for them, one of them declaring he would have his taxes reduced by ten million a year if wine and beer were restored to the drinkers "and they would not miss it."

One wonders, however, if the wets have gained as much as they professed they have. One post-election speaker over the radio said to the American people, in giving his observation, "It is not prohibition that the recent election repudiated, but it was the depression—that people were casting their ballots, not to bring back beer and the saloon, but to repudiate and drive back the attacks of depression." It is yet to be seen if the American people are ready to vote for the repeal

and modification of the Volstead Act, if and when they are given an opportunity to express themselves with a clear, concise, pronounced issue before them unmixed with politics. There are millions of mothers and fathers, and some other millions of sons and daughters yet, who are not willing to surrender to the organized forces, pledged to the return of the saloon and the legalized sale of intoxicants.

J. O. A.

COMPENSATION FOR COLLEGES IN THE DEPRESSION.

By ROBERT L. KELLY,

Executive Secretary, Council of Church Boards of Education, Association of American Colleges.

There are abundant bits of evidence that while colleges in common with the rest of the country face a multitude of serious problems due to the financial depression, they meet them with wisdom, courage, and a determination to carry on under the new and more difficult conditions. The joint office of the Council-Association, which is in constant communication with many colleges, has found in numerous personal interviews, conferences, reports, and correspondence the following forms of compensation in the complex situation which the colleges now face:

First, there is a distinct gain in intellectual interest on the part of students, with less attention to the side-shows on the college campus than formerly.

Second, the principle that a student should pay a larger share of the cost of his education than has been the case has been vindicated. Colleges depending more largely upon tuition for their resources find themselves in better relative financial condition than those colleges whose income has been drawn chiefly from endowments. Colleges generally, and especially those which are located in or near large cities, have more day students than formerly. Colleges from whose immediate field a good many students have usually gone to other institutions, particularly in the East, are also having an increased enrollment.

Third, there is a tendency on the part of many colleges, because of and under the excuse of present conditions, to cut out "frills" and to re-arrange their curriculum offerings to the more necessary and cultural subjects. Some institutions have fewer courses, fewer small classes, less expenditure for administration.

In the effort to concentrate upon the educational program, the increased intellectual interest of the students is being capitalized, and students are profiting as they are thrown more upon their own initiative and are allowed to develop their own resourcefulness.

Fourth, all colleges are watching their expenditures more closely than usual, and normally find it quite possible to cut down their budgets to a considerable extent without loss of educational effectiveness. While some colleges report reductions in the number of the staff, the result may eventually mean better salaries for those who remain connected with the institution.

Fifth, an increase in the number of applicants for admission for next year, as compared with the situation at this time a year ago, is reported from several sections of the country.

Seventh, extraordinary efforts are being made by alumni groups, faculties, students, and others to provide funds for students who are in dire straits because of the economic situation. The time is opportune for worthy students.

There is an unexpected optimism on the part of college administrators and their friends. They have not lost faith in their institutions or in their work.

REPORT OF HISTORIAN OF EASTERN VIRGINIA CONFERENCE.

We are again surrounded by historic country and places. Near here, at Jamestown Island, the first permanent English colony was established on May 13, 1607. At the same place on May 14, 1607, the first Lord's Supper was celebrated by Rev. Robert Hunt in an improvised church using an old sail cloth for a shelter, unhewn logs for pews, and a pole fastened to two trees for a rail. These things happened thirteen years before Plymouth Rock was discovered, and before the *Mayflower* left the quay at Southampton, England, and turned her prow toward the American continent. There in 1612 the first Protestant convert to Christianity was made, when the Princess Pocahontas embraced the Christian religion. It was also there that the first English-Indian marriage took place in April 1613, when she married John Rolfe, and later became the ancestress of some of the most prominent people of Virginia and America. It was on the James River that John Rolfe, her husband, began the systematic cultivation of tobacco several years prior to 1616, and from that the English and American tobacco business had its origin. The old Rolfe House still stands as a visible reminder of those days. In 1611, the authorized version of the English Bible came out under the patronage of the English king, and this marked an era in the English language, for no other book ever did so much to stabilize the mother tongue. It was to Jamestown that the first shipload of maidens came in 1619 as volunteers to assist in the establishing of the English colony in the new world, and to make Virginia a land of homes. It was at the same place and year, 1619, that the first twenty Africans were unloaded and sold to the planters as slaves, and an institution was started that has had so much to do with the history of the whole country from that day to the present, and we know not what the future holds in store for us.

It was in that old church that the first legislative body in America, composed of twenty-two representatives from the different plantations, assembled on July 31, 1619, and drafted a code of laws more democratic than Hampton ever dreamed of before the *Mayflower* departed from England. The early ministers of the colony were admonished by the king in the charter to preach religion, not only to the English, but to the Indians, that perchance some of them might be converted. The Revs. Hunt, Bucke, Whittaker and others therefore established the first Protestant Mission in America, and the effect of their preaching was felt on March 22, 1622, when the converted Indian Chanco betrayed the Indian plot to murder all of the settlers in a single night. He has never, until recently, been recognized as the saviour of the colony, but now a tablet has been erected to his memory on Jamestown Island, and a suitable monument has been erected to his memory on the Surry County Court House green.

This section played an important part in Bacon's Rebellion, the first attempt at American liberty, and as a monument Bacon's Castle remains to tell coming generations of what he and his companions stood for in that early day. On the banks of the James, in what is now Prince George County, a colony of English Baptists had settled before 1714, and began to hold meetings, and petitioned to the Baptists in England to send them a preacher. Two were ordained and sent: Robert Nordin and Thomas White, who started for Virginia. White died on the voyage, but Nordin reached Virginia and his oath as a Baptist minister is on record in Order Book No. 1, page 58, in the Clerk's office of Prince George County, and on June 14, 1715, Matthew Marks' house on Ward's Creek was recorded as a preach-

ing place for Baptists, and on July 12, 1715, Nicholas Robertson's house was so licensed. From this beginning has grown the great Baptist Church of the South. That was their birthplace. The James River estates give us an idea of what Southern life was before 1860.

But for us as a church there is a peculiar interest in this immediate section. It was not far from here that the Christian Church was organized by Rev. James O'Kelly and his followers on August 4 and 5, 1794. On July 7, 1927, a suitable monument was erected and unveiled on the site of old Lebanon Christian Church. It was near there, at Moring's, that tradition says Rev. James O'Kelly, the organizer of the Christian Church, lived just prior to moving to North Carolina.

It was in this immediate vicinity that Rev. Burwell Barrett, a contemporary of Rev. James O'Kelly, and one of his close friends, preached as a member of the Christian Church. From outside evidence found in the Archives Department of the Virginia State Library, Rev. Barrett was one of the leading men of this section in his day; and even the Christian Church was sometimes known as "The Barrett Society." He married more people, made more trips on busi-

ness for his friends, in a trusted capacity, than any man that has been run across in his section.

It was no doubt from his preaching that the Christian Church at Holloway's was organized, no doubt in the home of Thomas Holloway, the father of Lazarus and Zachariah Holloway, who afterwards became Christian ministers. After that church had served its day a deed was secured for a lot and a house of worship built in 1826, where Spring Hill now stands. During the trying days of the early church this church practically went down, only one member being left, but Rev. Burwell Barrett's grandson, Rev. Mills B. Barrett, soon after entering the ministry in 1849, learned that the deed for the church lot at Spring Hill was made to "The Barrett Society," proceeded to investigate, and found that it was so, and although the building had been used by the Methodist Protestant Church for some time he took possession and began steps to reorganize the Christian Church there and was successful, in 1850, being assisted by Rev. J. I. Hobby, although he had only one of the original members of the first Christian Church at that place, Francis Clary, among the sixteen who gathered there. The church was on the firing

(Continued on page 15.)

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SUFFOLK LETTER.

The recent session of the Eastern Virginia Christian Conference set up higher standards for entering the ministry. Hereafter the requirements will be:

1. Applicants for license to preach must complete the sophomore year in a standard college before being licensed.

2. Applicants for ordination must have a degree from a standard college, or its equivalent.

3. Any licentiate or ordained minister from any other denomination is required to conform to the educational standards as set forth for license or ordination.

For several years the conference did not ordain any minister unless he held a college degree. But for the past ten years or more this standard has not been required. In returning to the high standard adopted this year many useful men will be prevented from becoming ordained ministers. The church is demanding an educated ministry. The demands upon a minister are so great that his days are quickly numbered, unless he is well educated and trained for his work. Jesus set a high standard in his own example of thorough preparation. The minister must study. He cannot study efficiently unless he is trained. A college degree is not a substitute for ability and consecration. The finest piece of steel rightly tempered is useless as a tool unless it is shaped and sharpened. It is much easier to cut wood with a sharp axe than with a dull one.

Another recommendation was made suggesting that all pastors attend a summer Bible conference every year. These conferences are not very expensive, and they are helpful to the busy pastor. Many pastors work hard in their churches and do not find much time for association with other pastors. A preacher needs the companionship and counsel of his brethren in the ministry. The pastor's monthly conference will give him some inspiration, but this is not a substitute for a two-weeks' Bible conference under trained inspirational leaders and teachers. The Bible becomes a new book. The tired nerves are rested and refreshed. Life has a new meaning. The spiritual fires are rekindled upon the altar.

The church can rise no higher than the life of the minister. He moulds the thought of his congregation. He mars the vision or points the way to higher and better visions of things holy and divine. He sets the standards of worship and consecration. He should be a man of God. He should be a man of one Book, and a man of many books. He should be spiritual in a carnal world. He should be a man of peace. He should be a man of honor. He should be blameless and harmless. The world is hungry today for this type of leadership. It is crying for love and sympathy and light. Every institution which is able to lift the minister nearer to God and enrich his life with that power "which cometh from above," is ordained of God to advance the coming of the Kingdom. God wants his messengers to be strong. He will give power to consecrated strength. A trained mind may not be any stronger than an ignorant mind, but it can have more power when consecrated to God. "Tarry ye—until ye be endued with power from on high." (Luke 24:49.)

An old minister once gave the writer this helpful advice: "Don't scold your people. If you preach on hell one Sunday, preach on heaven the next. Be friendly. Be hopeful. Listen to what people tell you, and then forget all the gossip.

Avoid personalities. Preach the Word. Believe in people. Be a man. Be a messenger of God."

I. W. JOHNSON.

THE AMERICAN DOLLAR.

You have certainly kept the world guessing for the past five years. Those who have you have hardly known your real value. You have always looked good, but your purchasing power has been unstable. At times, you were worth barely 50 per cent of the value of your ancestors. And then again, your value would begin to increase.

For the past months, you have been mounting upward rather rapidly, until now the fellow who is fortunate enough to possess you, counts himself fortunate and feels himself a financier. Even though you have been fluctuating a bit in worth, everybody has been looking on with longing eyes. Whether you be worth much or little, you seem to be the object of every material desire and the goal of every monetary effort. Men are after you and your worth. And, no wonder, for in summer you afford pleasure—in winter you furnish comforts, and at all times, by your value, millions may be fed. Of course, we cannot eat you—nobody can—you are insipid and indigestible, but with you we may purchase the most choice and palatable morsels.

Now, at the request of my friends and co-laborers in the kingdom, I am at the head of an institution that means much to the physical, mental and spiritual development of the Kingdom of God on earth, and strange to say, this institution finds it difficult to operate her affairs without you. We are looking here and there for you. You are in hiding some place, or perhaps in many places, and search as long as we may, it seems impossible to find you. I have about decided that you have secreted yourself in stocks and bonds, or perhaps in the heart of the earth, itself. Or, did I hear somebody say that you were tucked away in the purses of the people?

Now, Old Man American Dollar, won't you come out of hiding? We want to see your shining face and feel your helpful influence.

A large number of people who think a lot of you are, at the same time, interested in Elon College, and we are asking the assistance of 5,000 men and women among the Alumni of Elon College and membership of the Christian Church, and the citizens of Alamance County to help us locate you. It certainly would be a fine thing if every one of these 5,000 would find you at the same time and turn you in. This would be almost too good to be true, but, at any rate, it would be wonderful.

Now, fearing that you might be too elusive for us, we are organizing with the determination to find you. And, by the way, we have received this week 103 of your brothers. We are not hoping to get all of the family, but we would like to have about 5,000 of you every month.

This Dollar-a-Month Club is getting along fine. The Alumni Committee met at the college Thursday evening and began perfecting a plan calculated to carry the appeal to every individual who has been benefited by Elon College. They propose to carry this appeal to every son and daughter of Elon, with such winsomeness that no loyal heart could resist.

Last evening, Friday, this effort was carried into the heart of Burlington. A number of interested citizens of Alamance County, irrespective

of denomination, but with a community spirit and with a community pride, met at the First Christian Church at Burlington, N. C., for the deliberate purpose of carrying the cause of Elon College to every heart in Alamance County. One speaker said: "Elon College is an asset to this community. It means more to Burlington and Alamance County than any other enterprise in it—I had rather see any other single enterprise close up and move out of the county, than to have the county lose Elon College."

Another said: "This is our institution. It does not belong to the Christian Church so far as we are concerned, but it belongs to the community—we can, and we must support it."

Another said: "There are young men and young women in Alamance County who could never get a college education, were it not for Elon College—we must see that it is supported."

At the Burlington meeting, it seemed that interested hearts were beginning to build a fire in the heart of this community, whose light and warmth would sweep out into other hearts and lives in communities far and near.

Do you have one of these dollars that I have been talking about and that Elon College is looking for? Put it in an envelope, write Elon College Dollar-a-Month Club, put a three-cent stamp on the envelope, drop it in the Post Office, and Uncle Sam will do the rest. When it arrives at the college, if you are already a member of the Dollar-a-Month Club, we will give you credit; if not, we will put your name on the growing list and thus number you with Elon's lovers and supporters.

We will be looking for you, you old American Dollar!
L. E. SMITH.

A FRIEND OF THE HILLS.

We realize that our hills lost one of their best and noblest friends when dear old Dr. Staley passed to his reward. Father Staley was a friend to the hills and a father to all.

When our church was being started here at Elk Spur, Dr. Staley came and did all he could to help us. All learned to know him and to love him. Before we had a pastor he came and did our baptizing. I had the pleasure of being one among the first few converts here whom Dr. Staley baptized, and he never forgot me. Any place I met him he always gave me a pat on the shoulder and a word of encouragement. I never saw him without feeling a little stronger. One felt a little more able to keep on. And even now, I recall the light of his smile, and feel that over in the Sweet Land of Rest, a kind hand is still pointing me to the way of the Cross.

His life is like unto a lovely flower. You may pluck a sweet-scented rose, bring it into your room, and soon the fragrance of that flower will fill the atmosphere you breathe. So it is with a life well lived in this world. "No man liveth to himself alone." Either he lives a life worth while and the fragrance from his life will sweeten the lives of those who know him, or he is not worth while, and the world is worse for his living here.

Dr. Staley lived one of those beautiful lives, and like the rose, shed forth the sweet fragrance of friendly understanding that can only come from the heart of a Godly man.

Dear Father Staley, I wonder how many lives he reached, and how many burdens he carried for those he passed along the way. Ah, thousands have been reached by his friendly smile. And to those who really knew him, he will never die. May God help us to so live that we may meet this friend of mankind.

VICTORIA OF THE HILLS.

Fancy Gap, Va.

RICHES NEAR AT HAND.

It is a fact that many of our supreme opportunities lie near our own door, and the surprise of many of us is in learning that we have often gone so far away to find what was so near at hand. Philips Brooks once said, "Men who live best and who live longest are apt to come, as the result of their living, to the conviction that life is not only richer but simpler than it seemed to them at first."

To many young men, success is an imagination in a strange land, and many a long journey has been taken in quest of the treasure that lay close at hand. I have in mind, just now, a young man who sold his inheritance (farm) in the western coastal plains of North Carolina and went three hundred miles farther west to find land that would produce more small grain per acre than what he had, and today, the farm he sold is producing a great deal more grain than the land he purchased.

I have known many young people to leave their own nearby institutions of learning, and go to distant States to be educated only to find in after life that those who patronized home institutions were better qualified for life's responsibilities than they. It has come as a strange awakening to many an old man that his best chances were back near the scenes of his boyhood.

"Develop and establish yourself at home," was the earnest advice of my father, that I have learned to appreciate more and more as the years have gone by. "Grow strong, first, at home," was the advice of a well-known statesman to his son. The fellow who can not find the worth-while things of life where he is will not be likely to find them in a strange land; he may become a prodigal.

A. R. FLOWERS.

SPIRITUAL SONGS.

(Colossians 3:16.)

Rather late in life my neighbor became the happy possessor of a piano. Though she knew very little about music she began to play with one hand the tunes of the sacred songs which she knew. With many hours of leisure at her disposal, she used them to advantage until in about two year's time she can play with both hands and the tunes are played quite accurately, though rather slowly. But the slowness is not at all objectionable, for it gives a chance to fit the words in with the melody as we listen. I love to hear her play the dear old songs of Zion as I go about my work. One in particular which my grandfather used to sing so much, and the words come to me:

"Before the throne my Surety stands,
My name is written on His hands."

In the morning comes the songs of inspiration and devotion which are such a help: "He Leadeth Me," "Blessed Assurance," "Thou, My Everlasting Portion," "Saviour, Like a Shepherd." At the noon-tide come the songs which spur me on to new endeavor: "More About Jesus," "In the Hour of Trial," "Stand Up for Jesus," "Work, for the Night is Coming," "I'm Pressing on the Upward Way." And then at night, when the toil of the day is over come the songs of rest: "Saviour, More than Life," "Jesus, Lover of My Soul," "Draw Me Nearer," "It Is Well," "Rock of Ages," "Nearer, My God, to Thee." And oftentimes as I drift off to sleep the strains come to me: "One More Day's Work for Jesus."

Oh, blessed songs of the spirit, how they do cheer our hearts, rest the tired nerves and make us rejoice in the Lord. May they ever ring out clearly above the blatant noise of the popular airs which come over the air, and may they reach the hearts of men and call them back to mother's God, and to a saving knowledge of Christ.

I have another neighbor who has been well trained, and Oh, how her fingers can run over the scales and how brilliantly she can play; yet very seldom do we hear a spiritual song. Thank God for the untrained musicians who will let God train them to play his songs in this night of so much doubt and despair.

"W."

THINK IT OVER.

In recent years there has been a great migration from the farm to the city. In many respects our school system has been responsible for this. We have been teaching our boys and girls great things of the world—science, invention, methods and modes of travel, and focusing their minds on great city and industrial developments. We have neglected to impress upon them the great riches that Mother Nature has in store for them.

When this depression is over, thousands will have found themselves back in kindredship with the soil; and they will be there, not for the purpose of making money crops, but *providing their tables with the substantial things of life*. With our millions of acres of uncultivated land, it is

a blight upon our civilization that the tens of thousands of men now walking the streets of our cities, hungry and without work, are not "digging in" and looking to the earth for a living. Our forefathers braved the forests and dug their living out of the earth. Today the offspring of those pioneers lack the faith and the courage, and in many instances, the willingness, though their tasks are lighter because the wooded land has been cleared and ready for cultivation. One of the many lessons the depression will teach us is to look to Nature for a living, and not to Wall Street.

TIMOTHY THOMAS.

NOTICE.

A meeting of the Educational Committee of the Eastern North Carolina Conference for the examination of candidates for licensure and ordination will be held on Tuesday night, November 22nd, at Liberty Church, or at some place announced in the conference. All candidates desiring to be examined at that time will please notify the chairman of the committee and present themselves at the time and place specified.

E. M. CARTER, *Chairman*.

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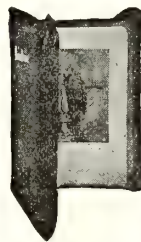
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

Blessed Spirit, rule thou in human life. Not only is there room for thee, there is crying, desperate need. Men and women are mystified, baffled. Help thou the tempted not to forsake the house with which we have been clothed upon nor return to the old leaven of malice and sin wherein wicked spirits multiply. Keep before mankind the assurance that prayers but feebly uttered, by thy holiness and power ascending to the Father's throne, often are heard and answered when, like Jacob, we know it not. In trust we wait and pray. *Amen.* L.

FLOURISHING THROUGH PERSECUTION.

The church has stood the test again and has proven its strength by fire. In the early centuries bastile forces sought through torture, blood and burning to destroy the hated "Christians." But the more bitter and desperate the effort to destroy, wipe out, exterminate, the more rapidly and powerfully the church grew.

And now there have been evil and desperate forces at work in China to destroy or hinder the work and growth of the church. Of the results *The Bulletin* of our American Board says:

"Church work, on the other hand, has not only not been interrupted but has actually been strengthened by the experiences through which it has passed. Persecution and danger have proved a refining fire. The churches are active, growing and eager for the continued cooperation of our missionaries. The missionary staff has been reduced to those needed for direct service to the churches."

And then speaking of our Congregational-Christian work in China, *The Bulletin* adds:

"Our largest field in China stretches across the provinces of Shantung, Hopei, Shansi and Shensi—among eighty-five million people, fifteen million of whom are our special concern. In general it may be said that the deterrent effects of the 1926-28 political revolution have largely worn off. The period 1900-1922 was one of popularity for Christianity due partly to enhanced prestige of Western nations because of their easy conquest of Teintsin and Peking in 1900. The World War brought disillusionment concerning the West. Communist association with the revolution brought widespread propaganda against Christianity as an opiate of the people and an ally of capitalism. The unpopularity that has ensued has served to remove from nominal membership many who had managed to pass the usual tests for church membership in the heyday of popularity. The churches in China are now comparatively free from fear of dissolution and are following positive programs both for increasing spiritual vitality and for larger Christian service to the community."

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 12, 1932.

Sunday Schools.

Previously acknowledged	\$ 554.45
Dry Run, Seven Fountains, Va.	1.61
Isle of Wight, Windsor, Va.	1.35
Wake Chapel, Fuquay Springs, Va.	5.00
Newport, Stanley, Va.	1.24
Oakland, Suffolk, Va.	3.00
Rocky Ford, Fancy Gap, Va.	1.00
Elk Spur, Fancy Gap, Va.	1.00
Zion, Sanford, N. C.	.54
Palmyra, Edinburg, Va.	1.62

Lanett, Ala.	3.00
Liberty (Vance), Henderson, N. C.	3.33
Roanoke, Ala.	1.00
Mt. Bethel, Summerfield, N. C.	4.83
Shiloh, Kemp's Mill, N. C.	.73
Antioch, Harrisonburg, Va.	11.83

Total \$ 595.53

Individual and Church Offerings.

Previously acknowledged	\$ 126.04
Liberty, Nathalie, Va.	1.55
Spoon's Chapel, Ashboro, N. C.	1.00
Rev. J. Q. Pugh, Franklinville, N. C.	.50
R. E. Caviness, Ramseur, N. C.	1.00
P. W. Humble, Liberty, N. C.	1.00

Total \$ 131.09

Coin Card Offering.

Previously acknowledged	\$ 103.95
Burton's Grove Sunday School, Wakefield Va.	1.00
"A Friend," Kernersville, N. C.	1.00
Miss Yow, Addor, N. C. (Addor Christian Church)	1.00
N. A. Wright, Vass, N. C. (Mt. Pleasant Christian Church)	1.00

Total \$ 107.95

Summary.

Previously acknowledged	\$ 4,524.73
Sunday Schools, Regular	41.08
Individual and Church Offerings	5.05
Coin Card Offering	4.00

Total to date \$ 4,574.86

J. O. ATKINSON, *Sec'y.*

ANNUAL REPORT.

Annual report of the treasurer of the N. C. C. Woman's Mission Board, 1932:

RECEIPTS.

Women's Societies.

Antioch	\$ 6.86
Bethlehem	7.50
Burlington	872.29
Carolina	7.00
Catawba Springs	25.00
Chapel Hill	17.25
Danville	25.00
Durham	190.20
Elon College	237.67
Greensboro	309.39
Graham	20.00
Hank's Chapel	18.30
Haw River	20.96
Hebron	6.60
Henderson	75.00
High Point	3.80
Howard's Chapel	20.00
Ingram	13.97
Lebanon	14.25
Liberty (Vance)	58.20
Liberty, Va.	7.00
Lynchburg	30.32
Monticello	25.00
Mt. Auburn	16.95
Mt. Bethel	10.25
Mt. Zion	10.00
New Hope	10.00
New Lebanon	28.15
Palm St., Greensboro	18.00
Park's Cross Roads	10.00
Pleasant Grove	25.00
Pleasant Hill	21.75

Pleasant Ridge	30.00
Piney Plains	30.00
Providence Memorial	20.00
Raleigh	150.00
Ramseur	40.00
Randleman	2.50
Reidsville	125.00
Sanford	110.00
Shallow Ford	3.60
Shallow Well	75.00
Seagrove	1.00
Turner's Chapel	50.35
Union, Union Ridge, N. C.	40.00
Virgilina (Union)	75.00
Wake Chapel	42.65

Total \$ 2,956.77

Young People's Societies.

Bethlehem	\$ 6.65
Burlington	41.81
Burlington, Jr.	23.59
Durham	55.00
Elon College	25.41
Graham	2.03
Greensboro	35.00
Greensboro, Jr.	18.00
High Point	4.80
Ramseur	10.00
Reidsville	10.00

Total \$ 232.29

Willing Workers.

Burlington	\$ 19.52
Durham	40.00
Durham, Jr.	25.00
Elon College	17.50
Greensboro	5.96
Reidsville	10.00
Virgilina (Union)	1.75

Total \$ 119.73

Cradle Roll.

Burlington	\$ 22.00
Durham	25.00
Elon College	10.00
Greensboro	10.00
Liberty (Vance)	2.00
Park's Cross Roads	2.48
Raleigh	10.00
Ramseur	1.00
Sanford	5.00
Turner's Chapel	5.00
Reidsville	5.00
Wake Chapel	4.89

Total \$ 103.04

District Meetings.

Alamance	\$ 7.35
Guilford	7.58
Halifax	6.17
Lee, Chatham	4.40
Randolph	2.30
Vance, Warren	6.75
Wake, Durham	4.26

Total \$ 38.81

Conference offering, October 21st \$ 25.00

Receipts by Quarters.

Brought forward from 1931	\$ 2.70
First quarter	403.87
Second quarter	966.56
Third quarter	648.01
Fourth quarter	1,567.20

Total \$ 3,478.34

DISBURSEMENTS.

Dec. 16. Paid expense of board meeting.	\$ 1.20
17. Paid Mrs. W. H. Carroll, postage	1.00
Jan. 15. Paid Mrs. H. S. Hardecastle.	394.70
18. Paid O. D. Pate, printing goals	9.17

5.	Paid Mrs. W. R. Sellars, postage	2.00
14.	Paid Mrs. H. S. Hardeastle...	965.06
July 15.	Paid Mrs. H. S. Hardeastle....	648.01
Sept. 19.	Paid Mrs. W. R. Sellars, postage	2.00
Oct. 4.	Paid Mrs. J. P. Barrett, postage	3.00
19.	Paid Mrs. C. H. Rowland, pstge.	1.50
26.	Paid Mrs. H. S. Hardeastle....	1,440.66
	Stamps on checks.....	.04

Total \$ 3,468.34

Summary.

Total Receipts \$ 3,478.34

Total Disbursements 3,468.34

Balance on hand \$ 10.00

MRS. W. R. SELLARS, *Treas.*

A VISIT TO AZABU MIDDLE SCHOOL.

On the morning of April 22nd we had the privilege of visiting the Azabu Middle School for boys, with Dr. A. D. Woodworth; and as this was our first visit to any of the many schools in Tokyo, we were very much impressed. After seeing the main auditorium, which seats 1,500 people, we were shown the teachers' room, principal's room, and the office where the students pay their tuition and attend to such matters.

At Dr. Woodworth's words, "san, Yoroshii desu," a man stepped out of the office with two sticks in his hands and struck them together several times. As he did so a number of the students separated themselves from the groups standing around, and we made our way with them to a large building which is separate from the main school, where Dr. Woodworth holds a Bible class before the regular classes begin. While Dr. Woodworth was speaking in Japanese about the conversion of the Apostle Paul, it was interesting to note the close attention that was paid, and the earnest look on the faces of these teen-aged boys. At the close each head was bowed reverently and we were dismissed with prayer. The students are not compelled to join this class, but each comes of his own free will.

As we left this building we were amazed to see so many students, 1,200 in all, every one being neatly dressed in the regular school uniform of dark blue. It being just about eight o'clock, the siren began to sound, and continued for some seconds, while each class formed into line, facing the villa of Mr. Ebara, which stands in a circular inclosure filled with flowers and trees. Mr. Ebara was a Christian and devoted his life and means to this school, and up until his death conducted the morning Bible class. We waited beside a small platform for Mr. Suzuki, the principal, to whom we had the pleasure of being introduced. He then stood upon this platform while the school leader gave a few sharp commands, at which the students removed their caps, bowed, replaced them and turned to march to their classrooms. Each class has a leader and the one we followed was led by a bright-faced boy who was a cripple and must needs walk with a crutch.

We entered a classroom on the second floor, and again the leader gave the commands to stand, bow, and be seated, this time in English. Then followed a very interesting few minutes while Dr. Woodworth gave a lesson on being introduced to his friends in English. The regular lesson for the hour was about a boy named Taro, who went to the Post Office to buy a ten-sen stamp because he was going to send his letter to America. Although these students know English grammar, the conversation is difficult for them, and we were reminded of our first struggles with the Japanese language, as we listened. However, owing to the ability and patience of the teacher, we are sure this class will make good progress.

The hour passed by all too quickly, and then we went to the top of the building, where we had a splendid view of the city. It being a clear morning we were able to see Mt. Fuji, which is said to be sixty miles from Tokyo City.

During the intermission the students are free to be out-of-doors and when the siren sounds again they form into line and march into their classes.

After spending a few more minutes admiring the school building which was just completed last year, we made our way to the main floor, and left the building, having spent two very pleasant and profitable hours.

RAY McNAUGHTON.

Tokyo, Japan.

A HIGH SCHOOL AT ELK SPUR.

It is wonderful to know that there are about twenty children on roll in high school at Elk Spur now.

Miss Lois Calhoun, of Alabama, has come to our hills to realize one of her dreams. She had read of the work here for years and had wanted to work here. So this fall a bright smile flashed across the hills, and ever since the hills have seemed a little less blue. Our "Hilly Grissoms" find her so great a help that we wonder how we ever got along without her. It would be an inspiration to the Christian world to know of the spirit with which this young lady goes about her work. She came not knowing whither she would ever get any pay for her work. She said she was not here for the money and would work anyway. However, the State has promised her half pay and no more, but she smiles right on.

The children say they have a better chance in Miss Calhoun's school than at Hillsville. This must be true for she not only has a splendid education, but she also has one of the sweetest trained voices that ever rang over these hills. And last, but not least, she is interested in the religious side of the work here. She, like our Grissoms, does not feel that she is making a sacrifice to work here, but she feels happy following in the footsteps of Him who gave His life for others.

So now we have a right large school at Elk Spur again—Mrs. Hedgepeth Meredith teaching the grades and Miss Calhoun the high school.

The workers are giving programs here to try to raise money to cover the building. I hope this can be done before the winter snows come as the building is badly in need of a roof.

Our little Mrs. Grissom is finding her nurses' training handy since there is a lot of sickness in this part. She is thought of as a doctor as well as a nurse, here.

And now, when you pray for our "Hilly Grissoms," please add Miss Calhoun to your list. She says she sees God in these hills, and one who sees with eyes like that is sure to win.

VICTORIA OF THE HILLS.

FRANKLIN WILLING WORKERS.

The Franklin Willing Workers Society has had a very successful year under the leadership of Mrs. E. P. Jones. They observed Children's Day in the form of a missionary service with recitation, songs, dialogues, etc., and a missionary offering was received.

Once each quarter this society had charge of the worship service in the Sunday School which was a splendid piece of work for it taught the children the essentials of a good leader. Plans for this new year have been made and the society has started off with vim and enthusiasm.

PROGRESS OF UNITED CHURCH, RALEIGH.

The United Church was organized and incorporated in May 1927. The building had been completed by the First Christian Church during the ministry of Rev. W. D. Parry. Debts and creditors were on every side. There were so many of them that you could scarcely turn in any direction without meeting them.

There is one thing that needs to be said about a group of men in the United Church. It is doubtful whether a small group of men anywhere would face such a situation with such a determined consecration. These men agreed together to stand or fall with the church and to place their personal credit on these obligations totalling more than \$122,000.

Bank notes, mortgages and other obligations were underwritten. The total debts of the church now stand at \$46,800, and we will reduce these this year if promises are kept. The reductions have been made possible through the cooperation of our small group of men, the Congregational Church Building Society, the Woman's Board of the Southern Christian Convention and the Carlton family. We are far from the goal and it will probably take another five years of consecrated effort to bring the church through. We have learned that the defense—the only way to hold your own ground is to go forward. This we are doing regardless of depression. Our progress during the depression has been slowed up and yet the imperative necessities have made possible constant reductions. In 1930 our debts stood around \$72,000. With business crashing around us we have reduced this amount by more than \$25,000 since that date.

You need to have a plan and then work it. In the five years I have never made an appeal for money from the pulpit.

Our effort here is an illustration of the advantage of being poor. You can always go far when a group is determined to put its best into an effort. When a minister reduces his own salary to an unselfish level and his loyal group join with him not only in lifting a crushing financial load, but in voluntary work in music, Sunday School, missionary work, the results of such devotion are bound to be manifest. All together we have had five years more of devotion and all of us here know the meaning of it. And we do not forget that we have had Dr. Bloom whose sympathy and help have been with us all the way in what seemed to be an impossible task.

J. E. K.

IT TAKES COURAGE.

It takes courage not to bend to popular prejudice; to live according to your conviction.

To refuse to make a living in a questionable vocation.

To say, "No," squarely to something wrong when those around you say, "Yes."

To remain in honest poverty while others grow rich by questionable methods.

To live honestly within your means, and not dishonestly upon the means of others.

To speak the truth when by a little prevarication you could secure some seeming advantage.

To do your duty in silence, obscurity and poverty, while others about you prosper through neglect or violating sacred obligations.

To refuse to do a thing which you think is wrong because it is customary and done in trade.

To face slander and lies, and to carry yourself with cheerfulness, grace and dignity for years before the lie can be corrected.

To throw up a position with a good salary when it is the only business you know, and you have a family depending on you, because it does not run on honest principles.—*Young People.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

THAT CHRISTMAS PROGRAM.

Christmas and Easter are the two great days of the church year. At these times the church should do its very best to present the Christ to the waiting world. The message of Christmas is badly needed in our time. The Christ Child, consecrated parents, watchful shepherds, and worshipping wise men are personalities that need to come to the attention of a distracted world so the "good tidings of great joy" may sing in the hearts of men.

Christmas is the time for the church to make much of childhood and youth. This is the opportunity of the year to get the children to live with the Baby Jesus and to render service in his name. Young people who have come to know the Master and to love the daring youth who felt that he must be about the Father's business and who undertook to make the world new and happier should see that this Master is presented to the people of the community in a beautiful way so all may come to know of him and to love him. Unless someone else is busy with a Christmas program in your church, it is time for you to shoulder responsibility and see that a program is prepared.

Incidentally, why not try to arrange entertainments throughout the Christmas season that will bring honor to the name of Christ rather than to join in celebrations that dishonor both man and God. Christmas comes but once a year and the opportunity for strengthening the Christian cause demands the best that youth can give.

Proper costuming of characters and the right use of lights will have much to do with the success of a pageant or play. Do not be afraid to try for effects. Literature is abundant to help you in all phases of dramatic presentation. Simply decide what you want to do and then seek for the necessary information. I may be able to help you. And surely our publishing houses can furnish all kinds of information.

CHRISTMAS MATERIAL.

Material for Christmas programs can be purchased from any church publishing house. Miegs Publishing Company, Indianapolis, Indiana, has published several Christmas programs, including music, in a volume called "White Gifts for the King." These are fine programs of the pageant nature, and are especially good for churches that are making gifts to the orphanage or other institutions. The cost is \$1.00.

Pilgrim Press, 14 Beacon St., Boston, Mass., advertises the following pageants for Christmas:

The Light of a Thousand Candles. By William E. Jones. An impressive service in which the Christmas story is revealed through recitation and song. At the conclusion, each member of the audience is given a lighted candle. Single copies, 25c; 12 copies, \$2.25; 50 copies, \$8.00; 100 copies, \$12.00.

At the Door of the Inn. A Christmas pantomime. By Martha Race. A vivid, sympathetic portrayal of the scene before the crowded inn which would not shelter Mary and Joseph during the late afternoon and night of the Nativity. Paper, 20c.

Christmas Plays for Children. Three simple dramatizations: *What Child Is This?* By Martha Race. A short pageant woven about the carol, "What Child Is This?" *The First Christmas Morning.* By Maud Lindsay. A playlet for nine girls in which the Bethlehem events are narrated by villagers. *Frankincense.* By Louise G. Cummings. A short pageant which shows how a selfish child becomes filled with the Christmas spirit. 40c.

Good Will Among Men. By Marshall N. Goold. A Christmas service for churches and church schools. The theme is based on an almost literal interpretation

of the angel's song, "Peace on Earth, Good Will to Men," calling us "to supplant war with cooperation and peace among the nations, and suspicion with sympathy towards all men." The charm of the service lies in its simplicity and the human appeal of its message. Single copies, 8c; 12 copies, 85c; 50 copies, \$3.25; 100 copies, \$6.00.

The Prophetic Child. By Rev. Langley Sears. 15c per copy; \$1.50 per dozen; \$12.00 per 100.

Why the Chimes Rang. Arranged from Raymond MacDonald Alden's famous story, by Martha Race. Paper, 35c.

A Christmas Mystery. To be used as part of a community Christmas sing. By Jane Judge and Linwood Taft. 15c; 12 copies, \$1.44; 50 copies, \$5.50; 100 copies, \$10.00.

The Adoration of the Kings and Shepherds. A pageant of the Nativity. By Mildred Emily Cook. Castilian paper cover, 75c.

The Children's Christmas Tree. By Frances Weld Danielson. Charming Christmas entertainments to be given by the children themselves. It is a delightful feature of these plays that preparation for them is as great fun as giving them, and they are free from the dreariness of rehearsal. 25c.

SHARING PRETTY THOUGHTS.

I like to get pretty thoughts which young people find here and there. "As a man thinketh, so is he," said a philosopher long ago. Good thoughts tend to make a good person. A friend from Alabama sent a number of fine things recently, some of which I want to share with you. The first is by Este Porter Lewis and is a beautiful expression of the glories which have been about us for the past two months:

"A chain of mountains all aflame with leaves
Of orange, scarlet, bronze and gold; and mists
From pine-filled valleys rising like the smokes
Of forest fires—as though, this Autumn day,
Each frosted tree sent incense up to God."

My friend said, "The next idea expresses in a lovely way the thought 'I will encourage instead of criticize.'" This statement comes from Abraham Lincoln:

"Die when I may, I want it said of me by those who know me best, that I always plucked a thistle and planted a flower where I thought a flower would grow."

And flowers will grow in most unlikely places. We need not fear to plant them.

Another poet has expressed an idea which we all like, but sometimes forget to practice. Why not memorize it and let it be the voice of all those whom we meet?

"If you have but a word of cheer,
Speak it while I am alive to hear."

AN INTERESTING PROGRAM FOR YOUNG PEOPLE.

Dr. Arthur G. Lyon, pastor of the church at Lake Helen, Fla., who has made a life-long study of psychology in its relation to life and behavior has a unique program for the young people of his church, especially those of high school age or over. The themes are selected by the pastor, who prepares a mimeographed sheet of questions and points of discussion and assists the leader in preparation for the meeting. The discussions are very vital and relate to problems of living. Some of the recent topics discussed are as follows: "Organizing Personality," (reshaping personality to an ideal, etc.), "How to Judge Ourselves and Others Correctly," "Measuring Life," with such sub-topics as "Measuring Life by its Supreme Values," "By its Service," "By its Opportunities and Achievements," "Getting Adjusted to Life,"

with such sub-topics as, "Life Depends on Proper Adjustments," "Correcting Maladjustments," and "The Happy Adjusted Life," "Attention and Success," "When to Laugh," "The Psychology of Habit," "The Conduct of Life," "Its Relation to Character," and "The Life Triumphant."

There has been manifest great interest on the part of the young people and the society has become very active and effective in this church, where there were previously few young people.

CHRISTIAN ENDEAVOR NOTES.

TOPIC FOR NOVEMBER 27, 1932.

"To what extent is our church the result of missionary effort?"—I. Cor. 4:6-16.

It is greatly to be hoped that no society depends upon this paper for all help on the topic. The writer seems never to have sufficient time to prepare this page as it should be done for he has to pastor three churches, promote leadership training, and do the work of the Board of Christian Education, and take his share in a number of other kinds of the world's work. It will be far better for those interested in Christian Endeavor to subscribe to the *Christian Endeavor World*, 41 Mt. Vernon St., Boston, Mass., and to *The Highroad*, 14 Beacon St., Boston, Mass. These publications give real help. There is not room on this page for much even if the material could be found. All I can hope to do is to supplement what you get elsewhere.

The scripture lesson indicates that the church in Corinth was the result of the missionary labors of St. Paul. (This material should be studied carefully.) Acts 16 tells about Paul's first entrance into Europe, and the same book tells how the church started, or was strengthened, in Rome, by Paul.

It would be well to have someone look up in some church history or an encyclopedia the spread of Christianity in the Roman Empire until it reached England. Stories of the first missionaries to England make fascinating reading. The reason for settlements in America is another interesting chapter of missionary history. Many of our local churches were organized and developed as missionary projects. All such information should be brought out in the discussion of this topic.

The moral of this story of missions is that since we have received the Christian message by missionary effort, we should share in sending that same message to others who have it not.

Has God denied you the gift of enthusiasm? Then do not hinder the enthusiast by your side; do not chill him with a spray of cheap common sense, or discourage him by your friendly disapproval. If there be not in you the heart to plunge into the river and save the drowning man, then for heaven's sake and your own sake do not stand on the bank and criticize the style of the swimmer who, with laboring stroke, is bringing his unconscious burden to the shore.—Watson.

NOTICE.

This is to inform all delegates and ministers who expect to attend the Eastern North Carolina Christian Conference, which meets at Liberty (Vance), to either notify Mrs. M. B. Newman, or the writer, that we may have entertainment for the night arranged in advance. Those attending the conference will come via Henderson, or Louisburg, and follow highway out to Liberty Church. If any come on train or bus, please notify the writer and some arrangements will be made to get you to the church.

S. E. MADREN.

Henderson, N. C.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

STEWARDSHIP OF LIFE.

LESSON IX—NOVEMBER 27, 1932.

GOLDEN TEXT: "First, they gave their selves to the Lord."—II. Cor. 8:5.

LESSON TEXT: Mark 1:16-20; Acts 26:12-19.

Stewardship of life is an inclusive thing. It means that our personalities, our capacities, our talents, our influence—all that we have and are has been committed to us as a sacred trust, to be developed and used and to be accounted for to God. A frank recognition of this principle is one of the most disturbing facts in life. A man's use of his money, of his time, of his talents, a man's life work, everything must be interpreted in the light of the fact that we are not our own, we have been bought with a price, and that we are therefore, to use all that we are and have in such a way that we can give a good account of our stewardship to God. One reason why so many people are poor stewards of money is because they have not recognized the more fundamental fact that they themselves belong to God. One reason why we do not do more for God is because we have not fully given ourselves to God. When we do as did the Corinthians, "first of all give ourselves to the Lord," we will be good stewards of the other things.

The Lesson Committee did well to select the scripture lessons in the story of the call of the fishermen and Paul's conversion, for both of these sections of the scripture show how these men accepted the principle of stewardship for their lives. But the Lesson Committee have presented only one phase of the matter, and have left unemphasized a very important principle. They have presented the case of men who were called as we say to the ministry, or full-time Christian service. There are many people who think that because they have not been called to be ministers or missionaries, the principle of the stewardship of life does not apply to them. As a matter of fact, the Biblical view of the stewardship of life is that every man is called to full-time work. That is, the farmer and the banker and the baker and the teacher and the day-laborer and everybody is to think of his or her life as a trust. None of us have a right to use our lives to suit ourselves; we are to use them where we are and in the things we are doing, for God. What a difference it would make in so many of our lives if we really believed that we are God's and if we lived out that belief.

Fishers of Men.

Jesus called men, rough, rugged, out-door men. We call him Master, and we do well for so he was. Only a real man could have appealed to men of the type of Andrew and Peter, James and John. Let no man think of Jesus as effeminate and weak. He was a man among men.

Jesus called busy men. Andrew and Peter were casting their nets. James and John were mending their nets. The work of the kingdom is safest in the hands of those who are not lazy, who do well their own business.

Jesus called men to a higher type of work. They were fishers of fish. He told them he would make them fishers of men. Jesus sometimes calls men away from their tasks to other tasks. In most cases, however, he calls men to do their same tasks in a new spirit and in a more exalted way. A Christian husband ought to be a better husband because he is a Christian. A farmer ought to be a better farmer because he is a Christian. A business man ought to be a better business man because he is a Christian.

Jesus called men to cooperative work with him. "Come ye after me." He invited them to become co-workers with him in the work of establishing the Kingdom. He invites you and me to do the same. Whatever else discipleship with Jesus may mean, it means sharing the task with him.

Jesus called men to "become." "I will make you to become." A man does not become a full-fledged, full-grown Christian at once. Being a Christian is primarily a process of becoming. We are to grow in grace. The order is first the grain, then the ear, then the full-grown corn in the ear.

The Persecutor—The Preacher.

Paul would have made a good Methodist. He believed in giving his testimony. He recounted on at least two occasions the story of his conversion. Of course, Paul had a reality to talk about and that made a difference. One reason why testimony went out of style was because so many people had nothing new or vital to talk about.

Paul said he saw a "light from heaven, above the brightness of the sun." It was super-natural, however you want to interpret that. A man cannot be born from above by natural power. The Spirit is the only agency that could change Saul the Persecutor into Paul the Preacher.

"I heard a voice speaking unto me and saying in the Hebrew tongue." The Hebrew tongue was the language of his childhood, the language of his school, the language in which he had learned the scriptures. We might ask ourselves the question as to how well our children and young people will be prepared to understand God later in life if he speaks in the language of our homes and schools and churches.

"It is hard for thee to kick against the pricks." It is difficult to go to the devil. Paul was going to persecute the church, but as he went he was suffering more than those whom he would persecute.

"I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." Paul had a wonderful experience, but there were other wonderful experiences awaiting him. Alas for the minister or the Sunday School teacher or the Christian who does not constantly have fresh experiences of God.

"Whereupon I was not disobedient unto the heavenly vision."

Character is what a man is when he is stripped of his possessions and stands before God. Christ measures us by what we are and not by what we have. There are shriveled souls in the midst of great fortunes, and there are noble souls in great poverty.

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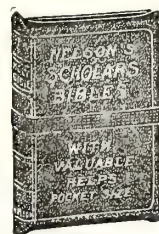
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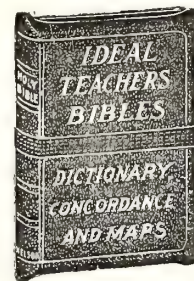
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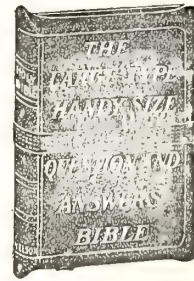
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"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

THANKSGIVING NUMBER.

MONDAY.

All people everywhere are exhorted to praise the Lord for his wondrous works unto the children of men. The following will serve as a few key passages today:

"Ye that fear Jehovah (the Lord), praise him; all ye the seed of Jacob, glorify him; and stand in awe of him, all ye the seed of Israel."—Psalm 22:23.

"Let heaven and earth praise him, the seas, and everything that moveth therein."—Psalm 64:39.

"Let everything that hath breath praise Jehovah (the Lord)."—Psalm 150:6.

How may it be expressed?

"So we will sing and praise thy power."—Psalm 21:13.

"For it is good to sing praises unto our God."—Psalm 147:1.

"Praise him for his mighty acts: praise him according to his excellent greatness."—Psalm 150:2.

"Thanks be to God, who (which) giveth us the victory through our Lord Jesus Christ."—I. Cor. 15:57.

Prayer—O Lord, our God, we would enter upon this week's duties with a single purpose that we may realize all thy benefits toward us and give thee sincere praise. We pray for thy spirit to fill us and possess us that we may do so.—*Amen.*

TUESDAY.

"Though he slay me, yet will I trust him."—Job 13:15.

There are lots of folks this Thanksgiving season who have so little of this world's goods that they almost doubt that there is a God. But depression has its benefits. So cheer up.

In prosperity we forget how to live, what it means to have real friends—we get high hat; but, in depression, we have more time to visit friends, stay longer and share common feelings. In prosperity we are busy with prosperity and we do not know our neighbors; but, in depression, we get acquainted with our neighbors and find them a very delightful people. In depression, we can more easily carry out the Bible injunction: "Love your neighbor."

In prosperity we do not have time to stay at home; but, in depression, we spend some time with the family and get acquainted with them; we have heard of men actually falling in love with their wives again and finding them very attractive.

In prosperity we ride everywhere we go, and hurry through; but, in depression, we are apt to walk more and have better health.

In prosperity we get the best meat cuts, have the best gravies and fancy dishes; but, in depression, we get honest-to-goodness food, side meat and greens.

In prosperity, some have no time to go to church; in fact, they think they know more than the preacher does, anyway; but, in depression, they start praying and going to church. One man said, "if this depression keeps up I will soon be going to prayer meeting."

So there is something about depression that is a blessing and which is to be liked. Can you find it in your life? If so, give thanks.

Prayer—O Lord, thou dost teach us that it is not that which we desire most which may be best, nor is it the worst which we often refuse; but the fittest are they who contentedly rest in friendships and common feelings. Grant unto us thy blessings of grace in all that we have and in all that we have not. In Christ's name.—*Amen.*

WEDNESDAY.

WHAT TRUE LIFE CONSISTS OF.

"A man's life consisteth not of the abundance of the things which he possesseth."—Luke 12:15.

In the life of John Wesley we are told of a fire which consumed the Epworth rectory in 1709. Wesley was not yet six years old. In their hurry, John was forgotten. The little fellow awakened to find the house in flames and every exit a mass of flames. The father fell on his knees (says the story), in the hall, and cried to God for his boy. One man with more resourcefulness than the others ran in beneath the window where the boy appeared, and had another climb on his shoulder. The boy was reached and just as he was drawn through the window and away, the house crashed in behind him. "Come neighbors," cried the father, "let us kneel down! Let us give thanks to God! He has given me my eight children. Let the house go; I am rich enough."

Prayer—Dear Father, thou wouldst teach us today that our fortunes are in our breasts—that our own hearts make us wretched or happy, rich or poor; and we have learned that abundance is not enough, and that they whose trust is in thee, though having little, hath enough. Grant unto us thy Holy Spirit and contentment and happiness in thee.—*Amen.*

THURSDAY.

THE EXTENT OF GRATITUDE.

"And Jesus answering said, Were there not the ten cleansed? But where are the nine?"—Uuke 17:17.

Ten lepers were cleansed. Nine went their way with never a word of thankfulness. The average of gratitude and ingratitude has been about the same in all ages, and this story suggests that it is about ninety per cent ingratitude. We are prone to forget our benefits and mercies. We lay more stress on what we have not than on what we have. We look upon our good things, pleasurable sensations, comforts and luxuries as our birthright, and we moan if we do not receive them all. If we have a spurt of good fortune, instead of being humbly thankful and glorifying God, we take it as a reason for wanting more. The ten believed, but only one praised God. That is still the extent, it appears, of humanity's gratitude to God.

Presumably the nine were praying men as well as the one. They all called alike on Christ for healing. We would think that, having received the answer to their prayers, all alike would have praised him, but it was not so. Why? The answer is, "lack of reverence."

Reverence is the outflow of the life toward God. We draw close to God in prayer, but we draw closer in praise, because in praise we come to the very foundation of truth, love and trust. It is the outflow of the heart in worship and that is the highest exercise that any soul can engage in.

Prayer—O Lord, give us utterance before thee that we may express true devotion for all thy benefits toward us. Make us conscious of thy blessings, and make our gratitude and praise our greatest joy. Unworthy before, let us not be ungrateful after.—*Amen.*

FRIDAY.

SINGING IN THE DARK.

"In nothing be anxious, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God."—Phil. 4:6.

This is the admonition of Paul. He had learned something which the most of us have not—to sing when everything is dark; hope gone and despair reigns. This admonition must have been learned out of his experience when he and Silas were in jail and sang hymns and prayed to God. That experience resulted in such a blessing to them and such a revelation of God in the community, we are sure he could do nothing less than preach it the balance of his days.

This message of Paul's reflects the words of Jesus who assures us that "all things work together for good to them that love God." If we are looking only at material things, and finding comfort only in them, depression or deprivation of them leaves us with nothing to but wail; but if our trust is in God, who, despite depression, turns things up for the best for us, we can sing his praises notwithstanding. If the canary were to sing in the dark, we would wonder. We can do more than the bird. The spirit of the Father, of Jesus the Son, of Paul, sings in the dark. If we will be that much his, we too will sing in the dark. Half of our worries melt away when we begin to sing and praise things. Anxiety cannot resist thanksgiving.

Prayer—O Lord, our God, teach us to trust thee when everything goes wrong. In the pressure of personal sorrows, in the crises of life, however narrow life's way may seem, when the outlook is black, give us a rift of the heavens, send us a vision of the cause for thanksgiving.—*Amen.*

SATURDAY.

THANKLESSNESS.

"Let us not be weary in well doing for in due season we shall reap if we faint not."—Gal. 6:9.

We cannot close the week's meditation on thankfulness without contemplating the misfortune and tragedy of thanklessness.

"Blow, blow, thou winter wind,
Thou art not so unkind,
As man's ingratitude;
Thy tooth is not so keen,
Because thou art not seen,
Although thy breath be rude."

—*Shakespeare.*

"Ingratitude, thou marble-hearted fiend,"—*Shakespeare.*

"He that's ungrateful, has no guilt but one;
All other crimes may pass for virtue in him."
—*Young.*

St. Bernard has said, "Thanklessness is as a parching wind, drying up the foundation of pity, the dew of mercy, the streams of grace, hostile to salvation—nothing so displeases God as ingratitude. That which such a one seemeth to have will be taken away from him (e. g. the unprofitable servant)."

Likewise is our ingratitude to God. It closes the door to deeper blessings; it is untrue to the law of our existence; it is a denial of truth and therefore a loss of moral strength; it lives on God's bounty, and yet refuses to own his power or to accept his love; and he who is ungrateful may one day find himself with nothing to be grateful for.

Prayer—Our Father, forbid that we shall be ungrateful either to thee or to our friends. Thou dost save us, forbid that in act, word or deed, we shall ever deny thee. This we ask for Jesus sake.—*Amen.*

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

FEAR—A FOE OF MAN.

By JOHN G. TRUITT.

"O Israel, fear not."—Isa. 43:1.

I.

Out of one of the first verses of Genesis come these words: "I heard thy voice in the garden, and I was afraid." Fear is age-old. It begun with the beginning of the human race. Perhaps it is not man's first foe chronologically speaking, but in magnitude and power it is not far behind any foe man has ever had.

Let us bear in mind from the beginning that there are two kinds of fear—one is reverence, the other is cowardice. The one we should seek to develop, the other we should seek to eradicate. The one leads us to God, the other drives us from him. Fear of God is the beginning of wisdom, and cowardice is the everlasting foe of courage. In this message today we shall be talking about the ugly kind of fear.

This ugly kind of fear seems to fall upon us, turns us pale, drives the strength from our limbs, takes the power of speech from our lips, and benumbs our brains. Fear is terrible. If allowed to live within one's life it drives to distraction, to insanity, and sometimes to suicide. Even a little fear, sometimes so slight as to be called only "worry," makes wrinkles come in our faces, lessens the beauty of our personality, and handicaps us in the joy of living.

Fear is a laughing, ugly demon that should be given no quarter by the sons of God. He changes brave men into cowards; strong men into invalids, and good men he makes powerless. Fear is heavy brakes when a load is being pulled uphill. Fear is an extra burden laid upon shoulders already tired with necessary burdens. Fear is one of man's worst enemies.

It makes almost a strange sentence to say: God is not afraid. He is not afraid. Perfect love casteth out fear. In perfect holiness, and righteousness there is no fear. God does not want his children to be afraid. Fear interfered with God's fellowship with Adam. It drove him into hiding. It drove him from God. It was caused by sin. However, there is a distrust, or dismay that need not be caused by some overt act or sin. Ringing down across the centuries of God's fellowship with his chosen race, has been that great command: "Fear not, O Israel." "Be not dismayed, whate'er betide, God will take care of you." Be ye conquerors of fear!

II.

Christ came to conquer the enemies of his brethren—to put them all under his feet. "He must reign till he hath put all enemies under his feet." And the enemy of fear is not supposed to be the last one to be conquered either. "The last enemy that shall be destroyed is death." And for the true Christian who has learned to put his trust in God one of the first enemies conquered is fear. Fear and faith do not fare well together.

So the Gospels begin: "The angel said unto him, 'Fear not,' "And the angel said unto her, 'Fear not,' "The angel said unto them, 'Fear not,' "and Jesus said unto Simon, 'Fear not; from henceforth thou shalt catch men.' "And the command of Christ to his followers today is: Fear not! It is not very complimentary to God to distrust him. Christ has commanded against undue anxiety. Paul says: "My God shall supply all your need according to his riches in glory by Jesus Christ."

Jesus is not only our Redeemer, he is our ex-

ample; and "looking unto Jesus, the Author and Finisher of our faith," what do we see? One that is afraid? Of the lack of home? No! Of the lack of bread for the multitudes? No! Of the Devil and Satan himself? No! That God would not hear his prayer for the dead? No! That God would fail to give him strength to withstand every temptation? No! Was he afraid that God would not see the grain of wheat dropping into the ground to die, and that he would not bring it forth? No! What do we see? We see Jesus, tempted right from the hour of his Jordan baptism, going into the lanes and by-ways of Palestine, with no place big enough at first to hold the crowds and multitudes that flocked to hear him. Was he afraid? No! Out of those teeming multitudes, he selected most bravely a few followers. Peter, an impetuous, wreck-making, over-spoken fisherman; Andrew, a nonentity, always simply someone else's brother; James and John, sons of thunder, self-seeking and quick; Levi, a renegade Jew, who had considered not the friendship or respect of his fellows, a seeker of Roman preferment; Simon, the zealot, the "red" of his day, a sort of dissatisfied Bolshevik; and so on we might go. What a set! What a selection! Was Jesus afraid that even they would not measure up to their high calling of God in Christ Jesus? No! Did he trust them? Yes, to the very end! And did they fail him? Yes, "they all forsook him and fled." And now was he afraid? Did the demon of fear take possession of his soul and turn him pale in Pilate's hall? No! Even when when the goodness of his friends, and the mercy of his foes did not follow him—yea, even when godness and mercy failed him—courage still carried him to Calvary.

Did fear ever possess his soul? The Disciples had been very weak. One had betrayed him altogether; and the leading one had denied him bitterly; and they had all forsaken him in the hour of greatest need. What would he do about it? "And Jesus came and spake unto them, saying: All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Was he full of fear? Why, in the hour in which he was received up he said: "Ye shall receive power after that the Holy Ghost has come upon you: and you shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." John, remembering him, said: "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."

Were the disciples unafraid, like Jesus? Yes, they were after that consuming love possessed their souls, but before it did they were as great cowards as any of us would dare to be. They huddled about Jerusalem behind closed doors, until they met and prayed. Until they were at one place and with one accord in prayer they were but poor fear-driven cowards. Prayer does change things. Trust in God changes things. "The Lord is my light and my salvation: whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? . . . Though an host should encamp against me, my heart shall not fear: even though war should rise against me, in this will I be confident."

So there they go. The march of eleven men! Unafraid, because of the presence of the Holy Spirit with them. The Holy Spirit with them because they obeyed Jesus, and prayed, tarrying in Jerusalem in prayer. Unto city after city, country after country; seeing inside homes, and synagogues, and jails, and dungeons across the earth. Challenged and imprisoned, did they stop? Whipped and imprisoned, did they refrain? Standing in the presence of the earth's judges, their question was: Shall I seek to please men, or God? Fear of God makes courage; fear of man makes cowards.

III.

We are Christians. Fear must not supplant our faith; cowardice must not overcome our courage. When I read what other Christians are doing in the face of greatest difficulties; when I hear report after report from our missionaries (Continued on page 14.)

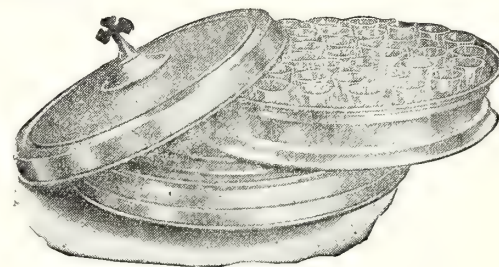
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

We want to make just a few suggestions as to the Thanksgiving offering this year. The time has been when to just pass the hat around would be sufficient. It takes a little more effort now. We want to suggest that you give every member of your church and Sunday School an opportunity to give something. Every little child, too. If you will announce it the Sunday before, it will surprise you how many nickels and dimes even the little children will give. If they don't have nickels and dimes they can contribute Octagon Soap wrappers. We need 50,000. Give every member an opportunity to make a contribution.

If a few individuals in each church and Sunday School will take a little time to impress the serious need of the Orphanage at this time, I am convinced that the results will be encouraging. How about the superintendent and teachers in the Sunday School? Of course, the pastor is expected to present it to the church.

I have observed for many years that the church which plans thoroughly for the offering, and which sets up an organization of personal workers who will see that every one is given an opportunity to make an offering, secures a larger offering by this plan. Plan for a big offering and work your plan, and let us do something worth while for our orphan children who are dependent on you. I have studied this work so long that when the offerings come in I can judge pretty well whether or not any interest was shown in the offering. Your Orphanage needs your special effort this year.

Few situations in life are more distressing than that of little children without homes. No loss seems so great as that of parental love. You have an opportunity at this Thanksgiving season to express your love and your sympathy for your little children in the Christian Orphanage. Let your offerings be in keeping with your love and sympathy.

CHAS. D. JOHNSTON, Supt.

REPORT FOR NOVEMBER 17, 1932.

Sunday School Monthly Offerings.

Brought forward	\$10,923.84
North Carolina and Virginia Conference:	
Happy Home	1.75
Greensboro, Palm St.	6.00
Union, N. C.	2.13
Mt. Bethel	2.12
	12.00
Eastern North Carolina Conference:	
Catawba Springs	6.10
Wake Chapel	5.00
	11.10
Western North Carolina Conference:	
High Point	1.25
Randleman	.50
	1.75
Eastern Virginia Conference:	
South Norfolk	6.02
Barrett's	.45
Union, Surry	6.00
Oakland	3.00
	15.47
Valley Virginia Central Conference:	
Palmyra	1.90
Dry Run	3.02
Antioch	7.55
	12.47
Alabama Conference	.88
Roanoke	1.00
	1.88

Special Offerings.

Mrs. Maynor, support of Rebecca. \$	10.00
Cash item	1.60
Sale of bed	5.00
Mr. Hodgkin	1.00
Haw River, special collection for singing class	11.00
C. R. Hughes, support children....	7.00
	35.60

Thanksgiving Offerings.

J. R. Wilkinson, Jeffreys, Va.	5.00
Total for the week	\$ 95.27
Grand total	\$11,019.11

THE SUN'S PULPIT.

(Continued from page 13.)

out yonder where we have in perfect contract placed them; when I see what Christian families are doing; what Christian courage and fortitude possess so many of my contemporaries, I simply want to draw up my belt and be at it for God, and for righteousness. We are Christians. Shall we be afraid? Re-read the closing words of that great, familiar faith chapter, the eleventh of Hebrews. See what courage has possessed the souls of Christians hitherto, and notice how God is expecting the Christians of each succeeding generation to make good in their day, in order that we all together may claim the blessings prepared for us. We have a day of real opportunity. A day of dire need, when courage can be counted at par value. "God is our refuge and our strength, a very present help in trouble. Therefore, will we not fear though the earth be removed." Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." "Fear not, O Israel."

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AND the third day there was a marriage in Cana of Galilee, and the mother of Jē'sus was

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Specimen of Type

ST. MATTHEW 2

The three wise men

carrying away into Babylonia are fourteen generations; and from the carrying away into Babylonia unto Christ are fourteen

ing interpreted is, God with us.

24 Then Jē'seph being raised from sleep did as the angel of the Lord had

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CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,



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THE FAMILY ALTAR.

(Continued from page 12.)

SUNDAY.

RAPTUROUS PRAISE.

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have compassion upon his afflicted."—Isa. 49:13.

Sunday, with all its holy sentiments and significances, is a rapturous day. If the week's worship has meant anything near what it should, each may be ready to bring their praises to God in a climax of rapturous praise.

It is possible for us to appreciate all the thoughts of the week and be devout; it is possible to read articles and sermons in magazines and books which reveal God; it is possible for us to say prayers and enter the sanctuary of gratitude; yet, midst it all fail to pass into rapturous praise. Great beauty is there, but not once does it strike all the chords of the heart at once in a Hallelujah chorus.

We cannot read Milton of literature or the Revelation of God without feeling the note of rapture. It should not be that we can count God's blessings without growing rapturous about him.

So, go to church today. Forget life and its troubles, think of all that God is to thee, and mingle thy soul's praise with any others, and the Lord lift thee up to rapturous joy in him forever.

REPORT OF HISTORIAN.

(Continued from page 5.)

line so to speak, but it was served by Revs. Mills B. Barrett, Robert H. Holland, William H. Boykin and Thomas Bashaw, while during the War between the States it was served by Rev. William B. Wellons, the great Southern leader for some time. It has always been one of the most progressive churches in the Southern Christian Convention, in Sunday School work, in missions, but above all, she has become the mother of several Christian Churches in this section—Waverly, where we now are, being one of them.

On the form of agreement on the reorganization of Spring Hill, the first signer was Dr. Matthew Harris, a Thompsonian doctor, who was born in April, 1795, and lived at Milner's Town in Nansemond County, Va. He married Jane Gray Barrett, August 5, 1821, who was born June 2, 1799, she being the daughter of Burwell Barrett and Lucy Thorpe, his wife, and they were married by Rev. Burwell Barrett, the bride's father. Dr. Harris moved from Milner's Town (near what is now Lake Prince), settling on an abandoned farm on Coppahaunck Swamp in Sussex County in 1842, perhaps the same year peanuts were introduced in Sussex County. He procured some imported peanuts of a fine flavor and variety, and planted them on his farm, and sold them when harvested at Jerusalem, now Courtland, and thus became the first man to raise peanuts in America as a commercial crop. It is hoped to erect a marker to his memory on Route 52, opposite his farm, so the world may know where the American peanut industry had its birth about 1842.

In 1872, Mr. John T. Harris, a son of Dr. Mathew Harris, organized "Sunny Side," a Sunday School at a location about a mile from the present site of Waverly, near Coppahaunck Spring on a farm then owned by W. B. West. A little house was built by the community which was used for several years for that purpose. In the year 1880, this building was sold to the School Board of Waverly to which place it was moved. The money was donated to Spring Hill Church, May 8, 1880. The "Sunny Side" School continued to hold forth in the same building in

Waverly where in the year 1883 Deacon John T. Harris, M. J. W. White and Rev. R. E. Barrett and others organized a Christian Church with thirteen or more members, from Spring Hill. Rev. Robert A. Ricks was the first pastor and the church joined the Eastern Virginia Christian Conference in 1884, and at first worshipped in the Temperance Hall until the church was built and dedicated in 1885 by Rev. J. P. Barrett. Many others transferred from the same church later. The Sunday School has had only three superintendents since organization, its founder, Deacon John T. Harris, Judge Jesse F. West, and the present incumbent, Mr. B. E. White, a nephew of the founder, and a grandson of Dr. Matthew Harris. Bro. M. J. W. White was the first member of the Christian Church to make his home in Waverly.

Pastors after Rev. Robert A. Ricks: Revs. M. W. Butler, J. W. Barrett, Roger Channock, J. W. Porter, John W. Harrell, R. H. Peel, H. E. Rountree, James L. Foster, H. E. Truitt, W. C. Hook and F. C. Lester. It has now grown into one of the most progressive churches in the Conference.

One thing that has struck me in the preparation of this paper is the fact that it appears that as many as eight generations beginning with Rev. Burwell Barrett, have been staunch members of the Christian Churches in this section. "Train up a child in the way he should go and when he is old he will not depart from it."

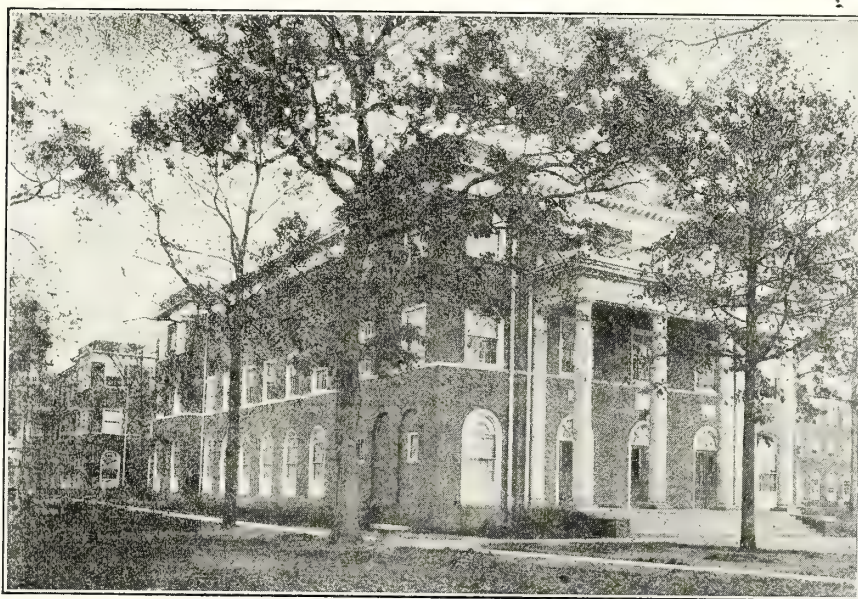
The conference has lost two faithful members during the past year: Dr. William Wesley Staley and Deacon Elisha Thomas Holland. More will be said of these later.

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

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OBITUARIES

WELCH.

Eliza J. Welch was born January 22, 1867, and departed this life October 26, 1932, at the age of 65 years, 8 months and 4 days. Sister Welch was a faithful member of Bethlehem Christian Church, a good mother, and a splendid Christian woman.

She is survived by three sons and four daughters, and by many admiring and sorrowing friends, who mourn her departure. Funeral services were held at Bethlehem, October 29, 1932, by the writer and Dr. M. L. Weekley.

A. W. ANDES.

THOMAS.

Bro. M. A. Thomas was born November 14, 1848, and died October 11, 1932, aged 83 years, 10 months and 27 days. Bro. Thomas was known and loved in his community as a good man. He was a deacon of Bethlehem Christian Church, and a faithful member there. He is survived by one son.

Funeral services were conducted at Bethlehem, October 13, 1932, by the writer, assisted by Dr. M. L. Weekley.

A. W. ANDES.

MASSEY.

Mr. William Graham Massey was born in Caswell County, N. C., June 11, 1868, and fell asleep in Jesus October 18, 1932, reaching 64 years, 4 months and 7 days of age. He was the son of Joseph Wesley Massey, better known as "Uncle Joe," who preceded him several years ago to the grave.

Mr. Massey was married to Miss Nancy Ella Prichett in 1896, who died about 28 years ago. To this union were born two sons, who survive, Mr. Joseph Earl Massey, New York City, who graduated from Elon College in 1918, Mr. Thomas Ogburn Massey, Maltimore, Md., also a graduate of Elon College.

Bro. Massey leaves to mourn their loss, two sons, a number of relatives and a host of friends and neighbors.

He was held in the highest esteem by

his neighbors and friends. He was jolly in conversation and had a good word for everybody. He will be missed greatly. Pneumonia was the immediate cause of his death.

Bro. Massey confessed Christ in early manhood, joining the M. E. Church, and a little over a year ago he united with Concord Church. He was a regular attendant at Sunday School and Church. A good and useful man has been transplanted to a better world. We will miss him. He was a farmer by trade.

Two memorial services were held in his memory—one at the homestead amid sorrowing relatives, neighbors, friends. Thence the body was removed to Friend-

ship M. P. Church and another brief service conducted by his pastor, assisted by Rev. J. T. Trollinger, M. P. minister, and his body was laid to rest beside his wife in the church cemetery. Peace to his soul.

The floral contributions were abundant and beautiful. May the Lord graciously comfort the bereaved.

L. L. WYRICK.

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, NOVEMBER 24, 1932.

NUMBER 47.

.. THE SUN'S OBSERVATORY ..

President's Camp to Become Part of Park.—

The picturesque mountain camp on the Rapidan River, in Virginia, which has served as retreat for President Hoover during the past four years, will soon become a part of the Shenandoah National Park. Some time ago the camp, where Prime Minister Ramsey MacDonald and many other dignitaries have been entertained, was offered by the President for inclusion in the park, "with the view of making it a permanent retreat for Presidents." In order to obtain clear titles to all of the property to be included in the vast government park, the routine used was condemnation, and the 165-acre tract of Mr. Hoover was awarded the State in the same manner. Actual transfer will be made later. Eventually all of the lands in the park area will be transferred by Virginia to the national government.

Church Attendance a Necessity.—

Roger W. Babson, international statistician and Christian worker, wisely says: "For churches to close up now, or to 'let up,' is like hospitals closing during an epidemic. We say this because an epidemic of fear, such as is raging today, is as dangerous as an epidemic of 'flu,' such as raged in 1918. The need of the hour is not more money, more real estate, or more stocks and bonds, but rather more self-control, unselfishness, faith and courage. Self-control, unselfishness, faith and courage are spiritual qualities which cannot be secured from bankers or stores, but from ministers and churches." Over-indulgence, selfishness, lack of faith and the want of courage to do right, caused the slough in which we find ourselves. Only the virtues which stand over against these vices can bring the return of true prosperity."

Is Moderate Drinking Safe?—

Wets in the United States would have people believe that the moderate use of liquor is the solution of the drink problem. Opponents of the dry law say, "Let us drink temperately as in Europe and all will be well!" They often assert that liquor in small quantities is perfectly harmless, and that an occasional "bracer" has no ill effects in the imbibor. Europe now gives the answer to the assertion of the wets. In Germany many applicants for driving licenses received a card with the following advice: "The smallest quantities of alcohol (beer, wine, spirits, etc.) are injurious to the motor driver. It is a widespread error that small quantities have no deleterious effect. On the contrary, they cause at first an increase of self-confidence, followed by premature fatigue, and thus weaken one's capacity for swift discrimination and reaction in the presence of danger." Nothing could be more plain than this statement. Germany has found liquor guilty of being an enemy of public safety. Alcohol even

in the smallest quantities is a danger to human welfare.—*Christian Science Monitor.*

Twenty-three Out of a Thousand.—

"One of the sad things indicated by intelligence tests given throughout the United States," says President F. W. Boatwright of the University of Richmond, "is that, whereas 150 out of every thousand persons are capable of receiving benefit from a college education, only twenty-three of those graduate from college." After enumerating many of the advantages that a college education affords, Dr. Boatwright quoted statistics showing how thoroughly, in spite of increased college attendance, the opportunities of a college education are being neglected. Out of every thousand persons we learn that the majority drop out of school before reaching the seventh grade, 198 graduate from high school, seventy-four enter college, and twenty-three graduate. "Those figures," he said, "would seem to indicate that we are a nation of seventh-graders—a fact which increases the demand for trained intellectual leadership. Education, or graduation from college, does not insure a successful business or social career, but statistics prove that one's chances for success are greatly enhanced by the preliminary training which only a college can give.

Wright Memorial Unveiled Despite Storm.—

On the 19th of this month, dignitaries of State and nation gathered at Kitty Hawk, N. C., to dedicate a monument in commemoration of the fact that here the Wright Brothers, Orville and Wilbur, flew the world's first motor-driven airplane. Provision was made for the accommodation of 20,000 persons, but a bare thousand was present, so inclement was the weather. At one time the gale grew so strong that the ceremonies were halted for over half an hour. The giant dirigible, *Akron*, was not able to come because of the weather, but Coast Guard planes and Army and Navy airplanes droned overhead as visible results of the Wrights' pioneering spirit. Orville Wright, surviving brother of the pair which on December 17, 1903, started aviation upon its course of achievement, was present, but modestly refrained from taking part in the ceremonies. Among the speakers were Governor-elect J. C. B. Ehringhaus, of North Carolina, and Patrick J. Hurley, Secretary of War, who paid high tribute to the Wrights, placing them among "America's immortal sons." The monument, a ninety-foot granite pylon, with a beacon at its peak, was unveiled by Miss Ruth Nichols, outstanding woman flyer.

Solid Oxygen.—

Our dictionary gives the following definition: "A colorless, tasteless, and inodorous gaseous element." Oxygen, by volume, makes up one-third

of the world's water, and is the active element of the air we breathe, so our definition might have well added the word "essential." And now we find that though naturally so in its free state, oxygen is not necessarily gaseous, for a German chemist has recently discovered a method of solidifying it into small "bricks" and of so fixing the solid "gas" that it may be safely kept for years without deterioration in an ordinary sealed tin container. Notwithstanding the terrific pressure exerted in solidifying the oxygen, we are told that these bricks cannot explode and are, therefore, not dangerous. Each brick contains as much oxygen as would in its gaseous form be contained in one of the large commercial cylinders now used, where it is under pressure of hundreds of pounds to the square inch. Not only may this discovery be used in the forwarding of commercial uses of oxygen, but countless lives may be saved thereby. It should appeal especially to the mining industry as an aid against the ever present danger of suffocation, and will probably join the first aid kit in many a factory and home.

A Caterpillar Recipe.—

John R. Scotford, writing in the *Congregationalist and Herald of Gospel Liberty*, says: "The writer has long suspected that the capacity to consume strange foods nonchalantly is one of the prime requisites for an effective missionary, especially in the stranger portions of the world. Dietetic surprises often add interest to the job." He offers in substantiation of his opinion the following from the pen of Miss Florence Torrence, of Mt. Silinda, East Africa, and remarks that it may give the cooks who read it something new to think about: "One afternoon last week I was walking over the tennis court when I saw a long line of caterpillars marching across the path, one close behind the other. They looked like a long snake winding its way through the grass. I counted 129 caterpillars in line! Then two of our house girls came running and began to gather the hairy creatures into a white enamel bowl. With much astonishment, I asked what they wanted them for. They replied, 'To cook and eat them!' In preparing them for food they first burn the hairs off with hot coals in a winnowing basket, and then wash them in cold water. They are then placed in a pot of boiling water and cooked until the water evaporates. Then the water is replenished and they are cooked a little longer. The final state approaches soup, into which they dip their stiff corn mush, which they eat with their fingers. They claim the combination is delicious. Other insects used for food are termites, locusts, stick beetles, and some other species of caterpillar. I once roasted an edible grasshopper and ate it myself. It really was not bad."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Give thanks unto the Lord for all his benefits. Surely his benefits, infinite in number, should and will wake our deep gratitude and praise.

A Union Thanksgiving service will be held by the Park Place Churches, Norfolk, Va., November 24th, at the Park Place Methodist Church. Dr. Jason Noble Pierce, pastor of the Christian Temple, Norfolk, will give the Thanksgiving message. His subject will be: "Thankfulness in a Time of Adversity."

Mrs. C. H. Rowland, Greensboro, N. C., president of the North Carolina Woman's Board and beloved of all, is visiting her daughter, former Miss Graham Rowland, now Mrs. Wiseman, in Texas, and sends back the glad message that though young in feeling and in years, she rejoices to be the grandmother of such a fine boy in the home of her daughter and preacher son-in-law. Congratulations to Dr. and Mrs. Rowland.

David Grayson, essayist, strikingly interprets our American Thanksgiving Day in these lines: "No holiday in all our calendar is comparable to Thanksgiving. There is no holiday quite like it anywhere in the world. It celebrates no battle, no fall of a Bastille, no bank or business holiday; the birthday of no great man, no political revolution, no church ritual. It is the great holiday of common people who have worked all the year and now thank God humbly for good harvests. We are not celebrating Washington or Columbus or the Declaration of Independence, but just the true, good things, the simple blessings of the soil and the common life. Most holidays are somewhat pagan, and if traced back are rooted in the dull and bloody stories of some old war; but Thanksgiving is the holiday of peace, the celebration of work and the simple life. You must go back to the old Greeks for anything to compare with it—a true folk festival that speaks the poetry of the turn of the seasons, the beauty of the harvests, the ripe product of the year and the deep, deep connection of all these things with God."

The North Carolina and Virginia Christian Conference met in the 107th annual session at Mt. Zion Church, Orange County, N. C., Tuesday, Wednesday and Thursday of last week. Dr. C. H. Rowland, president; Rev. Stanley C. Harrell, secretary; Dr. Waldo Boone, treasurer, had served in their respective capacities so well the past years that the Conference unanimously voted that they continue, and they agreed. The delegation was quite representative, very few of the churches in the Conference not being represented by delegates, and only one or two not represented by letter. It was reported by the secretary that the churches of the Conference had gained in membership during the year about 350 members. A new church organization, that of the First Christian Church, Winston-Salem, N. C., was added to the roll of churches in the Conference. Rev. Wm. T. Scott is pastor and is quite hopeful over the outlook, the deep and universal regret being that the Christian-Congregational Churches have so long neglected organizing in this thriving city. The Conference was glad to welcome Rev. R. T. Grissom, pastor of our Christian forces in Carroll County, Va., and also four delegates from the two churches—Elk Spur and Rocky Ford.

Pastor Grissom's account of the progress and the present condition of the work was quite gratifying. There were sermons and addresses of outstanding merit and worth during the Conference, and the large audiences who attended were enthusiastic over the program of the Conference as carried out and the spirit of brotherly love and sweet fellowship that prevailed. The next session of the Conference is to be held with Union Church, Union Ridge, N. C., beginning Tuesday after the second Sunday in November, 1933. While the financial returns from the churches did not quite measure up to those of one year ago, the report of the collector, Bro. H. V. Simpson, was quite gratifying and showed a sustained and quite universal interest on the part of the local churches in the institutions and enterprises of the church. From the moment that Mr. Zeb Lynch of the local church, welcomed the Conference on its assembling Tuesday morning, till the last delegate had departed Thursday afternoon, everything possible on the part of the church and the neighborhood was done, in the spirit of cordial hospitality, to make delegates and visitors feel happy and at home. It was a great and good session of a venerable and honored body.

DR. RAYMOND GOES TO NASHVILLE.

Dr. C. Rexford Raymond, for the past six years pastor of the Pilgrim Congregational Church of Chattanooga, resigned on Sunday, November 13th, to become affiliated with the Atlanta Theological Seminary Foundation connected with the Vanderbilt School of Religion at Nashville. Dr. Raymond's resignation came as a surprise to members of his church and to his many friends. It will become effective January 1st.

Dr. Raymond has been president of the board of trustees of Atlanta Seminary Foundation for several years, and he will now devote himself entirely to the work of the institution and to promoting its interests. Those who are interested in the institution will be gratified to know that Dr. Raymond is to become affiliated with it in this definite way. Atlanta Seminary was a Congregational institution and was moved to Nashville a few years ago and affiliated with the School of Religion, with the new name of Atlanta Theological Seminary Foundation. It has rendered the denomination a great service and is broadening the field of its service by its affiliation with the School of Religion.

Dr. Raymond has not only been a leader in the board of trustees of Atlanta Seminary, but has been a leader in the whole Congregational organization of the Southeast, being president of the advisory board of the Congregational Churches of the Southeast, and has been a leader in the merger of Congregational and Christian Churches, and is known and beloved by people of both sections of the United Church.

He was a graduate of Oberlin College and Theological Seminary, also studying at Andover Theological Seminary and Columbia University. He was given the degree of Doctor of Divinity by Berea College in 1914. He was at one time vice-president of Berea College. Among his pastorates have been the First Congregational Church at Bellvue, Ohio; the First Congregational Church at Flushing, N. Y.; the South Congregational Church at Brooklyn, N. Y.; and the Congregational Church at Greeley, Col. While pastor of the church at Chattanooga he has taken an active part in the city life and has been an outstanding preacher and minister. He is greatly beloved by the people of his church, and by all who know him. Atlanta Seminary Foundation and Vanderbilt School of Religion are to be congratulated upon his affiliation with those institutions.

BIBLE CLASS CELEBRATES.

The I. W. Johnson Bible Class of Oakland Christian Church, whose membership is composed of the young married people of the church, celebrated the fifth anniversary of its organization on October 5, 1932, at the home of its teacher, Mrs. J. R. Gayle.

For this anniversary celebration a history of the class had been prepared, and was read. The class records showed that the enrollment of members had increased from fourteen charter members in October, 1927, to eighty-two members in October, 1932. Of course, many of these are not serving actively. The class has an active membership of about thirty-five.

The class has raised \$833.00 during the past five years, and this has been expended for missions, orphanage, benevolences, Sunday School incidentals, church improvements, etc. For instance, the class financed the laying of concrete walks near the entrance of Oakland Church, it purchased a communion service for the church, and the class has assisted in many other church improvements.

The progress of the class has been steady, and to some degree successful from the standpoint of recorded facts and figures. For all of this we are thankful to the "Giver of every good and perfect gift," for to him belongs all the praise and honor. Yet, we are not satisfied with our past achievements, and we aim to reach higher goals of usefulness in Christian service in the future, with the help of Almighty God, and the cooperation of each individual member of our class.

MRS. J. R. GAYLE, Teacher.

FLORIDA ASSOCIATION MEETINGS.

Two Florida Associations held their annual meetings last week. The South Association held its forty-first annual meeting at Avon Park and the East Coast Association held its fortieth annual meeting at Lake Helen. Both associations had unusually fine programs and the addresses, papers and sermons were all of especially high order of merit and interest. They were timely, challenging and inspiring.

The officers elected were, for the South Association: Moderator, Rev. J. B. Root, of Sanford; secretary, Rev. Ralph Krout, of New Port Richey. For the East Coast Association: Rev. Orville D. Ullom, of Melbourne, was elected moderator, and Rev. R. E. Newton was re-elected registrar for the fourth term of two years.

At the East Coast Association a new constitution was adopted, one feature being the change of the name to the East Coast Association of Congregational and Christian Churches. This is the first organization in Florida to so change its name. There are no Christian Churches in this fellowship but it was decided to bring the name into accord with the United denominational name. A feature of the South Association meeting was the presence of Mr. E. S. Burleigh, who for twenty-five years was registrar of the association. He resigned a year ago because of serious illness. He was honored by the association. At both of the association meetings, Rev. Frank Meacham, a retired missionary from Chikore, South Africa, was a guest speaker. The hospitality of each entertaining church was most gracious. Dr. Arthur P. Vaughn is pastor at Avon Park, and Dr. Arthur G. Lyon at Lake Helen.

There are men who delight to see evil in those professing godliness. They doubt, they leer, they jeer. Well, there are birds appointed to seek for the carrion, and they always find it. By their seeking they declare their own nature. Don't you imitate their dirty flight. They are of the carrion family.—Henry Ward Beecher.

GEORGIA STATE CONFERENCE.

The Georgia State Conference met at Duncan's Creek Church, near Buford, November 1st and 2nd. Dr. Shipman, chairman of the board of trustees at Piedmont College, who has known our Congregational Churches since 1912, said, "This is the best conference Georgia ever had."

Dr. McElveen, moderator, opened the conference with exceptionally strong words of greeting and devotion. And all the way through he presided with wit and humor and wisdom to the delight and edification of all. Warm words of welcome were spoken by Rev. W. Carl Parker, the pastor of the church. The sermon by Dr. Frank R. Shipman, on "How Many Are You," was one of the most uplifting we have heard. The women's hour conducted by Mrs. William A. Davis brought the women of Georgia into the life of the conference as they have never been before. This was their first appearance on the regular program. It was splendid. The special music by Piedmont College students was much appreciated. The address on "Evangelism," by Rev. David W. Shepherd, of Columbus, one of our youngest ministers, vitalized the audience with the desire to do things on a high plane when seeking to evangelize.

The treasurer reported per capita tax paid by most churches and the expectation of being able to pay General Council dues in full (which was afterwards done), for the first time in several years. He also reported a gift from the inactive church at Cedartown to the conference of \$583.66, on condition that it be returned if the church should be revived within the next five years.

It was suggested that all Georgia do their best to pay all apportionments by December 15th, and thus pave the way to a more worthy celebration of Christmas.

The closing session was in charge of Rev. Jesse H. Dollar, LaGrange. He conducted a lively song service. Allen Jones led the devotions and Mr. Dollar preached the sermon on "Visions of Greater Things Than These."

Perhaps the greatest one thing done at this conference was the completion of the merger of the Georgia and Alabama Christian Conference with this one. The same constitution which was adopted by the former at Richland a few weeks ago, was presented, discussed, and unanimously adopted. It was then adopted by a rising vote of the Christians present and the Congregationalists. It was an hour marked good fellowship. To safeguard legal rights, the Congregationalists had to elect a full set of officers; but for the work of the united conference (the name is "The Georgia Congregational and Christian Conference"), a full set of officers under the new constitution was elected. The names of all these are not before the writer, but it is noteworthy that a former associate moderator at the great Seattle meeting in 1931, Rev. D. B. Atkinson, D. D., was elected first moderator of this new conference. Rev. Alan Jones, of South Georgia, was elected assistant moderator. Prof. C. Lisle Percy, Dr. D. B. Atkinson and Rev. C. W. Carpenter of South Georgia, were elected committee on licensure and course of study. The board of directors and other officers were selected two from each of the three associations. Rev. M. J. Sweet was elected superintendent, registrar and treasurer.

One of the most touching features of this conference was the licensing of Mr. Crawford Moncrief, of Knoxville, Ga. He is now in charge of four small, rural churches. On recommendation of the committee he was issued a license for one year. He will pursue the course of study. He appeared before the moderator, Dr. McElveen, who asked the usual sacred questions, gave him encouraging words of welcome, a serious charge as to the duties and the privileges of the ministry,

caused him to kneel and then offered a remarkably appropriate and helpful prayer. The effect on the candidate and congregation was marked.

This report would be grossly unappreciative did it not speak of the wonderful hospitality of

Thanksgiving Proclamation!

BY THE PRESIDENT OF THE UNITED STATES
OF AMERICA.

WHEREAS, at this season of the year, our people, for generations past, have always turned their thoughts to thankfulness for the blessing of Almighty God;

Now, therefore, I, Herbert Hoover, President of the United States, do set aside and declare Thursday, November 24, 1932, as a day of national thanksgiving, and I do urge that they repair to their places of worship, there to give thanks to the beneficent Providence from whom comes all our good; and I do further recommend, inasmuch as this year marks the two hundredth anniversary of the birth of George Washington, the Father of our Country, whose immeasurable services to our liberties and our security are blessings perennially renewed upon us, that our people refresh their memory of his first Thanksgiving Proclamation, which I append and incorporate in this present proclamation.

"BY THE PRESIDENT OF THE UNITED STATES OF AMERICA
A PROCLAMATION.

"Whereas it is the duty of all Nations to acknowledge the Providence of Almighty God, to obey His will, to be grateful for His benefits and humbly implore His protection and favor—and Whereas both Houses of Congress have by their joint Committees requested me 'to recommend to the people of the United States a day of public thanksgiving and prayer to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness.'

"Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be—That we may then all unite in rendering unto Him our sincere and humble thanks—for His kind care and protection of the people of the country previous to their becoming a Nation—for the signal and manifold mercies, and the favorable interpositions of His Providence, which we experienced in the course and conclusion of the late war—for the great degree of tranquility, union, and plenty, which we have since enjoyed—for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted—for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and in general for all the great and various favors which He hath been pleased to confer upon us.

"And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions to enable us all whether in public or private stations to perform our several and relative duties properly and punctually—to render our national government a blessing to all the people, by constantly being a government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed—to protect and guide all Sovereigns and Nations especially such as have shown kindness unto us, and to bless them with good government, peace and concord—to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us—and generally grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

"Given unto my hand at the City of New York the third day of October, the year of our Lord 1789.

"GEO. WASHINGTON."

the Duncan's Creek Church. The people opened their doors wide to all delegates from everywhere. Everybody was happy, well fed and contented.

The conference adjourned to meet with United Church, LaGrange, Tuesday before the first Sunday in November, 1933, which will be on October 31st and November 1st.

FIFTH SUNDAY OFFERING.

The Fifth Sunday offerings of the Sunday Schools of the Convention continue to come in. In THE CHRISTIAN SUN two weeks ago, we reported a list of the churches responding to the call of the college for an offering. We have heard from a number of other schools since our last report. There must be many other Sunday Schools in the Convention that intend to send in their offering.

It is the purpose of the Convention and the hope of the college that every Sunday School shall assist in this worthy undertaking. To date, we have received a total of \$143.51. Get your SUN of two weeks ago and compare it with the list below and see if your school appears. If not, call on the officials of your school and inquire why. You greatly encourage us by your offerings. The following schools have sent in offerings since our last report:

R. W. Barnette, Long's Chapel, Mebane, N. C.	\$ 1.03
Josephine Graham, Union Ridge, Burlington, N. C.	2.17
H. L. Worrell Holy Neck, Holland, Va.	6.22
Velna Johnson, Zion, Moncure, N. C.	1.61
H. C. Merkel, South Norfolk Sunday School, South Norfolk, Va.	4.29
Eli Freeman, Randleman Sunday School, Randleman, N. C.	1.00
Alvin Sloan, Cary Sunday School, Cary, N. C.	.89
Rev. J. W. Patton, Mt. Bethel Sunday School, Elon College, N. C.	1.25
A. W. Andes, Antioch Sunday School, Harrisonburg, Va.	3.45
James W. Cooper, Spring Hill Sunday School, Waverly, Va.	1.00
Jennings Kernodle, Monticello Sunday School, Brown Summit, N. C.	4.25
Mrs. N. P. Ingram, Ingram Sunday School, Ingram, Va.	5.00
Ollie V. Cokes, New Lebanon Sunday School, Elberon, Va.	3.00
W. H. Turner, Windsor Sunday School, Windsor, Va.	3.88
V. Sellers, First Church, Burlington, N. C.	19.59

L. E. SMITH.

METHODS CORNER

By REV. ELISHA A. KING, D. D.
Miami Beach, Fla.

Rev. Frank Atkinson, pastor of the Congregational Church at West Palm Beach, Fla., gave a very fine address on "Evangelism," at the East Coast Association meeting recently held at Palm City. He told something of his experience in studying evangelism in the Moody Bible Institute of Chicago. At that time his purpose was to be an evangelist. Later, however, he entered upon a regular pastorate and began to use his knowledge of evangelism in building up individual churches by a different method.

He gave a report of an experience at West Palm Beach. He organized a considerable number of his church members into visiting groups and got them to enter upon a campaign of calling. They used the cards and literature provided by the Commission on Evangelism (287 4th Ave., New York City). Eighty-five families were thus called upon. The visitors made numerous notes on the cards they returned, and the pastor found himself confronted with a pile of cards, a mass of information and opportunities enough to keep him busy for many months. New people were found, "backsliders" were awakened and interested and possible new members were discovered. Mr. Atkinson thinks that such evangelism produces definite and lasting results.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

"SUNDAY SCHOOL OR CHURCH SCHOOL?"

Haven't we called it "Sunday School" long enough? There are those who believe we have. Names designate, or convey, ideas. Maybe the name is now desecrating, rather than designating, the idea of Sunday School. The name comes from the fact that in the beginning of the idea they simply taught on Sunday a school for poor children. These children were taught reading, writing, arithmetic—and after a while the catechism.

When the Sunday School began there were no free public schools, either in England or America. Those who went to school in the week had to pay for the privilege. There were many children whose parents could not pay. Robert Raikes, of Gloucester, England, in 1780, began a school in his city for the purpose of giving some education to children who, because of their poverty, did not have the privilege of going to school during the week. Of course, the ultimate idea was to lead these children to the study of the catechism, the Bible and to the church, but before this could be done, they must be taught to "read, write and cipher." At that time there was no other name that could convey the idea than that of "Sunday School." We have long since outgrown the idea, but we still hold the name.

The idea in the Sunday School now is that of the "Church School" or "Bible School," meaning thereby that part of the church engaged in instruction and Christian education. The church immediately approved the idea of Mr. Raikes. When Mr. Raikes, in 1784, published an account of his plans and work for religious training and neglected children in his native city of Gloucester, Mr. Wesley, founder of Methodism, published Mr. Raikes' account and exhorted the people to

adopt the new institution; and history tells us that immediately Mr. Wesley and his followers began to instruct their neighbors' children and take them to the House of God on the Lord's Day.

In Wesley's Journal, 1784, he says: "I find Sunday Schools springing up everywhere I go. Perhaps God may have a deeper end therein than men are aware of. Who knows but some of these schools may be nurseries for Christians?" In 1787, just seven years after Robert Raikes had begun his work of gathering the children, and, out of his own pocket paying his teachers to teach them on Sunday, Mr. Wesley wrote to one of his preachers: "I am glad you have taken in hand that blessed work of setting up Sunday Schools in Chester. It seems these will be one great means of reviving religion throughout the nation. I wonder Satan has not yet sent out some able champion against them."

From recent accounts and observation, one wonders if Satan did not reserve his forces for a more subtle attack and in a more effective manner. We are hearing in many quarters now that the Sunday School, especially in cities, is quite one thing, and the church quite another; and that many—young and old—go to Sunday School who never attend a worship service of the church. Would it help any to change the name "Sunday School" to "Church School?" and thus in the very name itself emphasize the idea that the Sunday School and the church are not two separate and distinct organizations, but one and only one? Isn't the Sunday School the church seeking light; whereas, the preaching and the worship hour is the church seeking power.

The Sunday School is the church seeking to get information; the preaching and worship service in the church seeking inspiration. The Sunday School is the church at work; the preaching hour is the church at worship. The Sunday School is the church trying to learn lessons about the Lord and the way of the Lord. The preaching hour and worship service is the church getting a revelation of the Lord seeking fellowship with him.

The time has come when, instead of making the Sunday School one thing and the church another, we should consider both one and as two aspects of one single idea and entity. Possibly, if we would change the name to "Church School" or "Bible School," we could the sooner drive home to the hearts of the seekers after truth in Sunday School and church the two aspects of the same idea, namely, that of finding, knowing, serving, worshipping our Saviour and our Lord and His Christ.

J. O. A.

"LOTS OF MONEY."

Dr. C. H. Rowland, of Greensboro, addressing a recent Conference, said that the present depression was not from lack of money or dearth of financial holdings, but a lack of faith and a dearth of moral and spiritual power and possessions. Attention was called to the fact that at the time we plunged into this depression, there was more money in our country, and greater prosperity, than we had ever known in history.

From a recent survey of trading areas, it would seem that Dr. Rowland's statement is verified. By this survey it was shown that within a radius of sixty miles about New York, on a given day, in October, 1932, while a veritable howl was going up from the unemployed of that city, the unimaginable sum of \$16,000,000,000 was on deposit in the banks within that territory. Nor does this tell half the story. The New York Times of October 24th, points out that at that time there were in the savings banks, within a radius of sixty miles about New York, \$4,869,695,225. "Therefore," said the Times, "the average account per family in the savings banks of that community was \$940.00." That is to say, that nearly

one-third of the money on deposit in the banks of the New York area is that on deposit in savings accounts, or in the accounts of those who are small depositors. On October 31, 1932, *The United States Daily* printed the statement that the life insurance companies of America have \$20,000,000,000 of assets and that 68,000,000 Americans have life insurance policies totaling \$109,000,000,000 in protection. We are told that 63 per cent of our population carry insurance, and that this 63 per cent is made up from every class, group and calling in the land. Last year the insurance companies paid to beneficiaries, of more than one million policies, \$2,500,000,000.

While very many of us have not many of these dollars, it makes us feel good that they are lying around, that they have not been squandered nor have they gone up in smoke.

The banks simply do not know where to place their money, for the simple reason that securities are either insecure or doubtful, and this is true, because we have lost faith, and faith is an integral part of spirituality. Money has not disappeared from the face of the earth. We need to recover our moral and spiritual balance to regain a lost faith, and when that is done, money will come out from its hiding, and safety vaults, and will again flow through the economic structure of society, and thus quicken the life of the whole body and system.

J. O. A.

ELON ONWARD AND UPWARD WITH THE DOLLAR PLAN.

There is no more hopeful sign in the outlook of Elon College than the growing interest in the "Dollar Plan." The only way to rebuild is to follow the method used in building. God himself recreates and re-constructs by the same method and plan that he used in creating and constructing. Mankind cannot improve on God's way in doing things. Elon's plan in building was the enlistment of small gifts. The history of the institution shows that there were no large gifts until there were multiplied numbers of small gifts, even from a dime to a dollar and ten dollars and up to five hundred dollars. Then came the day of the one thousand dollar gifts, but the forerunners of the one thousand dollar givers had been a thousand small gifts and givers. This is history with which many SUN readers are vividly acquainted.

This has not only been the way of the history of Elon College, but the way of history of the church throughout the centuries. Those of humble and limited means and activities, but of large faith and abiding love for God, had to lead the way and establish a foundation of safety and security for those who had the responsibility of handling large sums and doing things on a large scale.

And now that the financial sustenance, support and system of Elon is to be rebuilt, the same plan must be pursued that was pursued in the building. Those of us who can give a dime at a time, a dollar a month, must show to the world our faith in Elon and thus lead the way to larger things and a brighter day. President L. E. Smith is eminently correct, and perfectly safe in saying that if he can find five thousand persons who will contribute a dollar a month to Elon College for ten years, the institution will be on a safe footing with her debts and two other dormitories built and paid for. This does not mean that the gifts from these five thousand would do these wonders, but that these gifts would form the foundation for the building of a great financial structure that would sustain and secure the college. The plan has been adopted and, as Dr. Smith assures us, is meeting with hearty approval to secure the names of those who would give a dollar a month for the support of the college, and on this foundation we will build so far as finances

are concerned. "The worth of a dollar," like that of an individual, "is in the company it keeps," and surely the dollars sent in now to Elon College will be in the company of the good, the wise and the fruitful, for they unitedly will pave the way for, and guarantee the arrival of large sums from those charged with the responsibility of investing in a large way their fortunes.

"God helps those who help themselves," and we have found a way whereby we can help ourselves throughout our Congregational-Christian constituency, and as we help ourselves in building with our dimes and dollars a secure foundation for Elon financially, God will see to it that our faithfulness and self-denial shall not go without reward. J. O. A.

PAIN.

St. Paul was well acquainted with pain. He lists a good many painful experiences to show his zeal for the gospel. On a part of his missionary journeys he was accompanied by his beloved physician, St. Luke. Once he called his, or our, afflictions light as compared with the compensation they would bring. He overcame his physical handicaps, and by the grace of God, succeeded in carrying out his missionary purpose.

Physical handicaps have influenced the lives of great men in a most wonderful way. All of us have our troubles, pains and obstacles to overcome whether we will or no. Pain is no respecter of person. Whether we deserve it or not, we have it to endure.

One of the outstanding Christian leaders of today is Toyochiko Kagawa of Japan. We look upon him in amazement. He is forty-four years of age, has written sixty books and has accomplished remarkable social reforms in Japan. He speaks to thousands of his fellow countrymen every day, nearly, and holds his first Sunday morning service at six o'clock to accommodate working people.

In one of his speeches delivered in Japan he said that he had been ill all his life. First, he had to struggle with tuberculosis. At present, he has diabetes, and trachoma and a weak heart. This has injured his eyesight, so that he has to read with a magnifying glass. He names other physical ailments, but only to show how to overcome them. When he spoke of tuberculosis, he said, "At twenty years of age, I hardly weighed seventy-six pounds; I now weigh one hundred and forty. So when you are told that you have tuberculosis, you need not worry. Sickness has to do with the spirit. When the spirit is healed, the physical sickness will go. If you say, 'I have consumption, therefore it's hopeless,' you will not get well. The doctor has said over and over that I could not recover; but because I believed I would, I did. With all these ailments, I am still active. Illness is a matter of the spirit. I feel that it is half mental and half physical. If you believe, come what may, you can overcome it and recover. This is religion. I have peace because my heart is easy. What is living of me is merely spirit."

Great faith has cured many an ailment. A strong will determined to live and conquer has carried many a man and woman through a long life of usefulness. Courage, hope, persistence do wonders. The 91st Psalm breathes a wonderful tonic message but does not deny trouble. It gives the promise that God will be with us in trouble to help us overcome. E. A. K.

WHAT I OWE.

After reading "What I Owe to Christ," by C. F. Andrews, one hardly knows how to summarize so great a book. It is a most carefully written personal narrative drawn from a naturally reti-

cent man by the insistent requests of friends who have a right to ask him. He is and has been for years associated with Sadhu Sundar Singh, Mahatma Gandhi, Rabindranath Tagore, and is personally acquainted with Dr. Albert Schweitzer and Kagawa of Japan, and has spent much time in India, Africa, Japan and China. He has accomplished great things for the Indians in South Africa (in conjunction with Gandhi), has promoted race freedom and fellowship and has developed in himself and others a wholesome inter-religious freedom. His life has been given wholly to Christ, and his entire time has been devoted in the interest of the poor and exploited peoples of other races. He was ordained a priest in the Church of England, and for years was a teacher. He has served for years in the capacity of missionary of the English Church. He has now become a free-lance, living in delightful fellowship with men and women of many races and religions.

This book of 281 pages tells the story of how his uncompromising faith in Christ has dominated his every move, and has widened his views. For some of us it seems strange to read, in this book, that his father, a minister in another denomination, and himself could not participate in the Holy Communion together. A great change came

over him, however, as may be seen in the following experience. When Mr. Andrews was in the Fiji Islands, he communed in the Methodist Mission with the Methodist missionary presiding at the table. He was deeply impressed by this experience and writes: "It was at times like these—and there have been many such in my life—that I have seen how man-made rules and ordinances about denominational differences break down completely in the sunshine of Christ's love." This is the way he learned to enjoy religious freedom. The book might easily be called the story of the gaining of religious freedom in the life of one disciple of Christ.

Another conclusion he came to is worth mention here. He saw, and experienced, too much controversy, too much forceful propaganda in missionary work, and gradually came to believe in the superior value of "silent influence, carrying with it the fragrance of a true Christian life." Again he says, "A Christian life that grows silently like the rose, shedding its perfume on every side, is the truest witness to Christ."

The reading of this volume is like participating in a conference of devout men who unbosom their hearts to one another. It has a great spiritual value. E. A. K.

Special Combination Subscription Offer!

A special arrangement has been made whereby those who desire to do so may receive both THE CHRISTIAN SUN and *The Congregationalist and Herald of Gospel Liberty* for just a little more than they now pay for one of these papers.

Beginning immediately, we will accept subscriptions for the two papers at the price of \$3.75 for the combined subscription. This means to SUN readers that for only \$1.75 additional they may receive the great wealth of knowledge that *The Congregationalist and Herald of Gospel Liberty* brings weekly. Those who are already subscribers for the latter paper may add THE SUN to their list for only 75 cents for the whole year.

You do not have to wait until your subscription to one or the other paper has expired, but send in your subscription now. You will begin immediately to receive the other paper and that which you are already receiving will be marked up a year in advance.

While this offer is open to everyone, it should appeal especially to the pastors and lay workers in the Southeast Convention, and we beg them to take advantage of this opportunity.

It is, of course, understood that under this special offer all subscriptions must be in advance, and must be sent directly to THE CHRISTIAN SUN, 1536 E. Broad Street, Richmond, Va., or to *The Congregationalist and Herald of Gospel Liberty*, 14 Beacon Street, Boston, Mass.

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CONTRIBUTIONS

SUFFOLK LETTER.

The Suffolk Christian Church suffered a great bereavement in the death of Mr. Hersey Woodward, Sr. He was born October 2, 1855 in Suffolk, Va., and died November 10, 1932, in the home where he was born. Five generations of the Woodward family have lived in the home of his birth. He was a son of the late Richard and Missouri Lassiter Woodward. He married Miss Augusta Eppes Saunders, February 18, 1880. He is survived by his wife, five sons, one daughter, one sister, one brother, and a number of other relatives.

During a revival conducted by the late Dr. C. J. Jones, he was converted and united with the Suffolk Christian Church, on July 26, 1891. This was the turning point in his life. The whole tendency of his life was changed by the new life which he found in Jesus Christ. At once he became active in the church. During his life he served as treasurer of the church for more than twenty-five years. He organized the Twentieth Century Baracca Class, and was the honored teacher for more than twenty years. During this term he missed one Sunday in a period of ten years. He also assisted in the organization of the Baracca Class at the Liberty Spring Christian Church. These classes have grown in numbers and have made a large contribution to the development of the other work of the local church.

He served as treasurer of the Eastern Virginia Christian Conference for ten years. In addition to his work in the church, he served as secretary of Masonic Lodges, and other fraternal orders, and gave much of his time to the work of these organizations.

For forty-three years he held an important position in the Farmers Bank of Nansemond, where he became acquainted with hundreds of people. In this position he had rare tact and ability. As Note Teller he handled millions of dollars in notes, and his memory was so accurate that he could remember the amount and date of nearly every note in the bank.

It is impossible to give an extensive outline of his life and work in the short space allotted to this letter. Enough has been written to indicate that he was a busy man, who filled many important places in the city where he lived and died.

He was conscientious in the discharge of his duty. He believed in efficiency and promptness in business and in church. An accident which occurred more than forty years ago, crippled him for the remainder of his life. After this he had little use of his left hand. He walked slowly by using a cane. Many people with less energy would have despaired of trying to make a living for a large family. He overcame these handicaps with great will power, and was always ready to give his best service in conscientious work.

He was faithful and punctual. This spirit motivated his life in every thing he did. When he attended church he hung his cane on the back of the pew in front of him. There is a worn spot on that pew—the mark of his cane. Think of the hundreds of people who are well and strong, who have not worn out any church carpet, or removed any paint, by faithful church attendance.

He was religious. He loved the church. He loved the Lord. He gave his time, his money, his talents and his attention to the Christian religion. He knew what Jesus had done for him. Religion enriched his mind, sharpened his wits, inspired his motives and directed his activities. He requested that "How Firm a Foundation" be

sung at his funeral. That was an index to the heart of the man. His life rested upon this foundation. A life which does not rest upon Jesus Christ has missed the highest and best. It must have been a great moment when Dr. Staley and Brother Woodward were re-united in that happy home above, where it is well with the soul.

I. W. JOHNSON.

CONFERENCE SUPPORT.

Our Conference calendar is so arranged that, beginning with the Eastern Virginia Conference, the Conferences, with the exception of the Valley Conference, meet week after week without interruption.

The Conferences this year have all been well attended and they all have had splendid programs. The members of Conference, while regretting that the offerings from the churches have not quite measured up to what they have been giving, have refused to allow themselves to be discouraged in the least, but with faith and confident expectancy, they have planned for the future, anticipate better days, more efficient service and larger ingatherings. Emphasis has been placed upon the real work of the church. In conference sessions, there have been persistent exertations by those who feel the responsibility of the Conference for the several churches, to give themselves to prayer, Bible study and real Christian service. The church has not only been called to prayer and to sacrificial efforts, but she has been called to face frankly the inescapable question of stewardship—the stewardship of life, of time, of service and of money. The churches have been urged that, in these days of depression, they should not forget the enterprises of the church and the great need of the Kingdom for financial support. We are so apt to take what money we have to meet our obligations—to provide for our personal comforts, and to forget the claim of the Kingdom upon our earnings.

More than ever the church needs our gifts—to refuse to give now will mean the loss of gains and the permanent halting of the Kingdom in its progress.

The Conferences seemed greatly concerned over our mission interest, the support of the Orphanage, and the future of the College. Just now the college is looking to the membership of the church to follow the lead of the Alumni in securing memberships for the Dollar-a-Month Club.

The Club is already lending substantial support to the college. It seems a small amount to give, but a large number of small gifts amount to a worth-while total. For only a few months the Club has been in operation, and that on a small scale, yet we have received a total of \$1,198 00. The encouraging thing about the Club is that the membership continues to grow. We are happy to report 28 new members since the last list appeared in THE SUN. We now have a total of 420 memberships. These memberships represent a total of 276 members. You will observe that a number have taken more than one membership. This is permissible and welcomed.

The Alumni is getting pretty well organized and is preparing to launch a systematic campaign to increase their membership materially. A complete organization will be formed at an early date, and an effort will be made to reach every member of the church. But, why wait until you are approached in person? This is a good time to join the Club. By the time this paper reaches you,

it, perhaps will be Thanksgiving Day. Whenever you read this article, if you are a member and are in arrears with your dues; won't you please remit? If you are not a member, let us have your name, then you will be vitally interested in the growth of the Club—herein lies the salvation of the college—a large number of her friends giving according as the Lord has prospered them, regularly for the support of the institution. If you do not have the money, you may pay your dues with farm products. We still need provisions for the college dining table. A membership of 5,000 is our goal—every new member brings us that much nearer. Encourage us by sending your name, address and the dollar for the first month's dues. The following are the generous hearted friends who have joined the Club since our last report:

Watson D. Lambeth, Elon College, N. C.	\$ 1.00
H. D. Lambeth, Elon College, N. C.	1.00
The Truitt Philathea Class, Greensboro, N. C.	1.00
Mr. B. White, Waverly, Va.	12.00
Dan B. Wicker, Bangor, Maine.	1.00
J. W. Felton, Portsmouth, Va.	1.00
C. E. Gerringer, Wakefield, Va.	1.00
J. W. Roberts, Windsor, Va.	1.00
Mrs. J. M. Raby, Windsor, Va.	1.00
M. W. McPherson, Burlington, N. C.	1.00
M. W. Hook, Elon College, N. C.	1.00
R. A. Maynard, Burlington, N. C.	1.00
S. T. Holland, Windsor, Va.	1.00
S. P. Gordon, Burlington, N. C.	1.00
Mrs. R. T. Kernodle, Burlington, N. C.	1.00
Zeb H. Lynch, Mebane, N. C.	1.00
Rev. J. L. Neese, Greensboro, N. C.	1.00
Sally Higgins, Guilford College, N. C.	1.00
J. F. Apple, Elon College, N. C.	1.00
James Stewart, Greensboro, N. C.	1.00
Bruce Walker, Burlington, N. C.	1.00
J. C. McAdams, Elon College, N. C.	1.00
Fred Jones, Catskill, N. Y.	1.00
J. L. Foster, Elon College, N. C.	1.00
Sophomore Sunday School Class, Elon College, N. C.	1.00
Mrs. C. M. Cannon, Elon College, N. C.	1.00
Mrs. N. G. Newman, Holland, Va.	1.00
R. T. Grissom, Fancy Gap, Va.	1.00

L. E. SMITH.

A NEWSPAPER-EDUCATED PEOPLE.

Regardless of what we may be able to boast as to our achievements in the field of strictly academic education, we are very largely a newspaper-educated people. To say the least, we are a head-line reading people. We hurry to our work in the morning hours, glance over the headlines of the morning paper, while commuting by trolley or automobile, take up the duties of the day, and then get the head-lines of the afternoon paper between the time we close the office door and open the home door. Very few of us read at length, thoroughly digest a news article, an editorial, or some feature article. The Sunday paper fares but little better in our hands.

There is a lurking danger in the reading of head-lines only. The intelligent head-liner realizes that he must weave into the display lines something catchy, something sensational, something to stir the imagination. The head-lines often distort the actual facts; and unless we go beyond them, we may be misinformed.

We are not only a newspaper-educated people, but we have become a newspaper-acting people. In journalistic phraseology, a person is never carried to a hospital; he is always *rushed* to the hospital. No intelligent newspaper reporter will say that officers were sent to the scene, but he will say that they *hurried* to the scene. It is the action idea that the newspapers convey to us, and so we have become a restless people. We are

rushing to some place; we are hurrying to some scene; we reach some place just in time to catch the train or avoid a mishap.

We are not only a newspaper-educated people, a newspaper-acting people, but we are a newspaper-influenced people. We are taking it too much for granted that because we saw so and so in the paper, it is true. And here lies the fertile field of the propagandist. He knows that the average reader will decide that a thing is true because it is in print. He knows further that in this rushing and hurrying age we do not stop to analyze, but simply read in a superficial way and accept it as the truth.

There is no medium of education that wields such a wide and varied influence as the press of our country. Caution should be exercised in the selection of our reading, lest we find ourselves improperly influenced and awkwardly educated and distorted in our views.

TIMOTHY THOMAS.

BALLAST OR COMMON SENSE.

A story is told of an old man who went out sailing with a young man who had just bought a new skiff. Being favored by a good breeze, the lad unfurled his splendid canvas; and the little boat moved forward rapidly on its course. All the while the youthful navigator talked with enthusiasm and pride of the faultless rigging of his skiff; its wide spread sail and the record time he was making. At length they had reached the end of their destination, and as the old man rose to leave, he said: "Young man, will you take a bit of advice from an experienced man of the sea? you have skill and you have nerve; you have a splendid little boat and you have a good sail, but make sure that you always have plenty of ballast on board; for whether you are sailing the briny deep or the ocean of life, you will find always that ballast properly placed will keep you steady and make you safe."

Now ballast (balance) is just another name for good common sense. Grandpa used to call it "horse sense," but regardless of what you may call it, it is just one of the things that you have to have if you expect to get anywhere. You may read books until your eyes are dim, your brain dizzy and your hair is gray, but books alone will never educate you. There is a vast difference in knowing things and knowing about things.

Books just supply us with knowledge about things; which is an indispensable contribution to the makeup of an education, but greater than all this is that indescribable something known as "intelligence." The hope of educating people beyond their intelligence, from books alone, is the way of folly. The ballast is lost in life, where practical common sense ends.

A. R. FLOWERS.

PIEDMONT COLLEGE.

With the end of October, Piedmont College was well on its way towards closing its first term. The enrollment has been 12½ per cent over that of 1931-32. The freshman class numbers 130, and will still be large after the inevitable losses because of poor finances or poor scholarship.

The new members of the faculty include Mrs. Belle D. Hope, R. N., of Montgomery, Ala.; Miss Grace M. Keeney, of Hartford, Conn.; Miss Susie Ritchie and Mr. Max Forester. Mrs. Hope is a graduate of the City (now Roper) Hospital School of Nursing, Charleston, S. C. Her career as a trained nurse has been an honorable one and has won her many memberships including that of honorary membership among the Alumnae of St. Margaret's Hospital. Miss Keeney comes from the William Whitney School of Music in Boston, where she also studied the Marchesi Method with

Rose Stewart. She has also been a student in the noted Westminster Choir School, Dayton, Ohio. Miss Ritchie, one of Piedmont's own graduates, is directing the work in Physical Education, while Max Forester is filling a temporary appointment, made necessary by the pressure of work upon the department of biology and the work of the athletic coach.

President Newell has been kept away from the campus all through the fall by the serious illness of his father.

Dr. D. B. Atkinson was called from his work for several days by a meeting of the Federal Council's Committee on Worship in New York City.

A notable feature of the term has been the new vigor manifest in the undergraduate societies. The Protropian Society has obtained new quarters, and is showing a marked revival, which is kindling the ardor of the other three.

Richard Halliburton was the first speaker in the Lyceum Course. A large audience greeted him, and well pleased they went away, hoping to hear him again.

The football team, with a fine backfield and a well-trained line, has had a creditable season

so far. The record stands: two games won, and two lost.

FRANK R. SHIPMAN.

Demorest, Ga.

"We cannot have peace in America unless there is peace in Europe, and the peace of Europe is threatened by threats of war in Asia. These things being true, how can anyone fail to see that the Christian Church must be at least as world-minded and internationally responsive as the business and political agencies are being rapidly forced to be?" says Rev. Dwight Bradley, First Church, Newton, Mass., author of "The Recovery of Religion." "So-called 'foreign missions' are simply the concrete expression of the church's will to take its place and play its part in world affairs. International business and diplomacy represent the economic and political influences at work on a planet-wide scale. Foreign missions represent the actively Christian and spiritual influences that are likewise at work. No greater calamity could befall civilization than to have the missionary movement falter at just the time when the commercial and political forces are extending themselves all over the earth."

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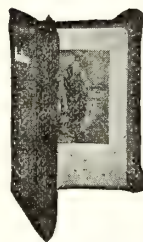
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a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee, O Lord.
10 Mercy and truth gathered together; righteousness and peace have kissed each other.
11 Truth shall spring out of the mouth of the LORD.

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9 Behold, O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better than a thousand elsewhere.
11 Gen. 15. 1.
12 Ps. 56. 1.
13 2 Cor. 11. 1.

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Specimen of Type

14 Like sheep they are laid in grave; death shall feed on them



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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

Blessed Spirit, rule thou in human life. Not only is there room for thee, there is crying, desperate need. Men and women are mystified, baffled. Help thou the tempted not to forsake the house with which we have been clothed upon nor return to the old leaven of malice and sin wherein wicked spirits multiply. Keep before mankind the assurance that prayers but feebly uttered, by thy holiness and power ascending to the Father's throne, often are heard and answered when, like Jacob, we know it not. In trust we wait and pray. *Amen.* L.

PROGRAM FOR FOR YOUNG PEOPLES' AND JUNIOR MISSIONARY SOCIETIES.

FROM SEA TO SHINING SEA.

Base the program on the missionaries featured in the Guest Book, pp. 2-13. If you do not have a Guest Book, one may be secured from Dr. J. O. Atkinson, Elon College, N. C. Four "guests" are suggested in the program and others may be added if desired. Each individual could be impersonated and his story, almost as written, told in the first person. Choose the impersonators at least a week in advance of the meeting, so that there may be ample time for preparation and the impersonations given from memory, or in the words of the speaker. A map with the different stopping points indicated would add interest to the program.

Hymn—"O Beautiful for Spacious Skies."

Scripture—I. Cor. 3:8-12.

Prayer—For all workers and all travelers that each may carry with him the message of Jesus Christ. (Talk in advance with the one who is to lead the prayer, about the theme, that the prayer may be in keeping.)

Leader—"We shall start our journey of discovery by taking the subway from New York City over to Brooklyn, where we will visit Rev. W. S. Alexander in Hyde Park Christian Church." (Impersonation of Mr. Alexander.)

Leader—"To the young people of the South, Miss Lucy needs no introduction. She has long been a welcome visitor to our churches and a teacher and leader in our Conferences. (Impersonation of Miss Eldredge.)

Leader—"Max Webster is one of the younger generation of ministers, who served an apprenticeship in Student Summer Service, and has become a 'workman who needeth not be ashamed.'" (Impersonation of Mr. Webster.)

Leader—"Dick Fagley is still in the apprentice class, though the joy of service in the vacation months may lead him into the Christian ministry. Mr. Bridges will tell us about him. (Mr. Bridges speaks about Dick Fagley.)

Hymn—"Let There Be Light, Lord God of Hosts," "Light of the World, We Hail Thee." Benediction.

Slightly adapted from a program in the Young People's Bulletin for Autumn, 1932.

Every Young People's Missionary Society, Sunday School Class, Christian Endeavor is urged to spend an adequate amount of time on the study of missions. If you can, secure one of the study books for the year, and study it carefully. A list was given in THE SUN for October 13th. Write for the Young People's Bulletin, and use the programs in it, or enroll as a World Service School and secure the Intermediate-Adult programs.

PRISCILLA CHASE,

Sec'y. Y. P. Work.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 19, 1932.

Sunday Schools.

Previously acknowledged	\$ 595.53
Bellew Creek, N. C.	3.31
Winchester, Va.	4.89
Hank's Chapel, Pittsboro, N. C.	1.06
United Christian, Lynchburg, Va.	4.07
Mayland, Broadway, Va.	1.72
First Christian, Richmond, Va.	6.70
Windsor, Va.	2.78
Mt. Auburn, Manson, N. C.	2.80
Total	\$ 622.86

Individual and Church Offerings.

Previously acknowledged	\$ 131.09
Durham, N. C.	100.00
Henderson, N. C.	14.30
Oak Grove, Chipley, Ga.	2.00
Ceneord, Altamahaw, N. C.	9.00
Total	\$ 256.39

Dollar-a-Month Club.

Previously acknowledged	\$ 3.00
Rev. J. L. Neese, Greensboro, N. C. (Monticello Church)	1.00
Miss Hontas Rawles, Suffolk, Va.	2.00
Total	\$ 6.00

Specials.

Previously acknowledged	\$ 122.34
Lowell Church Missionary Society, Roanoke, Ala.	1.00
Total	\$ 123.34

Coin Card Offering.

Previously acknowledged	\$ 107.95
Bellew Creek Church, Bellew Creek, N. C., as follows:	
Miss Flora Stader	\$ 1.00
J. G. Neal, Jr.	1.00
H. C. Murray	1.00
United Christian-Congregational Church, Salisbury, N. C.	3.00
Miss Nell Marshall, Walnut Cove, N. C. (Salem Chapel)	1.00
Liberty Sunday School, Liberty, N. C.	3.00
Liberty (Vance) Church, Henderson, N. C.	5.00
Total	\$ 122.95

Mountain Work.

Christian Endeavor Society Hank's Chapel Church, Pittsboro, N. C.	\$ 3.00
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Summary.

Previously acknowledged	\$ 4,574.86
Sunday Schools, Regular	27.33
Individual and Church Offerings	125.30
Dollar-a-Month Club	3.00
Specials	1.00
Coin Card Offering	15.00
Mountain Work	3.00
Total to date	\$ 4,749.49

J. O. ATKINSON, *Sec'y.*

MISSIONARY NOTES.

By MRS. W. M. JAY.

The attention of teachers of Women's Societies is called to two very helpful leaflets, samples of which the presidents of the societies will receive shortly:

The World Friendship Bulletin, published quarterly by the Department of Missionary Edu-

cation of our Congregational Christian Education Society. You may receive it regularly by asking Rev. J. L. Lobingier, 14 Beacon St., Boston, Mass., to add your name to his mailing list. It will cost you nothing but the postage stamp.

Program Suggestions for Women's Societies in the Local Church, is the other leaflet, and may be secured from the same address. This leaflet lists seven program possibilities from which you may choose the one that best suits your group.

During the following months a series of programs will appear in THE SUN, one each week. They have already appeared in the *Missionary Herald* and the *American Missionary*, and are reprinted here for the use of those who do not have access to the above magazines. There are two treatments of each subject, but by people so unlike in their mode of expression that they are quite different. One program may be used each week with profit; one of each used twice a month; one selected from the four or a combination of the two that are similar, used once a month.

We heartily recommend the use of the study books for the year for such societies as can use them, but for those who need something less elaborate we urge the use of some one of these other programs.

MONTHLY MISSIONARY PROGRAM.

"WHY A WOMAN'S SOCIETY IN THE LOCAL CHURCH."

Program II.

"Our Church and Community Opportunities."

WORSHIP HELPS.

Hymn—"O Master, Let Me Walk With Thee."

Reading—Isaiah LXI:1-9.

Poem—"Brotherhood."

"The crest and crowning of all good,
Life's final star is Brotherhood;
Her long-lost Poesy and mirth,
Will send new life on every face,
A kindly power upon the race,
And till it comes, we men are slaves,
And travel downward to the dust of graves.
Come, clear the way, then; clear the way;
Blind creeds and kings have had their day
Break the dead branches from the path:
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran:
Make way for Brotherhood—make way for man."
—Edwin Markham.

Prayer—That we may see the many opportunities of service close at hand, and that our neighbors may find the spirit of Brotherhood a living reality in our church and our community.

1. Opening talk by leader.

2. Paper or talk on "The Women's Society at Work for the Church."
Special music.

3. Paper or talk on "The Woman's Society and Its Community."

Discussion and conversation by all, led by the leader.

Aim—Decide upon at least one enterprise in which your group may engage for the coming year.

Sentence prayers on the program subject.

Benediction—One verse of "Blest Be the Tie that Binds."

A Hindu festival was in progress. A group of Indian Christian girls from the Lucy Perry Noble Institute, Madura, India, were visiting the temple. Some of them went through the court and up to the spring where the Hindus believe their sins are washed away. As they came back, looking their happy, clean selves, an old woman tried to brush back the crowd, crying, "Clear the road! Can't you see these people have gone and washed in the spring?" In a symbolic sense, this is indeed true, says Miss Gertrude E. Chandler.

IDEAL CHURCH MUSIC.

By MISS NELLIE REA SLEDGE.

From time immemorial music has been used in connection with religious ceremonies. Crude songs and chants kindled the religious emotions of primitive and barbarous peoples and as civilization advanced, higher forms of musical expression were developed. The ancient Egyptians and Assyrians handed down their theories to the Greeks and Hebrews, by whom they were transferred and elaborated. It is, therefore, from the productions of the Greeks that the music of the Christian Church has developed.

To prophesy meant to sing, and there is little doubt that Isaiah, Jeremiah, and others like them uttered their prophecies in song no less than in verse. To such men as these, music could never be an art—it was a form of speech.

During the reign of David there are everywhere signs of a musical renaissance and for the first time the conception of music as an art began to appear. It was during his reign that the Levites were organized as singers for the Temple services. David himself composed many of the tunes to which his Psalms were sung. And the Psalms, those most wonderful of hymns, have been the voice of the church in all ages.

Then years later, while the Roman Empire was the ruling power in the affairs of men and the growth of Christianity had begun, Christians were persecuted, despised, and compelled to hold their meetings in secret. Consequently, there was little opportunity for the use of music, yet amid these dangers it was used and was a means of consolation to these devout disciples as well as a means of voicing their praise.

Christianity triumphed over Paganism, however, and we find the mention of music in the New Testament. We know that after partaking of the last supper, Jesus and the eleven disciples sang a hymn, probably a Psalm.

Paul counseled his converts: "Let the words of Christ dwell in you richly in all wisdom; teaching and admonishing one another with Psalms and hymns and spiritual songs, singing with grace in your hearts unto God." The great symbolic pictures of heaven have been filled with music which is not merely a means of worship but the "incarnation of that harmonious living, that spiritual oneness with Jesus which makes melody with its heart to the Lord." Such is the ideal and aim of worship in music and song.

Music has the power to purify the life of individuals and vitally affect the character of children. And when people or choir directors give no thought to what is sung and why it is sung, I say it is irreverent toward God and wrong to man. Worship and music have always been closely associated. In those periods when religion has flourished best, men have sung most. Without music worship has seemed imperfect if not impossible. Churches, both large and small, are coming more and more to realize that religion without worship is like life without a goal.

Music serves a further purpose in the church, in that it tends to attract large numbers of people who are not only soothed but deeply inspired and stirred by great music.

Even pure music apart from speech, that is, without words, has its gracious ministry. Pure music, then, is full of religious suggestion and inspiration. The prelude to public worship, which is rarely heeded, is an example of pure music. The prelude should help to set the tone and beget the mood of the hour and so to prepare the mind for the preacher's message. This means that there must be the closest cooperation between the minister and the director of music. The purpose of the prelude, then, is to rid the mind of clattering particulars and thus aid in

organizing a discordant crowd into a worshiping unit. In the same way, the offertory and postlude may and should be religiously helpful, not mere adornments to the service, but intrinsic parts of a service of prayer and of praise.

But it is when associated with words that music becomes most effective. To make the hymns of the church is to shape the faith of the church. In all ages, hymns have been the prayers, the spiritual food, the creeds, and the weapons of the saints. Motives and ideals can be expressed with winning power through song.

Too many of the hymns now used in churches and Sunday Schools are mere wretched jingles and when people, children especially, are asked to sing these they lose their respect for the church and their training in worship is harmed more than it is helped.

Hymns used by various departments of the church should be chosen with care in regard to the purpose or ideal of the department. For instance, the hymn, "There Is a Fountain Filled With Blood," would have no place in a children's service. No doubt that hymn has been used by adults with benefit but to the mind of a child a hymn like that becomes a riddle. Children's hymns must be good for children. They should be marked by simplicity.

Hymns should be true to life. To give out in the springtime hymns about "barren lands," reaping time," and others is to train people that while they must never lie in ordinary conversation it makes no difference what they sing.

A real test of a good hymn is the character of the music. Unfortunately, the market is full of cheap, tawdry tunes that appeal to the feet rather than to the head. The fact that people love to sing them is no proof of their value for religion. "We have such good singing," various Sunday Schools and churches report, but, we wonder, good for what? Is it good only for the physical animation created, or is it good for religious expression and impression? The rhythm of any ideal hymn may be well marked and vigorous, but it should be kept free from all irreverent associations. Rag time, or its religious equivalent, should be barred from the church. "Jazzy" tunes have no place in worship and to hear people say that they can worship through the singing of the cheap songs, which so many churches buy from publishing houses, is to cast a shadow of doubt on that person's religion. It is amazing just how many churches spend money each year to buy song books which contain tunes that sound as if they might have been written for the ballroom. None can worship by sitting in church and singing a hymn that sounds like a one-step, and it is up to the leaders of music in the churches to abolish all those tunes which any of us could dance by.

There are a great number of good hymn books now which have come from the press with the hearty approval of ministers, religious educators, and from anybody who is anxious to praise and thank God through well-written and meaningful hymns. So I warn any church against some of the musical literature which may well be called irreverent trash in which some publishing houses indulge.

The leadership of worship in music is a vastly important task. The director of music should be an earnest Christian, gifted with musical taste and religious appreciation, whose presence and manner fit him naturally to lead. He should know the best method of leadership which includes a knowledge of the best hymns and classification of these so that each song may be used effectively; but a good leader is positively forbidden the privilege of giving forth cutting remarks or an ill-timed joke. A most important matter will be his wisdom in the selection of the

hymns. Here, a good leader must be able to utter and enforce the main thought of the service, maintaining harmony in variety.

Care should be taken to see that the first hymn is familiar so that all will be at home in it, and yet it should strike the keynote of the service. Everybody can sing hymns like "How Firm a Foundation," Holy, Holy, Holy," "Faith of Our Fathers," and "I Love Thy Kingdom, Lord," and everybody can sing them sincerely. What better hymn could be chosen to open a service than "All Hail the Power of Jesus' Name," or "Come, Thou Almighty King?" There are many other familiar hymns of praise and adoration that rank with these.

Quieter hymns may find a place in the body of the service—those hymns which give forth the spirit of consecration or devotion. Hymns that express a vigorous and wholesome reaction to the thought of the hour may be used at the close. In other words use hymns that will cause the congregation to want to go out and do service for Him of whom they sing. Let the closing thought of the service, which is usually in hymns, be a good thought and one that inspires and uplifts.

Many of our greatest hymns are fervent prayers. Here are the hymns: "Jesus, Saviour, Pilot Me," "Abide With Me," (which cannot be surpassed as an evening prayer), "Have Thine Own Way," and "Take My Life and Let It Be," which often express our souls' sincere desire, if sung prayerfully, much better than any of us could ever put those thoughts into original prayers.

I am suggesting another prayer hymn, one written by the beloved Fanny J. Crosby: "Pass Me Not." The story is told of a young man who was converted by hearing this song sung by a group. One evening, as the boat, on which this young man was working, passed another boat, he heard a group singing, "While on others thou art calling, do not pass me by." After hearing this, the young man wondered what would happen if the Lord should pass him by. A few moments of silent deep thinking and waiting and the young man knelt in prayer and dedicated his life to the Master.

It is time that leaders realize that the usual musical program, carelessly selected at the last minute with no clearly defined purpose, is a confession of weakness that borders on the sinful.

In announcing the hymns a knowledge of the lives of the authors will be very useful. Merely to give out the number is a very dull and ineffective method. When the announcement of a hymn is given it is well to give the name of the hymn as well as number. For instance, an audience pays more attention to the announcement, "Let us sing the hymn, 'Trust and Obey,' No. 56," than they do to the announcement, "Song No. 56."

A point of great importance is the pause between stanzas. Some pianists do not pause at all but require their singers immediately to pick up the next verse. This makes for breathlessness on the part of the singers. I have discovered that to insert exactly four beats between verses, four beats regardless of where the stanza may end, is entirely satisfactory. The singers then start on every verse in exactly the same manner.

Teachers in Sunday Schools and leaders of various departments of the church can play a rare part in helping to bring about a more intelligent appreciation of hymns. To fail to sing, to look about and whisper, to busy oneself with the offering or lesson papers during a hymn is gross and costly irreverence. No person, who does these things persistently, should be permitted to teach or lead.

Each service of worship should aim to create and maintain such a spiritual atmosphere that each scholar of the Sunday School or member of

(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

THE THRILL OF THINKING.

Yesterday and today (Sunday) Miss Lucy Eldredge and Miss Priscilla Chase have been here helping me to think. Guess I was a bit behind with my thinking. It was thrilling to sit here in Waverly, Va., and think of people and things all over the country, and the world. Names of people and places from Maine to Florida, were mentioned and memory brought back familiar faces and lovely places. Oh, the joy of being able to think.

There was Edward Dubois, from down in Florida, where sunshine and sea breezes banish fear of cold, and I recalled how beautifully he led that opening vesper service on the Elon campus last summer. Of course, Florida meant Pattie Lee Coghill, also, and her smile means happiness to thousands of people all over the Southland. What a wonderful privilege to remember those who have brought us happiness!

As we sat here, in a comfortable little office, thinking together, the three of us mentioned above, young people who have been called from our old homes to travel and work for the church, we dared believe that our thinking might be of value to you who live in many sections of the country. We seemed to feel that, if we could think aright, something good might come to many of our friends here and there and that others who know us not might be made happy also. What a thrill to think!

Plans for a summer school at Elon College were outlined in detail, and many other plans discussed. Who knows, it may happen that our thinking here will make possible a new vision to dozens of boys and girls who will go for the first time to a training school, conference, or other meeting of youth. Let us hope so. Somebody planned for us, somebody thought for us; yes, God, himself, thought for us, and does. Our ability to think shows our kinship with God, and separates us from other animals. How thrilling to think. Try it.

SUFFOLK TRAINING SCHOOL.

Records for the leadership training school held at Norfolk, Va., last week, show that Rev. W. M. Jay gave credit on the Study of the Pupil to Mrs. I. W. Johnson and Marguerite Richardson, of Suffolk; Elizabeth Sharpe, Theresa Maul, and Elizabeth Harris, of Waverly. Miss Chase rewarded Mrs. Holland Ballard and Mrs. C. C. Rawles with credit on Junior Materials and Methods.

Mrs. C. T. Everett and Mrs. Herbert Harrell, of Driver, received credit on Worship, as taught by Rev. H. S. Hardcastle. Mrs. Annie Staley Calhoun, Misses Lottie Mae Cross and Susie I. Powell, and Robert Speight received credit from Miss Lucy Eldredge for work done on Materials and Methods of Young People's Work. It was my pleasure to award credit for work done on the New Testament to Miss Elsie Darden, of the Oakland Church, and to Mrs. F. C. Copeland, Mrs. B. D. Crocker, Mrs. Lewis G. Brothers, Mrs. G. H. Howell, and Mrs. G. E. Rogers, of the Suffolk Church.

As many as sixty people were present at the time for this school. Many came as visitors for one or more times. The attendance, the type of work and the number of credits given indicate that this first attempt of the Suffolk Church to hold a leadership training school was very suc-

cessful, and those present voted unanimously for such a school next year.

Dr. N. G. Newman, of Holland, brought a fine message for the commencement the closing night (Friday). Miss Lucy Eldredge delighted the school with the charming way she led the worship services each evening. These special features were both educational and inspiringly devotional. The group went away with the feeling that they were a bit better prepared to sing the chorus of the challenging song used by our youth this year entitled, "Are Ye Able?" Join with us in that chorus:

"Lord, we are able, our spirits are thine,
Remould them, make us, like thee, divine.
Thy guiding radiance above us shall be
A beacon to God, to faith and loyalty."

THE CHRISTMAS CONFERENCE.

For the past two years there has been held at Elon College a Christmas Conference of young people of the South. Out of these conferences has grown the Youth Fellowship of the Southeast Convention of Congregational and Christian Churches. The organization has been set up and is now functioning. Hence, one feels safe in saying that this Christmas Conference has been successful.

For several more years the youth representing Christian Churches of the North have met at Dayton, Ohio, and later at Defiance, Ohio. Out of these conferences have come Youth Congresses for many of our conferences, plans for the work of young people, a chart showing things to be done on the Christian Quest, and dozens of other important things. The young people of our churches are much richer because certain leaders have gathered in these conferences to study together, under the leadership of the Spirit of Christ, methods of work for the youth of our churches.

It is thought by some that for this year leaders of the South should meet with the national group at Defiance, Ohio, on December 28th to 31st. In this way plans can be unified and the work for the entire church planned. We, of the South, can have a conference at a later date, if so desired. I shall be glad to know at once what others think about this idea. Write me a note giving your opinion. And if you think that you might be able to go to Defiance, do not hesitate to say so. Think fast, and write me at once. Thank you!

I THANK MY GOD.

Because in tender majesty,
Thou cam'st to earth, nor stayed till we
Poor sinners stumbled up to thee,
I thank my God.

Because the Saviour of us all
Lay with the cattle in their stall,
Because the Great comes to the small,
I thank my God.

Because upon a mother's breast,
The Lord of Life was laid to rest,
And was of Babes the loveliest,
I thank my God.

Because the Eternal Infinite,
Was once that naked little mite,
Because, O Love, of Christmas night,
I thank my God.

—G. A. Stuttert-Kennedy.

CHRISTIAN ENDEAVOR NOTES.

TOPIC FOR DECEMBER 4, 1932.

"How Can We Work for Christian Unity?"—
John 17:18-23; I. Cor. 3:6-8.

This would be a good time to get some one from a nearby church of another denomination to lead the service, or at least to speak on the topic. Or better still, why not invite the youth group from another church to share in this meeting?

Use hymns written by people of various denominations and show how we sing the Methodist hymns of the Wesleys, the Lutheran, Baptist, Presbyterian, Congregational, and even Catholic hymns. In our poetry and music we are all much the same.

It might be well to point out that all denominations go to the same Scriptures for guidance in living. There is no denominational Bible.

In answer to the question of the topic it may be shown that we can work for Christian unity by:

First, facing frankly the things in which we agree and differ. On most of the important matters we agree. We believe in the same God and Christ, we use the same Bible, we make similar prayers, we sing the same hymns, we are interested in the same things such as making better people, and we hope to spend eternity in the same happy place. Only in the minor matters do we differ.

Secondly, bring together for social occasions, religious worship, and common tasks people from different denominations. It is surprising how much we appear to be alike when we get together. Forget all about the differences, and share experiences as Christians.

Thirdly, read and distribute literature on Christian unity. Do not forget that some of the most valuable literature is found in the Bible, part of which is listed for this meeting.

Fourthly, talk in favor of Christian unity whenever there is opportunity. Show by conversation that you believe that other peoples are Christian as well as your own church group.

Fifthly, consider the many things that can be done better through group effort than individually; by united effort than by small church efforts. Many communities have several small churches that should have one large, capable, successful church. Think how much more could be accomplished by the larger group, and then let others know what you discover for yourself.

Finally, study the prayer of Jesus until you can pray with him for a united church.

WHEN DIFFICULTIES DON'T COUNT.

There are times when difficulties don't count. With some people, difficulties mean only opportunities. The brother of Jesus wrote a letter once in which he said. "Count it all joy when you fall into all kinds of temptations." It's a little hard to do, isn't it? But it's lots of fun. Why shouldn't we be happy when there are mountains to climb, difficulties to face, and temptations to overcome? That is the way we try our mettle, our character, and in overcoming we find fellowship with the Young Man who did make difficulties a stepping-stone to success.

Miss Margaret Slattery tells the story of a lad in Russia who had the big idea. She noticed that his shoes were badly worn and asked if he could get them mended. He informed her that he could when his turn came, which would be about November—it was then summer. She offered sympathy because he would have to wait so long, when he needed shoes so badly. The lad straightened himself up and said, "What are shoes when one is helping to build a world?"

Sunday School Lesson

By REV. H. S. HARDCASTLE.

LIVING WITH PEOPLE OF OTHER RACES.

LESSON X—DECEMBER 4, 1932.

GOLDEN TEXT: "Of a truth I perceive that God is no respecter of persons."—Acts 10:34.

LESSON TEXT: John 4:5-10; Acts 10:30-35.

The problem of living with the people of other races is becoming quite a practical one. Even in the South where we have the lowest percentage of foreign-born people, we are having people of other nationalities constantly and in increasing numbers coming into our communities. And of course there is our problem of living with the negro race. This lesson, then, has a practical bearing upon our lives if we think only in terms of our local community.

But there is the larger aspect of this problem, which has come about because the world is constantly becoming a closely-knit neighborhood. Modern transportation, modern means of communication, travel, interchange of students, international organizations, and many other factors have brought the peoples of other races into close contact with us, and this will be increasingly true in the years to come. More and more we are going to have to learn to live with people of other races. The world is not big enough any more for nations or races which cannot get along with each other.

A Jew and a Samaritan.

"Then cometh he to a city of Samaria." Jesus was not like many Jews. They hated the Samaritans so bitterly that they would not even pass through their country, but would instead go away out of their way to avoid any contact with these hated "dogs" as they called them. Alas, the strange and inconsistent and indefensible things so many of us do because of our racial prejudices.

"Now Jacob's well was there." The Master was on historic and sacred ground. He must have had strange emotions as he sat at the place where the father of Israel had lived and labored and loved.

"Jesus, therefore, being wearied with his journey, sat thus on the well. And it was about the sixth hour." The Master knew what it was to be tired and hungry. He took upon him the form of a man. He lived our life in the flesh. He knows, therefore, how to sympathize with us and how to help us.

"There cometh a woman of Samaria to draw water; Jesus saith unto her, Give me to drink." It was not customary for a Jewish rabbi to speak to a woman. It was not customary for a Jew to speak at all to a Samaritan. How petty and sinful it all appeared to the Master, who saw folks not as members of this or that race, but as children of his heavenly Father. Back of all that Jesus said and did in this immortal incident there was his great passion to share with this woman that water of life, that living water, which alone satisfies. The woman was surprised that he, a Jew should speak to her, a woman and a Samaritan woman at that.

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water." Water, an absolute essential to physical life—living water, absolutely essential to spiritual life. And only the living water satisfies.

One needs to remember that it was to this woman of a hated sect and race, to this woman of immoral character—the man she was living with

was not her husband, that Jesus not only spake the immortal words as recorded in John 4, but it was to her that he made the announcement that he was the Messiah. "I that speak to thee am he" (the One that should come) Let us not forget that God has revealed his truth to peoples of other races and other nations. They have unsuspected as well as unrealized capacities.

A Jew and a Roman Soldier.

Here is another strange combination. Cornelius, a Roman and a soldier. That is not, from the human standpoint, a very promising combination as concerning spiritual discernment and reception. But to this man, a Gentile and a soldier, God had spoken and revealed his truth. Cornelius' prayer had been heard—God hears the prayers of his children of other races and color of skin.

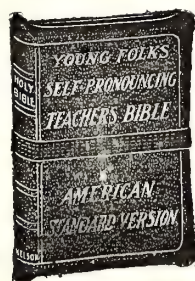
Simon Peter was having a hard time to be consistent. He was staying in Joppa at the house of a tanner. That was not the place for a good orthodox Jew to be staying. Perhaps Peter's conscience was troubling him. In any event he had a vision, a sheet full of all manner of four-footed beasts and creeping things, let down from heaven. He refused to eat on the grounds that he was very circumspect in observing the law as concerning what a Jew should eat. God told him in no unmistakable terms, that what He had cleansed, Peter was not to call unclean. The Jews thought the Gentiles were common and unclean. They looked upon them as Peter looked upon the contents of the sheet, common and unclean. God was making plain to Peter, who had interpreted the mission of Christianity as being to the Jews, that the Gentiles were included in his love and in his redemptive purpose.

"Now therefore are we all present here before God to hear all things that are commanded thee of God." Here was a prepared congregation, a prepared preacher, a prepared message. No wonder the Holy Spirit came upon them.

"I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him. Jews and Chinese and Africans and Negroes and Indians and all the peoples of the earth have just as much access to God as we white American folks have. He loves them just as much as he loves us. He demands that we treat them as our brothers and sisters in Jesus Christ. H. G. Wells was right when he said that perhaps the most terrible thing in the world is race prejudice. As Christians it should have no place in our lives. We are not superior to other peoples. We have simply had superior advantages. We are under responsibility to share with them.

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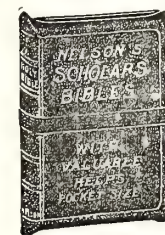
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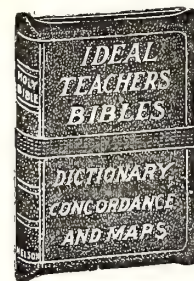
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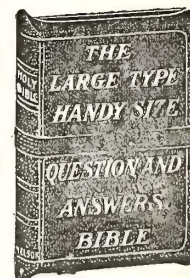
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"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

THE CONDEMNED RABBLE.

"Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses."—Acts 3:14, 15.

This statement is the declaration of Peter speaking to the rabble who became excited about the work of divine healing which he had performed on the lame man at the gate. This rabble had congregated and become agitated and amazed that Divine power should exist in a human being. Jesus had done such work, but they thought they had put a stop to that by crucifying him.

Peter defends Jesus and the power of the Holy Spirit, which had been given him to carry on the Saviour's work. This is presented in the fact of his spiritual presence in their midst to work such marvelous miracles. It is a marvelous sermon Peter then preaches to them exhorting them to repentance and faith and to seek forgiveness with all their souls.

"Ye have killed the Prince of Life," and demanded a murderer to go free, "and yet," he would say, "Jesus is still alive, and I am a witness to it." Doctor Moffatt interprets the words, "Prince of Life," "Pioneer of Life." Nowhere can we find where "Prince" means "Pioneer." Humanly speaking, Jesus pioneered life, all right, and of all pioneers he was the greatest.

But Peter must have meant more than that. He meant that Jesus, as well as being the Son of God, was the Son of Life that now is and that which is to come, leading man out from the depths unto the heights of glory, making them heirs and joint heirs with him to the Kingdom. He was the Prince of Life that led man into a realm called life. He said, "Better to enter into life with one eye than to be cast into all hell with two eyes." "If ye would enter into life keep the commandments." "Life is more than meat." "In him was life and the life was the light of men." "He that believeth not shall not receive life," etc.

Prayer—The Lord's Prayer.

TUESDAY.

"OUTRAGED."

"As they spake unto the people, the priests and the captains of the temple, and the sadducees, came upon them, being grieved that they taught the people . . . the resurrection from the dead . . . laid hands on them and put them in the hold (custody) until the next day."—Acts 4:1-3.

The chief word in this text is "grieved." The Bible's use of this word does not refer to sorrow, as we know it today, but it conveys the meaning of annoyance, discomfort, disturbance, outraged senses, chagrin over improper conduct.

This crowd at the temple was praising God for the astounding miracle of the presence of Jesus after his death, and for the bestowment of abundant fullness of life which before had been promised by him.

The temple bureaucrats saw nothing but disorder, a breaking down of their religion and their

sense of prestige and dignity outraged. Therefore, to jail the "New Life" bunch must go.

In the course of life, it often happens that one grows prosperous and settles up (not "down") in comfort and in exalted feelings and attitudes, and looks down upon the "common horde" with aloofness. Some people, it is believed, cannot go to certain churches because of their perch on this pinnacle; cannot tolerate people in the humbler straits of life; but the fact is, these humble people may be a very good people, capable, superbly generous, faithful in the least of things and ready to give their last shirt for some one in need. How easy it may be to become the devil's advocate should one of them be caused to stumble!

Prayer—Our Father, we would be like Jesus. Show us the way. Make us like him by thy Spirit, we humbly beseech thee.—Amen.

WEDNESDAY.

RALLYING TO WHOM?

"Grow up into him in all things, which is the head even Christ. . . . Walk not . . . having the understanding darkened, being alienated from the life of God."—Eph. 4:15, 18.

Scripture Lesson—Eph. 4:4-18.

The writer was visiting a large Bible class recently. Preparations were being made for a fall rally day. The president opened the class exercises and presented the business of the day. The homecoming and rally day was set and a program outlined. In the discussion, the teacher of the class informed them that he could not be present that day; to which the president replied: "What is the use of having a rally day unless we have some one to rally to? If you are not there we need not have the rally day."

The writer appreciates the importance of the presence of the teacher of a class on a rally day, and he feels that the class was quite right in desiring and arranging for that teacher to be present. But the point is that it is a serious indictment upon a Christian organization, whose only reason for existence is the glory of God, to assemble and conduct its business without even the mention of Jesus Christ in the whole business program, and to feel that because some one person could not be there, there was no one to rally to. Christ is our leader and teacher, and, with him exalted, a class could rally anytime. It is rather tragic to forget him who is the rallying point of all the ages since He was lifted up on the cross.

Prayer—Our Father, we confess to thee that it is so easy to become absorbed in our affairs and forget that thou art with us and art our leader in all things, we offer ourselves on the altar of love and consecration forthwith to keep thee in mind and make our rallying all to thee and thy glory. Amen.

THURSDAY.

REFLECTING WHAT WE ARE.

"The Lord is the strength of my life, of whom shall I be afraid."

What one does, reflects what he is. The Wick-ersham report was dry, and yet it reflected minds in favor of repeal of some sort.

What are you? What ever you are, do not think you are fooling everybody. What one is reflects his character.

Refer to Joshua and Caleb reporting upon the Land of Canaan. They reported the land good and that the children of Israel should go up and take it. But the minority saw nothing but giants and many of them, and brought in a minority report that it would be suicide to undertake to possess that land. They had not learned yet that "They that be for us are more than they that be against us." They were willing only to play safe

and let well enough alone. They were not ambitious, it seems, to accomplish great tasks for the Lord.

We heard a poetical line the other day which is appropriate here:

"Bite off more than you can chew
And chew it.
Plan more than you can do
And do it.
Hitch your wagon to a star
And keep your seat.
There you are."

Being in the realm of imagery, this philosophy does seem impossible, and yet it is encouraging and inspiring to the ambitious. All achievement is that which was just beyond one's reach, but it was achieved because one believed he might climb there. So the world advances. So may one achieve experience in God through the Holy Spirit.

Prayer—God has a promised land arranged for each of us. What a wonderful thing it would be to realize that he is having his way with us so that our lives are what he arranged for. That is the greatest need of humanity today. Well let us offer ourselves and pray for it.—Amen.

FRIDAY.

RELIGION AT HOME.

"And they departed from the presence of the council . . . and daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."—Acts. 5:42.

The apostles had been outraged, jailed, miraculously set free, jailed again, and harassed, and yet they persisted in their mission to make Christ known to the world. Our text is a record of the way they did it: at the temple, to be sure, but they did not omit to teach ceaselessly in their homes.

Therein lies a great difference between that first church and the church of today. We have not ceased to teach and preach in the temple, but we have ceased to teach and preach the Word in the home. The price the church is paying is seen in the great non-church-going public; in empty pews; in a youth ignorant of God and his Word; in a growing atheism; and in crime, to what extent we cannot tell.

Preaching in the temple is futile in the soul unless there is teaching in the home. Home instruction and home training has been fundamental in everything ever since God first established the home in the Garden of Eden. Here is the secret of creative increasing Christianity in humanity—teaching in the home. Its recovery transcends all other programs fostered by the church.

Prayer—Our Father, we are in our home today, and now we are at our home altar worshipping thee and looking to thee for the things we need. Give us vision, Holy Spirit, instruction, and everything we need to teach our children Jesus, and train them for service. In his name we ask it.—Amen.

SATURDAY.

RADIO POLICE.

"Jehovah, his throne is in heaven, his eyes behold, his eyelids, the children of men."—Read Psalm 11:1-7.

The government is building in Nebraska what will be the greatest of all radio stations in the world. It will occupy fifty acres, and in it, besides executives and clerks, thirty electrical engineers will have their quarters, their duty being to govern twenty thousand transmitting stations and to protect the listeners by holding each station to
(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

THE FORCE OF THE FIRST PSALM.

By REV. JOHN G. TRUITT.

"The Lord knoweth the way of the righteous."—Psalm 1:6.

The force of this psalm is on principles, not persons. It mentions persons in applying the principles, showing the rightness and wrongness of their choices. Great principles, like wide-open roads, run through this Psalm. "Way," is the word used. And immediately we are set to thinking of the narrow way, and the broad way. And we soon recognize that the narrow way is the best way, and that the broad way is the impoverished way—poor and narrow after all.

Three phrases stand out in the first verse: "The counsel of the ungodly," "the way of sinners," "the seat of the scornful." There they are: Counsel, way, seat. The counsel of the ungodly leads to destruction; the way of sinners is a way of walking that one must avoid; and the seat of the cynic is not a throne by any manner of means!

There are ears to which it seems that evil counsel appeals. Paul calls them "itching ears." He says the time will come when people will decide what they want to hear, and having itching ears for that kind of thing, will "heap to themselves teachers" who will teach as they want to hear! Such, then, is the "counsel of the ungodly." You can find it on any worth-while subject. There are those, for instance, who can wax enthusiastic on what they call the evils of prohibition. Great counsel they give. Telling how to bring prosperity to the land, and peace to the home—beautiful words they are to conjure with; but, "blessed is the man that walketh not in the counsel of the ungodly." It hath been said that good advice does not cost anything, but I tell you that good advice is the blood-bought, struggle-won, hard-earned summing-up of the experience of the ages and if it is good it costs somebody something somewhere.

There is the "counsel of the ungodly" on the subject of missions; or the matter of giving to the church; or the subject of prayer; or keeping the Sabbath day; or the sanctity of the marriage vows; or the right of races; and the trustworthiness of international treaties. People oftentimes decide what they think on those matters and find teachers, orators, speakers, counselors, who bring them their own desired doctrines. And all too often the crowds follow that counsel with their mob-like cry: "Crucify him, crucify him" not realizing that they are walking in the counsel of the ungodly.

Next there is that phase, "the way of sinners." In Proverbs that way is said to be a "hard" way. That does not mean that it is a road that is travelled easily because it has a hard surface. It means that that way is laden with pain, agony, sickness of the soul, destruction, and death. The crowds entering that road may be young, beautiful, laughing, unthinking, interspersed with their elders, and sometimes the youths; and they may seem to think that those traveling any other road are but missing the way; but sooner or later, they are going to begin finding the road "hard". Peter puts it thus: "Sporting themselves with their own deceivings . . . that cannot cease from sin; beguiling unstable souls; . . . which have forsaken the right way, and are going astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity."

Then there is that phase: "seat of the scornful." That is the sneer that has snowed under many a good soul, and frost-bitten full many young plant of holy endeavour. It keeps the young from undertaking a Christian service, and side-tracks the old from Christian duty. You cannot refute a sneer. It has no throat that you can throttle. It is a smile, degenerated into a smirk; it is the sword of the cynic. "Blessed is the man that sitteth not in the seat of the scornful."

Now let us read the first and second verses together. How they make the truth shine! "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night." Let us try to paraphrase it so as to bring out the meaning in it: "The blessed man is never side-tracked by the counsel of the ungodly, is never found on the sinner's road, is never seen in the scorner's seat, but the blessed man in searching for his opposite for each of these three things turns to the Word of God; and therefore the counsel that he delights in is found in the Law of the Lord, the way that he delights in is found in the Scriptures, or now in the New Testament (I am the Way, etc.), and the seat that he delights in is the Father's Throne (To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am sit down with My Father in His throne).

In other words, take your choice, among good folks, or evil folks. Be thoughtful, and constant in your endeavour to find God's way and will for you in His law. In His law meditate day and night. Let the mob do its marching, and the sinners find their way, but take thou time to be holy. "Be still (and meditate), and know that I am God." Counsel multiplies. You will find it in all sorts of places—places of amusement, places of learning, lodge hall, theater, public platform, school and printed page; but one of the best places in all the world to find it is in God's Word at the place of prayer. Jesus sought it there, and he sought well.

In the third verse we find that the Godly man shall be alive, growing, fruitbearing, neverthirsting, neverdying, ever-prospering. And on the other hand in verse four the ungodly shall be dead, finished, lifeless, light, wind-driven, unable (verse five) to stand either before God or in the presence of good people. Why? Verse six. Right principles are established in the wisdom and the knowledge of God, and the way of the ungodly is a perishing way.

Have you ever noticed, as I said in the outset, that the main force of this psalm is on principles rather than persons. In verse six notice that it is the "way" that is "known"; and that it is the "way" that shall perish. If the "way" perishes, what will happen to the people on it? Here is a road laid by ants on a newspaper in my back yard. In burning some trash, the newspaper, ant-road and all, goes up in flames. Their way has perished. Here is a caravan crossing a frozen lake, when they are yet far from land and beneath them the water is very deep, the ice gives way and goes out from under them. Beasts of burden and people alike were lost. Their way has perished. Here is a caravan crossing a frozen way was a perishing one. "He looked for a city that hath foundations, whose builder and maker is God."

When the Psalmist speaks here of a "way" that perishes it makes me think of a verse in the New Testament: "By a new and living way, which he hath consecrated for us." That way was consecrated by his death upon the cross for us. It is a way that never perishes. The way itself is alive. Automatically repaired, and never grows old. Upon that way is found peace, and joy forevermore. The prophet Isaiah foresaw it: "And an highway shall be there, and a way, and its hall be called the Way of Holiness; the unclean shall not pass over it; but it shall be for those (the clean): the wayfaring one, though a fool, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there, and the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

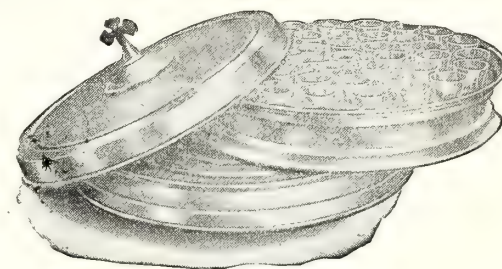
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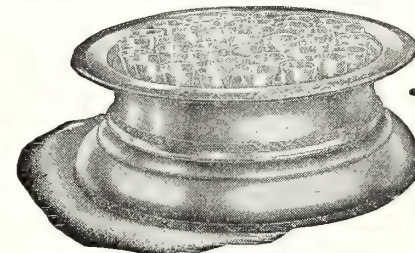
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

When you read this letter in your CHRISTIAN SUN on Thanksgiving Day, perhaps you will have a good turkey dinner in store for you. When you and your family gather around your table filled with good things to eat, we hope you will have a real happy day. The happiest institution in all the world is a happy Christian home, where God is first and love reigns supreme.

We wish all homes could be happy homes, but unfortunately misfortunes visit some homes and they are broken. Death visits homes and removes father and mother, and little children are left without a home. Their lives are denied a father's protection and a mother's love. Then the opportunity comes to all Christian people to come to the rescue of the fatherless and help to give them a happy home and a chance in life.

While we are feasting on good things to eat on Thanksgiving Day, and enjoying it, let us take stock of the good deeds we have done during the year, and see just what we have contributed to assist our Christian Orphanage to carry on its work of love and charity.

May it be said that you had thought of the little fellows who are without father and mother "just set adrift to find what harbor they may on the restless sea of human endeavor."

Have you felt that abiding peace of conscience that naturally comes to you when you render service to others? Did you ever feel the thrill and warmth of heart that comes when the weak hand of the little child snuggles into yours on a dark night or in a strange place? Did you realize how much comfort it brought to the little child, and how secure it felt?

Your Orphanage took in a little child some time ago, and the house mother had to pull its little bed up by the side of hers, and let it put its hand in hers before it would go to sleep.

Your Orphanage is doing its best to give these little children a happy home. We want to appeal to you at this Thanksgiving season to open your hearts and give as never before, that your Orphanage may carry on. You may have to sacrifice. You may have to do without something you really want to help; but don't you think you can afford it?

CHAS. D. JOHNSTON, Supt.

REPORT FOR NOVEMBER 24, 1932.

Brought forward \$11,019.11

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Haw River \$ 5.42
United, Lynchburg 2.67
Mt. Zion 2.01
Greensboro, Palm St. 6.00
New Lebanon 2.90
Howard's Chapel 2.00
Long's Chapel95
Berea 2.00

23.95

Eastern North Carolina Conference:

Mt. Auburn \$ 2.80
Piney Plains 4.90
Cary 1.73
Biscoe 1.71

11.14

Western North Carolina Conference:

Pleasant Ridge \$ 1.66
Pleasant Hill 3.30

4.96

Eastern Virginia Conference:

Windsor \$ 12.25
Johnson's Grove45

Wakefield 2.38
Rosemont 10.42
Berea, Nansemond 10.00

75.55

Special Offerings.

Collection, N. C. & Va. Conference. \$ 16.02
R. J. Miller, support of children.. 27.05
Home Mission Fund, W. M. S.... 11.00
Cash item35

54.42

Thanksgiving Offerings.

Mr. C. D. Johnston, Greensboro... \$ 1.00
Mrs. Jas. A. Ely 5.00
Primary Dept., Christian Temple.. 12.00
Bible Class, Christian Temple.... 21.00
Mrs. W. G. Hardecastle..... 2.00
Mrs. J. T. Hopper, Ruffin, N. C... 1.00
Mrs. E. J. Brickhouse, Norfolk... 30.00
Mrs. I. W. Johnson, Suffolk, Va... 5.00
Mrs. Mamie K. Perkison, Wise, N. C. 2.00
C. E. Society Hank's Chapel.... 3.00
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Dr. and Mrs. W. H. Denison, Dayton, Ohio 5.00
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Anna Helfenstein, Lewisburg, Pa. 10.00
A Friend 20.00
W. E. White, Mebane, N. C..... 10.00
A Friend 15.00
H. C. Holt, Selma, N. C. 5.00

255.00

Endowments.

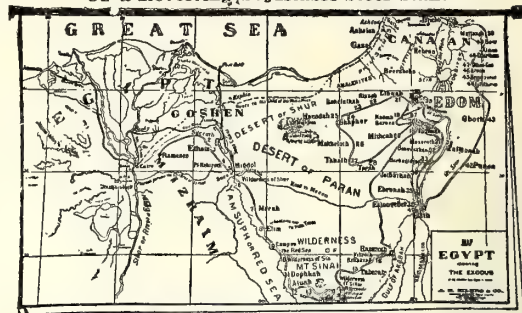
L. S. Holt Endowment Fund..... 150.00

Total for the week \$ 534.97

Grand total \$11,554.08

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Cana of Galilee; and
the mother of Jesus was

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2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges..... 1.10

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Specimen of Type
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carrying away into Babylon fourteen generations; and from the carrying away into Babylon fourteen generations unto Christ are fourteen
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CHAPTER 23.

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FAMILY ALTAR.

(Continued from page 12.)

the wave lengths and power limits assigned it, so that it will not interfere with other stations.

If we think this is magnificent, if it passes our understanding, what do we think of the Central Knowledge of the universe, of that Power who sees all and knows all and communicates with all and controls the destinies of all? If we can not understand how this mysterious influence can enter every home on the viewless air, and speak to every ear at once, and present scenes to every eye, let us remember that radio is only one of the endless creations of our God, and let us wonder and adore.

Prayer—O Lord, our God, thou art very great. Thou art omnipotence and omniscience. We can not comprehend the least of thy powers. But, blessed be thy name, thou dost condescend to be our Father, and thou dost love us.—*Amen.*

SUNDAY.

SURE RESULTS.

"Can a man take fire in his bosom, and his clothes not be burned? Or can one walk upon hot coals, and his feet not be scorched?"—Read Prov. 6:27-28.

Solomon's thought applies to any sin. As surely as fire burns, sin destroys. As surely as fire tortures, sin produces misery. While sin remains sin, it is a deadly menace, and the only way to get rid of the menace is to get rid of the sin.

No one is safe against sin till he begins to hate it, and the way to hate sin is to love Jesus Christ, the Saviour from sin. The way to love Jesus Christ is to learn about him, to dwell on his words, to commune with him, and to obey him. Such a great thing as the love of Jesus Christ is not to be gained without some thought and labor; nothing good is won without pains; least of all, the supreme good.

Prayer—O Christ, dwell in our bosoms by thy Holy Spirit, and no coals of sin will be there. For all is safe, and all is strong, and all is happy, with thee.—*Amen.*

IDEAL CHURCH MUSIC.

(Continued from page 9.)

the congregation will realize that presence of God and have conscious communion with God.

Variety secures interest. Hymns may be sung by the school, by classes or departments, or as solos.

Learn, or try at least, four new hymns each month. Not how loud, but how well sung, should be the keynote of music.

And so, as we strive to get that sense of divinity, gravity, and orderliness which should be associated with divine worship, let us not fail to worship God in spirit and in truth.

Roanoke, Ala.

LANETT, ALABAMA.

I am becoming better acquainted with our people, and the needs of our church at Lanett, Ala. Rev. J. D. Dollar, the man of God whom I succeed, has done a great work here, and the people love and honor him.

But there is still a great work to be done here for the glory of our Lord. In this beautiful city we have six to eight thousand people. We have in our church some 325 members. If all of them would unite in the service of the Lord, it would be easy to put the program over.

However, we have the faithful few who may be depended upon for everything. We have a faithful band of women who are doing a wonderful work for the church. They are constantly doing things for the church and the kingdom. They

are faithful to the prayer meetings, and to the Missionary Society. They secured for their treasury nearly \$10.00 last Saturday from the sale of Brunswick Stew with many orders unfilled.

It is an inspiration to see those good women work. If our men could be induced to undertake for God and the church as do the women, the church would be no beggar. All of its obligations would be met and its bills would be paid.

A representative of Southern Union College will be with us next Sunday. The college has a campaign on for food and feedstuff which is meeting with favor of most of our people and churches.

This will be a fine way for the college to stand up under the depression. If the needs of the college can be met, then all money collected may be

used for purposes other than buying food. We hope to have a good day and be able to make a creditable contribution to the needs of the college.

G. D. HUNT, *Pastor.*

NOTICE.

I am selling magazine subscriptions "to help along," and would appreciate a share of your subscriptions. If you will send me your new, renewal or gift subs, to any magazine at the publisher's price, you may deduct 15 per cent and I will send 25 per cent of my net commission to any church or church auxiliary you may direct. In this way you will help your church, yourself and me. A postal will bring catalog and prices.

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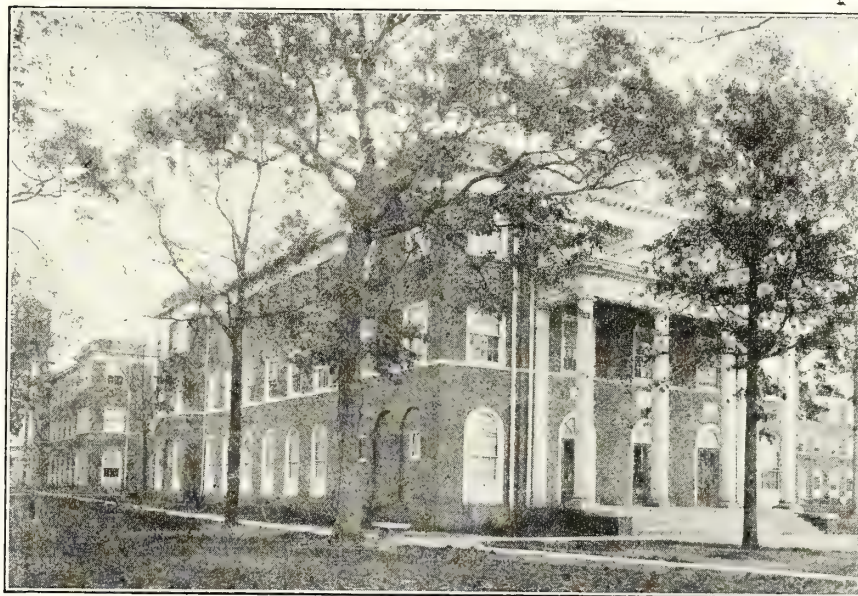
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When sending subscriptions for friends, state whether paper is to be stopped at end of year.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

MARRIAGES

WALTON-SMELSER.

Mr. Floyd Walton and Miss Mary Frances Smelser came to Bethel Church, where I was holding a revival meeting, October 5, 1932, and were united in matrimony in the church there. They are from the Newport community, in Page County, Va., and are well known there.

A. W. ANDES.

Popularity is not bravado. It is won through the calm exercise of such qualities as kindness, courtesy, ability to see the right thing to do, and a sense to propose it gracefully.—Mabel Walters.

OBITUARIES

W. W. STALEY.

In passing from this earthly sphere to his home in glory, our beloved Dr. W. W. Staley has left a vacancy in the ranks of the Ladies' Benevolent and Social Union of the Suffolk Christian Church that can never be filled.

Dr. Staley had been an honorary member of this organization for nearly fifty years, and his Christ-like spirit had so insinuated itself into the life of the organization that he will always live in our hearts, and we trust that his Christian influence may continue to guide us in our activities.

While this society, as an organization, shall ever and always miss his presence,

THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

Are helping give the Gospel, which is "the power of God unto salvation to every one that believeth," to the forty thousand Latin people of Tampa. The evangelical forces working among the foreigners of Tampa are by no means covering the territory sufficiently.

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THE CHRISTIAN SUN

his optimistic spirit, his trustworthy judgment and his wise counsel, we know that he has gone to be with Jesus, and that our loss is his eternal gain.

Therefore, be it resolved:

That we may be drawn closer to God by the entrance into his heavenly home of our friend and spiritual adviser.

That we seek to emulate his noble example, and keep before us as a tower of strength, loyalty and devotion to humanity and to Christ and his kingdom in the earth, the life of this great man.

That our heavenly Father remain always with his loved ones and give them the sustaining grace that characterized the life of their sainted father.

That a copy of these resolutions be admitted to the records of the Ladies' Benevolent and Social Union of the Suffolk Christian Church, a copy be sent to "The Christian Sun," and a copy to each of the members of his family.

JULIA A. BRINKLEY,

MRS. B. D. CROCKER,

NOELLE B. BUTLER,

Committee.

666

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A Memorial of the Congregational-Christian Union.

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Chartered by Southern Christian Convention, June 2, 1922, as Bethlehem College; renamed Southern Union, June 3, 1931.

Will function during the present financial depression as a Junior College only.

FALL TERM WILL OPEN SEPTEMBER 7.

DEPRESSION PRICES.

Depression prices during the coming year, made possible by extensive gardens, careful planning, organization and donations—Tuition, board and room, \$192 for entire scholastic year; tuition alone, \$48; each payable in six equal installments.

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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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IN NON-ESSENTIALS, LIBERTY.

IN ALL THINGS, CHARITY.

VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, DECEMBER 1, 1932.

NUMBER 48.

.. THE SUN'S OBSERVATORY ..

Old Irish Custom Broken.—

A custom that has persisted since time ancient, has been the going to London of a newly appointed governor general of Ireland, that he might kiss the king's hand in acknowledgement of his appointment. But things change, and we are told that this time the new governor general of the Irish Free State, Donal Buckley, expects to have his commission sent to Dublin by mail. More practical, perhaps, yet just another breakdown in the personal touch that is after all so important.

Selenium Comes Down to Earth.—

Selenium, non-metallic chemical element, which varies greatly in electrical resistance under the effect of light and heat, and which has among many other scientific uses been employed in transmitting photographs by wire, has come down to earth. It has been found that it can be used most effectively in the making of a liquid spray to kill red spiders. The red spider is said to attack no less than 183 different species of plant life, including house plants, flowers, fruit trees and evergreens. The farmer, home gardener and lover of flowers will no doubt welcome "selenium" to their vocabulary.

"Try Religion."—

During the next three months an evangelistic campaign is to be put on throughout the entire country by the Salvation Army, in which the campaign cry will be, "Try Religion." The commander of the army in the United States, Evangeline Booth, speaking in reference to the campaign has this to say: "We believe that the economic situation of the last two years has caused many to consider their spiritual condition. During the period of prosperity, we maintained our churches and our preachers, but I am afraid that many of us forgot our spiritual obligations. We hope that our blessed efforts will be successful in inducing many such people to return to the faith of our fathers. Men have tried many other things, and in vain. Why not 'Try Religion'?"

Temple to Emperor Augustus Still Stands.—

"It is in Angora, capital of Turkey," says Dr. William T. Ellis, famous writer on religious and kindred subjects, "that there still stands the only remaining Temple of Augustus, the deified Roman Emperor who ruled the world when Jesus was born in Bethlehem. On the walls of that temple may still be read the emperor's own story of his achievements, including—what is nowhere else found—a record of the census that caused Joseph and Mary to leave Nazareth for Bethlehem. This is an overpowering corroboration of St. Luke's long-disputed Gospel record. Incidentally, the inscription makes clear that we are now living in the year 1930 A. D." According

to the chronological notes given in our Bibles, we are living in the year 1935. The wonder is that, with such sparse facilities for preserving history as was then known in Judea, that we have our records as near right as they are. There will hardly be an attempt by calendar reformers to skip the number of years necessary to bring us right.

Peanut Pickets Threatened.—

On Tuesday of this week, protesting peanut growers met in Chowan College auditorium, at Murfreesboro, N. C., to develop a plan for the orderly marketing of the present year's crop of peanuts. Heretofore, united effort on the part of peanut growers has failed to materialize because of the refusal of large numbers of planters to cooperate, but present prices, reaching an all-time low, may force cooperation. At a meeting held at Scotland Neck, it was seriously proposed that a march on Washington be organized to bring to national attention the predicament of the peanut belt. Stringent picketing of the roads to check movement of the crop was also advocated. Calmer counsel prevailed, however, and if the majority of the growers can be enlisted, there will be a central committee appointed to work out marketing plans, or, at the very least, preventing any further decline. Nothing can be gained by violence, but vast improvement can be made in farming conditions, if the farmer can be induced to use his head in marketing as well as he uses his hands in crop production.

Football Fatalities Number Thirty-Seven.—

The associated news services tell us that the casualties of the football season were light this year when placed upon a percentage basis, but thirty-seven is entirely too great a number to give their lives on the altar of the god of football. So great were casualties last year that new rules were passed last spring to ward off a repetition of those figures. We are told that they seem to have been most successfully put into practice in the colleges, only five having died of injuries received on these teams. The other thirty-two lost their lives either in preparatory schools or sand lot teams. In organized professional football, where the game is still played under the old rules as to the "dead ball," and where flying tackles and blocks are still allowed, there were no fatal or even serious injuries. Football is a fine game, but the question arises as to whether or not there is not too much emphasis being placed upon football in our colleges, to the detriment of a well-rounded athletic program which would care for the entire student body. A football coach certainly seems more essential to the running of a college today than does a professor of Latin, or Greek, or mathematics.

Sterling Reaches All-Time Low.—

While the king of England discusses the British war debt with Neville Chamberlain, chancellor of the exchequer, and Ramsey MacDonald, prime minister, continued his conferences with cabinet members in an effort to conclude a new note requesting extension of the December 15th payment, the pound sterling slumped to a new all-time low level of \$3.17. There seems to be small chance of postponement of these payments, unless there is a radical change of sentiment in congress. On the other hand we fully realize that there is no possible way of forcing collection if the debtor nations choose to default. Possibly the best suggestion that has been made is that we allow a credit on war debts contingent upon further reductions in armaments. We would thus save vast expenditures ourselves, and at the same time enable the other nations to place themselves in better financial condition. Another suggestion which would probably help the unemployment situation here, would be to allow a certain percentage of all purchases from this country to be applied as a credit on the war debts.

"Prosperity Can Never be Purchased by Beer"—

In its first official expression on the subject of prohibition since the presidential election, the Methodist Episcopal Board of Bishops reaffirmed the church's position and declared that "prosperity can never be purchased by beer." The bishops in their final session stated that the present congress "has repeatedly by its vote shown itself dry," and called on the congress to "stand by its adherence to the Constitution and its enforcing laws." Their statement said further: "No new arguments in favor of alcohol and its traffic have been presented recently. All the substitutes proposed for prohibition have been tried during the centuries, and all have proved ineffective to curb the evils of this narcotic poison." The statement noted that "the recent election did not change the Constitution or any national law," and asserted that "until laws are changed by the orderly legal processes, public officials are now under obligation to be guided by them and should remember their oath of office." Meanwhile we are told that Mr. Roosevelt's "first objective" after he becomes president is to have congress pass a beer bill, and, with vital world problems crying for wise solution, the chief concern of Democratic political leaders seems to be an enthusiastic speculation as to how soon the country can be driven to repudiate prohibition and return to the "happy days" when men had good jobs and made good wages, but spent the most of it in the saloon. We are already having striking intimations of what it will mean to return to those horrid conditions.—*Methodist Protestant-Recorder.*

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

President L. E. Smith, of Elon College, is in New Orleans attending the Southern Association of Colleges. He is to return to Elon Sunday.

On account of the crowded condition of THE SUN this week, the list of subscribers who have paid during the month of November will appear in next week's issue.

Peloubet's Notes and Tarbell's Teachers' Guide may be obtained from the office of THE CHRISTIAN SUN, in Richmond, for \$1.90 net, or \$2.00 per copy postpaid. Send your order at once.

Dr. Wm. James Campbell, president, Atlanta Foundation, School of Religion, Vanderbilt University, was the minister to the 11 o'clock service, Elon College, Sunday, November 27th, and was heard with great gladness and profit by the faculty, students and community.

Rev. Elisha Bradshaw, Walters, Va., has been called to, and accepted, the pastorate of Mt. Carmel Church for the coming year. Thus a great opportunity and a high privilege comes to Bro. Bradshaw, since Mt. Carmel is one of our good churches and a community of many young people.

The Holy Scriptures have been translated into 924 different languages and dialects in its steady march through and around the world. It remains yet "the best seller," and the most popular book ever published and, though centuries old, the demand for it grows not less, but greater each year.

Dr. William T. Morgan, pastor of Independent Congregational Church, of Birmingham, has conducted special evangelistic services at Liberty Church, East Tallassee, and delivered two addresses at the Christian life Conference at Southern Union College, Wadley, Ala., since the Alabama State Conference.

The Christian and Congregational women of Alabama have had two meetings in common recently. The first was at the Alabama Women's Missionary Conference at Wadley, and the second at the Alabama Conference of Congregational and Christian Churches at Mt. Olive Church, Tallassee. Mrs. P. L. Beaird and Mrs. E. W. Butler were the presidents of the two women's groups.

Rev. J. D. Dollar, who has served faithfully and effectually as pastor of our church at Lanett, Ala., has moved to Roanoke, Ala., and becomes the pastor of several rural churches, about which he writes in THE SUN this week. Bro. Dollar is one of our most beloved pastors, and we predict for him a great and good year in the field to which he has been called, and which is not new to him.

Rev. George W. Blount, who is a bachelor, and has been the effective pastor of Union Church, Chattanooga, returned to Wilson, N. C., to be near his widowed mother. The Tennessee Conference volunteered a letter of appreciation and commendation when they gave him his ministerial transfer. At his farewell service, addresses of appreciation were made by Drs. M. S. Freeman, C. Rexford Raymond, and by the Conference superintendent.

Snowden's Sunday School Lessons for 1933, published by the Macmillan Company, is as good as ever. We believe that it is hardly necessary

to say anything further to those who have been using this superb little volume. Dr. Snowden is an attention-getting writer, and in his Sunday School notes he is at his best. Certainly every teacher of the International Lesson should have the benefit of his helps. Send to THE SUN office for your copy. The price is only \$1.35.

The Seminars on Worship, which were given by Dr. Frederick L. Fagley, as he traveled in the Southeast with Dr. Knighton Bloom, were helpful contributions to the church life. While Dr. Fagley emphasized order and neatness and quiet, and recommended the use of flowers and white linen in the churches, he did not make worship dependent upon furniture, millinery, church windows, or pews, or dim religious light. Worship with him is a seeking of God. People do not have to conform to forms of worship. He was so full of his subject that he did not need to repeat himself.

The seventh annual issue of "Doran's Ministers' Manual" has been recently published by Round Table Press, Inc. Compiled by Dr. G. B. F. Hallock, D. D., it contains a well-nigh inexhaustible fund of ideas for every service of the year. It contains among other things: 106 sermon outlines, 53 sermons for children, 53 talks on the Sunday School lesson, 500 illustrations, quotable poems, prayers, and mid-week prayer meeting topics. The price of the volume is only \$2.50, and to quote one of our own ministers: "It is more than well worth the price." Send check or money order to THE SUN office in Richmond, and you will be supplied with a copy immediately. We might suggest to laymen that there is no more appropriate Christmas gift for their minister.

The following is from the *Congregationalist and Herald of Gospel Liberty*, November 10th, by Dr. Frederick L. Fagley: "The visit to Elon College was an event long to cherish in memory. Here is a most complete set of college buildings, everything perfect in detail. The setting, the campus and the style of buildings, all unite to form as ideal an environment for study as could be wished. Dr. L. E. Smith, the new president, has a heavy burden of financing the school, but the work goes on. The teachers are faithful, the students keen and interested and the atmosphere one of true religion and of consecrated living. The churches of the Southern Convention of Christian Churches have carried Elon College forward by prayer and gifts. They are united now that the college shall go forward. It is in every sense a church college and the people are determined that its service to the cause shall not be lost. The Sunday services are held in the college chapel, with students and townspeople uniting in a real service of worship. In the afternoon we had a conference with students and nearby pastors, returning to Greensboro in the evening for services at Dr. Rowland's church."

The Eastern North Carolina Conference was in its annual session at Liberty (Vance), Monday, November 22nd, and until the late evening hour of November 23rd. Dr. W. C. Wicker, Elon College, presided, and was voted to continue as president; Rev. E. M. Carter assisted Prof. L. L. Vaughan, the secretary, who was absent part of the session. Bro. W. J. Ballentine, for many years the competent treasurer, was on hand gathering the money sent up from the churches for Conference and Convention purposes. With deep regret, Treasurer Ballentine was compelled to report an unprecedented decrease in the amount of money sent the Conference over that of previous years, the most striking falling off, we believe, of any of our Conferences. It was further and deeply regretted that Rev. J. Lee Johnson, one of the

outstanding and most active ministers of the Conference, was not able to attend the annual sessions on account of the condition of his health. Dr. L. E. Smith, president of Elon College, added greatly to the Conference, not only with his address on Elon College, which was timely and very helpful, but with addresses on other topics, showing the wide range of his interest and his deep concern for all the enterprises of the church. One of the interesting features of the Conference was the report on the women's work by Miss Margaret Alston, a feature of this report being that the women in the fourteen Missionary Societies out of forty-eight churches of the Conference had paid in more for missions the past year than the Conference itself had paid for Conference and Convention purposes. Miss Alston is deeply interested in the Woman's Missionary work of the Conference and is exceedingly anxious that a Woman's Society be organized in the other thirty-four churches, believing that this will mean a new day for the Conference and for the churches. No Conference in its activities rises any higher than the tide and the achievement of its missionary aims and contributions. Among the outstanding events of the Conference was the ordination of two members—Rev. J. Ray Dickens, now a senior at Elon College, and Rev. Raymond T. Grissom, a former citizen of the Liberty community and a member of the Liberty Church, now in charge of our mission at Fancy Gap, Va., and also the licensure of Mr. Robert Kimball, a student in his junior year at Elon College. These three are very promising men and inspire the Conference with the hope that they will add strength and power to the activities and programs of the Conference in coming years. The Conference elected five delegates to the General Council of Congregational-Christian Churches to meet at Cleveland, Ohio, in May 1933, the delegates being: Rev. R. A. Whitten, Henderson; Rev. T. Fred Wright, Sanford; and Rev. E. M. Carter, Youngsville, and two laymen: W. A. Newman, of the Henderson Church, and K. B. Johnson, of Fuquay Springs. Rev. S. E. Madren is pastor of the local church, and he and his people united in doing all within their reach to make the sessions of the Conference comfortable and successful.

PROGRAM.

Following is the program of the Christian Missionary Association of the Eastern Virginia Conference, to be held at the First Congregational-Christian Church, Newport News, Va., December 6, 1932:

MORNING SESSION.

- 10:30—Call to order by Rev. R. L. House, vice-president.
- Song service, led by Mr. W. A. Baker.
- 10:40—Devotionals, Rev. O. D. Poythress.
- 10:50—Address of Welcome, Mr. C. D. West.
- 10:55—Response, Rev. J. F. Morgan.
- 11:00—Enrollment of delegates.
- Collection of dues.
- Announcement of committees.
- 11:20—Special music, Rev. J. F. Morgan and Rev. O. D. Poythress.
- 11:30—Address, Dr. Jason Noble Pierce.

AFTERNOON SESSION.

- 1:15—Call to order.
- Song service, led by Rev. J. F. Morgan.
- Devotionals, by Rev. H. S. Hardecastle.
- 1:30—Round table discussion, led by Dr. I. W. Johnson.
- 2:00—Special music, Rev. R. L. House and Mr. W. A. Baker.
- 2:10—Reports of committees and business session.
- Election of officers.
- 2:40—Closing devotional period, Rev. N. G. Newman.

THE NEW INTEREST IN CHRISTIAN EDUCATION.

The thought-provoking statement that "31 per cent, only, of the children in the State of Virginia attend the Sunday School, and that only 50 per cent of these attend regularly," opened the way for Rev. Minor C. Miller, general secretary of the Virginia Council of Religious Education, to make a very significant and timely address on "The New Interest in Christian Education," at the monthly meeting of the Church School Teachers and Officers of the Christian Temple, Norfolk, Va.

Mr. Miller spoke of Christ's emphasis on teaching, and how his message changed men, revolutionized the world, nineteen hundred years ago, when he exhorted men to "Go ye, teach."

For the first two hundred years, all education in America was religious. Religion was not separated from life. The first universities were organized mainly to train church leaders. There were no Sunday Schools; religion was taught every day of the week. But as religion became divorced more and more from public education, about the time Robert Raikes began his Sunday Schools in England, the Sunday School became a part of the church program in the United States. Now, the only religious education children and young people receive is in the Sunday Schools, and what a very small proportion are actually attending this important agency of the church! And there are eighteen counties of the 100 in Virginia, where the average church attendance is less than 75.

Then Mr. Miller outlined the growth of the International Sunday School Convention, organized in 1872 with the emphasis on training leaders, traced through the development of this important organization until it became in 1922 the International Council of Religious Education with headquarters in Bridgewater, Va., which has been the official agency for linking the State work to the work of the International Council.

It is interesting to note that the Virginia Council is the only Council in the South accredited with the International Council.

The need for better Sunday Church Schools has brought about the problem of facing the situation with a new emphasis on objectives. Education must be thought of in terms of behavior, life, not in terms of certain knowledge to be acquired. Or another author speaks of education as "the entrance of control into experience," while still another says, "Education is the production and prevention of change in life," and that living based on the ideals of Jesus. How much, today, with the serious economic and social problems which the world faces is there a need for ideals which will actually determine the conduct of folks, and what ideals other than those based on the principles of Jesus will meet the need!

Mr. Miller paid a tribute to the fine old teachers who were not trained, but he also stated how different conditions are today from those during the time some of them lived.

Besides the new interest in objectives, there must be a new interest in program—that is, the curriculum, the leadership, the organization and administration, and the equipment of the church schools.

In meeting some of the needs, church school teachers and officers have today, the churches in cooperation are suggesting a motto for a two-year period: "Increase," with a new interest in promotion:

1. Increase in spiritual life.
2. Increase, in attendance, with special emphasis on home visitation.
3. Increase, in working capacity, with special emphasis on leadership training.

There are splendid helps which may be secured from Mr. Miller through the Virginia Council, which help church workers to face their local situation and seek a way out, which will help them to lead the ones they teach to more abundant living. They are as follows:

Standard "A" and "B" for the Church School.
"How to Increase Sunday School Attendance."

Mr. Miller came to the Christian Temple at the invitation of the Department of Christian Education of the Church, Miss Alma Rountree, executive secretary. Mr. Miller was introduced by Miss Ethel Hurley, director of religious education of the church, who led the worship service.

ETHEL HURLEY.

Norfolk, Va.

THE SUNDAY SCHOOL'S SHARE.

Elon College belongs to the Christian Church—it was founded by the church and to the church in a very definite way is the responsibility for its progress and support.

It is a training school for leadership. The college has a perfect right to look to the church and all of its departments for support. The Sunday School is a very large part of any active church—it is one of the most important and productive organizations within the church. It is entirely in order that the Sunday Schools of our Convention should feel responsible for our college. By vote of the Convention, every Sunday School is asked to contribute the offering received on the fifth Sunday for the support of Elon College. The college appreciates these offerings, not simply for the value of the dollars that may be sent in, but for the words of commendation that may be given to the entire school, in behalf of the college, by the superintendent, or someone appointed to make the appeal.

In the Christian Church in North Carolina and Virginia, there are 168 Sunday Schools. At our last report, we had heard from 33 schools. During the week five more have reported, making a total of 38. Has your school sent in its fifth Sunday offering? If not, won't you please see that the offering comes in at once? We want to hear from the other 130 schools before Christmas, certainly. The following reported this week:

E. I. Canada, Durham, N. C.	\$ 13.12
B. G. Snow, Mt. Olivet, Dyke, Va.	2.32
Regina Carter, Youngsville, N. C.	1.00
K. B. Johnson, Fuquay Springs, N. C.	5.00
O. E. Hanbury, First Christian, Norfolk, Va. . .	2.05

L. E. SMITH.

THE MEASURE OF A MAN.

That he shall be industrious, knowing that by industry the nation may prosper and thrive and mankind make progress.

That he shall be social, knowing that contact in life, one with another, ideas form and great things develop for the world's progress.

That he shall be intellectual, knowing that a trained mind is a part of production, and the highest enjoyment of life comes in the fullest understanding and appreciation of all creation—and the Creator.

That he shall be moral, knowing that individuals as well as nations cannot succeed on a basis of improper living.

That he shall be public spirited, knowing that no man liveth to himself and that no man dieth to himself, and that each man is his brother's keeper.

That he shall serve God, knowing that God is the Creator of all things and in him and through him man is privileged to become the best and greatest of all creatures.

TIMOTHY THOMAS.

IMPORTANT NOTICE.

As chairman of the Committee on Evangelism of the Eastern Virginia Christian Conference, I am suggesting to all the ministers and churches in the Conference, that since Christmas this year comes on Sunday, that the services on that day be made intensely evangelistic, and that an opportunity for accepting the Christ, whose birth we are celebrating, as a personal Saviour, be given at the services. Also that opportunity for church membership be granted in all our churches. In this way we can celebrate the birth of our Lord in a most beautiful manner, and I believe in a way that will be most pleasing to him.

What could be more inspiring than the winning of lost ones to Christ, and presenting them to him on his birthday? So as we bring gifts on this Christmas to our friends, let's try to bring him gifts of souls, won to him by this better way of observing this greatest of all holy days.

I would like to have a report of any minister or church that may carry out the idea, as to the joy of the service, and the number of gifts of new Christians and new members thus presented to our Lord on his birthday.

Write me, as to suggestions or results, at 3507 Bainbridge Boulevard, Berkley, Norfolk, Va.

J. F. MORGAN.

METHODS CORNER

By REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

A few weeks ago we attended a religious convention. On the evening of the first day the pastor of the church conducted the devotional service. He had three singers and a pianist. They sang "Jesus Lover of My Soul," written by Charles Wesley in 1740. After singing the first phrase, "Jesus Lover of My Soul," the minister read from John 13:1 as follows: "Having loved his own that were in the world, he loved them unto the end." Then they sang, "Let me to thy bosom fly." The minister read then from John 13:23, as follows: "There was at the table reclining in Jesus' bosom one of his disciples." Then the choir sang, "While the nearer waters roll," and the minister read from Psalm 69:2, these words: "I am come into deep waters." This method continued until the whole hymn had been sung.

Such a plan revealed the fact that every phrase of that hymn had a Biblical background. It was most effective and spiritually inspiring. At first it seemed as if such an arrangement would be very mechanical and the interruption of the singing unpleasant, but very soon we were caught by its uniqueness and its heart appeal. This and a prayer was all that was necessary for that service. The regular program followed.

The idea seems to have originated with Dr. H. Augustine Smith, professor of fine arts in religion of the Boston University School of Religious Education and Social Service. Dr. Smith is, as you will recall, the editor of that almost perfect hymnal, "Hymnal for American Youth," and other musical books. His new book is called "Lyric Religion," with the sub-title, "The Romance of Immortal Hymns." (The Century Co., New York). It is a book of over 500 pages containing stories of hymns and arrangements of beautiful musical programs for church services. It is in this book that my friend, the pastor of the entertaining church, found the setting of the hymn, "Jesus Lover of My Soul," that he used that evening. Those who use this book find it a constant source of knowledge and inspiration. Its use has enriched many a church service.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE VOICE OF THANKSGIVING.

They tell us that no other country on earth, than the United States, has a national Thanksgiving. And this is only a part of the story. There is no other holiday comparable to it, even in this country. It honors no hero, celebrates no human epoch, emphasizes no achievement of conviction or courage, and undertakes to emphasize no page or person of history. Thanksgiving with us of the United States is a national affair, in that the president of the United States, and the governors of the several states, issue a proclamation, calling upon the people to give thanks to Almighty God for his gifts through the year. It is a church or religious festival only, in that church houses and places of worship are used as convenient and suitable centers for thanksgiving and for praise.

Now one wonders if the Jews themselves, long before the Psalms were written, and while the Psalms were being collected, did not have their periods of thanksgiving and praise, for certainly no other literature in all the world voices the spirit of thanksgiving as does the literature of the book of Psalms. Certain it is that Thanksgiving and the days that follow it, are not complete without reading again and again the Psalms and the poems of the book of Psalms, that emphasize the idea that the nation, the churches and the people of our land should carry with them after Thanksgiving Day. It is a Psalm of David that sings the stanza: "That I may publish with the voice of thanksgiving all thy wondrous works." And certainly no thanksgiving hymn or utterance has ever surpassed in spirit and power the 107th Psalm, each stanza closing with the refrain: "O, that men would praise the Lord for his goodness and for his wonderful works to the children of men;" and certainly no ode to thanksgiving is sweeter and more stirring than the 136th Psalm,

with its twenty-six verses, each verse, however brief, closing with the words: "For his mercy endureth forever." It was of God's mercy we were thinking last Thursday when we gave thanks and it is of his mercy, of which we should ever be conscious, if the song of praise and thanksgiving is to find adequate response in our own hearts and leave its melody there. * J. O. A.

THE CASE OF COLONEL ROBINS.

The only unusual incident in the loss and finding of Col. Raymond Robins was the prominence of the man. Col. Robins has a unique and most interesting history, and his name is not unfamiliar in all civilized countries. His rise from poverty to plenty, and from insignificance to fame was spectacular and unique. Being a poor miner, digging with a pick one week, the next week with a fortune in his pocket and his pick cast aside forever, he plunged, with all his might and main, into the herculean task of the social betterment and religious uplift of his fellowmen. It is doubtful if any man living as a private citizen has worked harder, and accomplished more, to bring about a sympathetic program and understanding between labor and capital, employer and employee, than has Raymond Robins. He had felt the sting of poverty, and the burden of "the man with the hoe," when overnight the comforts and the privileges of ample and satisfactory fortune were his. He knew what it was to be poor, and he knows well what it is to be rich. But as a man of wealth, he never lost sympathy for, and a deep interest in, the man of poverty and need.

Carrying the burden of unemployment upon his heart, traveling, lecturing, preaching, going in all directions where his services were demanded, or there was opportunity for helping, he broke under the strain, and through that process of psychology known as amnesia, he simply slipped from one personality and became another. Walking out of a hotel in New York, he disappears as completely as if the earth had swallowed him up, until two months later he is found in Whittier, a small mountain town of Western North Carolina. He was living under a different name and regime. He had allowed his beard to grow; he had donned overalls; he walked the mountain woods' paths, and, in a measure, had lapsed back to the habit of early days that brought him fortune when he was an adventurer, an explorer, a seeker for metals, just as he had been in the Klondyke, when he found the bag of gold that made him rich for life.

Changing personalities is no new experience. Psychologists devote pages and chapters to the treatment of amnesia, that unknown process of the mind through which a person completely loses his identity, forgets who he was and what his condition and history in life have been, and becomes entirely another person. And then psychologists teach, as they have been teaching for years, that this person may come to himself in a day or an hour, and the second personality that had been assumed, or had developed through the mental lapse, is entirely obliterated, and forgotten as the first personality had been, until the symptom of amnesia had come. Amnesia, psychologists teach, is that symptom or disease through which one person becomes another person, and further that this other person may at any time come again to be the original or first person—dual personality, in fact, as completely as if there had been two persons with two distinct memories, experiences and lives.

Dr. James, the most eminent psychologist of our century, declares that there are unexplored regions of the human mind, and all that psychologists have been able to do is to classify, describe and analyze the outward fringes of the mind wherein dwell those experiences and activi-

ties which are the common experiences of man. The most baffling field of science and human investigation is now, as it has ever been, the human mind. And this, too, is reasonable and may be understood, when it is recalled that the human mind is the field occupied at once by the finite and the infinite, the mortal and the immortal, the temporal and the eternal. Psychologists explain thought and the process of thinking, but they cannot define it. With *Des Cartes*, again we say, "I think, therefore, I am." The human mind is that through which I prove and am aware of my existence, but I may exist as one person today, and as another tomorrow. Through the human mind, man reaches up to God, and God reaches down to man, and in the field of mental activity, God and man "ensphere." J. O. A.

A LADY MEMBER OF PARLIAMENT SPEAKS

Lady Nancy Astor, Virginian by birth, is and has been for some years a member of the British Parliament, the only American woman ever enjoying that distinction. An observer of events, a student of politics, a woman of keen discernment and brilliant intellect, she is making a distinct contribution not only to the legislation of Great Britain, but of the world. On a visit recently to her parental home near Richmond, Va., and being sought for an interview about the recent election in the United States, she said she had to be very careful about talking, but added: "If you ask me about prohibition, I'll tell you this—if America allows Europe to dump a flood of wines and liquors into this country, you'll never solve your unemployment problem, and will be worse off than you are now." And then commenting on the results of the election, she said: "The election was not a wet victory. The vote was a protest against too much drinking under prohibition, rather than a vote for liquor. The American women will never vote for liquor; theirs was a protest vote against present conditions of enforcement."

In this brief manner our gracious lady goes to the heart of the perplexing problem of prohibition. As this paper has often said before, we have heard very little objection to or argument against prohibition *per se*, but against our prohibition laws, because they were not enforced. In brief, the government had failed to enforce a statute it had written on its books and, therefore, it should be abolished. It is known that Lady Astor, in the British Parliament, is an outspoken advocate of prohibition, in some form, for the British Isles, to try to help save that great people from spending millions on that which is not bread and for that which destroys rather than builds up. Legalizing and taxing beer to help the poor is but adding fire to a flame that is already burning to wide destruction. J. O. A.

WHAT ARE WE GOING TO DO ABOUT IT?

Before the election this journal had a great deal to say about the question of prohibition. The hope was expressed that nothing would transpire to bring back the old saloon. Somehow or other, the wish was expressed that the Eighteenth Amendment might remain unchanged. All that is history now. We do not care to discuss the why or how of the voting throughout the nation. This is not a political journal.

It is somewhat early to form an opinion or to attempt a satisfactory explanation of what the vote meant. It is, however, a sweeping victory for the so-called "wets," or it looks that way. Without doubt there will be a strong attempt made to introduce legislation calculated to make the selling of beer legal. The impression made upon some people is that the country as a whole wants beer. If beer is sold there will have to

be places in which to sell it. These places may be called by any other name than "saloon." At the present writing no one knows what a year or even six months may bring forth along this line. It is not certain that the political victory is a "wet" victory. It will take some time to analyze the vote and no one will know the attitude of the American people until congress convenes. Meanwhile we will wait and think.

As churches, we are interested in the young people growing up all around us. We must protect them from the temptations and the evils of drink. If liquor is to be sold again openly to all who wish to purchase it, then the best protection for our youth is to fortify them from within. There will have to be a new method of teaching ethics that includes the drink habit. Either we will have to get out the old anti-alcohol text books, or prepare new ones. Probably we will prepare new ones. This will be the province of our Sunday School publishing societies. Doubtless the literature of the "Allied Youth Movement" will serve a good purpose. Parents will have to include counsel to the children that has in the offing the possible use of liquor. It is not to be supposed that intoxicating liquor will be any the less damaging to the blood, nerves and general deportment than it used to be. Those who knew the old order should take advantage of their knowledge and prepare for a campaign of education. It looks as if we will have to face the old problems of intemperance, the temperance lecturer will once more be heard in the land. Whatever be the development the church should be ready. It is possible that the church had lost some of its temperance fervor in the past, but the future is ours. What are we going to do about it?

E. A. K.

THE ELECTION AND THE CHURCH.

By WILLIAM T. ELLIS.

Staggering significance must be attached to the recent American Presidential election. All sorts of grave meanings are being seen in it by the secular press. But for the Christian Church there is one outstanding import of it all: an overwhelming majority of the people are seeking a better way of life. Their number is far greater than Governor Roosevelt's impressive majority. Even the least thoughtful person cannot escape the truth that the American mood is one of desire for change. The nation is profoundly dissatisfied with things as they are—and that discontent embraces the whole post-war scheme of life.

Such open-mindedness and unrest as the election revealed are a clear call to the church. The people have said, in effect, "We are not satisfied. We want a better way of life. Perhaps a change of administration will help. Anyway, we'll try it; for we are ready to follow any path that seems to be a way out."

At the best, as Governor Roosevelt would be the first to declare, political remedies can go only part of the way in effecting a new national order. The deeper remedies lie within the minds and hearts of the people. Here the church and the school must take up the task.

Not since the War has the church been given such an opportunity. Open-minded, unsatisfied, questing, the people are plainly ready to take any steps that will lead them toward the New Day.

If the church is wise, courageous and prompt, those steps will be toward the houses of worship, where the essential Way of Life is set forth, Sunday after Sunday.

I am not here proposing any new "movement" or organization: we are too heavily encumbered with such already. True, there should be swift action in the emergency by official religious leadership; but more important, and more effective, will be the measures taken by individual pastors

and local church boards. These last should sit immediately in special deliberation upon measures to be taken in their own parishes to meet this magnificent opportunity.

What are some of these measures? Well, no doubt, a few of the more alert and outspoken bodies will take time to rebuke the religious "leaders" who acted as political campaigners, and diverted many channels of religious expression, to partisan purposes. Their impotency, as shown by the vote, should be a chastening experience. David should have had more sense than to try to wear the armor of Saul. The church's weapons must ever be spiritual, and not carnal.

That for an important aside. Most urgently, the local church officials should give themselves to a consideration of measures for getting the people to attend church services. That is the first step; for only so can the old message that is the sure word for the new times ever reach the ears of the people. A concerted activity to promote church-going should sweep the land. All emphasis upon other more general interests, such as have too greatly engrossed the ministry of late, should be sidetracked to make way for the special express train called "Go to Church."

Methods are many, and may be left to local devising and to the interchange of experience. Probably no method will ever be an improvement upon the old one of personal invitation by church members themselves. Is it too optimistic to envisage a nation-wide "Go-to-Church" canvass, locally inspired and directed?

But what will the people find if they do go to church? Will they be welcomed to warm Christian hospitality and fellowship? Will there be reality and vitality in the worship? May they be sure of hearing words of life from the pulpit—a clear presentation of the Gospel of comfort and counsel and joy, and of God's great love? Discourses about books and about politics and about international affairs and about the Mooney case, and such like, make poor pabulum for hungry and weary spirits. What men and women eagerly desire today is inspiring truth about God, and what he may mean to their lives. The Good News which transformed the early Christians is what this present seeking world most desires.

We have had, in the election, a spectacular and Providential revelation of a nation's new mood. It all spells "opportunity" for the church. Is the church wise enough, great enough, and interested enough, to enter this open door?

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SUFFOLK LETTER.

"I must work." These words were spoken by Jesus. There is in them a suggestion of an inner urge. Something within the spirit of Jesus directed him. "My Father worketh hitherto, and I work." (John 5:17.) "I have finished the work which thou gavest me to do." (John 17:4.) The will of the Father was the secret of his inner life. He sought to do the will of the Father.

Man should find a real joy in work. It is not a curse, but a blessing. It is not a burden, but a relief. Man was created for work. Unless he finds work he is ultimately miserable. But there are dreamers who hope the time will come when they will be relieved of daily toil. The idle rich and the idle poor are both a menace to progress and civilization.

An idle church member is a menace to the Christian religion. Church members need religious work. There are millions of people in the churches of America who have paid nothing for the support of the church during the past year. Think of a church of three hundred members having only one hundred members who contribute to its support. Think of the two hundred who pay nothing, and give nothing. These two hundred are suffering. They are out of work. Why do they not have a hunger march on the church, with banners, crying, "Give us work in the church." They are in spiritual need. Sacrificial work would be a blessing to them. The people who support the church, by their work and by their gifts, help themselves more than they help others. "It is more blessed to give than to receive." If all the people in the church would work for the church, and give as the Lord hath prospered them, the religious depression would soon end.

Man does not always receive pay for his work. Some work is done without any hope of pay. No man can expect to be paid for everything he does. But, when there is a wage agreement it should be paid. The law of Moses (Deut. 24:15), requires that a laborer should be paid each day before sunset. The employer should pay as he goes. The laborer should do likewise. Credit may be a blessing, and it may become a curse. "Charge it, please," is not always helpful to the purchaser. The installment plan was accepted many years ago, as a good plan to stimulate business and help people of small means. It has been overworked. People are now burdened by this apparent kindness.

Every man should try to adjust his living expenses according to his income. It is not good business, nor good religion to spend more than one earns in making a living. If all people would live within their incomes during the years of prosperity, there would not be so much suffering when business conditions change. As a matter of fact, business would not undergo such extreme changes. It is not easy to do this. When a man is out of work and has no income, he needs food and clothing and shelter. He must either go in debt or be supported by others. This is an emergency. But there would be no such an emergency if this country had been on the "pay-as-you-go" plan of living for the past decade. It is hard to keep out of debt. But it is harder to pay debts than to stay out of debt. Work as you go, and pay as you go. You may not go as fast or as far, but the going will be better and more valuable.

The church needs to put these principles into practice. Churches have not paid their pastor's

salaries. They have failed to give liberally to missions, the orphanage, the college, and other benevolences. Church boards and institutions are in distress. People have not been "giving as they go." Now is the time to pay up your church current expenses. Give every week. Pay your pastor every month in full and on time. Lay aside a definite amount for benevolences. The church should set an example for consistent living, business integrity and religious devotion.

I. W. JOHNSON.

FROM JAPAN.

Since I wrote last, our city has been enlarged, taking in eighty villages and towns heretofore considered the suburbs of the city. The result is that Tokyo is the second largest city in the world, New York being first, Tokyo second, and London third. That is what the Japanese say. I think they are rather proud of their big city. It does not seem to affect us any, as we go on our way just the same.

The Japanese war minister, Mr. Araki, is out to get 197 million yen more than the budget allows him. He claims that this is a crisis in the affairs of the nation and that it is necessary to have this money to put the military forces in an effective fighting condition. It looks as if he felt that since Japan needs to stand against the whole world, a big army and navy are quite necessary. One of the dailies says that to meet the demands of Araki the nation would need to make a debt of ten billion yen when the yen, so far as raising the money by the Japanese is concerned, is just as hard to raise as so many dollars in the States, if not very much harder. If Araki gets what he asks for, it will only hasten the day when the country will go bankrupt.

Two of our missionaries have made a visit to China and on the way passed through Korea and Manchukuo. In their conversations with the missionaries in both countries they found a deep hatred of the Japanese rule in spite of the fact that Japan keeps better order than the natives themselves can do. It is much as if I should try to rule your household on the ground that I can do it better than you. I guess every man wants to run his own show, and the different countries take the same view.

The annual conference of the Kumiai Church (our church) just held its annual meeting. It was a great gathering, with more than two hundred delegates. One of the speakers, a graduate of Oberlin, said our church is the greatest in Japan. But it is said that the M. E. Church and the Presbyterian Church have each a slightly larger membership. It was a great pleasure to meet our missionaries who had come from afar to be present. Anyhow our native church is a great growing and going concern, and it is a joy to see the faces of so many great and good men who are working to advance the Kingdom of God in Japan.

There is considerable deflection of both missionaries from Mr. Kagawa's leadership because in his publications he claims more than properly belongs to him, but no one, on this account, is lessening his efforts to advance the Kingdom.

We daily at our family altar remember all the faithful men and women of the homeland who hold the ropes for those working in Japan. The rich blessings of the Lord be on you all.

A. D. WOODWORTH.

THIRTY YEARS OF THE CHRISTMAS FUND

It was just thirty years ago that Dr. William A. Rice, the beloved secretary of the Board for Ministerial Relief, sent out ten Christmas checks to those on the roll of the board who were in special need. That was the beginning of the great Christmas Fund. It appealed to our Congregational people at once and grew almost by leaps and bounds. In 1908 the fund reached \$580, and, for the first time, it was possible to send a Christmas check to each one of the pensioners. In 1917 the total was \$11,500; in 1919 it was \$21,500; in 1924 it passed the \$50,000 mark, and in 1930, it reached its highest point, \$83,470. Last year, in spite of the business depression, the Christmas Fund showed a total of \$73,533 contributed by Congregational and Christian Church people. That fund not only provided a generous Christmas check for every pensioner, but has enabled the board to send out during the months of 1932 more than 650 emergency checks to meet cases of distress.

Many of our ministers and widows will be in sharp need during the coming winter, and anxious hearts are already asking, "Can we again count on the Christmas Fund for help?" The officers of the Board of Ministerial Relief look with confidence to our Congregational and Christian constituency to provide a sufficient Christmas Fund in 1932 so that our aged and disabled ministers and their families will not suffer want during the year to come. All state boards share in the distribution of the Christmas Fund, and money received from Christian Church sources is used entirely for the benefit of Christian Church ministers.

LEWIS T. REED, Sec'y.

DR. THRALL RESIGNS.

Dr. J. Brainerd Thrall has resigned as pastor of the First Congregational Church of Asheville, N. C., his resignation to take effect April 1st. He has been pastor of that church nineteen years, having organized the church and having been responsible for the building of the present fine structure on Merrimon Avenue. Dr. Thrall is a man of remarkable personality and vigor, being eighty-three years of age and has been in constant and active service during many years. He was a graduate of Amherst, where he was received into the honorary scholarship fraternity Phi Beta Kappa. After teaching two years in the Cornwall Heights School for Boys in New York State he went to Europe and studied for one year at Leipsic University in Germany and later several months in Paris. He then returned to America and entered Yale Divinity School. He held several pastorates in the east and one at Sioux Falls, S. D., before coming to Asheville.

During his pastorate in Asheville he has been a leader in the city in many activities, especially in the Boy Scout movement. He has been Commissioner of the Boy Scout Council and presides at the Court of Honor session every month. All the Boy Scouts of the section know and love Dr. Thrall. He is greatly beloved by the people of the Asheville Church, who look up to him as a father. He loves the church but is resigning in order that the church may secure a younger minister. He is giving the church ample time to find a successor before he ceases his active service.

NOTICE.

The Christian Missionary Association will meet at the Congregational-Christian Church, Newport News, on December 6, 1932. We will have cars to meet the ferries. Delegates from Norfolk and vicinity should take the ferry from Naval Base at 9:15 A. M., or from Willoughby (Ocean View) at 9 A. M. This transportation will save some expense.

ROBERT LEE HOUSE.

"I AM LOOKING FOR A CHURCH."

More than forty years ago, the leaders of our church realized that the future progress of the church depended upon a trained leadership—a trained leadership for both the pulpit and the pew. They were few in numbers and limited in resources, but they had a vision and were courageous enough to follow that vision. They organized and founded a college, which they called "Elon." All through the years this has been our college and has rendered a most necessary service to the church as a whole. More than any other institution of our church, Elon College is responsible for her growth and development. It is impossible to think of the church aside from Elon College. It is impossible to even imagine her continued growth and development without the college. All through the years the church, through her local units, has given her support to Elon—it has not been large, but it has been consistent and generous until recent years. For some reason or other certain sections of our church have failed to support the college as in years past.

I would like to assure all concerned that every possible effort is being put forth to see that the college measures up to the expectation of those who founded her and of those who support her. Our equipment elicits the admiration of all who observe—our faculty deserves the cooperation and endorsement of all who are interested in the cause of Christian education. We are now badly in need of financial assistance. I am making a desperate effort to balance our budget. You will be interested to know that our business manager was authorized to pay salaries up to and including the month of October—this means that we have been able to balance our budget, beginning with September, to date, an achievement, which, to me, is remarkable, when you consider that we have paid out of this year's resources \$2,400 on salaries due professors who taught for us last year. I am exceedingly anxious that we shall be able to pay all bills, including teachers' salaries when we close for the holidays. We are not able to pay debts incurred in the past, but we are endeavoring to operate on a "pay-as-you-go" plan.

There are a large number of people who are concerned about the college and are willing to put their shoulders to the wheel to see that she continues to move forward. I am calling on all such for help now. Naturally, we look to the church for support. I AM LOOKING FOR A CHURCH—a local church who will, of its own accord, put on the Dollar-a-Month Club campaign among its membership—make it fully, conscientiously and successfully, and send in its report without any prodding from the administration office of the college. Isn't there one single church in our entire brotherhood which will come to the rescue and set an example for the other churches? Any one church in the Convention could do it—all could do it. I am asking everyone to undertake the job. If we could have a half-dozen or more churches put forth such an effort right away, it would help us to balance our budget by Christmas. We have encouraging news for the Club and it will be of interest to all. Two weeks ago, we received \$103.00 from members of the Club—one week ago, we received \$47.00 from members of the Club. This week we have received \$79.00. You can see how encouraging these reports are. Have you had a part in them? If so, congratulate yourself and help us again next week. If not, won't you send in your dues at once? We need a little inspiration and a whole lot of encouragement—you can give it if you will.

L. E. SMITH.

ELON DOLLAR-A-MONTH CLUB.

We have received this week the following new members. This is a nice list and we are hoping

earnestly for a larger list of new members next week:

	Memberships
Mrs. J. H. Massey, Durham, N. C.....	1
Margaret P. Allston, Henderson, N. C.....	1
H. Shelton Smith, Durham, N. C.....	2
James Walton, Griffin, Ga.	1
T. J. Green, Ramseur, N. C.	1
W. R. Sellars (additional), Burlington, N. C..	1
Mr. and Mrs. J. M. Fix, Burlington, N. C....	5
Egbert Truitt, Glen Raven, N. C.....	1
J. O. Atkinson Missionary Society, Mebane....	1
Wade Huffman, Burlington, N. C.....	1
W. H. Elliott, Suffolk, Va.	1
A. D. Sheffield, Suffolk, Va.	1
John Murray, Raleigh, N. C.	1
W. S. Ayseue, Henderson, N. C.....	1
Lillie D. Troxler, Mebane, N. C.....	1
A. H. McIver, Sanford, N. C.	1
Geo. T. Whitaker, Franklinton, N. C.	1
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K. B. Johnston, Fuquay Springs, N. C.....	1

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a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.	to Mercy and truth together; righteousness kissed each other. xi Truth shall spring
--	---

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Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed."	a Gen. 15. 1. b Ps. 56. 1. c 57. 1. d 2 Cor. all
---	--

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Name

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The present-day militarist, whether he lives in China or elsewhere, is one who sets the welfare of his part of the world above the well-being of the rest of humanity. I am of the opinion that it is human nature to prefer peace to war, but we must recognize that there are militarists in every country, and that they ignore world opinion. We must also remember that in such an interdependent world as ours, the ignorance and provincialism of the militarists can bring disaster. Unless the public opinion of the large body of peace-loving people in each country keeps under control their own military minorities, the future of the world is at this moment seriously threatened.—*Chiang Kai-shek, ex-President of China.*

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8 9 'Jō-hōi-ā-chin was 6 years old when he began t

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

Father, God, we bow to thee. For cause the Christian part of our nation has hanged her harps upon the willows. Give anew to the nation's captivity witness of the Spirit, and with testimony let the redeemed of the Lord exalt thy mercy, plead thy forbearance, confess thy judgments. For fear and dismay give hope and trust, and grant to the helpless deliverance from the evil grip which verily would dash our little ones against the stones. We pray in Jesus' name.—Amen.

L.

THE LAYMEN'S FOREIGN MISSIONS INQUIRY AND THE MISSIONS BOARD.

By WILSON P. MINTON, D. D.

That was a most significant meeting held in the Hotel Roosevelt, New York City, November 18th and 19th, when secretaries of a number of Foreign Mission Boards and several hundred of their board members met with the directors and sponsors of the Laymen's Foreign Missions Inquiry to consider the report of the Commission of Appraisal which had just been released. This report is now available in book form, being published (with some changes from the original, we understand) by Harper and Brothers, at \$2.00, under the title "Rethinking Foreign Missions." We hope it may soon be reviewed in these columns. Our concern here, however, is only with a brief report of the meeting of the Commission of Appraisal and the board representatives.

To refresh your memories we remind you that the report is the result of more than two years of most intensive and painstaking labor on the part of a corps of efficient workers. It grew out of a meeting of laymen of one single denomination in New York in January, 1930, to consider their own foreign mission problems. The importance of a thorough study of all foreign missions seemed so vital that eventually leading laymen of seven denominations came together to form the Laymen's Inquiry, which became responsible for this work.

The inquiry was restricted to India, Burma, China and Japan. Its results were obtained by a two-fold process: First, the Institute of Social and Religious Research sent a corps of workers to the fields mentioned and after eight or nine months of intensive search on the field placed in the hands of the Appraisal Commission the most carefully prepared facts obtainable. Then the Commission itself went to these fields and spent months of arduous labor in each, seeking to get to the bottom of the whole matter. The result is the report just released and which formed the basis for the discussion of the Commission and the board representatives.

It would be impossible to attempt to cover the discussion in this brief article. I want to make a few comments, however, on facts which have sent me away from this meeting with a deeper conviction than ever that our American Board, composed of our Congregational and Christian leaders, is handling our foreign mission work in a conscientious, intelligent and effective manner. There is, of course, much room for improvement, but that is always true of all our work, and I find much hope in the knowledge that our board is always trying to find where it can improve its work abroad. But here are the comments:

First, there can be no question of the honesty of purpose, and earnestness of effort, the efficiency of method and the sympathy of attitude of the inquiry in facing its task.

Second, the members of the Appraisal Commission are human and they doubtless have made mistakes, some of which may be difficult to overcome. For example many feel that their methods of publicity were wrong, inasmuch as the newspapers undoubtedly warped the meaning of the releases in many cases so as to give an entirely wrong impression.

Third, there were both conservatives and liberals on the Commission and had either attempted to go too far in presenting their own views the other group would undoubtedly have presented a minority report. Instead of this, however, they presented findings only upon which both groups could unanimously agree. In this achievement the report is outstanding as a distinctive advance step in cooperation.

Fourth, many grievous situations are clearly revealed as to poor methods and ineffective personnel in the foreign mission enterprise, but at the same time the report emphatically declares that this work must not only go on, but that with certain constructive changes it should challenge even larger support than ever before, as the means of bringing the world to its highest and best through the Christian religion.

Fifth, the Commission believes that the sharing with other faiths of our experiences in Christ unrestricted by our dogmas, by our institutions, by our divided denominational attitudes will do more than anything else to bring forth the richer and fuller religious life in Christ which we ourselves have not yet completely found.

Sixth, a divided Christendom has no place in the missionary enterprise in the Orient. Our divisions are our shame and to a large extent our failure abroad. The Commission insists that the foreign mission work of the future must be on a united basis.

These are only a few of the many things that might be said about this far-reaching report. Much more will be said later, for this thing cannot die. It offers a challenge which we Christians must meet. The writer was particularly pleased to know that our board was recognized again and again as having already started many of the things suggested in the report. It is helpful to know that the Commission felt it did not suggest any changes in work that had already at least been started by some board, and our own united American Board is able to show many instances of just this sort of thing. No finer thing could be said of it than that it is constantly criticizing itself, looking at its own faults and attempting to correct its own mistakes.

While Puerto Rico is now under the Home Mission Board it was formerly under our Foreign Mission Board, but regardless of that it provides a splendid illustration of just how our united Congregational and Christian Churches are trying to do the most constructive work possible overseas. A gentleman who represents a certain interdenominational humanitarian work approached the writer in the midst of the inquiry sessions and said, in substance: "I have just come from a visit to Puerto Rico where I have had the privilege of seeing the fine work being done in the United Evangelical Church. You Congregationalists and United Brethren and Christians have a right to be proud of the fact that in that united church you are actually already doing what this inquiry declares must be done by all Foreign Mission Boards if they are to accomplish their task."

But there is much to be done. Only a beginning has been made by even the more progressive boards. It was particularly pleasing to note that

immediately after the adjournment of the inquiry discussions, the officials of our American Board met for a thorough study of the best plans which might be started to carry out the constructive suggestions of the Appraisal Commission. We are girding ourselves for even greater service.

Dayton, O.

MIND THE LIGHTS.

Out on a reef in New York harbor, there is a lighthouse which was occupied and tended for years by a woman, Mrs. Katie Walker. She was faithful to her trust, remained steadfast at her post, and never failed in the least of her duties to make the harbor safe for sailing in dark nights and foggy weather, so far as her lighthouse was concerned. One day she told the secret that kept her steadfast to her post and faithful to her task. She had lived there with her husband, who was taken ill with pneumonia and carried to a hospital, and one night the message came to her that he was dead. Then flashed in her mind the three words that had been most often on his lips: "Mind the Light."

Over 1900 years ago, One said, "I am the light of the world." That light shone out in the darkness and the darkness comprehended it not. Then as he was going away, he gave his most emphatic and parting message to his followers: "Mind the Light," or, as he expressed it: "Go ye into all the world and preach my gospel." He expects all those to whom he has entrusted the light to be faithful, even as the woman in the lighthouse on the reef in New York harbor, and to help guard with safety and security, the incoming and outgoing multitudes as they pass through the darkness of the night and the danger of the fog.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 26, 1932.

Sunday Schools.

Previously acknowledged	\$ 622.86
Leaksville, Stanley, Va.	1.84
High Point, N. C.	2.35
Happy Home, Ruffin, N. C.	2.90
Pleasant Hill, Liberty, N. C.	4.86
Rosemont, Norfolk, Va.	16.94
Biscoe, N. C.	2.40
Turner's Chapel, Sanford, N. C.	.86
..... (Nans.), Driver, Va.	3.41
Suffolk, Va.	25.00
Bethlehem (Nans.), Suffolk, Va.	8.60
First Christian, Norfolk, Va.	7.60
Wake Chapel, Fuquay Springs N. C.	3.50
Total	\$ 703.12

Specials.

Previously acknowledged	\$ 123.34
Rosemont Class, No. 3, Norfolk, Va.	3.00
Burlington Sunday School, Burlington. .	36.43
Catawab Springs Sunday School, Raleigh	3.00
Total	\$ 165.77

Coin Card Offering.

Previously acknowledged	\$ 122.95
Philathea Class, Pleasant Hill S. S., Liberty, N. C.	1.00
Mt. Gilead Church, Louisburg, N. C.	3.00
Total	\$ 126.95

Summary.

Previously acknowledged	\$ 4,749.49
Sunday Schools, Regular	80.26
Specials	42.43
Coin Card Offering	4.00

Total to date

J. O. ATKINSON, Sec'y.

WHY THE CHURCH?

Prepared by REV. HELEN STREET RAMNEY.

(Reprinted by permission from *American Missionary*.)

Hymn—"The Church's One Foundation."

Leader—Our subject for today is, "Why the Church?" The church serves various purposes. One is the inspiration which comes from fellowship in worship. Let us worship now through music which leads us to God.

Music—Handel's "Largo" or Wagner's "Pilgrim Chorus."

Leader—We have just sung that Jesus is the Foundation of the Church. Let us hear the words that are the heart of his teaching. (Read Mark 12:30, 31.)

Prayer—(From Hoyland's "The Sacrament of Common Life," p. 21, par. 4, or from the Commission on Evangelism's "The Fellowship of Prayer," 1932, February 13th and 20th, and March 2nd and 4th.)

Leader—Through inspiration and fellowship the church is to help people to carry out these commandments of Jesus. We have spoken of worship. The church is also to proclaim the gospel. (Have some member report an interview with the minister as to how he is trying to bring to the community these teachings of Jesus.)

Leader—The church is for religious education. (a) Have a statement from some one who has interviewed the church school superintendent or director of religious education as to how the church school is bringing these fundamentals of Jesus to youth; (b) Have some representative of the young people's society tell in what ways as a branch of the church they are carrying out these commandments.

Leader—The church is to uphold the personal Christian standards. (Have some one read Phil. 4:8 and I. Cor. 13:4-7, Moffatt's translation, if possible.)

Hymn—"O Master, Let Me Walk With Thee."

Leader—The church is for social progress. (a) Have members, previously appointed to interview social workers in the community, report what the church members individually, or the church as an organization, have done, and can do further, to help in the Associated Charities, in bettering conditions in the jails, in getting better movies, etc. (b) Have members report on interviews with experts on peace education, prohibition, race relations, industrial and economic betterment, as to what a good church member should do in relation to these efforts to carry out the teachings of Christ regarding our neighbors.

Leader—The church is to work for a Christian America. (Have reports on your own state projects. Have impersonations of representatives of the different kinds of work included in your Home Board projects, using as much enthusiasm as if they, themselves, were agents. As introduction, use leaflets: "You Give Orders Through Your Church and Our Church," "Serving Our Country." Then choose between the following leaflet portrayals: "Blanche Kellogg Institute," "Puerto Rico," "Talladega College," "The Medical Work of the A. M. A.," "Some Needs of the Hour in Town and Country," "In the Western Woods," "The Slovak Way," "Veterans of the Cross," "The Summer Conferences." Using the articles on our colleges in this issue of the magazine, have some one tell how they are making a better America.

Leader—The church is to permeate the whole world with the spirit of Jesus. (Have people, preferably in the costumes of the countries, report various phases of American Board work. For introduction use "High Spots in the World Program of the American Board." Then select one of these three: "Our Rural Work in

Africa," "Our Rural Work in the Far East," "Our Rural Work in the Near East." Use also one of these: "The Doctor Will See You Now," "Interpreting China in Revolution," "Contributions to Christian Leadership in China."

Hymn—"In Christ There Is No East or West." (Note—All leaflets referred to are free and may be had from an office of the Commission on Missions. Costumes may be rented reasonably from the American Board, 14 Beacon St., Boston, or the Commission on Missions, 19 S. La Salle St., Chicago.)

MONTHLY MISSIONARY PROGRAM.

"WHY A WOMAN'S SOCIETY IN THE LOCAL CHURCH."

Program II.

"Our Church and Community Opportunities."

WORSHIP HELPS.

Hymn—"O Master, Let Me Walk With Thee."

Reading—Isaiah LXI:1-9.

Poem—"Brotherhood."

"The crest and crowning of all good,
Life's final star is Brotherhood;
Her long-lost Poesy and mirth,
Will send new life on every face,
A kingly power upon the race,
And till it comes, we men are slaves,
And travel downward to the dust of graves.
Come, clear the way, then; clear the way;
Blind creeds and kings have had their day
Break the dead branches from the path:
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran:
Make way for Brotherhood—make way for man."
—Edwin Markham.

Prayer—That we may see the many opportunities of service close at hand, and that our neighbors may find the spirit of Brotherhood a living reality in our church and our community.

1. Opening talk by leader.
2. Paper or talk on "The Women's Society at Work for the Church."
Special music.
3. Paper or talk on "The Woman's Society and Its Community."

Discussion and conversation by all, led by the leader.

Aim—Decide upon at least one enterprise in which your group may engage for the coming year.

Sentence prayers on the program subject.

Benediction—One verse of "Blest Be the Tie that Binds."

PROGRAM FOR FOR YOUNG PEOPLES' AND JUNIOR MISSIONARY SOCIETIES.

FROM SEA TO SHINING SEA.

Base the program on the missionaries featured in the Guest Book, pp. 2-13. If you do not have a Guest Book, one may be secured from Dr. J. O. Atkinson, Elon College, N. C. Four "guests" are suggested in the program and others may be added if desired. Each individual could be impersonated and his story, almost as written, told in the first person. Choose the impersonators at least a week in advance of the meeting, so that there may be ample time for preparation and the impersonations given from memory, or in the words of the speaker. A map with the different stopping points indicated would add interest to the program.

Hymn—"O Beautiful for Spacious Skies."

Scripture—I. Cor. 3:8-12.

Prayer—For all workers and all travelers that each may carry with him the message of Jesus Christ. (Talk in advance with the one who is to lead the prayer, about the theme, that the prayer may be in keeping.)

Leader—"We shall start our journey of discovery by taking the subway from New York City over to Brooklyn, where we will visit Rev. W. S. Alexander in Hyde Park Christian Church." (Impersonation of Mr. Alexander.)

Leader—"To the young people of the South, Miss Lucy needs no introduction. She has long been a welcome visitor to our churches and a teacher and leader in our Conferences. (Impersonation of Miss Eldredge.)

Leader—"Max Webster is one of the younger generation of ministers, who served an apprenticeship in Student Summer Service, and has become a 'workman who needeth not be ashamed.'" (Impersonation of Mr. Webster.)

Leader—"Dick Fagley is still in the apprentice class, though the joy of service in the vacation months may lead him into the Christian ministry. Mr. Bridges will tell us about him. (Mr. Bridges speaks about Dick Fagley.)

Hymn—"Let There Be Light, Lord God of Hosts," "Light of the World, We Hail Thee." Benediction.

Slightly adapted from a program in the Young People's Bulletin for Autumn, 1932.

Every Young People's Missionary Society, Sunday School Class, Christian Endeavor is urged to spend an adequate amount of time on the study of missions. If you can, secure one of the study books for the year, and study it carefully. A list was given in THE SUN for October 13th. Write for the Young People's Bulletin, and use the programs in it, or enroll as a World Service School and secure the Intermediate-Adult programs.

PRISCILLA CHASE,

Sec'y. Y. P. Work.

WILLING WORKERS' PROGRAM.

This group of programs is intended for Willing Workers or the Junior Department of the Church School. The leader who wants to do a more elaborate piece of work is urged to use "New Joy" (for Juniors), by Carolyn Sewall, or "Off to China (for Primaries), by Sweet and Wagner. If that is not possible, do all you can to enrich these simple programs. A little money and time spent in writing letters will yield valuable returns.

Books on China for the leader or the children to read, may be secured from the American Board Lending Library, 14 Beacon St., Boston, Mass. Time limit: two weeks from the date of receipt. Charge: postage both ways. Fine: 2c a day, if kept overtime. Address Education Department, American Board, 14 Beacon St., Boston, Mass.

Chinese costumes for boys or girls may be secured from the same address, for 25 cents each and postage. Curios may be borrowed at a charge of from 5c to 25c, according to the number. Postage must be paid by borrower.

The following visual education materials will be of real value and may be secured from the Pilgrim Press, 14 Beacon St., Boston, Mass.

China Picture Map, 50c; a large outline map which may be colored by the children. The border is made up of a series of pictures of Chinese life and a sheet of pictures to be colored and pasted on the map accompanies it.

China Teaching Pictures, 50c; China Picture Sheet, 25c; Here and There Stories, 5c each. These may be secured from the Department of Missionary Education, Congregational Education Society, 14 Beacon St., Boston, Mass.

Help the group to plan a friendship project. Let the children suggest what they would like to do but be ready to make suggestions if they do not. The Envelope Series for September, 1932, pp. 38-39, contains a list of things that may be sent to China. A Friendship Scrapbook containing pictures of American children, of the town

(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

THE PRINTER'S MISTAKE.

For more than six months I have been writing this page and have been watching for the printer's mistake. Of course, I expected that he would make many of them. But most of the time the search has been in vain. In fact, hope had almost fled, and I was beginning to wonder just what kind of human beings print THE CHRISTIAN SUN. For human beings of the type known to me make mistakes. Then last week came the mistake that makes me know that printers are human.

Right there in plain type they said that Norfolk had the training school that was held in Suffolk. Now those of you who have never sent copy to a printer may not know just how loathe I was to look up my carbon copy to see who had made the mistake, but I confess that it was not the easiest thing I ever tried to do. But a letter from Suffolk saying that they would really like to have the credit for the school goaded me on to look up the trouble, and, thanks be, it was the printer's fault. (And I was almost glad that they had made some kind of mistake.) However, the article itself states in both headline and reading matter that the school was really held in Suffolk.

DID YOU READ "IDEAL CHURCH MUSIC"?

Did you read that wonderful article in last week's paper on "Ideal Church Music," by Nellie Rea Sledge? If you did not, please look up the paper now and turn to page nine. The writer is a young lady who attends Summer School at Wadley, Ala., and likes it, goes to young people's meetings and makes a contribution, works in her church with delight, and writes with a pen of eloquence as well as knowledge.

Evidently Nellie Rea has given some time and study to church music as well as the kind she studies for voice and piano. Our young people should be sure to read this article. If you have the nerve, you might show it to your choir leader, Sunday School superintendent and pastor. If you do show it to them, be sure to smile and tell them that you feel sure they will enjoy reading the article written by a young person. Then another day when you have considerable courage, you might ask why your church and school might not try some of the suggestions made in the article. Do you get the idea? Then try it out—after you have read the article.

HOW TO BE HAPPY AT CHRISTMAS.

Christmas is creeping up so rapidly now that we must begin to make lists of people to whom we will give gifts and send greetings. We are already in a rush. Stores are filled with customers and prospective customers. We are trying to find the way to be happy at Christmas.

The *Christian Herald* for December has an excellent article telling how people can render service rather than spend money. The title of the article is, "Santa Goes Off the Gold Standard." Beatrice Plumb tells how people are much more delighted with getting a service which they need than presents which have no useful purpose.

Which put me to thinking. Young people in their conferences, schools, and fellowships have said they wanted to win others to Christ this year. Christmas is Christ's birthday, and it is Sunday. What better service could you render to a friend than to get him to accept Christ and join his church at Christmas? If you succeed in getting

a friend to do this, you will be happy, and so will your friend. This is the kind of thing that has permanent value.

One pastor, who still likes to think that he is young, is calling in some of his best young people and talking over the matter with them. They will get some literature from the Commission on Evangelism and Devotional Life (287 Fourth Ave., New York City), study the literature and distribute it, they will pray for certain young people in their church, and then they will talk with those friends in a friendly way about Jesus, and ask them to become followers of Jesus and to join his church on his birthday. How well this plan will work remains to be seen, but it seems to have promise of something good being done.

If you want to be happy at Christmas, win someone to Christ and lead them into the church.

ARE YOU BUSY?

"I really intended to do so-and-so, but I was just so busy that I did not get it done." Do you ever say such as that? Well, let's hope not. But I know one who does. Sometimes he seems to insert that in most of his letters, and to tell that old story (or is it a lie?) to all his friends.

Yes, most of us are busy—busy doing many things—most of which might just as well be left undone. I wonder! How do we spend the twenty-four hours of each day which God gives us? When a certain preacher went to a new church he announced that he was there to serve the people, and that they could use either his head or his feet. Many people run errands when they should be at serious work. Let those run errands who have nothing more important to do.

A friend sent the following poem to me recently. Its message was good for me. I pass it along to you. It is copied from *The Baptist* and was written by Robert Whitaker:

"Busy? Yes, friend, too busy oftentimes
To catch life's sweetest song,
Too eager for the task to hear the chimes;
Busy too late, and long.

"Busy with what? With weeds and sticks and sand,
Building for but an hour,
Oblivious of the sky-line, rainbow spanned,
The ocean's swell and power.

"Busy for whom? For those from whom we think
To gain the gifts of greed?
Or for our loved, who beyond meat and drink
Leisure and loving need?

"Busy till when? Until the day is spent,
And high desire has fled.
Until the soul of all we dreamed and meant
Is dead! Is dead!

"Busy! But not too busy to drop
The load, and rest and smile;
This is the place, and this the hour to stop
And live a while."

WESTERN DISTRICT C. E. MEETS IN STRASBURG.

The annual convention of the Western District of the Virginia State C. E. Union was held in the Strasburg presbyterian Church, in November.

Miss Rene Mathews, president of the District Union, opened the meeting at 10:15 A. M., with a prayer service. Rev. H. M. Crim, pastor of the convention church, welcomed the delegates. Classes on "How to Plan a C. E. Meeting," and "Odds and Ends of the C. E.," were taught by Rev. H. E. Chaney, of Baltimore, and Rene Mathews, of Winchester. Tom Rodman, Winchester, won the first award in the sharp-shooting contest, and Myra Jones, of Forrestville, won the second.

At 6 o'clock, a fellowship banquet was held in the social hall of the convention church. Here fun and fellowship reigned supreme. A musical program was rendered by Rev. Arthur Wake, Misses Josephine Millner, Dorothy Lutz, Jean Crawford and Eleanor Balltis. Reports from the nominating committee and awards committee were read at banquet hour.

At the evening service a pageant, "The March of Time," showing how C. E. has come down to us from the vision of Dr. Clark, more than fifty years ago. Following this Miss Margaret Richards, Winchester, president of the State C. E. Union, installed the new officers.

Sunday morning, at 9 o'clock, there was a quiet hour service before Sunday School and preaching hour. The Sunday afternoon session was given over to classes in all branches of C. E. work. Miss Margaret Richards led the closing devotional service, using as her topic, "The C. E. Life." Rev. Harold E. Chaney brought the closing message to the convention.

CHRISTIAN ENDEAVOR NOTES.

TOPIC FOR DECEMBER 11, 1932.

"Practicing Brotherhood in Our Own Neighborhood."—Luke 10:25-37.

The Scripture is so familiar that we may miss the point. The lawyer was no different from us even if he was "willing to justify himself." He believed in the theory of neighborliness; it was practicing that was hard.

Recently I saw some children tell the story in action like this: A Slovak child came into an American school. Some bad boys picked on this strange and timid little girl and would not leave her alone even after fear and temerity had been greatly increased. Some very good children came to school, but would not play with this stranger, whose heart was crushed. Then came a child who went to the stranger, dared others to harm her, divided apples with her, bound up her wounded spirit, and led her into the bright sunshine of childhood friendship.

How would you like the story if it read like this? A certain farmer was careful in the preparation and harvesting of his crops, and then offered them for sale in my home town. Robbers in the form of buyers stripped him of all that rightfully belonged to him and sent him home without food, the food and clothes that he and his family needed. The politicians saw his plight, but they said they could do nothing about it, as the major portion of their pay came from the wealthy. The church looked on the misery and turned away saying that "church and state must stay separate." Then comes a new political party whose name we do not like and offers to the hungry bread and to the naked clothing.

Or how would you like to read the story this way? A certain Chinaman moved into our town. He was far from home and seemed to be lonely. He went to the church across the street, but they soon let him know that he was not wanted there. Then he came to our church, but of course we could not afford to associate with him. Then came along a negro minister and invited him to come to his church, and there the Chinaman found a Christian fellowship and became a Christian.

Don't like these modern translations? Neither did the people of Jesus' day like what he told them about a Samaritan doing better than the leading Jews, but he was telling the truth.

Why not sit down with your leaders and think together about ways in which neighborliness can really be practiced now, and then enlist your society or class or group in putting into practice the spirit of brotherhood? Pretty speeches are all right some times, but they can never take the place of practicing.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

THE CHRISTIAN'S USE OF LEISURE.

LESSON XI—DECEMBER 11, 1932.

GOLDEN TEXT: "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."—I. Cor. 10:31.

LESSON TEXT:—Neh. 8:9-18; Mark 6:30-32.

A Christian is not his own. All that he has and is to be held in stewardship. The question, then, of a Christian's use of leisure is a practical question. It is also a question which a great many Christians have not frankly faced, and a great many more have not satisfactorily solved. Let us think about some of the aspects of leisure as they have a bearing upon our Christian life.

Our Modern World and Leisure.

Leisure is becoming more and more a problem in our modern life. We are constantly hearing about shorter working hours, involving fewer hours per day, and fewer days per week. We are constantly developing machines and improving methods which give people more time free. There seems to be even in ordinary times in modern life a great deal of unemployment which is another form of leisure. In fact, one of the results of mankind's progress, if not the purpose of it, has been the securing of more leisure time, that is, time when one is more or less free to do as he pleases.

Leisure and Character.

Now the significance of all this lies in the fact that our leisure time is a tremendous factor in the development of character. What one does when he is free to do as he pleases enters very vitally into the making of character. A banker once sought a young man for a position in his bank, and instead of reading the customary references, he made diligent inquiry into how the young man spent his evenings and his leisure time. When asked why he did this he replied that in his opinion that was a real test of a young man's character. As a matter of fact people do not go to the devil while they are busy. The old saying: "Idle hands are the devil's workshop," contains more truth than fiction. He who would develop character must give heed to how he uses his leisure time. Indeed leisure time may be the means of enriching character or it may be the means of debauching it. This does not mean that one must be dissipated; it means only that one need waste or misuse leisure time.

For instance, here is a young man or a young woman with the problem of one evening. One may spend the evenings at the movies, or on the street-corner, or at the bridge table, or one may spend the evening with good books, in wholesome social fellowship, in activities that enrich life and serve others. One of the great differences between the men who succeed and the men who fail, is to be found in the use made of their leisure time.

Sunday and Leisure.

A great many people, of course, are obliged to work on Sunday, but a great many more people have Sunday as a free day. Here stands the day, on authority of Jesus himself, as a gracious gift from God, and as an opportunity for ministering to the highest interests of the whole man—physical, intellectual, social, and spiritual. Here is a day ordained by a gracious loving Father as a day of rest and worship, given to us to be used in such a way that we shall go back to the tasks of the new week with strength, with new spirit, with new enthusiasm. But it is not so used by many Christians. And tragedy of tragedies, those

who use this day as a day of rest, so many times do not use it as a day of worship. There is nothing that we can teach our children that will be of more value to them than to teach them the proper use of the Sabbath. There is nothing that we ourselves need to learn more than how to use this day of leisure. It need not be a day of abstinence; it may be a day of activities.

The Christian's Use of Leisure.

"Ye are Christ's." We are to use our leisure time, our spare time, in such a way that it will minister to the whole man—body, mind and spirit. We are to use it in ministering to others. We are to use it in such a way that when we turn again to the duties of life we shall be able to make them factors in bringing in the Kingdom of God.

Let us think as individuals about these things:

Am I spending my leisure time in such a way that I am enriching my life and becoming a better Christian?

Am I using my leisure time in such a way that I am helping others?

Am I spending my Sunday in such a way that my spiritual life is nurtured?

Do I spend my week-ends in the light of Jesus' ideals?

Is my vacation a season of re-creation, or of "wreck-creation?"

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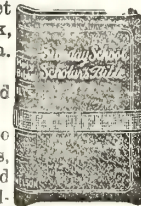
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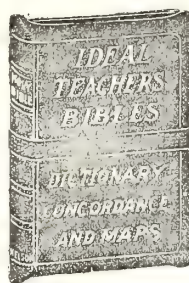
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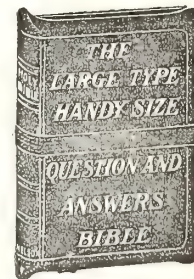
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"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

RELIGION IN THE HOME—(Continued).

MONDAY.

SHALL WE KEEP ON DOING IT?

"And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up; and thou shalt write them upon the door posts of thine house, and upon thy gate."—Deut. 11:19, 20.

Three things God set in motion at the time of creation: 1. The Home; 2. The Church; 3. The Government (State). Since that time the home has been essentially first in all things and by its training the future of the church and state is determined.

Nothing can be substituted for Christian character at home; the homely cadence of faith, learned there, can never be matched; it preserves life from moral decay, it gives strength and beauty to domestic relations; it is the supreme source of elevating influences. To sanctify the home with religious teaching and training unto righteousness vindicates the name of God, fulfills God's purpose in it, and satisfies God's praise for it. It prevents evil with blessings of goodness.

*"There was a power in this sweet place,
An Eve in this Eden; a ruling grace,
Which to the flowers, did they waken or dream,
Was as God is to the starry scheme."*

—G. Campbell Morgan.

Some one has asked: "What will a generation be like which has grown up with no Christian teaching and moulding at home?" In the face of this reality and this deadly liability, shall we lightly let slip our own home training of our children? The question is far more serious than that—we are already doing it. The question is shall we keep on doing it?

Prayer—Our Father, we gather our little family within these four walls of our home this day to praise thy holy name that we can feel that our home is a part of thy salvation. O God, help us in our weakness to do our part. In his name, we ask it.—*Amen*.

TUESDAY.

IF WE KEEP ON DOING IT.

"When the righteous turneth away from his righteousness . . . shall he live? . . . in his sin that he hath sinned in them shall he die."—Ezk. 18:24.

"Every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand . . . great was the fall of it."—Matt. 7:26, 27.

If we are disobedient to, or ignore, God's command to keep the fires of Christian teaching and training burning in the home; if we let slip from us the blessings of that life, home will become merely a place where we eat and sleep. Though the home may have all things else—love, friendship, comfort, refinement—it does not fulfill its true ideal unless the influence of real religion is adequately there.

A worldly home cannot be a deeply united home without the union of a common life in God.

Children allowed to grow in a non-worshipful atmosphere—without the quiet gradual awaken-

ing and culture of the religious affections cannot grow into maturity with a well rounded character.

Life's greatest blessing to any individual is the rich consciousness of a temple of God within; and the finest compliment which can be paid any one is: "The Lord is in his holy temple."

Prayer—Dear Father of love and mercy, as we worship today, we realize as we never did before that this temple of the Lord is within us, that thy kingdom is within us, and that religion is in daily living. O God, forgive us our desecrations, and make us what we ought to be.—*Amen*.

WEDNESDAY.

THE TEMPLE OF FLESH.

"Know ye not that ye are the temple of God?"
"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—I. Cor. 3:16, 17.

The church, the state, and all spheres of life are built upon what humanity is at heart. The devotional spirit of man is manifested in personal life. Upon the altar of the personal heart and life, the fire of devout desire must ever be kept burning.

*"There is a secret place of rest
God's saints alone may know;
Thou shalt not find it east or west,
Though seeking to and fro.
A cell where Jesus is the door,
His love the only key;
Who enter will go out no more,
But there with Jesus be."*—Anon.

Prayer—Our dear heavenly Father, we set our hearts toward thee this day. We seek to lose not the view of our Saviour's face. May our every step be along a path of duty and pleasure which like a river makes us glad, and makes glad thy city eternal.—*Amen*.

THURSDAY.

KEEP THE FIRES BURNING.

"Fire shall be kept burning upon the altar continually."—Lev. 6:13.

Constant, persistent, discretionary, religious home-teaching and training bestows upon the children the tendency to transform the thoughts and acts of life into acts of devotion. The earthly duties of a godly man are all holy to him.

*"Jesus, confirm my heart's desire,
To work and speak and think for thee,
Still let me guard the holy fire,
And still stir up thy gift in me."*

Prayer—O thou, who comest from above, impart unto us the fires of thy sacred love. And may that love be an inextinguishable flame. We render unto thee this day of ours our fervent praise, and pray thee to make us perfect with thy perfect will.—*Amen*.

FRIDAY.

HOW TO KINDLE THE FIRE.

"When Solomon had made an end of praying, the fire came down from heaven . . . and the glory of the Lord filled the temple."—II. Chron. 7:1.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land."—II. Chron. 7:14.

There is the answer. The heart is the altar, and the fires of the Holy Spirit are to burn there. The sacrifice to be consumed is the offering one makes to God in his thoughts, his prayers, and his service. The fire of the Holy Spirit which he sends down.

To a great many this does not seem possible. Well, earth can grow no grass on a barren rock,

and man's heart is as barren as a rock until the fresh breath of Jesus touches its core and with that breath gives life to blossom with goodness forever.

Prayer—

*"O Lord, descend upon my heart,
Wean it from earth to joys that dwell above,
Lift it from weakness, mighty as thou art,
Teach me to love thee as I ought to love.
"Teach me to feel that thou art always nigh,
Teach me the struggles of the day to bear,
To check the rising tide, the rebel sigh,
Teach me the patience of increasing prayer.
"I ask no dreams, no passing ecstasy,
No ceaseless dwelling in this vale of clay,
Just send thy angel thoughts through opening skies,
And take the dimness of my soul away.
O, take the dimness of my soul away."*

Amen.

SATURDAY.

HOW TO MAINTAIN THE FIRE.

"Whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . good report, if there is any virtue and if there be any praise think on these things."—Phil. 4:8.

The way to keep the heart aflame with the Holy Spirit is by natural human means. Jewish altars of olden days were kept burning by the priests who removed the ashes and everything that would hinder the fire, and by laying on of wood and watching it ceaselessly.

This is a parable of which the spiritual experience writes its true meaning. It is done first by removing everything from the life that can never mount up toward God; then by going into the inner temple of our being and place there the cultivation of the power to think, the love of the beautiful, obedience to the laws of God; and cultivate there all the graces mentioned in our text. Then let thy soul worship. "Waiting upon the Lord," we renew our strength, we mount up with wings as eagles; we run and are not weary; we walk and are not faint."

Prayer—O Lord, God, Jesus our Saviour, pour out thy Holy Spirit upon us and maintain the work thou hast already begun in us. To this end we lay ourselves upon thy altar. O Lord, come thou. We wait for thee.—*Amen*.

SUNDAY.

CHRISTIAN VITALITY.

"Pray without ceasing."—I. Thess. 5:17.

"Lord, teach us to pray."—Luke 11:1.

Prayer lies at the foundation of all Christian vitality. It is the crown of human character and the token of spiritual life. Without the power of prayer one is spiritually dead.

If one would live he must breathe. Prayer is the Christian's spiritual breath. If I would be a Christian I must pray. This fact lies beneath everything. Without prayer everything gives way. Without it, I cannot know God's word, I cannot worship, I cannot commune with God, I cannot think holy.

Said an old man, "The greatest error of my life, has been not learning to avail myself, as I should have done, of the help of prayer." Jesus emphasized the importance of this in his own life when he said, "I live by the Father."

Prayer—O Lord, thou who art the only source of all our light and life; thou who art our truth and strength; we bare our inmost souls before thee and ask thee to chastise all that is wrong in them, and teach us to adore thy will. Clear our vision that we may see thee as thou art, and forbid a single thought or act in us that is unworthy of thee. Stir our prayerless hearts, and help us, to make all our work a prayer. In Christ's name we ask it.—*Amen*.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

HOW HAGGAI HELPED.

By JOHN G. TRUITT.

"Then came the word of the Lord by Haggai the prophet."—Hag. 1:3.

Let us turn back to a very old book—a tiny little book of only two or three pages, sticking in among other volumes—and get our lesson today. How we revere and like old things! Old homes, old furniture, old pictures, old values that fade not with the years, but grow in beauty and in strength. The book from which our lesson is taken this morning is more than a century old—more than five centuries old—more than two thousand years old—more than five hundred years before the birth of Christ. The date is on the book: "In the second year of Darius the king, in the sixth month, in the first day of the month," which is just the same as saying "520 B. C."

I am a preacher, and when I read this book I am attracted to it at once because in it are sermons. It is the first of those sermons about which I wish to think this morning. It is a sermon from a young prophet that could say: "Thus saith the Lord." It was a sermon that was preached not just to be preaching (shame on the phrase), but it was preached as an issue, and for a particular purpose. In other words it is a real sermon, and not a pretense.

A remnant of God's people had returned from the seventy years of captivity. They had come to rebuild the walls of the city, and to rebuild the temple. They began well. But now for fifteen years they had not worked on the temple. "This people say, the time is not come, the time that the Lord's house should be built." A fifteen year's silence is broken by Haggai. Hear him: "Is it time for you, O ye, to dwell in your ceiled houses, and this house (the house of God) to lie in waste." That is a great issue. That is the subject, and text. You have ceiled houses. Beautiful for their pretty cedar finish, comfortable in all their modern appointments. You released captives. You came from captivity with a commission. To rebuild your House of praise, of worship, and of prayer. What have you done? God blessed you, and you took advantage of it for the building of your own beautiful homes, but said "it is not time to build God's house. God spared you from your enemies, and you took advantage of it for the making of your own comfortable living; God was good to you, and you presumed on his mercies to forget his work, and work for yourselves. Your first duty was to God's house. This you have overlooked. For fifteen years you have overlooked it. "You should account for yourselves as servants of God, and stewards of the mysteries of God; it is required in stewards that a man be found faithful" (I. Cor. 4:1, 2, paraphrase); but instead you have simply sought your own interests, and put God off.

"Now, therefore, thus saith the Lord of hosts, Consider your ways." An appeal is made to reason. God is coming to them through Haggai and saying let us reason together. How God honors us! How loving, forgiving, longsuffering, and patient he is! "Now let us consider." "Ye have sown much and bring in little." You have gone out into your fields outside the city walls, and you have worked hard; sown much, waited for a great harvest; have made plans to that effect; put in a great deal of anxiety, hard work, good money, education, thought, energy—indeed, you have just staked all on the business—having

first built your fine ceiled homes you have set out to pay for them! Oh, Haggai, to whom are you speaking? But it is God speaking and his words have a way about them! His words are eternal words, searching words. They rise again. Yes, you have sown much, but after all you have brought in but little.

"Ye eat, but ye are not filled." How often we hear somebody talking about stomach trouble—too much to eat—cannot eat like I used to—do not seem to find anything that suits me, are all expressions that must have been common twenty-five hundred years ago, when this sermon was being preached. "Ye eat, but ye are not filled," and daintier, food from your flocks, and fields, and vineyards ye are constantly seeking to find. "Ye drink, but ye are not filled with drink." Isn't that modern? "Ye clothe you, but you are not warm." Too much style to be comfortable! Too thin to be warming. God is reasoning with them. Now will you listen to this? "And he that earneth wages earneth wages to be put into a bag." To put into the building and loan society, into the savings department of the bank, to horde away for others to fuss over, thinking as you horde it that your primary intention is to have something for your old age. God is not arguing against thrift, and industry. But he certainly has had Haggai hit the nail on the head when the next words are added: "With holes." Let me re-read the sentence: "And he that earneth wages earneth wages to be put into a bag with holes." That is too modern, and altogether too touchy a subject for me to dwell on just now. Saved and lost; saved and lost. And that ends that section of the sermon.

Now he appeals through Haggai to their emotion. First to their reason and then to their emotion. "Ye looked for much and it came to little; and when ye brought it home, I did blow upon it." Now listen, my children, ye have erred. You looked for much. You wanted much. You tried. That part is all right. You have not been idle, nor even spendthrift. You tried to make a great deal. But when you gathered it all up it was but a very little, and when you brought that home, I blew it away! "Why? Saith the Lord of hosts. Because of mine house that is waste, and ye run every man into his own house," ceiled and comfortable, and beautiful, but unpaid for, while the Lord's house lies in waste, disgrace and shame! But further: "Therefore, the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn (I'm quoting it now just as it is found in the first chapter of Haggai) and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." Seems to me like that might bring a depression. That covered everything in that cattle-raising and feeding, wine-growing, hand-crafting people. Here were God's people with the challenge of that particular age hard upon them, calling them to duty, and to the rebuilding of God's altars, to the rebuilding of that which was abiding first, and permanent among that people, calling them to redeem the house of God from destruction, and disgrace, and shame, and they had been now for fifteen years forgetting all about that for themselves. God tells them not to be wondering any more for the cause of that setback. "I called for a drought," he says.

Added to his appeal to their reason, and to their emotion, is now his appeal to their will. How beautiful is this command: "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord of hosts." Isn't that a challenge? "Go—bring—build." It is the age-old, eternal call of God to his young, strong followers. Go, bring, build! To the mountains for me; to the tall timbers of Lebanon; bring it here like men able to achieve a mighty task. Re-echo it in Jesus. Go ye into the uttermost parts of the earth, bring the glory of the nations into it, and build me a new world, and new heaven and a new earth.

"Then . . . all the remnant of the people obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had (Continued on page 15.)

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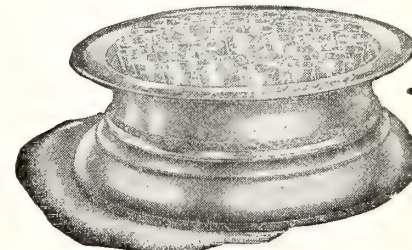
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My Dear Friends:

There was a happy day at the Christian Orphanage on November 16th, when a car loaded from bottom to top with foodstuff was placed on the siding at Elon College marked to the Christian Orphanage.

Some time ago, our good friend, Mr. J. M. Darden, who is chairman of the board of trustees and a tireless worker for the Christian Orphanage and the little children who are making their home here, realizing the short income this year in money, the failure in crops on the Orphanage farm, on account of the extreme drought this year, and wishing to do all in his power to make our burden lighter, conceived the idea of asking the churches in Eastern Virginia and around Suffolk to take part in donating foodstuff and other things that would be useful to the Christian Orphanage in its work, to help load a car to be shipped to the Christian Orphanage. It takes Mr. Darden, with his untiring energy, to push a thing like this across. He solicited the cooperation of the other trustees in Eastern Virginia, Mr. L. R. Jones, Mr. A. L. Jolly, Mr. B. D. Jones and Mr. C. D. West, to get the churches in their communities to work on this project and on November 15th, the car was shipped from Suffolk, Va., loaded to the top.

The following churches had a part in this undertaking: Cypress Chapel, Bethlehem, Damascus, Oak Grove, Liberty Spring, Oakland, Windsor, Antioch, Franklin, Holland, Holy Neck, Beaver Dam, Mt. Carmel, Eure, Suffolk; and the following friends and corporations joined in this splendid undertaking: J. W. Woodsworth, H. W. Stephenson, Holland & Beamon, Suffolk Oil Mills, Suffolk Peanut Co., H. M. Pinner, B. W. Godwin, Nansemond Grocery Co., Lummis & Co., R. N. Baker. The car was loaded with sweet potatoes, Irish potatoes, peanuts, corn, pop-corn, canned goods, turnips, flour, box of clothing, lard, hams, chickens, beans, pears, meat, cabbage, sugar, peanut meal, syrup, cotton seed meal and a number of other things that fit in splendidly with our work here.

No one knows the joy that it brought to the heart of every member of the Orphanage family when this car was opened up and the wagons and trucks began to haul it out to the buildings. Even the mules and cattle looked happy when they saw the corn meal and foodstuff for them.

The Christian Orphanage management cannot express its thanks in words for this splendid contribution from our splendid good folks in Virginia. Then one thing we appreciate as much as any other one thing is the sweet spirit in which it was gotten together and loaded on the car and shipped to us. We want to thank each and every church and each and every individual for their cooperation and contributions and the assistance they rendered in helping Mr. Darden to put this splendid idea into effect.

We very happily remember some fifteen years ago, when the hail-storm ruined our entire crop the last days of July and Mr. Darden, with the help of a number of churches in Virginia and friends, shipped us a carload of foodstuff to help us bridge the great loss we had sustained.

Our earnest prayer is that the Lord will richly bless each and every one who had a part in this splendid contribution. We have read in the papers where other orphanages would receive carloads of foodstuff, and we have wondered if some time somebody would send us a whole carload of foodstuff, and our wish and dream has come to pass this year when we were so badly in need.

Our children had a happy Thanksgiving, and a splendid chicken dinner.

CHAS. D. JOHNSTON, Supt.

REPORT FOR DECEMBER 1, 1932.

Brought forward \$11,554.08

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:
Rocky Ford & Elk Spur Churches. \$ 1.00
Durham 15.01
16.01

Eastern North Carolina Conference:
Youngsville \$ 2.00
Turner's Chapel 1.12
Wentworth 7.31
Pleasant Union 5.40
New Hope 1.27
17.10

Western North Carolina Conference:
Zion \$.87
Shiloh 1.54
Burlington 26.11
28.52

Eastern Virginia Conference:
Suffolk \$ 25.00
Cypress Chapel 3.55
First, Richmond 4.39
32.94

Valley Virginia Central Conference:
Mt. Olivet (G.) \$ 3.04
Newport 1.02
Leaksville 1.71
Winchester 7.40
13.17

Georgia and Alabama Conference:
United Christian - Congregational
Church, Columbus, Ga. Oct.-Nov. 1.66

Special Offerings.

Eastern N. C. Conference, collection for singing class \$ 13.58
Ladies of Union, N. C., Christian Church 7.31
Mrs. Margaret Wilkins, McCleavesville, N. C., birthday offering. .83
A. J. Morgan, support of Morgan girls 30.00
Missionary Society, Lowell Christian Church, birthday offering. .337
55.09

Thanksgiving Offerings.

North Carolina and Virginia Conference:
Carolina \$ 8.37
Elon College 30.77
Pleasant Ridge 4.07
Happy Home 14.30
57.51
Eastern North Carolina Conference:
Sanford \$ 15.86
Turner's Chapel 3.36
19.22
Western North Carolina Conference:
Burlington (add 1931 offering) 7.55
Eastern Virginia Conference:
Oak Grove \$ 3.00
Bethlehem 15.00
Liberty Spring 16.00
Hopewell 8.45
Berea, Norfolk 16.00
58.45
Valley Virginia Central Conference:
Beulah 10.20
Alabama Conference:
Langdale \$ 3.25
New Harmony 1.00
4.25

Holman Testaments

ALL SELF-PRONOUNCING

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.
AND the third day there was a marriage in CENA of GALILEE; and the mother of Jesus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles. .50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles. .60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges. .85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges. .70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. .90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.10

RED LETTER VEST POCKET TESTAMENTS
With all the words of our Lord and Saviour printed in red.

13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges. .90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included. 1.35

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4¼ inches x¾ inch

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TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type
ST. MATTHEW 2 The three wise men
carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen

ing interpreted is, God with us.
24 Then Joseph being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges. 1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included. 1.50
5036PX. Fine Grain Morocco, divinity circuit, leather linings to edges, silk sewed, red under gold edges, with Psalms 2.60

Holman GEM Testament

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jesus to the multitude, and to his disciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3¾x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

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4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. 1.35
4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included. 1.90

RED LETTER GEM TESTAMENT
4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. 1.50

INDIA PAPER GEM TESTAMENT
4136XP. Fine Grain Morocco, divinity circuit, leather linings to edges, red under gold edges, with Psalms. 3.00
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Specimen of Type.
THE book of Jesus

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Hill Side 3.55

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F. O. Class, United Congregational-
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Ladies' Aid, Burton's Grove..... 6.60
Mrs. H. E. Pearce, Franklinton,
N. C. 5.00
Mr. Jas. Sloan, Redlands, Calif.... 100.00
W. N. Reynolds, Winston-Salem... 500.00
Mr. and Mrs. Ed. Kiger, German-
ton, N. C. 1.00
Mrs. J. L. Barksdale, Sutherland, Va. 1.00
Mr. Chas. Scott, Graham, N. C.... 5.00
Mr. J. W. Drake, Wilson, N. C.... 15.00
Mrs. Cameron Morrison, Charlotte. 25.00
Mrs. Margaret Wilkins, McCleams-
ville, N. C..... 1.17
Mrs. Nannie C. Parrott, Newnan,
Ga. 5.00
Etta F. Fleming, Middleburg, N. C. 5.00
W. T. Holden, Louisburg, N. C.... 5.00
J. Ray Dickens 1.00
Ladies' Aid, Berea (Nans.) 10.00
S. J. Hinsdale, Burlington, N. C... 10.00
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D. C. 25.00
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W. E. Lowe, Elon College, N. C... 5.00
Alfred W. Haywood, New York... 25.00

764.27

Total for the week \$ 1,089.49

Grand total \$12,643.57

WILLING WORKERS' PROGRAM.

(Continued from page 9.)

where the group lives, of stories and songs and pictures that the children would like to share with their friends in China, might be suggested. It may take several meetings to complete the book. Lead the children to talk about China and to contribute what they know or can find out.

Close the session with the following worship service:

Call to worship.

Psalm 67, repeated in unison.

Response (Sung to the tune, "Old Hundred," the Doxology.)

"From all that dwell below the skies
Let the Creators' praise arise;
Let the Redeemer's name be sung
Through every land, by every tongue."

Amen.

Hymn—"In Christ There Is No East or West."
Story—"Cabbages for Christmas," by Priscilla
Holton. (Here and There Story, 5c: Order
from Rev. J. L. Lobingier, 14 Beacon St.,
Boston, Mass.)

Prayer—By the leader, keeping in mind the story
and the attitude of the children as expressed in
their conversation.

Hymn—One of the Christmas hymns.

Plan now for next month's session. Assign
"find out" topics for reports to be given next
time. Appoint a committee to conduct the wor-
ship service, assigning parts well in advance.

PRISCILLA CHASE.

The saloon was the gathering place for youth.
From the *Chicago Tribune*, January 2, 1911, we
quote: "One of the first places (saloons) visited
after 1:00 o'clock was George Silver's place, at
126 Randolph Street. There were 400 young
men and girls in the place, and nearly every one
was drunk."

THE SUN'S PULPIT.

(Continued from page 13.)

sent him, and the people did fear before the Lord." And Haggai told them for God, saying: "I am with you saith the Lord . . . and be strong, all ye people of the land, and work; for I am with you saith the Lord of hosts. According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you, fear not. . . . And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this house shall be greater than of the former . . . and in this place will I give peace, saith the Lord of hosts." What a challenge to us, and to all nations, is Haggai!

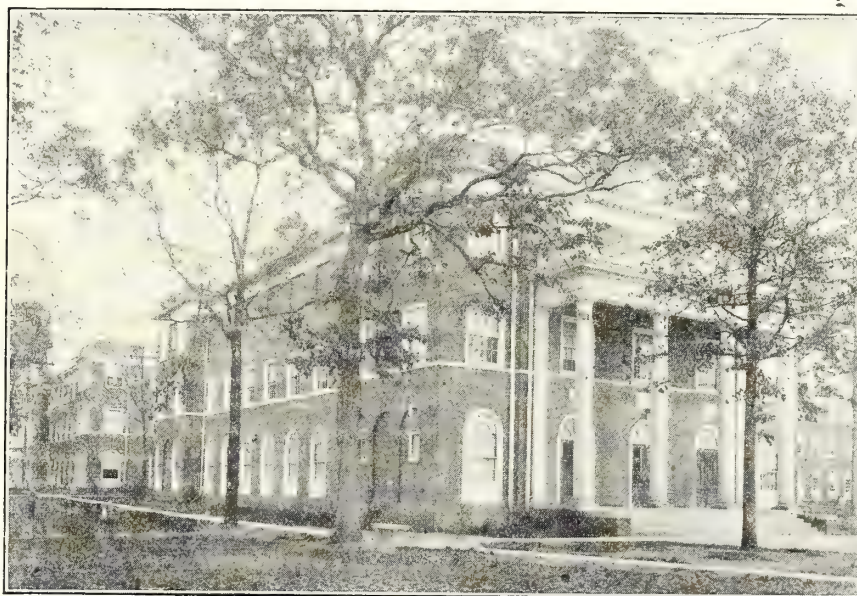
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J. EDWIN HARRIS,

Holland Road, Suffolk, Va.

Conscience is not simply the knowledge of what is right and wrong: it is the judgment seat of God in miniature. Every Christian carries the judgment seat inside of him, and day after day he stands before it.—*F. B. Meyer.*

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THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

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When sending subscriptions for friends, state whether paper is to be stopped at end of year.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

GLASSCOCK.

The sympathy of Virgilina and community goes out to Brother and Sister Willie Glasscock in their time of deep sorrow occasioned by the death of their little daughter, Rosa May, aged thirteen months, which occurred October 28, 1932.

She was sick with pneumonia only four days. The service and burial were conducted by the writer at the Glasscock cemetery near Virgilina, Va., on Sunday afternoon, October 30th.

Besides the father and mother, there are surviving four brothers and sisters. The parents realize that their loved one cannot come back to them, but they can go to her.

C. E. NEWMAN.

HOLSINGER.

Perry Lee Holsinger was born February 14, 1860, and died October 20, 1932, as the result of an accident several days previously. Bro. Holsinger was 72 years, 8 months and 6 days old. He was highly respected and regarded as a good man in his community.

He is survived by his widow, three daughters and two sons.

A large congregation attended the funeral services, which were held at Fairview Church, near his late home, October 23, 1932, conducted by the writer, assisted by Dr. M. L. Weekley.

In his death the Bethlehem Christian Church has lost a good member, and the community a good neighbor and citizen.

A. W. ANDES.

MINOR.

Mrs. Mary Jane Minor was born in Rockingham County, N. C., February 14, 1845, and departed this life October 17, 1932, reaching the ripe age of 87 years, 8 months and 3 days. She was the mother of four children, two of whom survive her, namely: Mrs. Fannie Smith, Greensboro, N. C., and Mr. T. R. Minor, Reidsville, N. C., R. F. D. Her husband preceded her about 18 years ago to the spirit land.

She leaves, to mourn their loss, a son and daughter, 16 grandchildren, 25 great-grandchildren, and a number of relatives and a host of friends.

Mrs. Minor confessed Christ in her

youthful days, and joined the Concord Church, where she was ever faithful, consistent and loyal unto the end. She displayed a beautiful Christian spirit and neighborly attitude during her earthly career. A good woman has gone.

Funeral services were conducted by her pastor, at Concord, amid a large congregation. The floral offerings were beautiful.

L. L. WYRICK.

666

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to preach, and to say, 'I
the kingdom of heaven'

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THE CHRISTIAN SUN

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, DECEMBER 8, 1932.

NUMBER 49.

•• THE SUN'S OBSERVATORY ••

New York Charters Many Breweries.—

Since the election many breweries have made applications for charters representing a capitalization of as many as five figures. Edward J. Flynn, Secretary of State, says that dozens of these applications have been accepted by the State of New York during the past month, and charters issued covering millions of dollars.

Dr. Few Heads Southern Association.—

At the recent session of the Southern Association of Colleges, held at New Orleans, La., the president of Duke University was elected president of that body by an overwhelming majority. Dr. W. P. Few has for many years been prominent in the educational work of the Old North State, and is capable of giving the Southern Association one of the best administrations it has ever known. Our people will remember that it was through his initiative that the educational agreement between Duke University and Elon College, now in effect, was perfected.

Dr. Abbott Lawrence Lowell Resigns.—

After twenty-three years as president of Harvard University, Dr. Lowell has offered his resignation as the head of that institution. While no reason was assigned for his resignation, his age is thought to have been the primary cause, as he will soon be 76 years old. When Dr. Lowell assumed the office of president in 1909, Harvard had an enrollment of 3,882. He leaves it with an enrollment of over 8,000 students, and an endowment of nearly one hundred and twenty-five million dollars, the largest of any institution of higher learning in the United States. Among his possible successors, the name of President Hoover has received prominent mention.

Unemployment and the Palestine Movement.—

Three Rabbis, Mayer Berlin, J. L. Fischman and Aran Bib-Nun, have recently arrived from Palestine on their way to the American Misrachi Organization in Buffalo, N. Y. They are authority for the statement that the Holy Land is "the one place in the world that has not one unemployed man." These Rabbis are vitally interested in the migration of Jews to Jerusalem, and say that the Jewish population of Jerusalem has grown from 50,000 in 1917, to over 220,000 today. Present economic conditions have resulted in a large exodus of Jews from the United States, and many Jews believe that the wonderful prophecies of the final restoration of Israel to their own promised land are being fulfilled, and that the divine purpose of God concerning his chosen people is being marvelously worked out.

Rats.—

A series of meetings have been going on in the vicinity of Vadala, India, following the return of

representatives to a course on rural work conducted by the Presbyterian Mission. The groups have talked about cows, chickens, seeds and even rats. In order to exterminate the last-named pests one group prepared over 1,000 barium carbonate pills and then went from house to house in Vadala—Christian, Hindu and Moslem—distributing the pills. Only three refused to use them, a Brahmin, and two Jains whose religion prevents them from taking life in any form down to minute insects. Reports showed an effective campaign against rats. Constructive work along other lines is planned so that members of different religions may work together for the good of the community.

"A Senator for a Day."—

It is probable that the all-time record, not for length of term but for shortness, will be held by Walter Walker, new Democratic Senator from Colorado. Traveling by automobile 390 miles over snow-covered roads, this stocky Westerner completed his 2,100-mile trip to Washington by plane in approximately thirty-six hours, arriving twenty-five minutes ahead of schedule, and giving his party a temporary plurality. Senator Walker will serve for only a day or two and will then be succeeded by a Republican, again switching the Senate plurality back to that party. Appointed to serve the unexpired term of the late Senator Waterman, a special election intervened before he could take office, and he was defeated by his Republican opponent, Karl C. Schuyler, by a few thousand votes. Then, before the ballots could be finally tabulated and Schuyler's election certified, the convening Congress came along, and Walker dashed eastward to assume his toga. Senator-elect Schuyler, incidentally a personal friend, was present when Walker took the oath of office, and expects to replace him as soon as his credentials arrive.

Skating on Thin Ice.—

Compromising with sin is a dangerous sport. We have no quarrel with the man who believes he is right, though that belief may differ from ours, but it is high time that church people live up to their beliefs. Only a transfer of six votes would have been necessary to have passed the Garner resolution providing for a repeal amendment. As it was, the vote stood 271 for repeal and only 144 against. Virginia cast a solid vote for unqualified repeal, though with almost the same delegation at the last session of Congress, the wets could muster only three votes. Congressman Lankford, we believe, expressed the position of many others who voted wet. He declared, in substance, that while he had not changed his opinion personally, he believed that the mandate of his State compelled him to vote as his successor in office would

have voted had he been a member of this Congress. The vote, while a technical victory for the prohibition forces of the country, was certainly a moral victory for the wets. Possibly after all, the church is not as much to blame for conditions as we first think; possibly the church did its best, but that it, through lack of closeness to its great task, has become much weaker than we think. God forbid, but it may be so.

Five Factors of School Efficiency.—

While no hide-bound rules can be laid down in determining school efficiency, the following factors are given by the National Education Association as being of the utmost importance: Amount of attendance, holding power, teachers' salaries, value of school property, literacy. The University of Virginia has just issued a bulletin giving the standing of the various States when these five factors are considered. The bulletin is quite lengthy, but we can only give a partial summary of what it says: "The amount of school attendance is of basic importance as a measure of the effectiveness of school systems. No matter how excellent our educational facilities and how up-to-date our school plants and our teaching methods, school systems are effective only insofar as they reach those for whom they were primarily provided." Securing proper attendance, then, is of first importance. Then the "holding power" is an essential. It is comparatively easy to hold pupils during the earlier years, but every means available is necessary in the latter years, and it has been found that while the price a teacher is paid does not determine his efficiency, yet higher salaries do attract a better class of teachers and eventually provide improved holding power. The value of the school property, including both buildings and equipment is also used as a factor in comparing the relative standing of States, for equipment is essential both because of its holding power and because of its educative value. And finally literacy itself has a great bearing upon school efficiency. The more illiterate a community, the harder it is to show the necessity for school training. Thus we have the five factors which are considered by the association in determining school efficiency. The bulletin referred to gives the present standing of the forty-eight States on these factors. "No attempt is made to discuss the standing of the States," it says. "However, it is a cause of alarm that the twelve States ranking lowest in each of the five factors are in the southern half of the country, with the largest proportion in the Southeast." No investment pays a better return than the money spent for education. This applies individually as well as collectively. It might be further added that one of the best investments that a church constituency can make is in educational institutions that give it leadership.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

THE CHRISTIAN SUN has waited faithfully through the year, and at expense of labor and money, has gone to your home regularly, and now very much needs, as it richly deserves, your renewal. Why not renew today? Please!

Dr. J. Edward Kirby, United Church, Raleigh, turns out to be a poet as well as preacher. His poems, by request of the Raleigh station, have been given, five of them, now, to radio-land. One of these poems, we present in another column: "The Rose Red Sun," and this will be appreciated by those who have enjoyed recently the rich riot of color over field and forest, and "The Rose Red Sun" of the approaching evening hour.

Arthur Swartz, Vanderbilt University graduate, began service as pastor of Albemarle, N. C., November 1st. He comes well prepared and with a good reputation to this growing field. For the time being, two Sundays in the month, he will serve the Salisbury Church, part of Trinity Parish, as assistant pastor to Rev. W. T. Scott. But his main work will be in Albemarle, where he will be ordained at some near future date.

The pastor-at-large had the pleasure and the privilege of speaking at the chapel service at Piedmont College, October 31st. It was an appreciative audience before him as he rose to speak. Students from many denominations, alert, ready, progressive—many of them working their way through. Room is crowded, the dean said. They would hardly know what to do if more came. And despite the hard times, 48 per cent more are paying, without help, their own way this year than did last year. The student spirit and faculty loyalty are marked factors at Piedmont. They are all friends in this college.

The pastor-at-large, in giving his annual report to the Georgia Conference, stated that he had during the last twelve months visited 129 churches, preached 68 sermons, held 148 conferences, given 42 addresses outside of sermons, attended Sunday School 45 times, given innumerable individual interviews and traveled 28,340 miles. Part of this was done in the Carolinas, but it indicates something of the demands of the field. He further stated: "During the time I have been serving you in the capacity of pastor-at-large (two and one-half years), there has been no time for vacation. It is an all-year-round job."

Bro. J. T. Rowland, prominent, popular and beloved citizen of Raleigh, N. C., died at his home in that city, Monday, November 28th, and was buried, the funeral services being held from the home, in the city cemetery, November 29th, a great number of the citizens of Raleigh and surrounding community attending the obsequies. The floral offerings were elaborate and beautiful. The deceased was the only brother of Rev. C. H. Rowland, D. D., of our First Church, Greensboro, and was his senior by two years. He leaves a widow and son, who, with Dr. Rowland and the other members of the family, have our sympathy in this hour of bereavement.

Mrs. Elizabeth Everett, widowed and oldest sister of THE SUN's editor, J. O. Atkinson, died at the home of her son in Wake County, N. C., Saturday morning, December 3rd, the funeral being conducted on Sunday, the 4th, from the home.

A most pious and godly woman, having reared a family of six—three sons and three daughters—to honorable manhood and womanhood, and having been preceded to the grave several years by her husband, goes to join that larger circle of her friends and loved ones in that brighter, better world, the citizenship of which, through consecration to her God, she had joined in early girlhood, and to which she remained faithful, true and loyal through a life of more than seventy years.

Dr. Adam Daniel Beittel has been called as interim pastor to the Collegieside Church, Nashville, Tenn., effective from November 1, 1932, to July 1, 1933, with the sincere hope that the relationship may become permanent. Dr. Beittel was born in Lancaster, Pa., in 1898. He attended and received his Bachelor of Arts degree from Findlay College, at Findlay, O., in 1922. He received his Master of Arts degree from Oberlin College in 1923, and his Bachelor of Divinity degree from Chicago University in 1925. For the next two years Dr. Beittel was pastor of the Congregational Church at Columbus, Montana, after which he returned to Chicago University, where he received his Doctor of Philosophy degree in 1929. Since 1929, he has been Professor of Biblical Literature and Church History at Earlham College in Richmond, Ind. During the summer of 1931, Dr. Beittel studied in Europe, and traveled through Russia. Dr. and Mrs. Beittel have two sons, five and three years old. They will reside at Collegieside House, 1126 Nineteenth Avenue, South, Nashville, Tenn.

THE ALABAMA CONFERENCE.

The Alabama Conference of Congregational and Christian Churches held its annual meeting at Mt. Olive Congregational Church, Tallassee, of which Rev. H. M. Gray, a Christian, is pastor. On the program some twenty-five pastors talked on themes of particular interest to them. Rev. G. D. Hunt, who was thought to be elected to the last Alabama legislature, but who was not accorded the office, and was glad not to be a legislator at this time, led the conference in a round-table talk on the topic, "The Fight on Liquor." As a result of the discussions, the conference committee, shortly before the election, sent out an information sheet noting the positions on the prohibition issue of the various Alabama candidates for Congress of the United States.

An interesting feature of the conference was the ordination of Prof. A. R. VanCleave. Those having special parts in the ordination services were Frank E. Jenkins, Simon A. Bennett, E. H. Sperow, and F. P. Ensminger. Southern Union College sent to the conference a delegation consisting of Dr. Jenkins, Dr. Charles A. Mohr, Professors Simon A. Bennett, A. R. VanCleave, E. H. Sperow, Rev. G. H. Veazey, treasurer.

Miss Helen Jenkins made an excellent report on Thorsby Institute, which is conducted without debt.

Dr. William T. Morgan, of Birmingham, delivered the conference sermon, and gave the message in the pastor's retreat. The young people's rally was conducted by Miss Marguerite Davison, Rev. A. R. Van Cleave making the address. Rev. C. W. Carter was chosen moderator of the conference for the coming year. Through the generosity of the Georgia and Alabama Christian Conference, the Alabama Conference is happy in receiving into its bounds the three churches of the first Conference which are located across the line in Alabama, at Lanett, Langdale and Phenix City. The Lanett Church is now the largest Christian Church in Alabama. At the annual meeting of the Alabama Christian Conference, it was arranged to have a federation with the East

Alabama Congregational Association, which is a much smaller group. Each organization will continue to have brief meetings to attend to its financial affairs and to the status of its ministers. The new group will be the strongest of the five associations in the Alabama Conference and may be properly termed the East Alabama Association of Congregational and Christian Churches.

CHRISTIAN LIFE CONFERENCE.

Christian Citizenship was the very appropriate theme for the conference held on Armistice Day week-end, November 11th-14th, at Wadley, Ala. The young people gathered from all over the Eastern part of Alabama for their second week-end conference. This year each church was limited to six delegates so that more churches could be represented without burdening the Wadley people too heavily. Seven churches were represented with full delegations and others by single delegates. Each group took an active part in the program, led worship services, joined in discussion, and performed stunts. There was such a fine spirit shown by all of the groups that it was very hard to decide which one deserved the award for contributing the most to the spirit of the conference. Finally the committee gave it to Lanett, a newcomer to the group, because of the realignment of the border line churches between Georgia and Alabama. Lanett is a real addition to the Alabama group.

Different phases of Christian citizenship were discussed under the leadership of Professors Bennett and VanCleave, Dean Satterfield, and Dr. Ensminger. Addresses were made by Dr. W. T. Morgan of Birmingham, Dr. Jenkins, Dr. Mohr, Rev. Jesse Dollar, and Dr. Ensminger. One of the students at Southern Union, a young minister, took charge of the morning service Sunday, assisted by the Southern Union Glee Club and friends from his home church, Noon Day.

The recreational part of the conference was not neglected for all enjoyed a jolly get-acquainted social Friday night, under the direction of Mrs. Bennett, Prof. VanCleave and a committee. At this time the group stunts were given by five delegations. A recreational hour between the two morning sessions was conducted by the Roanoke young people. Games and a picnic lunch gave the group an opportunity to enjoy the warmer part of the day out-of-doors. The banquet was the gala occasion and about one hundred and fifteen attended. It was a Peace Banquet and the decorations of leaves and doves, the toasts and addresses accentuated that theme. Musical selections were rendered by the Glee Club, by Miss Marciai Hamlin and by Miss Ruth Frisbie, a very welcome visitor from Tallassee, who shared her lovely voice with us at two of our sessions. Sunday morning the group gathered in Wadley Park to cook breakfast and to hold a devotional meeting. After church the ladies of the town spread dinner for the group, and gave us a fine fellowship hour about the tables.

At the final business session officers for the year 1933 were elected as follows: President, Mr. John Knight, of Lanett; vice-president, Miss Fay Hill, of Pleasant Grove; secretary, Miss Buna Veazey, of Wadley. Many thanks were due the retiring president, Mr. Klein Hood, and the secretary, Miss Eunice Stephens, for their earnest efforts in behalf of the conference. The young people pledged their loyalty to the Summer School for Leadership Training to be held at Wadley, July 27th to August 3, 1933. The results of the series of summer schools held in past years are obvious in the fine group of young leaders springing up in the Christian Churches of East Alabama. We hope the Congregational young people of that section will take advantage of these opportunities for training leaders among them.

NOVEMBER SUBSCRIPTION PAYMENTS.

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With very best wishes,

JOHN T. KERNODLE,
Managing Editor.

BIRMINGHAM, ALA.

The Congregational Community Church of Birmingham recently celebrated its first birthday under the ministry of Dr. Trevor Mordecai, with a dinner and annual meeting at which the majority of its five hundred enthusiastic members were present.

Visiting speakers included Dr. Frederick L. Fagley, associate secretary of the General Council of Congregational and Christian Churches, from New York; Dr. W. Knighton Bloom, secretary of the denomination's eastern division, of Washington, D. C., and Dr. Fred P. Ensminger, superintendent of the Alabama Conference.

Reports read and talks given revealed that in the years' time the original membership had more than doubled, a Church School of over 250 enrollment had been organized, an active Woman's Guild of large membership formed, home and foreign mission projects supported, and the important social service in which Dr. Mordecai has been active since coming to Birmingham seven years ago, actively forwarded.

It was further emphasized that the new church has financed all its own current expenses, paid all its operating bills, and had practically wiped out a small indebtedness incurred in organizing and equipping its temporary quarters at the outset, while assets were on the organization's books ample to cover even this small balance.

The meeting was the first to be held in the Community Church's newly-optioned property on 8th Avenue North at 19th Street, where the build-

ing of a large woman's club, including an auditorium seating 500, has just been occupied.

The first mid-week meeting and church night meeting saw an audience of 125. Beginning with Sunday morning, October 23rd, all church services have been held in this comparatively small auditorium, a move precipitated suddenly by the action of the Alabama legislature in repealing, so far as the state's larger cities are concerned, previous laws which required moving picture shows to remain closed on Sundays. As a result of this legislative action, the Community Church loses its regular place of worship in a moving picture theatre.

The emergency nature of the move is indicated by the fact that the theatre had already proved too small for the crowds seeking admission to the Congregational evening services. After accommodating the 1,100 persons that were the theatre's maximum capacity, crowds numbering several hundreds of late comers have been regularly turned away of late during the preaching of a particular series of evening sermons.

The handicapping of the pulpit work by the forced move to the smaller auditorium is receiving the full consideration of the local officers and members, and plans are being set in motion for construction and equipping at the new location of a new auditorium capable of seating at least 1,000 worshippers in comfort. The necessity of turning away people in the interim is adding an urgency to plans and efforts that it is hoped will shorten the building period to a minimum.

Originally formed by a large proportion of the membership of the Birmingham First Presbyterian Church following Dr. Mordecai into the Congregational fellowship, the new church has grown rapidly and substantially under the force of its own objective of offering the widest possible ministry to the center of a large industrial city.

F. P. ENSMINGER.

IN ALABAMA.

We have just moved to our new home in Roanoke, Ala. We hated so much to give up our friends at Lanett. They had been so nice to us for the past five years, and it is always hard to part from friends.

We have gone to Noonday, Rock Stand, Mt. Zion, and Antioch, all since conference, and will go to Pleasant Grove tomorrow, the Lord willing. These five churches have called me for another year. Rock Stand is our old home church where we received our first call as pastor in 1908. We have served them fourteen years, and have been away from them four years.

Mt. Zion is where I gave my heart to God and joined the church, when I was twelve years old. We served them thirteen years and have been away five years.

We have served Noonday ten years in all, and have served them for three years from Lanett. These are all good people, and very appreciative.

Last Sunday was our first trip to Antioch, and we found a very enthusiastic congregation awaiting us. They found that we were moving.

Tuesday last Bro. Dock Landers and his good wife drove up in their car, bringing us flour, meat, sweet and Irish potatoes, syrup, canned berries, butter, eggs and chicken. Pretty soon Bro. Charlie Birdsong drove up with a load of nice dry stove wood. And then on Thursday morning, Bro. Vernon Brand drove up with a load of wood. So we find some good and thoughtful friends, and we do not have words to express our appreciation to them. Pray for us that God will help us to be the pastor that these five churches need. We expect to give them the best service we are capable of rendering. We are hoping for and expecting a good year.

J. D. DOLLAR.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHURCH UNION.

The recent union of the three branches of Methodism in Great Britain has emphasized afresh the trend toward church and denominational union. Following the merger, the Archbishop of Canterbury, head of the Anglican Church of Great Britain, and the moderator of the Free Churches, united in sending to all the churches of both groups in Great Britain letters appealing for a closer union of the churches "under a common consciousness of responsibility for the spiritual care of the people in face of a civilization increasingly secular, and for a more concerted policy in carrying out those tasks for which the Christian Church exists."

Church union is in the atmosphere, and the complete merger of three of the leading denominations of Canada, and of the Congregationalists and Christians in the United States, has shown to the church world that there is much to gain and nothing to lose by uniting separate bodies of Protestantism. Some years ago Dr. John R. Mott declared that a Christless world was the price that a divided Protestantism was paying for its division into numerous creeds and sects. Dr. Mott is now quoted as saying "that within the next ten years the Protestant forces of America will be united to such a degree that we shall hardly be able to recognize the situation in contrast with what obtains today."

As long as there is overlapping of denominational lines and interests, extravagance in keeping up vain competition between Protestantism of similar and almost identical faiths and beliefs, this world will not be taken for Christ. A divided army never marshals its whole strength, and only by a united and concentrated effort can the enemy of souls and of society be vanquished.

J. O. A.

PERSONAL CONVERSION.

The findings of the Committee of Inquiry (a laymen's committee which went abroad to study the whole question of foreign missions), are creating quite a sensation, some receiving with approval, some rejecting with severe criticism, the report as now printed and given to the public. THE SUN will have more to say of this report, though already two estimates have been given in THE SUN, one favoring, the other criticizing. THE SUN's editor has not read the whole report, which is quite voluminous, but he came to at least one point with which he finds himself in heartiest accord. The committee declares that while the clamor is for community uplift and social betterment at home and abroad, neither those on the foreign field, nor the Christian workers at home, should forget the fact that the foundation of society is the individual, and there is no substitute for individual regeneration, personal conversion, a turning away of the individual from darkness to light, and from the world to the Saviour of the world. The committee does well to put its emphasis there, since that salient fact seems often to be ignored by the preachers of "the social gospel."

And all this fits quite well with the now well-known Herrnhut statement, given to the press in July, one hundred years after the going out of the first modern Moravian missionaries. This statement declares: "Our aim is the *personal conversion of men* to a new life in Christ, to complete surrender to God, and to new relations of love with their fellowmen. From a true conversion of heart and mind there must follow a new discernment of ways of living that are in accordance with the mind of Christ, and a new determination to wage war on the evils of society and to redress the wrongs of the world."

The moral and spiritual current of society can rise no higher than the moral and spiritual standard of the individuals who compose society.

J. O. A.

WAR DEBTS.

The papers are telling us not a little about the war debts and the nations beyond the seas are learning to hate us quite heartily. This is frequently the case of a creditor who has been over-indulged and is called upon to pay. In time of their need and our plenty, we loaned with quite a lavish hand. The total debts of European nations to the United States are about eleven and one-half billion dollars. Lengthen this payment out for a period of sixty years, as was agreed upon in war debt settlements, and add the interest to the unpaid principal, even if the annual payments were made promptly, and the total indebtedness would be twenty-two billion dollars. Of this amount approximately two and one-half billion dollars have been paid. The nations of Europe are finding it now very difficult to pay, because of world-wide depression, the reduction of foreign trade because of high tariff, and the virtual cancellation of reparations from Germany, Germany being the chief debtor to the nations that owe us, and Germany cannot pay. The World War has not ended. Its fruits, its follies and its foibles are with us in abundance. The debtor nations of Europe are pleading for time. extension of the moratorium, for any consideration, that will allow them to recover and get in position to pay. It is a problem that the present Congress will have to face, and possibly the Congress will show us how nations impoverished and practically bankrupt can pay debts contracted in time of plenty. This is usually the way of debts and obligations in this world. As individuals we borrow and plunge deep into debt during days of prosperity, and then when the days of adversity come, we are called upon to pay. Verily,

debt is one of the most cruel task-masters. And many of us now are in position to applaud Paul, who wrote: "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law."

J. O. A.

IF REPEAL COMES.

If prohibition fails and is repealed, it will be by the work of its foes, and not of its friends. From the day the amendment and the law were passed to this good hour, the wets, and those who love liquor and long for their beer, have never ceased in their propaganda for the return of the legalized sale of liquor and beer. If now the victory comes, be it understood that it will be their work, and not the work of the dry element of the country.

One other fact. The argument against prohibition has not been against the virtues and the worth of the amendment and the Volstead act, but against the failure to enforce. Thus our government tacitly acknowledges, when it repeals the law, that it has failed in carrying out a law which it willfully and deliberately enacted by the greatest majority given any part of the organic law of the country.

And then one other fact. If prohibition fails, it will not be because of the cost of enforcement, or attempted enforcement, since the profit to the government for fines and confiscated property has been about \$25,000,000 a year—this much over and above the expense of enforcement. These, with the record that the drinking of liquor in the United States has decreased 64 per cent and the drinking of milk has increased 28 per cent since prohibition was passed, and the further fact that thirty million new savings accounts have been opened up and 400,000 new homes have been built annually, and that there has been an annual increase of \$68,000,000 in life insurance and 300 per cent increase in college attendance since prohibition began. Such facts as these, we say, will be very difficult to face and to argue away as we come, and if we come, to prohibition repeal.

J. O. A.

WHAT WE OWE TO FOREIGN MISSIONS.

It took a converted Brahmin from far-off India to tell us that. Maybe his name is worth remembering—Narayan Sheshadri—and he was speaking to an audience in Philadelphia, and certainly was acquainted with our ancestral history. He knew very well what a time missionaries had, convincing our Anglo-Saxon forebears of the merit and worth of Christianity and how they were, through foreign missionaries, finally won, some of them, to Christ. What that Brahmin from India told his audience in Philadelphia was a plenty, and since it summarizes history and declares eternal facts, we give his own words as reported in the press:

"This cultured audience convinces me that missions pay. Long after India had reached a high state of civilization, your ancestors were barbarous and degraded heathen. It was foreign missions in the early days of Christianity that lifted them out of this state, and gave them and you, their descendants, the Christian civilization and enlightenment you now enjoy. You owe what you are to foreign missions."

Which causes one to conclude that only ignorance, ingratitude or superstition, prevents any Christian from doing something to pay the debt he owes to foreign missions.

J. O. A.

Man cannot get on without religion, and religion must have its worship and its sacred day. The Sabbath is absolutely essential to the development of man's spiritual life.—Dr. Wright.

WHAT YOUR DOLLAR A MONTH WILL DO.

The Dollar-a-Month Club is being organized with a view of securing 5,000 members as soon as possible to enable Elon College to do several things.

First, if we secure these memberships, we shall balance our budget, for the president has greatly reduced the current expenses of the institution without reducing the efficiency of the service.

Second, we shall be able to liquidate our most urgent obligations which disturb the minds of all friends of the college. Your dollar a month will enable the college to multiply friends of the college by making it possible for the largest number of persons to share in the educational interests of the church. This opportunity is in the reach of almost all. About three cents a day to save Elon College is not much, and more than 5,000 persons can do this much, and more, if they try. With ten cents a day, you can take three memberships.

Your dollar a month will enable the college to prove that there are those who love the institution and inspire others to help liquidate all indebtedness in the course of time. It would inspire the workers here at the college to undertake even greater things for the educational interests of the church. It would enable us to receive not only the moral support of the Congregationalists, but 5,000 members of the Christians in the Dollar-a-Month Club, paying \$5,000 monthly, would inspire them to believe in our loyalty, our devotion, our self-sacrifice and our determination to the extent that they would rally to our assistance and help us remove the burden that we are carrying and set the college free to undertake greater tasks. This, in turn, would inspire general educational agencies, and foundations to contribute to an endowment, which would enable us to carry on without contracting further debt.

If you, and each of you, five thousand strong, would unite with the Dollar-a-Month Club, our president agrees to pay the college out of debt and build two dormitories within a period of ten years—not with the proceeds of the income from the Club, but with this income and other financial assistance which this Club would inspire.

Your dollar a month, with the rest of the 5,000 members, would give assurance to our creditors so that they would give us all the time necessary to pay all our obligations without further embarrassment. If you had no doubt about these results, you say to yourself, that you would not mind making the sacrifice, or rather enjoying the pleasure of assisting in this glorious undertaking. Well, you need have no further doubt, with such a leader as we have in our president. With him, the morale and confidence of our constituency are rapidly developing. The spirit of the college and community was never finer than at the present. The contagion of this spirit is rapidly spreading and the whole church is becoming inspired with confidence that the college shall live and support be given without further doubt of the outcome.

Your dollar a month, with the economy practiced by the president, with his wise business policy, with his reduction of the current expenses to less than one-half, with the cooperation of others of like mind, with the inspiration of our people generally, with the increased patronage, with the support of the Congregational brethren, and with larger gifts from educational foundations that are ready to assist all safe and worthy educational institutions, and with our unsurpassed physical equipment, which we shall have paid for, with our superior laboratories and splendid library, we shall win our goal, reach our ambition and bring great joy to all lovers of education.

Will you join the Club without waiting to be urged? You will enjoy it so much more to feel that you are a voluntary member of such a valuable organization.

W. C. WICKER.

IN THESE DAYS OF—

The other day we read a very striking and noteworthy thing. The writer declared that in these days of organization and activity, we had reached the point in public life where we were inclined to break up into small groups, and out of our discussions and deliberations creating more heat than light. This thought is worth pondering. If it is true, and we are inclined to think it is, it is a strong indictment against our organized life.

To think is to differ. To differ is no breach of candid and honest convictions. To disagree with our fellowman is no parliamentary crime against any council or counsellors. To disagree and to differ without considering the ultimate consequences of what the difference may mean opens the avenues to a breach that may not be healed and a hindrance that may not be overcome.

It certainly does stand as a known fact, that too often the difference of opinion may lead to a separation in love and affection. This simple matter of disliking an individual because he or she may differ in thought, is one of the pangs filled with deadly poison, that works toward the undermining of the brotherhood of man. It is the sure sign of a small soul, a mediocre mind, and a limited vision of worth-while things for an

individual to disrespect, disown from social life, and ignore in public life the person or persons who may not think and act and do as his or her critic may think and act and do.

There must be an answer to these things—and that answer it seems to us lies in the realm of selfishness. Too many of us put an exalted premium on our own opinion. Too many of us do not know the first chapter in the Book of Toleration. We have not learned that to blend our minds, our souls, our acts and our undertakings, is to work out and bring forth that which is best and most beneficial to all. If we could but forget our personal views; if we could only lay aside those things which serve our personal desires, not to say aggressions, the organizations and activities of our day would come more nearly filling their needed places in the realm of human service.

Shall we be the creators of heat or the givers of light—that light shall open our blinded eyes and be a torch that shall guide us toward the goal of better things? This is the question mark that hangs in a blazon manner across the pathway where human beings trod. Shall we triumph over it, or shall we stand before it selfishly satisfied, blocking the progress of our day and generation?

TIMOTHY THOMAS.

Give The Sun for Christmas

We know of no more appropriate Christmas Gift than your church paper. Why not send THE CHRISTIAN SUN to your friends for the ensuing year, and they will be reminded weekly of your thoughtfulness and interest?

THE SUN needs new subscribers badly, and the members of the Christian Church in the South need THE SUN just as badly. You who read the paper keep in touch with your church's activities and interests. Wouldn't it be a wonderful thing if you would help others to become acquainted with the things that you know about?

For your convenience we are printing a blank below. Just fill out this blank and pin your check or a money order for \$2, for each subscription you wish sent, and we will do the rest.

We will also send an announcement card stating that the paper is being sent by you, and wishing for them a whole year of happiness.

In addition to this, as a token of our appreciation of your cooperation, we will advance your own subscription date three months for each Christmas Gift subscription you send in.

Of course, if it happens that the person to whom you send the paper is already a subscriber, we will advance their subscription one year, and will notify them that you have paid same.

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December....., 1932.

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CONTRIBUTIONS

SUFFOLK LETTER.

On Monday evening, November 28th, the Philathea Class of the Suffolk Christian Church held its regular monthly business session, and celebrated its 19th anniversary. The class was entertained by the teacher, Col. J. E. West, and his wife. Mrs. R. O. Harvey is president; Mrs. G. P. Pond, secretary, and Miss Victoria Ellis, treasurer. The class has an interesting history. It gives liberally to the support of the local church, and to the orphanage, missions, Elon College and other benevolences. A splendid program of vocal solos and duets was given by Mrs. Ruth Taylor Vann and Mr. Edwin Richardson, accompanied by Mrs. C. R. Wallace. After the business session, a banquet was served in the social hall. Interesting talks were made by the toastmaster, Col. J. E. West, Mrs. I. W. Johnson, the first president, Dr. J. E. Rawles, teacher of the Junior Philathea Class, and Rev. H. S. Hardcastle. The writer added a few feeble remarks. It was a delightful occasion.

The Suffolk Christian Church lost a worthy member in the death of Mrs. Nora Butler, widow of the late John M. Butler. Mrs. Butler was for many years the superintendent of the primary department of the Sunday School. In this work she acted as superintendent of the Cradle Roll. She and Dr. Staley organized the Cradle Roll in the Suffolk Christian Sunday School many years before this department was recognized by many of the denominations. Hundreds of children were added to the school and received their first instruction and training in "Miss Nora's department." She was devoted to her work. She loved the children and they loved her.

The funeral was held in the Suffolk Christian Church, on Monday, November 28th, and was conducted by Rev. H. S. Hardcastle and the writer. She is survived by a brother who lives in Norfolk, Va., and two sons, James and Charles Butler, of Suffolk, Va.

The funeral of the late John Frank Turner, who died Sunday, November 27, 1932, was conducted by the writer and Rev. R. E. Brittle, on Monday, November 28th, in the Liberty Spring Christian Church. Mr. Turner was 72 years, 11 months and 1 day old. His wife died several years ago, leaving him to care for a family of five small children. He reared these children to manhood and womanhood, and they are faithful members of the church. He is survived by two sons: James T. and Jesse F. Turner, two daughters, Mrs. J. W. Duke and Mrs. W. E. Duke, seven grandchildren, and three sisters: Mrs. Chas. Badger, Miss Laura Turner, of Nansemond Co., Va., and Mrs. C. E. Hanbury, of Great Bridge.

Mr. Turner united with the Liberty Spring Christian Church when a young boy, and was a consistent member at the time of his death. For more than twenty years he was the sexton of the church. In all of his work he was very faithful. He was deeply interested in the church, and was conscientious in the discharge of his duty. He was sincere, and was honored and respected by all who knew him. His life and character commanded the confidence of the community.

This writer has officiated at nine marriages and twelve funerals since the annual conference met at Waverly, November 2nd-4th. Life reveals many extremes. Births and deaths, sickness and health, marriages and funerals, poverty and wealth, famine and plenty, hunger and banquets, joy and sorrow—all claim the attention of the Christian religion. It is glorious to know that

the Gospel of Jesus Christ has a message for every person, and for every experience of mankind. It touches every note in the scale of music. It climbs the stairs to attics and kneels beside the cots of the poor. It asks a Father's blessing upon a cup of water and the piece of bread. It waits in drawing rooms of palaces to call the devotees of luxury and indulgence to "seek ye first the kingdom of God." The Gospel can supply balm for our pain and comfort for our sorrow. Jesus Christ stands in the midst of the people, saying: "Give ye them to eat," "Come unto me—I will give you rest."

I. W. JOHNSON.

A CHRISTMAS OFFERING.

This is a generous season of the year—generous in thought, in deed and in contribution. The greatest giver of all hath set for us the high example. He gave his Son that we might ourselves have sonship through him. Mankind seems to have fallen in line, and with every passing year this spirit of generosity has apparently been accentuated; all become objects of benefactions: family and friend, the poor and needy, churches and institutions. Oftentimes our gifts are small, far smaller than they should be, but even so, they help. They help both the giver and the receiver. He who refuses to give unwittingly, impoverishes himself. He who gives and gives in the spirit of the great Benefactor greatly enriches himself. Life is enriched insofar as it enriches others. We enrich others by sharing with them that that has been lent us. Already we are beginning to purchase and prepare for our friends little remembrances, which are to go as our "Christmas gifts."

From whence hath come this universal spirit of beneficence? Did it not come from the hand and heart of God? Out of gratitude divine, then let us bring our gifts, our gifts of gold and frankincense and myrrh, and cast them at his feet in humble recognition. Of course, we will not journey to far-away Bethlehem and there lay our gifts of purse, of heart and of healing, and if we should, we would not find there the babe wrapped in swaddling clothes and lying in a manger any more than we find him at our own door. He is here, there and everywhere. As we serve our fellowman, and as we give to the church and the institutions of the church, we give to the Kingdom.

May I appeal to the generous souls of our church. At this season of the year when the urge is to be generous, think of the poor and the needy, of the widows and the orphans—they deserve your help—but at the same time, don't neglect your church. The church has ever stood firm for the right—she made an invaluable contribution to our moral and social order at the beginning of our country, and she stands today at the forefront of the nation's leadership. You cannot separate the church from her institutions. The institutions are the departments of the church. Our church cannot exist separate and apart from her institutions. It is our custom to support our institutions largely by direct contributions. I am, therefore, appealing to the church and to individuals in the church, to make a Christmas offering—a personal and individual offering to Elon College. We need it. The college is supposed to receive fifty-one per cent of all money sent to the Convention by the several Conferences constituting the Convention, but so far, we have received nothing. The college does have friends. There are those who care. Aren't there a large number of those who read THE CHRISTIAN SUN who will sit down and mail us a Christmas gift? I am so

anxious to balance our budget—we have some bills to be paid—teachers would like their salary checks for Christmas. We are depending on you. You may direct that your offering shall go as payment on a previous obligation to the college—as payment of Dollar-a-Month Club dues, or simply as a gift.

At any rate, we are hoping for your gift—many gifts. May the Lord help every one of us to give as we have received.

L. E. SMITH.

FRANCIS SCOTT KEY.

The story of "The Star-Spangled Banner" is well known to nearly every American beyond preschool age, yet it is a story that cannot be told too often. Perhaps no song ever written had a more historic and patriotic setting.

After the British had burned the Capitol and ransacked other public buildings in Washington early in September, 1814, they decided to sail for Baltimore where they planned to take the city, make it their winter headquarters and subjugate the whole coast. Before the British pulled out of the Patuxent River where they had anchored during the attack on the capital, however, Francis Scott Key, a lawyer of Georgetown, went as a special envoy to confer with the British admiral about releasing an aged American doctor, a close friend of Key's, and whose professional services were needed. The British were fearful lest Key should obtain information about their plans to attack Baltimore. The admiral ordered Key's detention with the fleet until after the bombardment of the city. Key was detained on board *The Minden*.

Before reaching Baltimore, the British troops under General Ross, were put off for a land attack and the fleet continued on to the city. Soon after the land attack had begun the enemy's sixteen ships concentrated their fire on Fort Mchenry, which stood like a sentinel at the gates of the city. Through the day and through the night the cannon roared, shells shrieked overhead, and the sky was splattered with bursting bombs. Break of day came and Key did not know whether it meant victory or defeat for his countrymen on shore. The bombardment closed just before the break of day. At the first peak of dawn, Key strained his eager eyes to see if the American flag on the old fort was still flying. At last he saw it faintly through the mist. No wonder he wrote: "Tis the Star-Spangled Banner, oh! long may it wave O'er the land of the free and the home of the brave."

The British fleet was forced to withdraw, but a poem had been born during the fight that was destined to stimulate national pride and kindle patriotic fervor.

Francis Scott Key, the son of John Ross Key, an officer in the Revolutionary War, was born in what was then Frederick County, Md., August 9, 1780. Although he wrote many excellent poems, gained fame as an attorney and statesman and had a prominent part in the affairs of his native state for years, he is known to posterity almost entirely as author of "The Star-Spangled Banner."

Key married Mary Tayloe Lloyd, of Maryland. In 1801, he removed from Frederick, where he had practiced law, to Georgetown, D. C., where he served as District Attorney under General Andrew Jackson.

A new monumental bridge crosses the Potomac River in memory of Francis Scott Key, the patriot and statesman. The Washington approach to this bridge is within a block of the old Key mansion site. Also, in numerous large cities throughout the country his life work has been commemorated in marble for all time. Key is buried in Frederick, Md., and a magnificent monument is erected there to mark his resting place in the garden of sleep.

TIMOTHY THOMAS.

PRESENTATION OF THE BIBLE.

(Ordination Service, Liberty Christian Church,
November 23, 1932.)

As I present to you this Book, the Holy Bible,
I recall what Whittier said:

"We search the earth for truth we cull,
The good, the pure, the beautiful.
From graven stone and written scroll,
From the flower fields of the soul;
And weary seekers for the best,
We come back laden from our quest
To find that all the sages said,
Is in the Book our mothers read."

In our day, there comes from the press a steady flow of books covering a multitude of subjects. Volume upon volume has been written by master minds in the field of philosophy, science, religion, and literature. Truly, we are indebted to the wise thinking men and women of all ages who have created an inventive mind by their expression of thought upon the printed page. Many books are worthy of our careful reading and diligent study; but the one book needful above all other books, is the Holy Bible. It is from this Book that we hear God speak to us. All other books reflect the voice of man; the Bible, the voice of God.

The Bible, though often neglected, is unique in many ways. While no literature compares favorably with it as a literary gem, it is a book of knowledge. No one can read its pages carefully and remain ignorant. It is true to human life, because it reveals defects of human life, and describes the most heroic characters. No one is really educated unless he knows his Bible.

From the pages of the Bible the weary seeker finds rich rewards. Be thou anxious? Listen to the Master speak to thee: "Behold the lilies of the field, they toil not, neither do they spin, yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these."

Is thy heart broken because of sorrow? Hear his voice as he says: "Let not your heart be troubled, ye believe in God, believe also in me?"

Art thou a sinner? Sins may be forgiven: "Go thy way and sin no more." The prophet Isaiah speaking for Jehovah: "Come, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be like crimson, they shall be as wool."

Art thou in need of words to express prayer for sin? The fifty-first Psalm affords a model prayer.

When thou art tired and worn by the trying experiences of exacting duty, go for refreshment to Jesus, as he says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Wouldst thou work for the Master? Hear him invitingly say: "Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest for your soul," or "Take up thy cross and follow me."

Wouldst thou become a student of art? Then view the rarest pictures of the saints, painted upon the sacred page, whom the world can never forget, and whom God will forever remember.

If thy interest in romance demands a story more beautiful than you have read, try the book of Esther, the story of a noble queen who saved her people from a great peril, or the book of Ruth, which tells of how, from her humble and lowly station in life, she was exalted to position, honor and happiness.

When thy patience is exhausted, read the book of Job and get acquainted with one whose trust was in God, regardless of circumstances and surroundings.

Wouldst thou seek the path that leads from earth to glory, when this short, fleeting life on earth is done? Pursue God's promise through

the Old Testament and find its fulfillment in the New, hearing Jesus say: "I am the way, the truth and the life."

The Bible is a gift to us in life. It was written by men of old, under Divine inspiration, to be our guide. It will prove to be a map of discovery to new worlds, a guide-post to point the way along the toilsome highway of life.

It is the pilot of the shipworn sailor, to direct him to the haven of rest. It contains food for our spiritual good, without which our souls should become dwarfed and starved. It is the weapon of defense in all our battles, and when employed will prove of greatest value in the offensive against the wiles of the evil one. It is the greatest insurance policy ever issued, because it covers all losses and protects our interests here and hereafter. It condemns sin, and all who trifle with its sacred contents, and shows the end of all those who forget God. Although the sinner finds himself under condemnation, he will also find a remedy for sin and a way out from under its bondage.

It is *The Book of the Minister*, which cannot be dispensed with by the true servant of God. According to your diligent study, and prayerful

interpretation, will depend the fruit of your labors in the Master's vineyard. May you use it during your ministry so that when shall fall from the nerveless grasp of your hand the working tools of life and as you step across the threshold of earth into the chamber of eternity to meet the Judge Supreme, may it be your portion to hear the welcome plaudit: "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

R. A. WHITTEN.

HOLY NECK NEXT MEETING PLACE.

On invitation from the church, and on approval of Mrs. J. A. Williams, committee on place of next session, we, the Executive Committee, hereby appoint Holy Neck Christian Church, Nansemond County, Va., the place for the next annual session of the Eastern Virginia Christian Conference.

N. G. NEWMAN,

I. W. JOHNSON,

J. E. RAWLES,

Executive Com.

Holland, Va.

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

PRAYER.

Father, God, we bow to thee. For cause the Christian part of our nation has hanged her harps upon the willows. Give anew to the nation's captivity witness of the Spirit, and with testimony let the redeemed of the Lord exalt thy mercy, plead thy forbearance, confess thy judgments. For fear and dismay give hope and trust, and grant to the helpless deliverance from the evil grip which verily would dash our little ones against the stones. We pray in Jesus' name.—Amen.

L.

THE AIM OF MODERN MISSIONS.

(EDITORIAL NOTE.—One could wish that every reader of THE CHRISTIAN SUN would consider seriously the following from the *Missionary Review of the World*, since there are so many who know little and care less of the "aim of modern missions." Every Christian should know and should care, since our Lord instituted Missions and, solely for his sake, are missions carried on in the world. In the following lines, the aim is clearly refined and distinctly described.—J. O. A.):

The central aim of missionary work is "the personal conversion of men to a new life in Christ, to complete surrender to God and to new relations of love with their fellowmen." This statement was issued by the International Missionary Council at its meeting in Herrnhut, Germany, last July. Representatives of twenty-five different nations were present, including Christians from the mission fields, as well as representatives of mission boards in the West, so that the findings may be taken to represent evangelical missionary thinking around the world. All Christian missionary work—educational, medical, industrial and literary—is recognized as subordinate to the central purpose of "making clear the message of Jesus Christ in all its fullness."

The expansion of western civilization throughout the world is disintegrating the traditional thought and customs among these backward peoples. Millions have scarcely the bare necessities of life, though God has provided an abundant supply. All are weary of international disputes, racial hatreds, bitter controversies and communal strife. Men are increasingly rebellious against economic schemes which tend to concentrate the wealth of the world in the hands of a few and to exploit the masses for private gain. The youth of today are being captivated by theories and programs which do not derive their force and authority from the Gospel and yet are exercising over the minds and conduct of men an influence often more extended and more revolutionary than the Christian Church. It is a time for true repentance and regeneration.

The Christian Church must face this situation courageously. Our missionary task is to make known by word and by life God's revelation of himself and his way of life through Jesus Christ. Personal piety, good advice, modern philosophies and human programs of reform are not sufficient to meet the needs of the world. What Christians have to give, says the Herrnhut statement, "is good news of a divine act in history, of the Word made flesh. Apart from this there is no Christian mission. In face of the powerful anti-Christian forces operating in the world today, we reaffirm our faith that the revelation of God in Christ is the only way of deliverance for mankind, and that alone can provide the foundation for an order of society that will be according to the will of God."

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 3, 1932.

Sunday Schools.

Previously acknowledged	\$ 703.12
Newport News, Va.	12.00
Linville, Va.	4.68
Palm St., Greensboro, N. C.	6.00
Holy Neck, Holland, Va.	4.26
Piney Plains, Raleigh, N. C.	1.00
Wakefield, Va.	1.17
Mt. Carmel, Zuni, Va.	1.00
Pleasant Ridge, Ramseur, N. C.	1.83
Pleasant Grove, News Ferry, Va.	8.86
Liberty, N. C.	2.78
Lebanon, Semora, N. C.	1.73
Holland, Va.	7.50
Antioch (R), Bennett, N. C.	.37
Howard's Chapel, Wentworth, N. C.	1.00
Bethlehem, Timberville, Va.	1.46
First Christian, Greensboro, N. C.	17.23
Windsor, Va.	7.50

Total \$ 799.49

Individual and Church Offerings.

Previously acknowledged	\$ 256.39
United Cong.-Christian, Salisbury, N. C.	15.00
F. O. Leonard, Jonesboro, N. C.	1.00

Total \$ 272.39

Summary.

Previously acknowledged	\$ 4,876.18
Sunday Schools, Regular	80.37
Individual and Church Offerings.....	16.00

Total to date \$ 4,972.55

J. O. ATKINSON, Sec'y.

THE FELLOWSHIP OF WOMAN'S MISSIONARY WORK.

By MRS. H. P. BEAIRD.

It is an inspiration to think of the great work the Woman's Missionary organization has done to bring about a friendly spirit throughout the land for home and foreign missions. As we read and think of the work we should be inspired to do everything in our power to enlarge the field of woman's work. This great step toward enlargement is "Fellowship." Our Lord Jesus Christ prayed: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Our Lord was trying to restore friendship among men that there might be a fellowship of divine love.

In our missionary work, we are always thinking of others. Who they may be, we dare not say at present, but Jesus always has something to say about living effectively and happily with others. A life purpose is clearly revealed in the way we help others. How much do we really care about the need of others? As we pray, "Thy will be done on earth," how much are we thinking of the needs of all people? What are we giving unselfishly?

"Lord, help me to live from day to day
In such a self-forgetful way
That even when I kneel in prayer
My prayer will be for others.
"Others, Lord, yes others—
Let this my motto be:
Help me to live for others
That I may live like thee."

This brings us in a closer relationship with our fellowman, whoever he may be. Let us view the

needs which we should help meet for others who are in the lower state of intelligence than we ourselves; let us hear the cries of suffering people. Here is your opportunity: "Go ye into all the land." An old familiar quotation brought to mind will put us to thinking of our duty here for others: "I expect to pass through this life but once. If, therefore, there be any kindness I can show, or any good thing I can do to any fellow-being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

Jesus in his missionary journeys says: "This is my commandment, that ye love one another, even as I have loved you." Another view of our fellowship is love. If our love is self-respecting, sex-respecting and truth-respecting, it will lead to abundant treasures in life. The heart of fellowship must be kept clean. "Let love be without dissimulation."

As you go down the path of life, you will find the way to true neighborliness and high friendship. You meet new friends and loved ones and your brotherly spirit goes out with you as your heart becomes attached to them. We will be victorious if we believe God's word and labor under his commandment.

One of the finest ways in the world to cultivate the missionary spirit is to cultivate the habit of giving to missions. "For where your treasure is, there will your heart be also." Our treasure is that which has cost us something. We are quite willing to put into a cause or an enterprise that which has cost us little or nothing. When we put that in which really costs us something, then the heart goes with it. Jesus commended that poor widow because she cast into the Lord's treasury all her living—all she had. Her heart, her life, the spirit of real sacrifice went to the Lord's cause, because she cast all she had into the Lord's treasury. If we loved like Jesus we would give all we had and no one would need to urge us to give. We must first put ourselves fully into the mission cause.

Again, some say they do not believe in missions, when what they mean to say, or should say, is they do not believe in giving to missions. They are unwilling to obey their Lord's command: "Go, ye," and try to justify their unwillingness by declaring their unbelief. It is not a case of unbelief with them; it is a case of unwillingness to part with their cash—that which has really cost them something. When we give to missions, we are cultivating a spirit of helpfulness to all interests of God's kingdom.

We mean more than money when we speak of supporting our missionaries. We should have daily prayer for them, calling them by name and country. We should include them in our conversation in the home. Men, women and children should be taught who our missionaries are and what they are doing. We should feel that the missionaries are a part of us and we should sacrifice in every way to support them in the great work they are doing.

There is a desire on the part of the outcasts that someone will come into their vicinity and tell them the righteous way of living, in accordance with the Word of God. No missionary with a spirit of brotherly love will let a poor, fallen outcast suffer for lack of God's Word, but instead, feel that they are the ones in need of her services and the ones to whom she was called to serve. We all should be missionaries in this way and try to bring the downcast back to the level of fellowship if they only show in their attempt that they want to make themselves useful. God will forgive them if they only try and if we pray in earnest with them, we too will find ourselves benefited by our own efforts. We cannot do it all by ourselves but it is a part of their duty to do all

in their power for improvement of this large field of fellowship we are trying to strengthen.

"In man whom men pronounce as ill,
I find so much of goodness still:
In men whom men pronounce divine
I find so much of sin and blot;
I hesitate to draw the line
Between the two, when God has not."

—Joaquin Miller.

Do we have the real spirit of Christian fellowship? Do we feel that we are as close to Jesus as we would like to be? No, for no matter how near we may be to him, it is still possible to come nearer. Though we are devoted to him, and have experienced the fellowship of Jesus, he is constantly calling: "Come near unto me."

Dr. George Jackson tells us that the origin of Christian fellowship is that of Jesus and his twelve disciples. Jesus gives us a perfect example of fellowship. If we have the spirit of Christ we have true fellowship. Fellowship that is not beneficial to some person is not true Christian fellowship. We, as God's children, are under obligation to share our Christian experiences through fellowship. The one great need of the world today is religion which is imparted through Christian fellowship. It is our duty to impart the religion to those who are out of harmony with God.

The heart of the world today, as ever before, and as never before, is sick and faint. The Great Physician needs those who will walk by his unseen side. A hungry, untaught, fear-driven humanity, more than half of whom have never heard of the love of God or the Jesus way of life, waits by the roadside for Jesus to pass by. O Christian, Jesus waits that he may pass by with your feet, your hands, and your heart. What nobler voice to utter today than to say to him in sheer simplicity and devotion:

"I will, without a word,
Rise up and follow thee."

Roanoke, Ala.

NEWS FROM NEW ENGLAND.

Newton, N. H., has been having special revival services beginning the first week in November. The Taylor Brothers, who have been holding mass meetings in Concord, N. H., hold meetings in Laconia the last of November. The Christian Church people are very active in arranging for these well known workers. A delegation attended the Concord, N. H., meeting on November 4th.

The State C. E. Convention was held in Laconia, November 10th-13th, Dr. Poling being one of the speakers.

The officers' banquet was held in the Christian Church. Rev. Charles Durgin and Miss Ellen Hoyt Durgin of the Christian Church at Freedom, N. H., are both State officers.

At Pine Point, Me., the Sunday School attendance November 13th was 27 at the school house at the beach, and 44 at Blue Point. Mrs. Perkins of Old Orchard usually conducts the Sunday School, but owing to the serious illness of her mother, friends are assisting now.

Sunday, November 13th, we gave a lantern lecture, "From Joppa to Jerusalem," at Blue Point. Thirty were present.

Rev. Daniel Smith, of Rhode Island and Massachusetts Conference has been serving the Farmington Congregational Church the last year. He was present at the York and Cumberland quarterly conference November 18th, held at York, Maine.

M. ALICE TRUE.

Amesbury, Mass.

All who have pleasure in God, seek out His works.—Drury.

ANNUAL REPORT.

Annual report of the treasurer, Eastern Virginia Woman's Home and Foreign Mission Board for 1932:

Women's Societies.

	Members	Offering
Antioch	8	\$ 35.00
Berea, Nansemond	19	130.10
Berea, Norfolk	20	48.00
Bethlehem	31	147.70
Christian Temple	90	386.00
Cypress Chapel	25	100.00
Damascus	23	91.18
Dendron	13	70.45
Elm Avenue	8	25.22
First, Portsmouth	26	98.80
First, Norfolk	20	104.70
First, Richmond	12	49.30
Franklin	41	195.20
Holland	17	142.50
Holland (Berta R.)	20	105.50
Holy Neck	35	220.68
Hopewell	7	11.50
Isle of Wight	15	56.00
Liberty Spring	48	203.10
Mt. Carmel	40	78.40
Newport News	28	71.25
Oakland	19	72.40
Old Zion	21	22.30
Ocean View	12	23.00
Rosemont	27	163.75
Suffolk	125	617.50
South Norfolk	20	44.00
Wakefield	16	65.45
Waverly	15	72.00
Windsor	29	79.85
Total	830	\$ 3,530.83

Young People's Societies.

Antioch	16	\$ 22.37
Bethlehem	40	101.50
Burton's Grove	22	30.50
Christian Temple	29	65.00
Cypress Chapel	32	56.40
Dendron	18	25.00
First, Norfolk	20	25.00
First, Portsmouth	22	61.00
Franklin	28	74.35
Holland	11	36.10
Holy Neck	9	40.02
Hopewell	12	9.80
Liberty Spring	25	82.50
New Lebanon	21	32.11
Mt. Carmel	25	25.00
Old Zion	8	33.70
Ocean View	10	1.00
Rosemont	15	37.50
Oakland	48	34.60
Suffolk	45	269.80
Spring Hill	16	18.20
South Norfolk	15	30.00
Waverly (S. Class)	20	12.50
Windsor	15	27.60
Total	512	\$ 1,151.55

Junior Societies.

Berea, Nansemond	10	\$ 25.00
Bethlehem	12	25.00
Burton's Grove	10	2.00
Christian Temple	32	43.00
Cypress Chapel	15	20.00
Elm Ave	8	6.25
First, Norfolk	25	12.50
First, Portsmouth	15	20.00
Franklin	23	60.00
Holland	16	57.03
Holy Neck	18	55.00
Hopewell	5	.50
Liberty Spring	15	22.00
Mt. Carmel	10	11.00
Newport News	15	17.61
Rosemont	20	15.00
Suffolk	35	75.00
Spring Hill	10	2.50
Waverly	11	9.31
Total	297	\$ 478.70

Cradle Rolls.

Bethlehem	35	\$ 4.50
Christian Temple	40	11.00
Cypress Chapel	10	3.00
Damascus	15	5.53
Franklin	10	9.00
First, Norfolk	11	5.00
First, Portsmouth	16	2.00
Holy Neck	10	11.00
Holland	12	20.00
Hopewell	1	.15
Liberty Spring	17	5.00
Newport News	40	4.90

Oakland	35	5.95
Rosemont	35	8.41
South Norfolk	47	3.00
Suffolk	86	10.00
Windsor	10	3.00
Ocean View	22	1.45
Total	452	\$ 112.89

Rally Offerings.

Nansemond District	\$ 17.50
Norfolk District	16.10
Waverly District	6.90
Franklin District	4.07
Total	\$ 44.57

Summary.

Women's Societies	\$ 3,530.83
Young People's Societies	1,151.55
Junior Societies	478.70
Cradle Rolls	112.89
Rally Offerings	44.57
Offering Women's Annual Meeting	24.25
Offering Young People's Annual Meeting	17.00

Grand Total	\$ 5,359.79
Balance brought forward last year	429.51

Total	\$ 5,789.30
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Disbursements.

Mrs. H. S. Hardesty, treasurer	\$ 5,186.00
B. D. Jones, treasurer C. M. A.	40.00
Printing year books, receipts, stationery, programs	56.01
West & Withers, premium on bond of the treasurer	5.00
Officers' expense items, including delegates' expense to School of Missions and Federation	182.32
Paid in cash traveling expenses, Mrs. Parson, speaker for Young People's meeting	8.00
Officers' expense items, Young People's Department	4.80
Added expense items since Women's Annual meeting, including the speaker's (Mrs. Emrich) traveling expenses	56.03
Total disbursements	\$ 5,538.16
Balance in bank, November 14, 1932	\$ 251.14

HONOR ROLL FOR 1932.

Churches.

Bethlehem, Cypress Chapel, First Portsmouth, Liberty Spring, Franklin.

Societies

Women's—Damascus, Dendron, Franklin, Christian Temple, Holy Neck.
Young People—Bethlehem and Portsmouth.
Juniors—First Portsmouth, Berea (Nans.), Franklin.

MRS. W. V. LEATHERS, Treas.

DAMASCUS SOCIETY HAS "GUEST DAY."

The Woman's Missionary Society of Damascus Christian Church at Sunbury, N. C., held a "Guest Day" meeting last month. A special program was given, the main feature of which was a talk on "Home Missionaries," by Mrs. Edwards of the Methodist Church.

After the regular meeting, a social period was enjoyed by all with dainty refreshments. About twenty-two members were present, and twenty-five guests were present.

This interesting item was sent in by Mrs. Roy Parker, and contains a splendid idea for other societies to follow.

Loaded with gifts from friends in America, Miss Alice P. Adams entered the customs at Kobe, Japan, on her way back to Okayama fully expecting to have the arduous task of repacking all her belongings. The inspector came up. He looked at the name on the tag. "Oh," he said, "you are Miss Adams. I have read about your work in the papers and seen your picture. We are glad you are back. No, don't take your things out at all. A woman like you we can trust. We know you need these things to keep you comfortable." So he put his mark on Miss Adams' luggage, and in five minutes she was through the customs.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

COLLEGE STUDENTS AND CHRISTMAS.

Soon many college students will be going home for Christmas. And, oh, how they will love that! Home for Christmas! If there are happier words to be found, I wish you would tell them to me. Well do I remember planning to stay at school during the holidays and then at the last minute deciding that six hundred miles between me and home at the happy Christmastide was entirely too much distance, that life is too short and too valuable to waste loafing about a campus when mother and family want you at home.

It is often suggested that those who remain at home throughout the year plan something special for those who come home for the holidays. This is a good suggestion, and one that has brought much joy to those who have carried out the idea. But here is another suggestion which seems to have value in it. If it has, try it out this Christmas.

College students are the fortunate ones. Many would like to go to school who cannot. They have remained at home discouraged. It often costs great sacrifice for a family to send a member to college. The students have learned things that those at home have not had a chance to learn. They know how to stage entertainments better than those who have not had their advantages. Then why shouldn't the students home from college look up old friends, attend church, and plan something fine for those old friends who have to remain behind while these fortunate ones, students of college today, forge ahead? How about it, college people? Will you see that something finer in the way of Christmas cheer comes to the old church and home friends because you have had a chance to go to college?

Home for Christmas! Yes, but how much of cheer will it bring those who have given you the chance of college? How much happier will your church and community be than if you had remained away? Why not sit right down and think of some good things you will do when you reach home for Christmas? In this way lies duty—and happiness.

THE PROPHETS AND PROBLEMS OF LIFE.

Recently there was given to me a copy of a new book by Dr. Sidney A. Weston on "The Prophets and the Problems of Life." The book was written to be used as a study course for young people, and is composed of material used by the author in teaching seniors. The material is so practical and interesting that the seniors whom I teach are going to use it the first quarter of 1933 as text for Sunday School.

Perhaps the best way for me to tell you about this charming and helpful little volume is to give the outline of the book itself, which is as follows:

Section one deals with Amos—the Prophet of Righteousness. Three lessons are taken from Amos with these topics: "Have I a Right to be Rich?" "Conflicts of Loyalties," and "Danger Spots in American Life."

In section two, in "Hosea, the Prophet of God's Love," the lessons are entitled, "God's Attitude Towards the Wrongdoer," and "Ideals of Love and Marriage."

"Ideals of Leadership," and "What Have I a Right to Expect of God?" are studies in Isaiah, the Statesman Prophet. Micah is listed as the Prophet of the Poor, with the specific topic, "Why Are People Poor?"

From Jeremiah, the Lonely, are the chapters on "The Heart of Religion," and the "Fate of the Reformer." The book finishes with Jonah, the Narrow Nationalist, and the question, "Shall I Be a Jonah?"

In each chapter there are given specific references to the prophetic material which tells of how life problems were met. There are numerous present-day problems given. Quotations from many sources are given, and solutions offered by young people who have studied the course are listed. This is a very stimulating little book, and can be used to good advantage by all young people's classes who are willing to do some real work and record in a notebook the things they discover. Order from the Pilgrim Press, Boston.

THE PILGRIM HIGHROAD.

Again let me call your attention to a very fine magazine intended for young people and leaders of young people, which is published under the auspices of the General Council of Congregational and Christian Churches. With editors like Dr. Sidney A. Weston, Miss Margaret Slattery, Dr. Harry Thomas Stock, Miss Lucy Eldredge, and others, this *Pilgrim Highroad* must of necessity be a great magazine.

And it measures up to all expectations. Poetry, pictures, short articles of inspiration, discussions of Sunday School lessons, Christian Life topics, and Christian Endeavor topics, stories, suggestions for recreation and socials, and numbers of other helpful things are interspersed in such a fashion as to make the magazine a delightful and helpful companion to those who want to live and lead in a Christian way. "The Twenty-Five-Cent Christmas" is a delightful article on how certain people with plenty of money gave twenty-five-cent articles for Christmas to their expensive friends and the remainder of the money to those who needed it, much to the delight of all interested parties. This article alone in the December number is worth the subscription price.

And the subscription price is only twenty-five cents a quarter when ordered with other Sunday School supplies, \$1.00 a year when two or more copies go to the same address, or \$1.25 when mailed separately to individuals. Subscriptions should be sent to The Pilgrim Press, 14 Beacon St., Boston, Mass.

SHARE YOUR PAPER.

And here's another thought free. Why not make a habit of sharing your *CHRISTIAN SUN* with others? There are probably others near you who are not subscribing for the paper. You could take them yours after you have read it, and tell them of some item which you think will interest them. Be sure to introduce the paper by some article that will be especially attractive to the person addressed. In this way you can share what is fine for you, and you may be able to get other readers for the church paper.

I seem to remember that certain Youth Fellowship groups have voted to get new subscribers to *THE CHRISTIAN SUN*. You should not forget that fine resolution, but should put it into operation. The method suggested will be a good one to get readers, and then subscriptions will be the next step.

CHRISTIAN ENDEAVOR NOTES.

FOR DECEMBER 18, 1932.

"Spreading the True Christmas Spirit."—Phil. 4:14-19.

In this meeting the members should give their ideas as to how Christmas should be spent this year and as to how the true Christmas spirit can be spread abroad. It is not sufficient to read what others have said. And before the meeting closes something very definite should be planned that will help to get the Christmas spirit spread through the community and into the larger areas of the world.

Do not be content with just singing some songs, but select some of the best in your song book. They should be directly related to the topic. Such as "Christ for the World We Sing," "Fairest Lord Jesus," "O Come, All Ye Faithful," and "While Shepherds Watched Their Flocks," are appropriate.

The leader should open the discussion with a brief talk about what Christmas means. The commercial Christmas, the social Christmas, and the Christian Christmas would make a good outline for a talk.

The *Christian Endeavor World* suggests that the scripture be read in the Moffatt translation, which is as follows:

"But you were kind enough to take your share in my trouble. You Philippians are well aware that in the early days of the gospel, when I had left Macedonia, no church but yourselves had any financial dealings with me; even when I was in Thessalonica you sent money more than once for my needs. It is not the money I am anxious for; what I am anxious for is the interest that accumulates in this way to your divine credit. Your debt to me is fully paid and more than paid. I am amply supplied with what you have sent by Epaphroditus, a fragrant perfume, the sort of sacrifice that God approves and welcomes. My God will supply all your needs from his wealth in glory in Christ Jesus."

The same magazine suggests that the discussion center around the following questions with answers somewhat as suggested:

1. *What is the Christmas Spirit?* Answers: Love and service for other persons, groups, races; concern for the welfare of the child; respect for motherhood; spreading joy; relieving want; enriching every area of human life. See Luke 4:17-19; Luke 2:8-14; John 3:16.

2. *What Does this Spirit Mean in Our Own Day?* Growth in educational opportunities; charity and social service; political freedom and the fight of free speech; lowering of class distinctions; a growing campaign against war and the spirit of international hatreds and jealousies; the promise of a better spirit in commerce and industry; movements towards church unity.

3. *How Shall We Spread the Christmas Spirit?* Begin at home by bringing happiness to family, reach the community and church, cooperate with relief organizations, share with the needy, cooperate with denominational enterprises, keep an unselfish spirit and give to the limit of ability.

Dr. Stock, in *The Pilgrim Highroad*, suggests some other questions which might well be discussed. (1) Can a Christian be happy in the midst of so much need? (2) Should we give everything to the needy and not give gifts in our families? (3) Should we wear old clothes so we can give more to those who need clothes? (4) Should the Sunday Schools give presents or treats in a time like this? Try to find the Christian answer to these questions, and then lay plans to do something about it.

Don't forget the true Christmas spirit should go throughout the entire year, and that plans should be made accordingly.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

CHRISTIAN STANDARDS OF LIFE.

LESSON XII—DECEMBER 18, 1932

(REVIEW LESSON.)

GOLDEN TEXT: "If any will come after me, let him deny himself, and take up his cross daily, and follow me."—Luke 9:23.

LESSON TEXT: Philippians 3:8-14.

We have been dealing in this quarter's lessons with Christian Standards of Life. A standard is an ideal or an objective, a measure by which attitudes or actions are judged. Christian standards are therefore ideals of life and conduct that are in keeping with the teachings and spirit of Christ. Christ is the standard of the Christian. He himself said, "Behold I have given you an example." A man who is a Christian in any real sense is one who is trying to embody in his character and to express in his conduct the spirit of Jesus Christ. Perfection is our goal. Christ-likeness is our standard.

But being a Christian is a progressive, not a static thing. Paul, one of the best men who ever lived, said: "I have not yet attained." In one sense the Christian goal is a moving one. We can never catch up to it. But in constantly following after it, we grow, and become more nearly conformed to it. We are to forget the things that are behind and to "press toward the mark for the prize of the high calling of God in Christ Jesus." It is a daily business. Jesus says: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

The central theme of this quarter's lessons has been the application of Christian standards to life, not only in its personal, but in its social aspects. In the first lesson we considered the Christian and his devotional life, emphasizing the fact that we should give time and thought to the development and the enrichment of our personal spiritual life, not only by prayer and the study of the scriptures, but through public worship. This is of course the place to start. He who would reform the world must first of all be transformed himself.

The second lesson treated Christian standards of life in their larger aspects, and with lessons two and three, emphasized the application of the ideals of Christ in the home and in the family relations. The ideal in brief is as follows: The father, the mother, the husband, the wife, the son, the daughter, the parent, the child should act in the home, and should approach the problems of the modern home, in the spirit of Jesus Christ. The standard by which Christians should test their attitudes and their actions in the home is Christ's example. One can readily see that the application of Christian standards to home life would effect a revolution in many homes, and improve conditions in every home.

Lesson Five deals with the Christian's attitude toward and responsibility for life in its larger aspects as touching law and the nation. We are to render unto Caesar the things that are Caesar's. Governments have a divine sanction. But above the state there is God, and the Christian standard of life demands that Christians live and act in such a way that the state may become a means of bringing in the Kingdom of God. It needs to be said that a Christian is not to take his standards of action from the state. As a matter of fact the state represents what might be called a happy medium. A Christian lives beyond the law of the state in that he lives above it.

The world is increasingly becoming a neighborhood, with the life of nations becoming more inextricably knit up with other nations. The Chris-

tian standard of life demands therefore that the individual Christian, and also the nations express and practice the things that make for world peace. Fair dealing, good will, the promotion of the spirit of brotherhood, must be expressed in international relationships.

The basic principle of the Christian life is that we are not our own, but that we belong to God, and therefore all that we have and are is to be considered as a stewardship and administered accordingly. Lessons seven, eight and nine, therefore deal with the stewardship of making a living or what might be called service, with the stewardship of money, and with the stewardship of life itself. A man's means of making a living ought also to be a means of making a life. A man's money constitutes a real responsibility, and is to be earned, saved, and given in the light of the fact that a reckoning must be made of its use. A man's life is to be used as something precious entrusted to one from God, and not only what might be called one's life work, but all of life is sacred.

Christian standards of life must be applied to the question of our relations with the people of other races. Lesson ten does this. The nations and the peoples of the world are all members of one great family with one common Father, God the Father of our Lord Jesus Christ. The welfare of one is bound up with the welfare of all, and vice versa. Nations are to share and to serve. Suspicion, greed, exploitation are un-Christian.

"All work and no play makes Jack a dull boy." But the wrong kind of play makes Jack a bad boy. The Christian standard of life demands that one's leisure time be spent in such a way that it will pay dividends in physical, mental, moral, and spiritual values. Here as elsewhere Christ's claim must be considered. Especially is it important to use the day which God has set apart as a day of rest and worship in such a way that the highest interests of the whole man are served. But those who spend Sunday in the most circum-spect way are not at liberty to spend the other days of the week as they please.

It is a difficult thing to be a Christian. To apply the ideals and the spirit of Christ to all the relationships of life is life's most difficult challenge. But those of us who name his name have been called to just this. And herein lies the secret of joy and peace. We have been created and called for just one thing. We may find real life only as we rise up and follow him.

Peloubet's Notes and Tarbell's Guide, \$2.00 each postpaid, are well worth the price. Snowden's S. S. Lessons is another worth-while help, at only \$1.35. Send your order for one of more to THE CHRISTIAN SUN.

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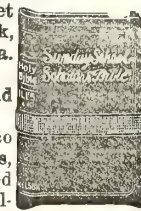
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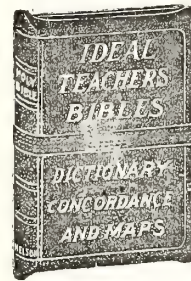
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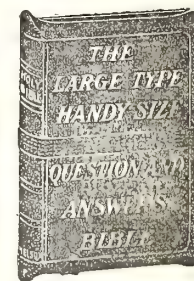
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond Virginia.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

THE WAY TO VICTORY.

"The Lord is the strength of my life, of whom shall I be afraid?"—Ps. 27:1.

These words of David reminded us of the lifetime trust he put in God. David's experience with Goliath, with Saul and with the lions when he tended sheep, is a type of that trust. He expected to win in life's battles because he said, "I dwell in the house of the Lord." "I wait on the Lord with my whole heart." "I trust him."

The person who waits upon the Lord, receives God's grace, is given bright, strong and calm assurances, making it possible for him to do what Christ said in Matt. 10:28, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

Prayer—

"Take these weak hands and hold them, Lord;

Our helper be,

In thee is all our fullness stored;

We come to thee,

And know that, by thy Spirit's might,

We must be victors in the fight."

—Edith H. Divall.

TUESDAY.

HUMANITY'S GREATEST NEED.

"If the righteous scarcely be saved, where shall the sinner appear?"—I. Peter 4:18.

One has taken his first step toward being a Christian only when he recognizes his unfitness. We feel a lot of unfitness about us these days when things seem to be out of joint. We are talking about the needs of China, needs of Japan, needs of Europe, needs of the United States, needs of the farmer, needs of the manufacturer, the need for work—and we are asking a lot of our government to set things right.

You and I both know that confidence and happiness are based on righteousness, honesty, love, fair dealing, and not on money. If this is true, confidence and happiness can be had only upon the establishment of righteousness, honesty and fair dealing.

Religion is not a dogma to be believed, or a rite to be performed, but it is a life to live. Careful living every day is the only assurance of the victory.

Why didn't Christianity prevent the World War? One has answered, Because there was not enough of it on hand."

Prayer—O Lord, our God, in thee we trust. Make us every-day Christians, and give us thy Spirit to make us faithful.—Amen.

WEDNESDAY.

MY STEWARDSHIP.

"Give an account of thy stewardship."—Luke 16:2.

The teachings of Christ declare that we are only sojourners and stewards in this world, and that what we have is given us only to work with and improve for God. A rendering of a report of faithfulness to him will be our judgment.

The following is quoted from an unknown author: "The earth did not belong to my ancestors, they couldn't give it to me. It will not belong to my children, I cannot bequeath it to them. It does belong to God; he entrusts a share of its care to me. I am his steward. Stewards are not required to be wealthy or brilliant; but they are required to be faithful. Faithful stewardship calls for thoughtful prayer, honest study and work, and joyful obedience."

Prayer—Our Father who art in heaven, and who art the strength of our hands and hearts, give us faith and courage to be faithful every day in what thou hast given us to do, and diligent in season and out, and to thee we give the reward and glory.—Amen.

THURSDAY.

FELLOWSHIP.

"And the Lord called unto the man, and said unto him, where art thou?"—Gen. 3:9.

This is a picture of Jesus seeking the fellowship of folks. It seems to indicate that there was a time when man enjoyed unclouded communion with his Creator. This fellowship was so real that nothing stood between them. God talked with man and man delighted in the voice of God.

This search of God for man also indicates that something had changed all this. Disobedience had laid bare man, unclothed his conscience, and took away his garment of innocence. The fig leaves are a symbol of man's first attempt to hide his own faults, and finding that that would not do, he tried to hide among the trees symbolizing the morass of life. Even here God's voice, crying for that communion with them, was heard.

This was the beginning of that great necessity, that out of God's pitying love, he sent forth his Son as the second Adam. Ever since that time God's voice has been heard calling, "Where art thou?" Ever since then God has sought to restore that fellowship. It is accomplished by answering his call, surrendering the life, and humbly living every day to bear his burdens for the restoration of humanity.

Prayer—Our Father, like Peter, we desire to say, "Thou art God." Thou art real to us, and we confess our need of fellowship with thee daily through our Lord Jesus Christ, our Saviour. We look up, we try to see thee—we try to know thy meaning. Be thou not far from us. Endow us within by thy Spirit, and help us to seek for that communion with thee as much as we believe thou art seeking us.—Amen.

FRIDAY.

REMEMBER.

"Thou shalt remember."—Deut. 8:2.

Memory is the condition of the proof of ourselves. By it we check up on ourselves, and apart from it our minds would be a blank and our future would be very uncertain.

God bids us to remember how he has been with us, what he has done for us, how he has strengthened our hearts, how we may take courage and not only prove ourselves but develop our mental and spiritual life.

It is thus that memory is a gift of God. It was thus that the Bible was written. It is thus that history is written today. It is thus that Christian character is built.

Prayer—O, thou our true life, my God, O thou who madest all things contained in memory, may we attain unto thee. O, thou who art the light of the world, shine thou through all things, and shine thou in our minds, dwell with us all day, and forever, and may we be able ever to find thee the completeness of our souls. In Christ's name we ask it.—Amen.

SATURDAY.

TRUST.

"Though he slay me yet will I trust him."—Job 13:15.

How often we use and hear used this text in an effort to reassure believers that God "doeth all things well to them that love him," whatever the crisis may be. Because this has been proved over and over again to be true, these words have become sacred.

It is very easy to praise God when all things prosper, but that is no sign of faith. To be gracious when all things seem ungracious; to be sweet when things are sour, to be bright when all is dark, is the height of faith. This is the kind of faith enjoined by our Lord in the parable of the virgins. The five wise ones kept their objective in mind, prepared for the coming event, conserved their lamps of light and faith and then when darkness came they lighted their lamps, saw the bridegroom and went on into his presence with rejoicing.

This is a parable of what we may do with our love and faith for God in this life.

Prayer—Our Father, we desire to trust thee in the dark hours, in the presence of evil, and whatever comes may our faith not fail for one moment, and in death may we be still trusting thee.—Amen.

SUNDAY.

HOW HIGH?

"Praise ye Jehovah from the heavens; praise him in the heights."—Read Psalm 148:1-14.

New York City is building an office structure eighty-five stories high, or 1,043 feet. Scientists have figured that, largely on account of the space occupied by elevator shafts, it is not feasible to go above 2,000 feet in constructing these enormous buildings.

Fortunately, there is no such limitation in the building of edifices for souls to dwell in. We can still sing with Holmes, "Build thee more stately mansions, O my soul, as the swift seasons roll!" God dwells in the height of the heavens, and our spirits are to live there with him. Height nor depth can separate us from his love.

Prayer—And how fresh is the air in those upper stories, our Father! How magnificent and yet more magnificent is the view from those upper windows! Who can ever be content to live at the street level or in the basement?—Amen.

THE ROSE RED SUN.

By J. EDWARD KIRBY, D. D.

The rose red setting of the sun
At the close of a windswept day,
Broke into gorgeous splendor
Amid swirling clouds of gray.
The dawn had been red beauty
With her blazons flaming high,
Here was the final touch of glory,
In its march across the sky.

Into the day of sunlight
I had walked with faith aglow,
To meet burden and heartache
And every phase of woe.
There was laughter of little children,
And youth with spirit high;
There was sorrow of the widow,
And death in age was nigh.

Joy was the birth of morning,
A knight in his roundelay;
But heavy laden sorrows
Came amid the hours of day.
Dissonance charms in music,
Is that the reason why
The rose red setting of the sun
Was in a cloudy sky?

Raleigh, N. C.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

THE FOURTH PSALM.

By JOHN G. TRUITT.

This Psalm is surely the psalm of a poet. It seems to come out of quiet, uninterrupted musings and meditations. Some quiet place has been found. It is most likely the quiet room of a king—a king who loved God—and is in his hour of prayer and study. "Hear me when I call, O God of my righteousness." Is he commanding God? A king, he is used to giving commands, and used to having them obeyed. Or is he making a plea?—"Hear me when I call." Or is he making a prayer? A prayer unto his God, to One whom he loves and trusts, and has an understanding with, after many years of companionship with him. Perhaps it is neither a command, nor a plea, nor a prayer in the high and priestly sense—it is a communing with God. Just David and God on terms of understanding—terms of friendship and of trust.

"When I call" is more emphatic than just a mere conversation. It is as though David remembers hours of great anxiety, and believes that such hours are his lot, and is reminding himself and God that in such hours of need he is going to speak right out and up to him. The psalmist is reminded how good God has been to him in the past. "Thou hast enlarged me when I was in distress." The one word that strikes us as being just a little unusual in that sentence is the word "enlarged." Turning to my dictionary I find these meanings: "To make larger, to magnify, to increase in strength, to expand with joy, to set free as a captive." At once I saw that there were two distinctly different meanings then that this word might have, for "to increase in strength" and "to set free as a captive," are entirely different things. So I turned to my Hebrew Bible for the original word and found that it was not one that could mean "to set free as a captive." So while that is a very pretty sentiment, it is not what David is talking about.

What he is saying is: "O Lord, in hard times you have made me a bigger and better man; you have given me a new sympathy, and a new trust in thee; and furthermore, O Lord, you have given me a real joy, so that I can truly say that thou hast enlarged me with joy." It is something to remember how God has blessed us in days of poverty and personal privation. How happy we have been.

"Pap's got his patent-right, and rich as all creation;
But where's the peace and comfort that we all had before?"

Let's go a-visitin' back to Grigsby's Station—
Back where we used to be so happy and so pore!"

It is as though David remembers all this business of being a great king, and adds: "Have mercy upon me, and hear my prayer." There is a thought in that: Unless God did have mercy upon us he would never hear prayers coming up from our unworthy selves, at least that is the way David feels about it: "Have mercy upon me, and hear my prayer."

The antiphonal nature of the Psalms accounts for the change of speaker in the next verse. God is speaking: "O, ye sons of men, how long will ye turn my glory into shame?" God's glory is so great we could meditate upon this line for some time. What is God's glory? A few words may help us to illustrate. "Goodness" is part of God's glory. How long will men trespass upon the goodness of God? How long will they presume upon that glory? How long will they claim to

share his nature—his goodness, and yet be evil in their thoughts and acts—thus turning his goodness into shame? A part of the glory of God is his orderliness—his law, or laws. How long will men disobey his unchanging laws? How long will they disregard authority? How long will they violate the eternal values of reverence, brotherhood, kindly service? Thus turning the glory of God into shame. Or, again, love is God's glory. How long will men violate love? Cultivate hatred? Misuse the highest virtues? And thus turn God's glory into shame? God wishes to share his glory with us. Jesus wished his disciples to share his glory: "The glory which thou gavest me I have given them," says Jesus. How God yearns to exalt the sons of men! How long will they turn his glory into shame?

"How long will ye love vanity, and seek after leasing?" To love anything else than the foregoing right principles—the eternal verities—is to love vanity; and to seek after leasing—lies, sham, deception. This same word leasing is used in the next Psalm. It means "lies," or deceptions.

In the third verse David is musing again. "But know that the Lord hath set apart him that is godly for himself." In other words: It is like a contract between God and a good man. God is to hear when the good man calls, but on the other hand the good man must be always ready to be used of God. God must be able to find him for immediate demands. He must be as a nurse would say: "Kept on the register for call to duty." He must never be out of the way, or out of place—he is set apart! He is meet for the Master's use. That man God guarantees to hear when he calls.

It is, in verse four, as though God were again speaking. Sin will take you off of the register. Remember, if you are to be "the godly," who is set apart for God, you must be good, and pure, and righteous. "Stand in awe, and sin not." Be surprised at the tremendous temptations that will come along; be assured that the holier you are the greater the temptations will be; and at their tremendous insidiousness stand in complete awe, but do not be tempted. You are God's set apart man; break not that contract, and that fellowship. Yielding to sin will surely break it. Jesus had great temptations, but he did not yield. The next line shows a way in which temptation may be overcome. "Commune with your own heart upon your bed, and be still." Commune with God in your own heart. Learn the art of constant fellowship with God. Practice the presence of Christ. Pray without ceasing. And do not worry. "Be still." Cultivate a Christian composure, which will show you that you have anchored your soul in God.

In verse five another and further aid in overcoming temptation, and keeping from sin is suggested. "Offer the sacrifices of righteousness." Righteousness is acting good. Holiness is being good. They are two sides of the same shield. Keep busy doing good if you wish to be kept from doing evil. "An idle brain is the devil's workshop," is a very true old adage. In other places sacrifices of bulls, and goats are called for, but in this beautiful Psalm it is good deeds, good service to others, "good works" that is called for. "For thou desirest not sacrifice; else would I give it: Thou delightest not in burnt offerings." So here it is the sacrifice of righteousness that is wanted. And there is added: "And put your trust in the Lord." Just act the part of a Chris-

tian always, show by your fruit that you are God's child, and fear no harm. "Put your trust in the Lord." In other words it is as though God is saying: "Do justly, love mercy, and walk humbly before God," and "all things will work together for good to those that love God, and keep his commandments."

Then the Psalmist says: "But Lord, there are many that say, Who will shew us any good." There are many cynics. Many who doubt the reign and goodness of God! many who are saying: "What's the use?" They are ready to give up. Lord, you know that is wrong. Lift up the light of thy countenance upon us. Let all the people see that thou art God; and that blessed are the people that put their trust in thee.

Then it is that David ends his antiphonal chorus with a sweet, simple song as a climax. It (Continued on page 15.)

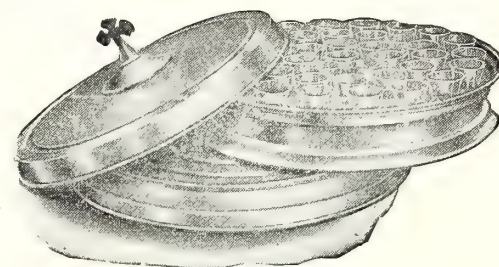
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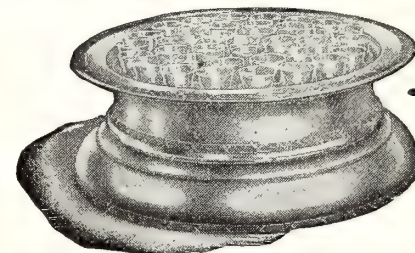
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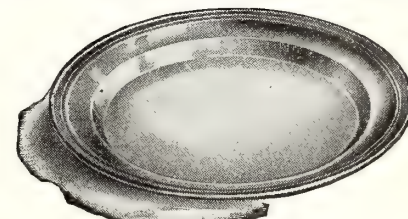
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

The Thanksgiving season is here. We do hope every church and Sunday School will do its best to raise as large a Thanksgiving offering as possible. It takes money to pay bills. We trust the churches will avail themselves of the opportunity to help the helpless at this Thanksgiving period.

CHAS D. JOHNSTON, Supt.

The following articles have been sent in since our last report:

Ladies' Aid and Missionary Societies, Christian Church, Durham, N. C., 1 quilt.

Ladies' Aid Society, Pleasant Hill Church, Cochran, Ga., 1 quilt.

Young People's Missionary Society, Roanoke, Ala., 5 pairs pillow cases.

Circle No. 5, Burlington Christian Church. 3 coats, 1 tam, 2 dresses.

J. P. Montgomery Class, Christian Church, Burlington, N. C., 1 slicker, 1 pair goloshes, hose, tam, slippers.

Mrs. Bessie Staley Cheatham, Washington, D. C.; Mrs. Annie Staley Calhoun, Suffolk, Va.; Mrs. Willie Staley Holden, Louisburg, N. C., dining table and chairs, sideboard, feather bed for making pillows, bolsters and 1 pair pillows.

Woman's Missionary Society, Christian Church, Ingram, Va., 1 quilt.

Circle No. 5, Burlington Christian Church, 2 coats, 1 dress, 1 hat.

Mrs. L. E. Carlton, Paces, Va., clothing for 2 girls.

Mrs. C. E. Cornell, Goshen, Ind., clothing for 1 girl.

Mrs. V. R. Holt, Burlington, N. C., 1 coat, one print dress.

Circle No. 5, Burlington Christian Church, suits, coats, vest, skirt, etc.

Chapel Hill Christian Church, coats, shoes, dresses, canned goods, fruit, etc.

Miss Edith Walker, Burlington, N. C., coats, dresses, tam and hat.

Women's Bible Class, Burlington Christian Church, 4 coats, 1 apron, 7 dresses.

Ladies' Aid Society, Ramseur Christian Church, 1 quilt.

R. A. Burke, Seven Fountains, Va., 1 can lard.

J. A. Murchison, Liberty, N. C., 2 dozen children's half hose.

Minneola Mfg. Co., Gibsonville, N. C., 1 bundle outings.

Pomona Mills, Inc., Greensboro, N. C., 159 yards goods.

L. Banks Holt Mfg. Co., Graham, N. C., 123 yards goods.

Proximity Mfg. Co., Greensboro, N. C., 1 bundle outing, 1 bundle denims.

Virginia Cotton Mills, Swepsonville, N. C., 2 bolts of gingham.

Bethel Christian Church, New Hill, N. C., canned goods, sweet potatoes, molasses, turnip salad, etc.

Circle No. 3, Burlington Christian Church, sweaters, soap, canned goods, coffee, etc.

Primary Dept., 1st Christian Church, Greensboro, N. C., sugar goods, rice, canned goods, jelly etc.

Southern Dairies, Burlington, N. C., 5 gallons ice cream.

Mrs. John Boland Burlington, N. C., 1 pair pants, 3 dresses.

Parks Cross Roads Christian Church, potatoes, corn, wheat, etc.

Berg's Bakery, Burlington, N. C., 21 doz. rolls, 5 loaves bread.

Hanks' Chapel, shirts, pants, sweet potatoes, oats.

Seagrove Church, hens, corn, wheat, potatoes, etc.

Providence Memorial Church potatoes, oat meal, rice, cheese beans, peas, tomatoes, etc.

Mrs. R. L. Ross, Sanford, N. C., 12 pairs socks.

Burlington Christian Church, Mrs. S. A. Horne, coat, shirt, tam, dress.

J. P. Montgomery Bible Class, Burlington Christian Church, 3 pairs hose.

Mrs. C. L. Knight, Lanett, Ala., Woman's Missionary Society, towels, sweaters, pajamas, etc.

Allen D. Moore, Burlington, N. C., 6 doz. hose.

S. Y. Hosiery Mills, Burlington, N. C., 3 doz. socks.

W. M. Brown Hosiery Mills, 6 doz socks.

Mrs. B. S. Holland Liberty Spring Church, 1 quilt.

Ladies of Union Christian Church, 38 hens for the Thanksgiving dinner.

R. T. Kernodle, Union Ridge, N. C., 5 bushels corn.

Palm Street Missionary Society, Greensboro, N. C., bloomers, slip, goods, ties, towels, dresses, socks, etc.

Circle No. 5, Burlington Christian Church sweet potatoes, sugar, canned goods, cake, jelly, dressed chickens, sweaters, etc.

Mrs. A. S. Dunn, United Christian Church, Lynchburg, Va., towels, wash cloths, bloomers, pillow cases.

Riverside Hosiery Mills, Haw River, N. C., 5 doz. hose.

United Congregational Church Columbus, Ga., pajamas, dresses, 3 shirts, socks, wash rags, etc.

Mrs. S. A. Horne, Circle No. 5, Burlington Christian Church, dresses, coats, skirt, slippers, etc.

Burton's Grove Christian Church, Manry, Va. one pair of overalls.

REPORT FOR DECEMBER 8, 1932.

Brought forward \$12,643.57

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:
Monticello 5.45

Eastern North Carolina Conference:
Christian Light \$ 1.70
Pleasant Hill (J) 1.40

..... 3.10

Western North Carolina Conference:

Antioch \$ 1.90
Graham 2.00
Ether 1.00
..... 4.90

Eastern Virginia Conference:

First, Norfolk (Oct.) 3.75
First, Norfolk (Nov.) 4.30
First, Portsmouth 6.51
..... 14.56

Valley Virginia Central Conference:

Mayland \$ 1.50
Bethlehem 1.52
Linville 5.59
..... 8.61

Alabama Conference:

Lanett 2.00

Special Offerings.

T. B. Roberts, support children....\$ 20.00
C. R. Hughes, support children.... 10.00
F. C. Owens, guardian for James Brown 12.50
Reidsville Christian Church, birthday offering 17.00
Reidsville Christian Church, offering for singing class..... 5.23
A Northern Sunday School, by Dr. W. H. Denison, Dayton, O.... 3.16
..... 67.89

Thanksgiving Offerings.

North Carolina and Virginia Conference:
Haw River \$ 35.64
Ingram 103.22
Greensboro, Palm St. 34.00
Reidsville 23.46
..... 196.32
Eastern North Carolina Conference:
Liberty Vance 30.00

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Specimen of Type
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was a marriage in
Ca'na of Gal'ilee; and
the mother of Je'sus was

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Specimen of Type

ST. MATTHEW 2

The three wise men carrying away into Bab'ly-lon are fourteen generations; and from the carrying away into Bab'ly-lon unto Christ are fourteen

ing interpreted is, God with us.
24 Then Je'seph being raised from sleep did as the angel of the Lord had

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THEN spake Je'sus to the multitude, and to his disciples,



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43.25

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Ivor	9.49
Christian Temple	73.21
Holy Neck	54.52
First, Norfolk	25.02
Holland	77.85

248.09

Valley Virginia Central Conference:	
Mt. Lebanon	\$ 1.25
Mayland	3.00
Linville	28.00

32.25

Alabama Conference:	
Noon Day	\$ 2.57
Lowell	2.15

4.72

Georgia and Alabama Conference:	
Ambrose	20.00

Thanksgiving Offerings ..

Mr. C. E. Hanbury, Norfolk.....	\$ 1.00
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Mr. and Mrs. J. L. Hatch, Salisbury, N. C.	10.00
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Mr. F. O. Leonard, Jonesboro, N. C.	1.00
Mrs. E. H. Morris, Asheboro, N. C.	5.00
Mr. & Mrs. J. W. Payne, Wedowee, Ala.	5.00

78.00

Total for the week \$ 759.14

Grand total \$13,402.71

THE SUN'S PULPIT.

(Continued from page 13.)

is one of faith and trust. Having said that there are many full of distrust, he begins to sing forth the fact that he does not distrust God. And that his heart is full, simply full of gladness. "My cup runneth over," is a favorite figure with David.

What about these hard times? Why, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." He remembers those good days, and the natural joy they brought, but this business of being God's godly, set apart man, has filled him with great, overrunning joy in times of depression.

The music of the great choir sweetens down, softens down till the people in the congregation simply hold their breath: "I will both lay me down in peace—in peace perfect, sweet peace—and sleep: for thou, Lord, only makest me to dwell in safety." Indeed, it is a most beautiful Psalm, full of instruction, and assurance; and those who sang it in the great temple must have been inspired with its majestic setting forth of the sweet fellowship between the godly and God, and the great assurance that no real and permanent harm could ever befall him.

BOOK WEEK.

The fourteenth annual Book Week was held on November 13th to 19th, with the theme of "Young America's Book Parade." In this were included books about the early days in America, the advance in science and arts, the American classics and books about all sections of

our country. Franklin K. Matthews, chief librarian of the Boy Scouts of America, originated the idea of Book Week in 1919. He in turn interested librarians, publishers, teachers and parents until Children's Book Week broadened to include the older boys and girls and grown-ups. Book Week is now celebrated throughout America as the time to consider worth-while books.

Any child or any family can today rub elbows with the great thought of the world through good books. It is not enough that children learn to read or love to read, they must have opened up to them the wonderful world of literature that they may learn to reason and think for themselves, that they may learn the great fundamental truths, that they may learn to appreciate beauty in art, literature and life to acquire an ade-

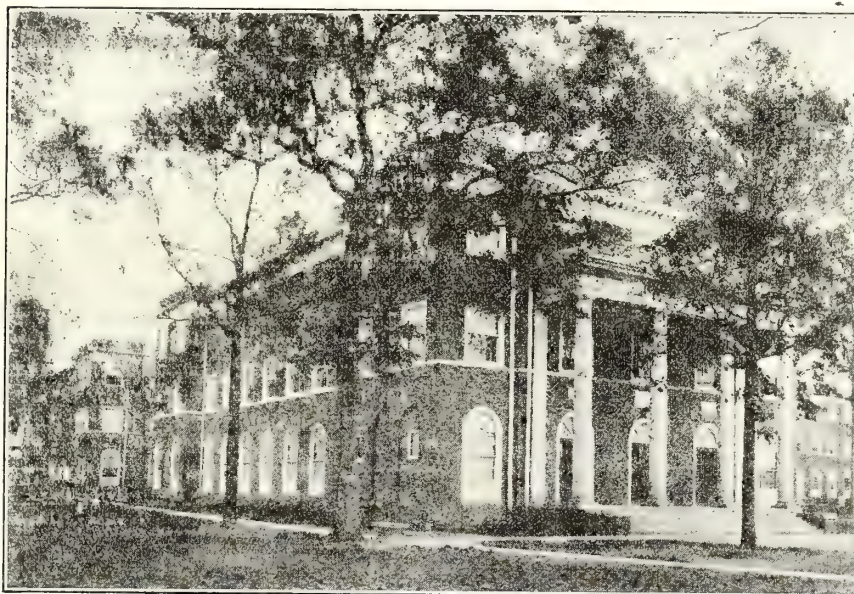
quate vocabulary. Good books will inspire and train children so as to bring out the best that is in them.

The taste for reading good books was proven one of the richest endowments any person can have. Books of biography tell us how people have succeeded in overcoming difficulties, of the hardships and privations they encountered. The newer books of travel combine adventure and color with the descriptions of places. One can sit by his own fireside and fly to the Antarctic with Byrd, walk on the ocean floor with Beebe, or hunt wild animals in Africa with a camera.

"For books are more than books; they are the life,
The very heart and core of ages past;
The reason why men lived, and worked and died,
The essence and quintessence of their lives."

AMY LOWELL.

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

SELLARS.

Horace P. Sellars, the son of Peter L. and Sarah A. Sellars, was born January 29, 1870, and passed to his eternal reward October 17, 1932. He was a native of Burlington, N. C., and had spent his entire life there.

On December 24 1902, he was married to Miss Annie Rudd. To their home four children were given, three of whom, with the wife and mother, survive, as follows: Thomas P., Bessie May and Martha. He is also survived by his aged mother.

Mr. Sellars was converted to Christ about fifteen years ago, and immediately united with the Christian Church here, where he remained a most earnest and faithful member until he was called on. His was an unassuming faith, but a faith

that held him steady in life and moved him forward toward the goal he had discovered. After he set his hand to the plow, there was no turning back on his part.

The funeral services were held from his home by his pastor, the writer, and his body was placed away in the local cemetery to await the resurrection and the last day.

The Lord abide with and comfort the bereaved family, and keep them in his peace and love.

G. O. LANKFORD.

TEAGUE.

Mrs. Stella Eugenia Albright, wife of Richard D. Teague, departed this life at her home in Liberty, on November 23, 1932, aged 66 years, 11 months and 24 days. She was a member of the Pleas-

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THE CHRISTIAN SUN

ant Hill Christian Church, and had been for a number of years. She loved her church and attended its services as opportunity permitted. A devoted wife, a good neighbor and kind friend has gone to eternity. The funeral services were from Pleasant Hill Church, and the interment was in the church cemetery.

May the Lord bless and comfort the lonely hearts that survive.

P. H. FLEMING.

ALFORD.

Mrs. Sallie Moody Alford, wife of J. R. Alford, was born February 18, 1866, and died November 20, 1932. Early in life she became a member of King's

Wood Methodist Church, later uniting with Mount Auburn Christian Church, remaining a loyal member till death.

She was the mother of ten children, nine of whom survive, as does her husband. Funeral services were held at Mt. Auburn Church, November 21st, and interment was in the church cemetery. A devoted wife and mother has been called to her reward. R. A. WHITEN.

666

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, DECEMBER 15, 1932.

NUMBER 50.

THE SUN'S OBSERVATORY

No Doubt About It.—

In the recent elections Oscar L. Auf Der Heide of New Jersey was re-elected to Congress. We learn that he has just been selected as the president of a brewing company of Elizabeth, that State, which plans to start operations "as soon as as" beer is legalized. Here, at least, is one vote about which there can be little doubt.

Fifth District Leads in Retail Sales.—

The Fifth Federal Reserve District led the entire country in retail sales for the month of November. This district's sales were 16 per cent under the sales for the corresponding month one year ago, while the drop for the nation was 20 per cent. While there is small comfort in these figures, they at least show that the area covered by THE SUN is more than holding its own compared with other districts.

Water Runs Uphill.—

Patents have been issued by the United States and eighteen other countries to Torbidio Bellocq, an Argentine inventor, on a pump that makes water run uphill, in spite of the laws of nature which says it can't be done. *Popular Science* tells us that this is done by creating waves in a pipeful of water. It can draw water from unlimited depths, and is so extraordinary, we are told, that even its inventor admits that he is not certain of its principle of operation.

Former President of Princeton Dead.—

Dr. Francis Landley Patton, former president of Princeton University and also president of Princeton Theological Seminary, died on November 25th, at the age of 89 years. Dr. Patton was born on January 22, 1843, and was educated in Bermuda and Toronto. He became a member of the Princeton Seminary faculty in 1881, and president of the University in 1888. Fourteen years later he assumed presidency of the Seminary. Dr. Patton was one of the most brilliant leaders that the conservative school of religion ever had and was a bulwark of orthodoxy. He was also an author of note.

Flowers a Vital Need.—

Charges were dismissed against two Negroes who were arrested in Richmond, Va., for peddling without a license. The City Code specifically permits those who raise flowers themselves to peddle them on the streets without a license, but the Virginia Tax Code contains a provision that no one shall be exempt from the purchase of peddlers' license except those who sell or offer for sale ice, wood, meats, milk, poultry, vegetables, etc., "or other family supplies of a perishable nature grown or produced by them." Judge Haddon, in making his decision, said that many people "look

upon flowers as a necessity, and would rather have flowers than something to eat." We are glad that the judge is a lover of flowers. It makes even a judge a better man.

Dr G. Campbell Morgan Resigns.—

The Rev. Dr. G. Campbell Morgan, internationally known preacher and Bible student, who some three years ago accepted the call to Tabernacle Presbyterian Church in Philadelphia, has resigned. Only recently he was called to return to Westminster Congregational Chapel, Buckingham Gate, London, where he served for many years before coming to America. Dr. Morgan carries back to England the good wishes of thousands of American admirers.

Nobel Award Presented American Chemist.—

Nobel prizes were awarded last Saturday to three Englishmen and one American at a stately ceremony attended by the royal family of Sweden and numerous scholars and diplomats. John Galsworthy was given the prize for literature, and Sir Charles Sherrington and Prof. Douglas Adrian received their prizes for work in medicine. Dr. Irving Langmuir, of the General Electric Company, Schenectady, N. Y., received the prize in chemistry, being the thirteenth American who has in recent years been so rewarded for having "conferred the greatest benefit on humanity." After the presentation of the prizes by King Gustave, the recipients were honor guests at a dinner at the Grand Hotel, Stockholm, and each was called upon for a short address. Other American winners are Theodore Roosevelt, Elihu Root, T. W. Richards, Woodrow Wilson, Charles G. Dawes, A. N. Compton, Frank B. Kellogg, K. Landsteiner, Sinclair Lewis, Jane Addams, Nicholas Murray Butler and R. A. Millikan.

Tung Oil Paint.—

For the past three years tests have been being made of a new paint made with tung, or China wood, oil as its vehicle, rather than the customary linseed oil. These tests indicate that the new paint has a most remarkable durability and the ability to hold its luster and real washability after exposure. The original appearance is extraordinary, with a greater depth and purity of color, we are told, and it has the ability to lose brush marks leveling and smoothing itself out as does enamel. Tung oil has been used as a preservative in China for untold centuries, and not only huts and palaces testify to its ability to thus preserve them, but the Chinese fishing junks, painted with this oil, stand the monsoons of the China Sea for generations. Tung oil trees are being successfully grown in Florida and the Gulf States, where over half a million trees are under cultivation today. It is estimated that when this industry reaches

maturity, there will be a sufficient demand for tung oil in the United States to justify the planting of 500,000 acres of tung oil orchards in the Southern States.

Human Slavery Still Exists.—

In Arabia, today, there not only exists a well organized slave trade, but it is carried on quite openly, without any attempt at concealment. We are told by Eldon Rutter, well-known Arabian traveller, of the slave market at Mecca. He says: "The slave market in Mecca is a street leading to one of the gates of the Great Mosque. At certain hours of the day male and female slaves are made to sit in stone benches in front of the houses, so that passersby by may inspect them. They are dressed in the gown worn by the poorer natives of the city, and the faces of the women are veiled. They lift these veils if requested to do so. Any closer inspection of a slave by a prospective purchaser takes place inside the slave-dealer's house." In China, also, the slave trade reaches gigantic proportions, one missionary reporting over 4,000 different sales of human chattels in one town alone during the year. Slavery was abolished in the British Empire just one hundred years ago, the abolition bill having passed the House of Commons in 1833. The League of Nations has embarked upon an undertaking to secure the total abolition of slavery in all forms throughout the world.

The Nation's Crime Bill.—

According to bulletins recently issued by the National Education Association, the nation's crime bill amounts to approximately 2 billion, 150 million dollars. The annual payroll of the public schools of the United States amounts to 2 billion, 185 million dollars. Thus we pay for crime practically the same amount that we pay for public school education. On the other hand the cost of educating our youth amounts to only around \$100 per year per pupil, while the cost of keeping a criminal runs between \$300 and \$400 per year. Legislators should ponder well these figures, before placing additional temptations before the youth of today under the guise of attempting to "balance the budget." Thirty-nine per cent of these criminals are below the age of 24, and nearly one-fifth of all persons arrested are between the ages of 19 and 22. There is one bright spot, however, in this maze of darkness: we are repeatedly told by judges that few of the youth brought before them are regular attendants at Sunday School. The Sunday School, then, with its inadequate thirty minutes a week, must be on the right track for crime prevention. The public school does not have to be sectarian, but if crime is to cease, it must teach the principles of right living; it must put first things first.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. W. J. Edwards changes his address from Ramseur, N. C., to R. 1, Jamestown, N. C.

Rev. Thomas H. Derrick, of Deland, Fla., formerly pastor of the church at Orange City, has been elected Junior Vice-Commander of the Spanish-American War Veterans of Florida. Mr. Derrick is very active in the organization and especially renders a valuable service by visiting the veterans who are in the Government hospitals of the State.

A bright spot on the horizon appears, and the Christmas Clubs, functioning through the banks, give some Christmas cheer. The banks are now distributing, through their Christmas Clubs, the neat sum of \$440,000,000 to over 10,000,000 members this month. No inconsiderable sum to have been saved by the faithful in a time of depression, such as we have had the past year.

The Edison Park Church, at Fort Myers, of which Rev. O. T. Anedron is the pastor, has resumed the Sunday evening forums which have made such a valuable contribution to the thought and life of the city. The first forum had as its speaker, Mr. F. Irving Holmes, who spoke upon the subject, "When Will the Depression be Over?" Mr. Holmes is a banker and is also a former governor of the Florida District of Rotary.

Dr. Warren H. Denison, Dayton, O., was a recent visitor in some of the churches of the South, preaching at 7:30 P. M., Sunday, December 11th, at First Christian Church, Burlington, his subject being, "Putting First Things First." Dr. Denison, one of the secretaries of the General Council of Congregational-Christian Churches, is well known and highly esteemed in these parts, where he labored in former years as a faithful and beloved pastor.

Dr. H. Samuel Fritsch, pastor of the Union Church, Jacksonville, Fla., is preaching an interesting series of Sunday sermons with the following topics: "The Man Who Never Lived Until the Day He Died," "How Not to Lose Money," "Hate, the Highroad to Hell," "Keep Your Soul on Top," "The Christmas Spurt vs. the Christmas Spirit," "Behold, I Make All Things New." His Sunday evening lectures are on the topic: "Human Nature As It Is."

We learn with sorrow of the passing of Bro. J. E. Johnson, of near Sanford, N. C., Monday, December 5th. Bro. Johnson was a faithful member of Antioch Christian Church, in his 78th year. The funeral services were conducted by the pastor, Rev. G. M. Tally. He leaves a widow (who, before marriage, was Miss Bettie Dowdy), also three sons and four daughters, and a sister, all of whom have our sympathy in the departure of their loved one. "Be thou faithful unto death, and I will give thee a crown of life."

Rev. J. A. Denton, pastor, writes: "On November 13th, the people of Lebanon Church, Eastern Carolina Conference, lost their place of worship by fire. This church had never had a building of its own, but had been allowed to use the schoolhouse, as it was convenient to hold their services there. The people there are a faithful church and love their church, but they have no place now in which to hold services." It would be a most

timely thing, indeed, to help these good people build a house of worship. The address of the pastor is, Rev. J. A. Denton, R. 3, Raleigh, N. C.

Rev. Elmer Willis Serl, D. D., returned in November to the pastorate of the Church of Wide Fellowship at Southern Pines. After fourteen years of service in this splendid church, Dr. Serl resigned in the spring, but at the urgent petition of his congregation he withdrew his resignation and has again assumed the pastorate. Under his leadership the beautiful church building was erected, and the church has assumed an important place in the life of Southern Pines. Dr. Serl is a man of unusually fine personality and pulpit ability, always interesting and strikingly original. He is widely known as a lecturer.

Under date of December 7th, Rev. J. H. Warren, pastor, Ocean View Church, writes: "Friday evening, December 2nd, our home was destroyed by fire—all my books, clothes, furniture, in fact all that we called our own. We had reduced the insurance by one-half sixty days ago. Our loss is not less than \$3,000.00. I have been ill for some time, but feel that I am getting better." Our sympathies are extended to Bro. Warren, both in sustaining the irreparable loss of his home and effects, and also in his illness, praying that he may be restored and hoping that the hand of help will be extended from the heavenly Father and, through him, from many directions.

From the Annual Report, 1931-1932, Congregational Education Society, pages 16 and 17, the following is quoted: "Elon College, in North Carolina, has been one of the greatest assets brought to the united denomination through the merger. It has, however, been in troubled waters, but under the leadership of President L. E. Smith, who has now definitely accepted the presidency and who has the confidence of the churches of the Southeast, the outlook is full of promise. So great is the confidence in President Smith's leadership that the principal creditors of the college have declared a moratorium for two years on condition that he remain as president."

Rev. J. L. Neese, pastor, reports that the revival spirit still obtains in Palm Street Church in a marvelous manner. There have been confessions of faith in Christ every week since the revival conducted by Rev. H. C. Caviness, some weeks ago. There were two prayer services and a preaching service the past week, at which there were thirty confessions, and there have been additions to the church every Sunday since the meetings closed. The power of the Spirit seems most manifest and in a continuous way. The Young People's Christian Endeavor Society is holding two services a week in their homes and are also having confessions at each service, and the spirit of cooperation and activity among the young people is most encouraging.

The Western North Carolina Conference, at its recent session received into its membership a new church to be known as Flint Hill Christian Church. The location is four miles east of Biscoe on Highway No. 74, and about the same distance west of Big Oak, these two being the nearest churches. Rev. W. C. Martin, of Biscoe, leading in the work, writes: "We organized September 26th with a charter membership of eleven and have received one since, and will receive several others soon. We have a good Sunday School, with eighty-two present last Sunday, most of whom are children. We must take care of them. This is a most inviting prospect for a good, strong, Christian Church. We have our building framed, have

one and one-fourth acres of land. We have material for the floors and weather-boarding, also seats, windows and doors, all of which are paid for. The roofing, which has been ordered, we hope to have on hand before the close of the year."

A congressman from New York, who has been the spokesman for the wets and the anti-prohibitionists, said, before the Ways and Means Committee, last Friday: "You brewers and distillers get out of Washington, quit harrassing and harranguing us, and go home. We don't need you here. The less we see of you and hear from you the better it will be for the cause you represent, and for the prospect of repealing the Eighteenth Amendment." A congressman said this, because the brewers and distillers had their agents about the lobby and in the committee-room urging their cause for beer and drink, all of which presents rather a pitiable spectacle, when considered in the light of this declaration from the *National Christian Advocate*: "In the midst of the world's worst depression, with millions of American citizens out of work, and forced to accept—or go without—the necessities of life, we have the spectacle of the Congress of the United States assembling to hear and consider such panaceas for hungry people, as 'beer before Christmas,' repeal of the prohibition law, and the sale of wines and light beverages. The press is crowded with news stories of hopeful congressmen and more hopeful brewers and distillers."

TO THE PEOPLE OF CONGREGATIONAL-CHRISTIAN CHURCHES.

When the boys and girls of your community or city are enjoying the joy that Christmas brings there will be those in the remote sections of your home mission field in Carroll County, Va., who will only dream of the joy other children have. Will you not join the good friends of Burlington, N. C., Raleigh, N. C., and Winchester, Va. Sunday Schools, in making Christmas a real joy to those who have never known the happiness your boys and girls enjoy.

We are preparing programs that will include every boy and girl who can possibly be reached in the mountains. Our desire is to teach these boys and girls the real meaning of Christmas.

We appeal to you of the Missionary Societies, Sunday Schools, or other organizations of the church, to make our dreams of a happy Christmas a reality for those here whom we are laboring with. You may wish to know how you may aid. You may send toys of any kind for a Christmas tree, or you may send confectioneries for a treat. May God move you to help in any way you possibly can. A pair of old shoes or overalls or a dress will make some poor boy or girl comfortable and happy on Christmas.

Can you get the vision of scores of little boys and girls sitting around a Christmas tree (or treat) waiting for their names to be called, that they may march up and receive their gift of sunshine for Christmas? Please help to make this vision a reality.

Ask your home merchant or grocer to help. God will bless you, and others will be made happy because you realize that Jesus still holds good his message that "It is more blessed to give than to receive."

Thanking you for your prayers and contributions and hoping each of you a joyous Christmas, we are your laborers for him, in these hills of poverty, need, prospect and privilege,

MR. AND MRS. R. T. GRISSOM,

Fancy Gap, Va.

P. S.—Please send all boxes to Fancy Gap, Va., by parcel post, as our nearest express office is Mt. Airy, N. C., which is eighteen miles away.

THE CHRISTIAN'S MILES.

The Christian life might be divided into miles. We have heard and read of "the second mile," and also of the last mile of the way, but very little is said of the first mile. Yet the first mile is the beginning of all the miles, and as we rise to walk in heaven's own light, after confessing and forsaking our sins which have been washed away in the precious blood of Jesus Christ, the Sun of righteousness rises in radiance illuminating our pathway. It is a pathway of joy and gladness after the somber night of sin, with all its attendant fears of a day of reckoning; and we travel along with smile and song until suddenly we come to the second mile.

Three of the Gospel writers tell how Simon of Cyrene was compelled to bear the cross of Jesus as he was led to Golgotha's hill to be crucified. Simon was not the only one that must bear the cross of Christ, for every one who starts on this pathway must also bear his cross. It was a cross of ignominy and shame when Jesus was nailed upon it, but now, after the centuries of miles the saints have trod, made bloody by many martyred feet, made glorious by many victorious lives, it means just a sweet submission to his will for us.

This submission means misunderstandings and heartaches, but if we continue to travel along with smile and song, we will win many a brother who otherwise might continue to travel the road of sin; we will encourage others who travel the pathway with us. No price is too great to pay to follow the Christ who died for us; no cross too heavy to carry in his name and for his sake. Oh, may we go the second mile while letting perfect love fill our hearts, that divine love which gives blessing to ourselves and others; sanctified and meet for the Master's use.

And some day, suddenly and without any warning, we will come to the last mile of the way, and if we have walked in the pathway of duty, if we have tried all his will to obey, if we have sought for the sheep gone astray and proclaimed the glad story of Jesus and his love, he will show us his glory when we come to the end of the way, and let us share it with him. It may be after a weary day in his service, and like the opening of a western door letting in the blinding light and beauty of the setting sun, when his glory will dawn upon us. Oh, the joy that will be ours in that day. All the toils and trials of this life will be forgotten and only the joy unspeakable and full of glory will be ours. But we do not need to think that we must wait until the end of the way to have joy and peace, for "the hill of Zion yields a thousand sacred sweets, before we reach the heavenly fields, or walk the golden streets."

If we should be among those who are alive and remain unto the coming of the Lord we shall be caught up to meet the Lord in the air; so shall we ever be with the Lord. Paul, the Apostle, said so, and we believe God's Word, and we are comforted with these words, seeking to tell out the blessed hope of the coming of the Lord. "Yet a little while, and he that shall come will come, and will not tarry." (Heb. 10:37.) So may we fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, ever looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. W.

VIRGINIA VALLEY LETTER.

I have just closed a three-months' revival campaign in some of my churches. I have kept right at it, preaching almost every night, two or three times every Sunday, and a funeral now and then through the week, and visiting folks all the time.

Even though my time and strength have been engaged I seem none the worse for wear, and have come home feeling as good as when I began. I am getting acquainted with the wife and children and things around home again, and find it a real pleasure to be in the family circle and in my study once more. It is a great pleasure to be out in the active service of the Master for a time, and then to have a good comfortable home to which to retire for rest and study when the cold winter winds begin to sweep across the hills and mountains that beautify and enrich this section of northern Virginia. In this respect many of us are blessed far more than we realize or appreciate.

Every meeting I have held has brought some real pleasure as well as some real discouragement. In some cases the spiritual force and soul-passion of the church seemed weak, in other cases the amount of raw material (unsaved people) seemed a little scarce, and in all cases my own insufficiency and weakness played an important part.

The meeting at Palmyra was very encouraging in many respects, good congregations, seven conversions, ten additions to the church, and some others reclaimed. At Bethel there were twelve conversions, and nine additions to the church. The meetings at Joppa and Timber Ridge brought forth no visible results in the way of conversions or additions to the church. At Leaksville there were four conversions and six additions to the church. In all these meetings I feel that good was accomplished far above what the actual numbers would indicate.

It seems to be the opinion of many people nowadays that the soul-passion of the church is not as great as it used to be. I fear it is too true, and as a result it becomes difficult to reach the unsaved in any large numbers. I think it is also true that the minds of the unsaved are occupied with a multitude of other things which hinder them from giving serious attention to spiritual things. Cleaner living and more prayer and consecration all the year through on the part of the church would help out greatly in this matter. This would lighten the load on many a pastor's heart, and bring the approval and power of the Holy Spirit upon the work; and without him we can do nothing, but with him there is no telling what can be done. May our highest ambition be to please him in all things.

A. W. ANDES.

SPECIAL SERVICES AT CHRISTIAN TEMPLE.

Special revival services beginning November 27th, and continuing each night except Saturday, were concluded Sunday night, December 11th, at the Christian Temple, Norfolk, Va. The minister, Dr. Jason Noble Pierce, preached each night, basing his messages on the Lord's Prayer, with such subjects as: "Who May Pray?" "Where is God?" "Blessing or Cursing;" "Bread for Body and Soul;" "Mistaking God's Will;" "Wrestling with Temptation," and "God's Great Glory."

Dr. Pierce states that the revival campaign has been a double-barreled affair. Along with the meetings visitors have gone out to the homes of the members of the church in teams of two, making a friendly call and inviting all to attend the services and to bring others with them. He hopes in this way to revive interest in church attendance and active participation in all the work of the church.

After the Christmas season probably there will be other special services during the Week of Prayer in January, to further renew the allegiance of all to the Master as we enter a New Year with its possibilities for consecrated service.

Dr. Pierce is giving a series of three lectures on the three Wednesday nights—December 14th, 21st, and 28th—on the theme: "Courtship and

Marriage." Preceding these lectures at 7:30 P. M., there will be a Prayer Circle in the Sunday School auditorium. Lectures are as follows: December 14th, "The Reasons for and Problems Involved in Courtship and Marriage;" December 21st, "Courtship and Marriage of Joseph and Mary;" December 28th, "Courtship and Marriage Tomorrow."

APPLE'S CHAPEL CHRISTIAN ENDEAVOR.

The Apple's Chapel Christian Endeavor held its regular semi-monthly meeting Sunday, December 4th, at 7 P. M.

The general topic for discussion was "Unity." After the opening of the meeting by the leader, Ernest Murrell, the topic was discussed by several members.

Following the regular program, the speaker for the evening, Mr. Stout, from the Gibsonville High School, was introduced.

Everyone present enjoyed the splendid speech made by Mr. Stout, and the Society cordially invites him to attend the regular meetings whenever it is convenient.

We were glad to welcome several visitors, and we hope to have them back with us again.

The next meeting will be held at the church, Sunday, December 18th, at 7 P. M.

GERTRUDE BOONE.

SOUTH CAROLINA YOUNG PEOPLE.

Our Young People's Club, which has been meeting once a month only, on a week night, has added a Sunday night meeting each month, taking a topic from the new *Pilgrim High Road*, which we like immensely.

The attendance has been very encouraging—much more than at the other meetings, and very interesting. The last one was on "What Young People Can Do in the Church."

The Club gave a Hallowe'en Social and again took the initiative in carrying out a sunrise service Thanksgiving Day at Battery Park. Fourteen churches and five denominations cooperated.

REV. G. N. EDWARDS.

Circular Congregational Church.

Charleston, S. C.

METHODS CORNER

By REV. ELISHA A. KING, D. D.
Miami Beach, Fla.

A unique prayer meeting was reported by a minister recently and I wish to pass the idea on to others who hold prayer meetings in their churches. He begins the meeting by asking those present to quote from memory passages from the Bible. This exercise is interesting and helpful to the people who try to remember what they have read. It encourages others to look up passages before they come and altogether promotes Bible knowledge. Songs and prayers are interspersed.

Another of his methods is that of trying to convert their pastor to the Christian religion. He assumes the character of a "heathen" and listens while different members talk to him about the Christian religion and give reasons why he should be a Christian. He objects, asks questions and answers their arguments. He says this plan has aroused a great interest and has brought out many important Christian doctrines and given a great mass of information. It has made the work of the missionary seem all the more real. It has compelled many people to think about the meaning of their own religion as they had never done before.

Such methods used in the prayer meeting give new zest and power. Try something like this and you will find it well worth your while.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

RECLAIMING CHRISTMAS.

The real spirit of Christmas should prevail this year. With the world in the throes of need, with millions out of employment, and other millions starving for the bread of life (that true Bread which cometh down from heaven) it will be folly, not to say wicked, for those who have, to waste their money in giving useless presents to folks who do not need them. If present conditions of need and unemployment can help reclaim the real spirit of Christmas, the "depression" will not have been in vain.

At Christmas we celebrate the event in which heaven and earth were brought close together by the coming of the Son of God from heaven to earth in the flesh, so that the kingdoms of this world might become the kingdom of our Lord. This was the season in which God in infinite wisdom saw fit to stoop down to man's level, that, through him and his righteousness, man might come up to his level. It was the lifting of the level of human existence, thus bringing closer together heaven and earth, God and man. "I came down from heaven, not to do my own will, but the will of him that sent me," said the Christ. Here, indeed, was that perfect manifestation of the will and the power of God existing in the flesh, revealing in himself the very presence and power of God. Here was God giving the best he was and had, emptying himself, emptying heaven itself, that, through this unspeakable gift, the sons and daughters of men might become the sons and daughters of God. That which was furthest from the mind and thought of God in giving Christmas should be furthest from our minds in celebrating Christmas, viz: self-indulgence, self-getting, selfish pleasures. We will reclaim Christmas, when we shall lose ourselves in

unselfish service, and devotion, to him who came that "we might have life, and have it more abundantly;" who suffered the humiliation and the abasement of sin and the cross, that he might take away the veil from the face of man and let man see, without the veil, the glory that comes from the very presence of God.

What shall we do at this season? First of all, we should at least do something to give the message of love and life to those who are in darkness till that light comes. What will we do during this season to make the light of the gospel shine in the faces and hearts of those who will know nothing of Christmas, nor of the Christ of Christmas, until this light, by our sending, shall come into their lives? What will we do this Christmas time to share with others that love that lifted us: that bread of life on which the soul feeds, that bread that cometh down from heaven, that bread of which, if one eat, one shall never perish?

Then what will we do to make some life, or the lives of others about us, less fortunate than we are, look up from their burdens and bewilderment, their unemployment and their hunger of body, to him who took the few loaves and fishes and fed the five thousand? We shall reclaim the spirit of Christmas only by doing some good in the world; carrying cheer to a cheerless life, hope to a heart that is despairing, comfort to a soul that is in distress, food to an individual that is hungry, joy to a soul in distress. In this way we will reclaim Christmas and give it its proper place and emphasis.

J. O. A.

THE FIRST NEED OF MODERN EDUCATION.

That was a notable gathering that assembled in New York to celebrate the 100th anniversary of the founding of New York University. Six hundred of the foremost educators of the world met in "A Conference of Universities." The outstanding speaker of the occasion was Alfred Noyes, the famous English poet, and, according to reports, he told this Conference of Universities something they are not likely to forget and may, with profit, think over.

"The first need of modern education," declared Noyes, "is to recover faith in God." Of the immediate effects of this declaration, the Federal Council *Bulletin* reports: "And his audience, eminent university leaders, showed unwonted, almost vociferous, enthusiasm over what if it had come from any minister, would have been rightly called direct and prophetic preaching of the doctrine of God." The fact is, this Conference of Universities, foremost educators of the world, invited a poet instead of a preacher to address them, but the poet, for the time being, turned preacher and said that which would hardly have been listened to with respect if any preacher from a pulpit had said it. To these modern educators, with their prevailing type of teaching, the great poet said: "Ye have taken away my Lord and I know not where ye have laid him." That is an accusation that scholars may well take under advisement and begin to inquire, "Where have we laid the Lord?"

The cold facts are, as Mr. Noyes declared, that the universities have taken the ethical code, built up from the teachings of Christ, and separated that code from the Christ, and that separation can lead to nothing except chaos and demoralization, just as a house will go to pieces without a fixed and solid foundation for the very basis of all ethics and the dynamic of character and conduct is God.

The only way out of the moral chaos, and back to the spiritual convictions of Christendom, is that road "which leads from the prophets of old to Calvary." Safe principles of ethics and of morals cannot long live without linking them with God, who is the source and creator of right moral prin-

ciples, as he is the unfailing dynamic of true righteousness, and if our universities are to save us from moral chaos, "they must," as the English poet declares, "bring God back to the campus." It is refreshing to note that Professor Hocking of Harvard, outstanding American philosopher, also shared the views of Noyes, and made a plea for "a reinstatement on the campus of the sense of awe and reverence and for a primary consideration of spiritual values in the selection of faculty personnel."

If the intelligentsia of the world, the foremost educators, even six hundred, who heard him, will take seriously, as they seemed, in a measure, to have done, the words of the English poet, certainly their gathering from the four corners of the earth will not have been in vain, and the whole educational world will profit by the preaching of a poet.

J. O. A.

BENEVOLENCE NOT ENOUGH.

If contributions to benevolence could save a world, we are now saved. If gifts to relieve physical want were sufficient, salvation is already here. If physical hunger, material shelter and clothing are all that's needed, we need have no fears, for safety is already here. If life is only meat and man's needs are only bread and clothing, then safety and security may be proclaimed from every housetop and victory is already ours. This is said advisedly. Our National Government State and County governments, and welfare officers, benevolent institutions and enterprises, are pouring out millions to feed the hungry, clothe the naked, and give warmth and shelter to the shivering, and yet all of us know that relief has not come, and the call for more and more grows insistent and the demand for physical and material supplies becomes more desperate.

Jesus said a long time ago, "The poor ye have always with you," thus rebuking his disciples for their demands, that the poor be made the sole object of giving and relief.

Hon. Newton D. Baker, former and distinguished cabinet member under President Wilson, and now, by appointment of President Hoover, chairman of the Citizens Committee on Welfare and Relief Mobilization for the United States, is sounding the note that "character building agencies," as well as agencies for physical relief, are essential. "A soup line is not enough; a man's spirit must be saved as well as his body. The life is more than meat." Mr. Baker reminds the people of this country everywhere that "our ideal is far more than that we should be well fed and selfish and satisfied, like cows in long grass; and that the agencies which develop and sustain character are indispensable to any effort which confronts poverty and tries to relieve human suffering and subdue want and disease."

Mr. Baker is making a plea for a "character building agency," and that agency is not the state nor the government, nor the school even, nor the benevolent society, nor the fraternal order, but the church. We are, indeed, striking a death blow to character building, or as the great statesman, William Ewart Gladstone used to declare, "We are blasting at the 'Rock of Ages' when we thrust at the church, the one sure foundation of our human society." Many people, possibly many readers of *THE CHRISTIAN SUN*, are indifferent to their church in these days, indifferent to the call of spiritual worship, service and donations, contenting themselves with giving a dole to some needy person, making a contribution to benevolence. We agree with the declaration by the Federal Council *Bulletin*: "To discontinue the support given to the church because of the pressure of other claims, would be to undermine the whole structure on which all the claims of social welfare depend. It would be like dispensing with

the fire department when the city is in flames!" There is no cause amongst us that suffers today as the church suffers in its support of the preachers who give their lives to preaching the Word, of missionaries in the home and foreign fields, many of whom are being called in and put out of business, thus striking a blow at the spiritual agencies and foundations; truly, "the life is more than meat." We are not closing up benevolent institutions and enterprises; we are closing up churches instead. J. O. A.

THEY CAN'T PAY, AND WHY?

The nations of Europe are heartily hating us because we loaned them money and now, as they declare, we are demanding payment when their people are groaning under burdens of distress and taxation which they are unable to bear. They advance the idea of poverty, empty treasuries, impossibility, under prevailing economic conditions, to meet their obligations to us as a creditor nation.

But when all is said, there is an inquiry left, viz: What are the nations of Europe spending their money for? A correspondent in the *Boston Herald* has drawn up a very enlightening list, showing the amount that the nations of Europe were due us in 1931, and the amount that the same nations paid for war and the preparation for war, their bill for armaments actually paid in 1931. The following table is quite revealing:

	Amt. due U. S.	Spent for Arm.
Great Britain	\$159,520,000	\$726,731,000
France	50,000,000	466,966,000
Italy	14,706,000	322,337,000
Poland	7,486,000	122,995,000
Czechoslovakia	3,000,000	51,189,000
Belgium	7,950,000	31,303,000
Austria	287,550	1,450,000

When such figures are contemplated, one begins to get an idea of why the nations of Europe cannot pay, but before too much is said, it should be remembered that over 80 per cent of our own national revenue is paid out for war and preparation for war, despite the fact that we entered with Europe in a war to end war some fourteen years ago. J. O. A.

HOW SOME PEOPLE GIVE.

There is a vast amount of money still in circulation in this country. While it is true that many people are poor, and some possess little of this world's goods, there are many others who have money to spend as they please. It is said, for example, that this year Christmas Savings Clubs will distribute \$440,000,000 to 10,500,000 members. Many other figures could be cited, such as the amounts in Postal Savings and regular savings banks. It amounts to many millions and it surely belongs to somebody. Vast sums will be spent this Christmas season, and we sometimes wonder how.

There is a statistical table that purports to tell how the American dollar is spent. Doubtless many of our readers have seen it. Here it is: 24½ cents go for living costs, 22 cents for luxuries, 14 cents go to waste, 13¼ cents go for all sorts of miscellaneous things, 11 cents go for investments of some sort, 8½ cents are spent for (or on account of) crime, 4½ cents goes for government expense, 1½ cents for public and other schools, and ¾ of a cent goes to or for the church.

This table may not be absolutely accurate, and it does not give a correct measure of all people. Probably it does not give a true picture of our church people, but it does show, in a graphic way how money is spent by the average person. One does not realize how little he gives to the cause of Christianity until he sits down in front of such a graph as this and meditates upon it. Many

people go to the motion picture theater every week, buy ice cream and candy and small delicacies never once thinking of the mite they put into the offering plate on Sunday. Many people give absolutely nothing to missions. How can the church prosper?

The table must not be taken as a measuring rod for all our church people, either. It does apply to some. The statistics are put together after studying the way all people, the whole population, give. If we could only have a proper proportion of the money that Christians spend there would be enough to make our churches hum with success. How can we do it if we give only three-quarters of a cent out of each dollar we have to the church budget?

We are approaching the close of the church year. Many churches have unpaid bills, and some have not paid the pastor's salary. Why not make a special effort to increase the ratio of our giving? Why not make the church a Christmas gift? E. A. K.

A hobby is a relaxation. Concentration is needed for our daily work. Just to stop work and not fill in the time with anything is to fall into a mental coma.—Anon.

THE HIGH COST OF THINKING.

Thinking is costly. Thinking costs money, costs time, costs friends often. Lack of thinking is usually thought of as costly, but real thinking comes at a high rate. In years to come it may bring its reward, but the man who thinks pays the price. The man who thinks ahead for his community is the man who is oftentimes crucified on the cross of public opinion. He places himself, for the betterment of general conditions, on a scaffold to be shot. He pays the price. He is misunderstood, this man who thinks. He is called the speeder, the risk, the chance-taker. If he succeeds, he gets the congratulations of a few; if he fails, he gets the condemnation of all. But whether he succeeds or fails he is the man on whose shoulders progressive issues rest. It is in his footprints that future generations tramp. TIMOTHY THOMAS.

There is a deep sense in which we see through serving. The best way to see Christ here is to serve him. The glorified shall serve and see. Their vision shall be purified because in heaven their service shall be perfect.—George H. Morrison.

Give The Sun for Christmas

We know of no more appropriate Christmas Gift than your church paper. Why not send THE CHRISTIAN SUN to your friends for the ensuing year, and they will be reminded weekly of your thoughtfulness and interest?

THE SUN needs new subscribers badly, and the members of the Christian Church in the South need THE SUN just as badly. You who read the paper keep in touch with your church's activities and interests. Wouldn't it be a wonderful thing if you would help others to become acquainted with the things that you know about?

For your convenience we are printing a blank below. Just fill out this blank and pin your check or a money order for \$2, for each subscription you wish sent, and we will do the rest.

We will also send an announcement card stating that the paper is being sent by you, and wishing for them a whole year of happiness.

In addition to this, as a token of our appreciation of your cooperation, we will advance your own subscription date three months for each Christmas Gift subscription you send in.

Of course, if it happens that the person to whom you send the paper is already a subscriber, we will advance their subscription one year, and will notify them that you have paid same.

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December....., 1932.

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CONTRIBUTIONS

SUFFOLK LETTER.

The Christian Missionary Association of the Eastern Virginia Christian Conference met with Newport News Congregational-Christian Church Tuesday, December 6th. Rev. R. L. House, the vice-president, presided. Rev. J. F. Morgan is secretary, and Mr. B. D. Jones, treasurer; Rev. O. D. Poythress, financial secretary. The collection of dues for the year amounted to \$1,090.00. This was much less than last year.

Dr. Jason Noble Pierce delivered a very inspiring address giving emphasis to the cooperative movement in mission work.

Rev. O. D. Poythress and Rev. J. F. Morgan rendered a vocal duet during the forenoon session.

Dr. Edwin T. Wellford, pastor of the First Presbyterian Church, delivered the welcome address. The North End Christian Church was organized thirty-one years ago, in the First Presbyterian Church, and for several months the services were held in that church. It was a great pleasure to hear the welcome address from this loyal friend of the Christian Church in Newport News.

The vocal duets by Rev. R. L. House and Mr. W. H. Baker were very much enjoyed.

This association was organized for the purpose of doing Home Mission work. Membership fee for men, churches and other organizations, \$10; for women and children, \$5. The original idea was to establish new churches. The Newport News Church was founded through the work of the association. Some years ago the appeals from some of the established churches became so urgent that the association voted to assist as much as possible. On this basis the association has given \$10,000 towards the building of the Christian Temple in Norfolk. This money has been wisely used, and has been a great help in establishing several churches.

There was a definite opinion that the time has come when the association should return to its original purpose of seeking to establish new churches. It is evident that such a plan is needed to give inspiration for the future. Liberal people do not look with favor upon a long period of continuous giving to establish a church. In a country such as this a church should become self-supporting after a few years. It is easy to pauperize a church by too much outside help. It is dangerous to build beyond the capacity to maintain. A modest church, well filled and paid for, is better than a great building half filled and burdened with heavy debt. Church debts are hard to pay. State debts are hard to pay. There is a tendency to wait for others to pay. Build for the future, but not for show, nor pride, nor empty pews. Every church should plan to be able to carry its own burden of building and current expenses, after twenty years of real work and sacrifice. It will be much easier to plan for the organization of new churches, when the present church debts are reduced to a point where the local church can assume entire responsibility for final payment. "Owe no man anything." Pay church debts.

I. W. JOHNSON.

ELON COLLEGE AND THE SOUTHERN ASSOCIATION.

The Southern Association of Colleges and Secondary Schools met in its thirty-seventh annual session at New Orleans, La., November 28th to December 2nd. The Roosevelt Hotel was hostess and headquarters for the association. It is one of the finest hotels in the South and is able to

afford accommodation for a large number of people. New Orleans is a most unusual city—one of the oldest cities in America and one of the most famous in the South. The old French quarter, with its picturesque buildings and partial customs brought over from the old world, and retained to this day, constitute fascinating attractions for the average visitor.

Tulane and Loyola Universities are located there. These institutions were most considerate of the visiting officials of the colleges and secondary schools.

The work of the association was most interesting. Monday, Tuesday and Wednesday were taken up entirely with meetings of committees and commissions, dealing with institutions that have their perplexing problems. It was my privilege and responsibility to meet with the Commission on Higher Education. I found the commission and the entire association most sympathetic and considerate. While, on account of our financial difficulties, they were unable to place us on the full membership list, they did place us on the approved list, which, so far as our students and graduates are concerned, means practically the same thing. Our graduates who wish to teach are not discriminated against in the least, but are on par with the graduates of other institutions, in their efforts to secure teaching positions.

Our graduates will not find it difficult to pass into the graduate schools of the association, bearing a diploma from Elon. This is an achievement worth while, and will mean much to Elon College, as the commission assured me it puts us on the direct line to full membership.

If the membership of the church, the alumni and friends of the college will come to our support now, they will help to make it possible for us to carry the college forward with strides that are really worth while. I found that Elon has a number of staunch friends in the association, and a very large number who are expecting things worth while of us. I have confidence in the Christian Church and the friends of Elon to believe that they will not fail their institution in a time like this.

In last week's message, I made a strong appeal for a Christmas offering. Will not the readers of this article take this, not only as an appeal, but as an opportunity to express their appreciation and their hope for the college, in a most concrete way by mailing us a check of whatever size he feels he may be able to add to our Christmas Fund, that we may be able to balance our budget. Whatever amount you may send, if you wish, may be credited to your Dollar-a-Month Club.

And, by the way, the Dollar-a-Month Club offerings are still coming in, even though a bit slowly. This week we have received seven new members and a total of \$76.00. If you are in arrears with your dues, won't you please send them in at once? New members of the Dollar-a-Month Club are as follows:

	No. Memberships.
Alfred Apple, Elon College, N. C.....	1
Mrs. H. E. Rountree, Charleston, S. C.....	1
Jack Eley, Richmond, Va.	1
Mrs. Ella V. Gray, Waverly, Va.	1
Dr. C. W. McPherson (additional)	3
Mr. R. O. Browning, Burlington, N. C.....	1
Mrs. R. O. Browning, Burlington, N. C.....	1

Mr. Reader, I thank you for your interest, cooperation and support, and am wishing for you many happy returns during the Christmas season.

L. E. SMITH.

STEWARDSHIP AND THE CHRISTIAN.

God is God, and not a Pharaoh. The children of Israel could not make bricks without straw. If God sorely punished the Egyptians for demanding of the Israelites that they themselves supply this basic ingredient—the ingredient that causes the whole combination of factors to adhere, as does money or its equivalent in Christian work, think we that this same just, considerate Father who, with such marvelous wisdom and foresight made all the beautiful world expressly for man's home before ever he brought man into it, through his Son laid upon his redeemed children the task of carrying the gospel to the ends of the world without having made full provision for the successful performance of that task?

Failure to understand and utilize the fact that God did make exactly such provision is retarding the church structurally and starving it spiritually. Numbers and numbers of earnest, sincere Christians everywhere who have seen something of what the missionary enterprise is to the coming of Christ, by having not seen that stewardship of possessions is God's appointed way of securing to the church fixed and adequate financial backing, unconsciously are invalidating one of the essential elements in the Kingdom process. This element—this property or possessions phase of stewardship—unmistakably is the God-given base upon which the whole structure of Christian economics is to be built into the church. It is so important, cleaving as it does the new birth and full spiritual fruitage, that not until it has become vitalized by finding its way through individual lives into the forever rotating "three-in-one" Kingdom process, can straightout missionary giving become spiritualized in any general way and thereby made effectual in the great "Go ye" program for world redemption. One ministers to the soul of the church only after, obediently, one has sustained the body of the church.

If money or material stewardship presents any problem, that problem is in determining what constitutes individual possession, and not in the undebatable fact that every believer is called to be a partner with God upon the plan of God's absolute all-ownership and his scripturally clear-cut property requirement for the financing of his church. We say church, not Kingdom, meaning of course the outward, physical structural organization that God requires of as many as are possessors of a definite portion of what is possessed. Kingdom or self-denial giving is additional, and it is different in that it is not divinely mandatory except as worship is divinely mandatory; it results distinctly and directly from the missionary spirit, is purely worshipful, likewise as purely volitional, and may be entered into with covenant promise only after what God claims has been honestly paid.

In the light of the creation and formation story as found in the first two chapters of Genesis, also many New Testament experiences, notably the instance and its related happenings as recorded in Acts 4:31-5:11, can it be gainsaid that money or possessions stewardship is an eternal verity established by God at the time of the formation of mankind and the assignment of man and woman to their home and work; that it was reaffirmed and emphasized by circumstances attending early Christianity, and that it is the key that must unlock the mind and mint of the church as we have the church today and as the church must be before Jesus can come to receive it unto himself?

MRS. J. J. LINCOLN.

Live for self, and you move into a wilderness! Live for others, give yourself for others, lose your life for the sake of those who need you, and in the place where you are crucified there is a garden!—George H. Morrison.

BUT CLIMBETH UP SOME OTHER WAY.

By ALBERT GODLEY.

There is but one way into the Kingdom of God. Christ, our divine, all-sufficient, gracious Saviour, says, "I am the way, the truth and the life; no man cometh unto the Father, but by me."

To one in the darkness of sin, four things are necessary to get into the Kingdom of God:

First: To hear of Christ and to desire him as a Saviour.

Second: With deep sorrow of heart to have faith in Christ as the only Saviour; he says, "He that heareth my words, and believeth on him that sent me, hath eternal life."

Third: Obedience to Christ's call. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

This requires self-denial. Jesus says, further, "If any man will come after me, let him deny himself and take up his cross and follow me."

When Jesus called Simon Peter and Andrew, "They straightway left their nets and followed him."

Too few persons today are willing to forsake all and follow Christ, trusting him to direct as to their avocations and doings. He will direct as to what is right and safe, and most needful for every one in the duties of life. All should trust him fully.

Fourth: Love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might, and with all thy strength." (Mark 12:30.) Does this seem to be impossible? Not if one is fully given over to Christ and has full faith in him to explain and to help. His is such a wonderful salvation, and his help and peace is beyond our full understanding.

Trust and follow him. Grow in grace and knowledge of him daily by reading his blessed Word, and having full faith in his gracious promises and blessings, as you faithfully follow him in every duty.

In the parable of the good shepherd, the fold and the sheep (John 10:7), Jesus says: "I am the door of the sheep." In verse 9, he says: "I am the door; by me, if any man enter in, he shall be saved. I am come that they might have life and have it more abundantly"—in all fulness, here on earth, and the rich and glorious life in the Kingdom of God.

In verse 1, he said: "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." They, who in genuine repentance and with strong faith, enter by the door, have the tender yet powerful care of the Great Shepherd. "Kept by the power of God through faith." Jesus says, "I give them eternal life, and they shall never perish, neither shall any man pluck them out of my Father's hand."

A very common false way that many persons try is to join a church organization without true repentance and without full self-denial. Christ stressed repentance as the first thing necessary: "Repent ye, for the kingdom of heaven is at hand," was his first demand. Paul was faithful in asking that it be thorough, in asking that it be a repentance "not to be repented of"—covering everything, a deep repentance.

Christ said, "If any man would come after me, let him deny himself and take up his cross and follow me." All should feel a real sorrow for sin. That means something real, and with heart emotion, to ask in faith for forgiveness for all sin, giving up all for Christ, and willing to take up heavy crosses, if Christ requires it. To follow him with zeal and genuine determination, to do his will. Now this means much. Paul explains by writing, "This is the will of God, even your sanctification," or your dedicating all, your own desires and purposes to Christ, and to hold on in

his service. Such will get Holy Spirit power and their work will tell for much good in life.

The great reason that so many churches, in most of the denominations, have so little Spirit power, sometimes a whole year passes without a single convert, or few are added, is that many of the members have been trying to climb up some other way (which is impossible) and they hinder real spiritual growth. Besides, they become as stumbling blocks to many who would gladly join a spiritual, growing church. Dear reader, what is your attitude—are you really following Christ? If not, God help you to see the reason. Do not be deceived by Satan. The scripture cannot be broken, Christ declared. When you pray, "thy will be done on earth as it is in heaven," remember you should be honest. You should surrender your will fully to the will of Christ and God, as the angels in heaven do. And when you say, "Forgive us our trespasses as we forgive those who trespass against us," do you hold in your hearts any envy and ill-will against any one, unwilling to forgive them fully? If so, you are really asking God not to forgive you. Oh! my friends, we should think deeply when we pray. Pray from the heart—a consecrated heart. The

Bible teaches that they who continue to hold malice, envy or ill-will "have no share in the kingdom of Christ and of God." Yet some try to climb up the wrong way.

Christ, the only right way, quoting the law, said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," as Mark has it. Oh! how deep, how complete, that commandment is. But how many there are who love the world and the things of the world, more than they love God, and who are trying to climb up that way, though John says "they have no love for God in their hearts." (I. John 2:15 R. V.)

"Repent, for the Kingdom of God is at hand." May we be wise, and remember that Christ, our only Saviour, says still, "I am the way, the truth, and the life; no man cometh unto the Father but by me." There is no half-way or other way that is safe. Study prayerfully the only way, and the reason Christ taught that if any are willing to follow in the right way they shall know the teaching. "If you continue in my way, then are you my disciples indeed, and you shall know the truth and the truth shall make you free." There is no other way.

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

PRAYER.

Father, God, we bow to thee. For cause the Christian part of our nation has hanged her harps upon the willows. Give anew to the nation's captivity witness of the Spirit, and with testimony let the redeemed of the Lord exalt thy mercy, plead thy forbearance, confess thy judgments. For fear and dismay give hope and trust, and grant to the helpless deliverance from the evil grip which verily would dash our little ones against the stones. We pray in Jesus' name.—*Amen.*

L.

THE WEEK OF PRAYER.

The Federal Council, in keeping with the custom of decades, has appointed January 1st to 7th, inclusive, to be observed as a "Week of Prayer for the Churches." This period has been observed, promoted mostly in the churches of our constituency, through our missionary societies for several years, and with helpfulness. Surely, if a Week of Prayer was ever needed, that need is now upon us, and the church, as well as the missionary society, will do well to seek to call together its entire membership in observing this event. The Federal Council has issued its program, a most timely and inviting one giving, as it does, an impressive series of Scripture studies, meditations, suggestions for prayer on each day of the seven. The Council's Commission on Evangelism, which is sponsoring the program, says:

"The bewilderment which has been visited upon so many people during these days has not failed to affect the church of Christ. The church would not be true to its noblest traditions and its highest trust if it were to be insensible of the mingled moods and deep needs of people today. To be arrogant and dogmatic is not suitable for a sensitive church, but to be timid and inconclusive is equally indefensible. The church of Christ has the true gospel, without which deliverance cannot come. It must set itself with new devotion and directness to herald that gospel with clear conviction and winsome persuasion.

"The resources of the Holy Spirit are as available, abundant and sufficient today as they ever were. They await only the obedient exercise of willing followers of the Lord Jesus Christ. A praying and witnessing church genuinely united in spirit and program the first week of the New Year might readily unlock the unsearchable riches of Christ, not alone for itself, but for our nation and the world."

The themes for each day of the week are: Sunday, January 1st, "First Things First;" Monday, January 2, "The Church's Treasure in Childhood and Youth;" Tuesday, January 3rd, "The Unity of the Faith;" Wednesday January 4th, "Facing Our Unfinished Tasks;" Thursday, January 5th, "Marshalling Our Resources;" Friday, January 6th, "A Witnessing Church;" Saturday, January 7th, "The Secret of Prevailing Power with God and Men."

Of the program, the *Bulletin* says: "The constant emphasis is upon prayer as the central privilege of Christian life and as the avenue to Christian prayer." The eight-page folder, attractively printed and carrying the entire program, can be had in quantities at \$1.50 per hundred. They can be had of the offices of the Federal Council of Churches of New York, or from the Secretary of Missions, Elon College, N. C., on receipt of price.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 10, 1932.

Sunday Schools.

Previously acknowledged	\$ 799.49
Mt. Zion, Mebane, N. C.	1.00
Providence-Memorial, Graham, N. C.	1.76
Morrisville, N. C.	2.51
Wadley, Ala.	.48
Winchester, Va.	5.67
Ramseur, N. C.	2.05
Randleman, N. C.	.70
Pleasant Ridge, Guilford College, N. C.	.72
Liberty (Vance), Henderson, N. C.	3.66
Smithwood, Liberty, N. C.	.80
Cary, N. C.	.79
Mt. Bethel, Summerfield, N. C.	.82
Durham, N. C.	12.53
Linville, Va.	4.78
Youngsville, N. C.	2.00
Union Grove, Asheboro, N. C.	.64

Total \$ 840.40

Individual and church Offerings.

Previously acknowledged	\$ 272.39
Mrs. Margaret Wilkins, McLeansville, N. C.	2.00
"A Friend," Hopewell, Va.	1.00

Total \$ 275.39

Coin Card Offering.

Previously acknowledged	\$ 126.95
Wadley Sunday School, Wadley, Ala.	2.00

Total \$ 128.95

Summary.

Previously acknowledged	\$ 4,972.55
Sunday Schools, Regular	40.91
Individual and Church Offerings	3.00
Coin Card Offering	2.00

Total \$ 5,018.46

J. O. ATKINSON, Sec'y.

THE CHURCH AND HOME LIFE; RIGHT TO AN ADEQUATE LIVING.

Prepared by NICHOLAS VAN DER PYL.

WORSHIP APPROACH.

(This is the second of a series of missionary programs appearing in the *The Missionary Herald* during the year 1932-33, on the general theme of "The Church.")

Hymn.

Scripture Reading: Luke 12:16-30.

(Preferably from the Revised Version. Note that Jesus takes for granted that God has provided for the physical needs of all his children, and that we, therefore, have no need to worry about our livelihood. But in an industrial age, such as the one in which we live, the question of an adequate living has become a problem for millions of our fellow human beings. These words, therefore, must be interpreted in the light of this situation.)

Prayer—Our Father and our God, thou hast called us to be brethren in Christ Jesus, and hast provided liberally for our daily needs. For this we thank thee. Move thou the hearts of thy favored people to share these bounties with the disinherited and the weak. May the church diligently teach that we are all members one of another, and that our sympathies should be quick to sense the miseries and the needs of all who are in distress. Hasten the coming of the day, our Father, when all those who are worthy

shall suffer neither hunger nor needs of any kind, and that all shall have opportunity to labor and to enjoy the fruits of their labor. All this we ask in the name of thy Son, our Lord.—*Amen.*

Program Suggestions.

Program (These suggestions may be assigned to different individuals to open the discussion.)

1. What constitutes an adequate living? There is a great diversity in standards of living, some very much higher than others. Yet we know, differing widely as they do, that men may be equally happy and equally miserable with the higher or the lower standards. The durable satisfactions of life are not always associated with things, as we all may have learned. It may be well to outline a minimum standard of daily life with which all could be satisfied and make possible the living of a complete life.

2. The psalmist writes (Psalm 37:25): "I have been young, and now I am old; yet have I never seen the righteous forsaken or his seed begging bread." It may have been true in those far-away days when life was very much more simple. But is it true in these days when social life is much more complex? Can we say that all the poverty in our great cities today is the result of personal sin and shiftlessness? There are those who still hold that it is. Think the matter over in the light of your own experience and acquaintances.

3. What about the terrible inequalities about us? Think of Jews herded in ghettos; of negroes and foreigners in our cities living in slums, in "tombs disquieted," as one has said; of that figure, "the most tragic," said Carlyle, "the eye may fall upon—a man seeking work to provide for his wife and bairns, and unable to find it" What is the church doing about it? What ought the church to do about it? John Ruskin said that no man today could sit at his feast, with the misery of the world all about him, unless he sat blindfolded. Are we, like the old Persian king (Esther 4:2), shutting our eyes to the man in sack-cloth?

4. We have been passing, during the past three years, through the worst depression in our history. Millions are unemployed; millions of others have lost the savings of years. Yet never have our crops been so great, and never has the productive capacity of men and machines been more efficient. The sufferings of millions during the past three years in the midst of plenty has outrun imagination. Is it the result of ignorance? Have we created a monster like Frankenstein's which masters us? Is it the greed of the strong? Whatever may be the cause, can it be a matter of indifference to the church? And are we as Christians aroused to the seriousness of the situation?

5. The German people, we are told, due to the losses of the war and the exactions made of them by the victors in that war, have been reduced to pauperism. Their children are suffering from rickets. Their intellectual leaders have been reduced to a penury which has carried them to despair. The same may be said of other peoples who engaged in that war. As Christians, have we any responsibilities in the matter? How about the waste of war, the horrible burden which it lays upon the innocent? How about the post-war hates which continue the miseries of war?

6. It must be agreed that God has dealt with us bountifully, and cannot be held responsible for the present misery which we find in millions of homes. It is the result of man's stupidity, man's selfishness, man's exploitation of his fellows for his own lust of power or his own selfish desires. Is that a fair conclusion? If it is, where shall we begin to make a world in which every worthy man and woman and child shall have a fair share of the good things which God intended for all?

AN INTERESTING LETTER.

(The following letter, written September 5th, by Rev. L. E. Huber to Dr. W. W. Staley, arrived in Suffolk, Va., November 22nd. Mr. and Mrs. Huber are in Central Africa, and Mr. Huber answers a letter of Dr. Staley's written February 17th, 1932. Some will remember that Rev. and Mrs. Huber were licensed and commissioned by the Eastern Virginia Christian Conference in November, 1929 (when conference met at the Suffolk Christian Church), to go into the mission field. Perhaps it will be interesting to readers of THE CHRISTIAN SUN. One phase of the letter is interesting to me. Mr. Huber sends \$2.00 for one year's subscription to THE SUN, and I enclose the money. If every family would subscribe for his church paper, and read it, there would be no difficulty in raising money for every enterprise of the church. They would see the need and know just where the money was to be used.—ANNIE STALEY CALHOUN):

Africa Island Mission,
French Equatorial Africa.

Dear Dr. Staley:

Received your interesting and most welcome letter of February 17th. We can fully appreciate the fact that you are busy inasmuch as we too have had to neglect our correspondence. Missionary life is most interesting, but very intensive and exacting. One's duties and responsibilities are so varied and require great wisdom and discretion dealing with problems that are new and often very difficult. It is a life of adjustment to a people and an environment that is entirely foreign to us, demanding and exacting drastic changes in our mental and physical life which are possible only by His grace and love.

We find ourselves surrounded by sin, degradation, gross ignorance, superstition, and deceit; these being a description of the human heart and the "natural man" as we find them in Central Africa. We are also surrounded by and continually confronted with walls and barriers that baffle and confound all human wisdom; for we are dealing with human hearts that can never be moved by reason or argument. Their philosophy of life and conception of God are so different from ours that our reasoning with them is folly, for our thoughts are not their thoughts, and our ways are not their ways.

In our approach to them we start with less than nothing, since their only thought about God are connected with evil spirits. At home even the most ignorant have some conception of the true God, and most people have some knowledge of the Bible. In trying to reveal the way of life to these people here, we must explain every statement in detail. Spiritual terms are especially difficult to explain, for they do not have words in their language that can even begin to express such thoughts as love, sin, righteousness, holiness, purity, eternal life, spiritual life, etc. When we do find a word to express these thoughts, then we are up against the difficulty of explaining it in such a way as to make them understand; for we are speaking in a foreign tongue in which they express their thoughts and ideas in ways that are very peculiar to us. Then their mental and spiritual capacities are very limited, and our teaching and preaching must be "line upon line, precept upon precept, here a little and there a little." None but the power of God and the love of the Lord Jesus Christ can pierce through the dense ignorance of these souls for whom Christ died on the Cross of Calvary, shedding his own precious blood for the remission of their sins as well as ours.

And so we face the high calling and great task of every missionary as found in the words of Paul in Acts 26:18: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ Jesus." And how can this be done except in his own glorious power as in Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon

you; and ye shall be witnesses unto me . . . unto the uttermost parts of the earth." And so we seek to do even as Paul in Col. 1:29: "Whereunto I also labor, striving according to his working, which worketh in me mightily."

Now as to a personal word concerning our own work. After spending one and a half years in Paris and Geneva studying French, we were assigned to the main station of our mission in the Belgian Congo, spending eight months at Aba, a beautiful place and an ideal location. Mrs. Huber was assisting the doctor in the large mission hospital, while my time was divided between the hospital, the carpenter shop, the printing press and customs work for the mission. We spent eight delightful months at Aba. Then the mission called for volunteers to go up to a neglected field, French Equatorial Africa. We answered this call, knowing that we were being called of the Lord. So on February 10th we left Aba, spent ten days on the 950-mile trip up to Zemio, and have been here nearly six months. The work is hard, and health conditions are not favorable: but "the field is white unto the harvest and the laborers are few." Will you not share with us the burden of this work. Our hearts' longing is that our dear friends in the South shall have part in this blessed ministry with us.

Our mission has three stations here in F. E. A.: Zemio, Djemah, and Obo. Our work is in the Azande Tribe. At present there are only three of us to care for the work and the heavy burdens of these three stations. Our work is not only spiritual but also material since the government requires that we improve our concessions with brick houses, plantations of coffee trees, palm trees, etc. These things must all be done while we are seeking to win lost souls to a knowledge of the Lord Jesus Christ as their own personal Saviour. The burden is heavy, the trials are many; but our joy is in him and we know that "God is faithful by whom we were called into the fellowship of his Son, Jesus Christ our Lord."

Our first year on the field has been spent in language study and adjusting ourselves to a new environment. We spent our first eight months in the Belgian Congo and learned the trade language used by both whites and blacks in Northeast Congo. Since coming up to F. E. A., we are learning a very difficult tribal language, and will have to learn the trade language later. Perhaps I ought to explain that the tribes and tribal languages are so many and so varied that it is necessary to have a single language that can be used as a medium of speech between all tribes and the government and the commercial people. As a result the government has created "trade languages" for various sections which are made up of the simplest mixture of words from the various tribal languages together with French and English words with a native pronunciation. We have at least another year of language study ahead of us, but in the meantime we are crying on our work in the language we learned in the Belgian Congo. Most every native knows several languages so we are fortunate in being able to use the Congo trade language here.

Our opportunities for service have been limited. We had the privilege of preaching to groups of missionaries quite often. During the annual conference of our Congo field (about 85 missionaries and 40 children), held at Aba, Mrs. Huber and I had charge of the children's meetings during the conference, and what a joy it was to touch the lives of such a group of children! It was also our privilege to do work among the natives at the hospital and in the villages nearby, usually in song. The guitars have been a blessing to the natives. We enjoyed real personal contact with our houseboys each day in morning worship. Since coming up here we have been conducting

the Sunday services, giving a message in English and having another missionary interpret in the native language. The Lord has blessed us with ten souls who have confessed the Lord Jesus as their Saviour in these services. On Thursday evenings we have a Christians' Bible Class, and are studying the wonderful book of Romans with them.

Perhaps you will be interested in one experience we had. On our way from Aba to Zemio we stopped at Buta for three days, staying at the rest-camp of a young Azande chief. The second evening there Mrs. Huber was playing her guitar and we were singing. It was not long before we had a crowd around us. The chief was one of the first to come, and then he called for his twelve wives, then he called for his old men (his counsellors and wise men), and finally sent for his Catholic teacher. We then asked whether he would permit his prisoners to be brought out of the prison close by for the meeting. He gladly consented and in a few minutes the soldiers came with the prisoners all bound together with chains about their necks. In about a half hour we had one of the most interesting congregations we have ever seen. It was a beautiful moonlight night, and a wonderful opportunity before us. They were attracted by the guitar and listened intently while we sang in their language. We then had our native boys read portions of Scripture and give their testimonies. Then we gave messages explaining the way of salvation through faith in the Lord Jesus Christ and his blood which was shed on Calvary's Cross for the remission of their sins. The Catholic teacher was one of the most attentive, and came back again the next night. The meeting lasted about two hours, and would have gone on much longer for they were eager to hear more, but we were very tired and told them that we would have another meeting the following night. This time the crowd was even larger. We sang and preached for about two hours again. How our hearts rejoiced in the liberty the Lord gave us in making his name known in a tongue that was new to us, since we had studied it only a few months and it was our first message in this language. They seemed to listen eagerly. We did not ask for a response since we find it unsatisfactory to ask for outward signs, they being much like children who follow what someone else does. The following day the chief asked us for a Bible, and we had the privilege of giving him a Bangala New Testament. Two months later we entertained a missionary from the Norwegian Mission, and he told us that this chief had asked them to come and build a Protestant Chapel. The Catholics strongly opposed, but to no avail. The Norwegian Mission has since established a regular mission station at Buta in the chief's village where the Roman Catholics formerly controlled everything and everybody. We are rejoicing with these missionaries in the one who is "able to do exceeding abundantly above all that we ask or think."

We believe that the most important ministry of any servant of the Lord is that of prayer, for "nothing lies beyond the reach of prayer but that which is outside the will of God," and "the effectual fervent prayer of the righteous availeth much." We rejoice as we see the great love and faithfulness of God in answered prayer. Will you not continue with us in prayer in behalf of these souls that they may be brought "out of the darkness into his marvelous light?"

Mrs. Huber joins me in sending hearty greetings and best wishes to our friends of the Eastern Virginia Conference, with love and greetings to you and also to Mr. and Mrs. Hardcastle.

Very sincerely yours, in him who loved us and gave himself for us,

L. E. HUBER.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

NORTH CAROLINA ISSUE

EDITED BY MISS PRISCILLA CHASE.

YOUTH FELLOWSHIP MEETS.

Youth Fellowship of the North Carolina and Virginia Conference met in its second annual session Tuesday evening, November 15th, at the Mt. Zion Christian Church.

The theme of the meeting was "Kingdom Highways." The meeting was presided over by Miss Birdie Rowland, president. The congregation sang, "Lead On, O King Eternal," and Rev. W. T. Scott, of Salisbury, N. C., led in prayer.

"The Highways of Spiritual Life," was discussed by Robert Kimball; "Highways of Service," by Miss Rebecca Smith; "Highways of Stewardship," by Rev. Dale O. Sander. Each speaker did well and presented his subject so well that the home churches will be strengthened by such leadership. Appropriate music was furnished by Misses Elberta and Roberta Murray, Frances and Dorothy Truitt, Greensboro, and Miss Sallie Higgins, Guilford College, N. C.

At the business meeting key workers and delegates of the churches were recognized. Palme Street Church, of Greensboro, led all the churches in attendance with 35 young people present. Miss Birdie Rowland was elected president, Miss Clarice Gunn, vice-president, and Miss Mabel Smith, secretary and treasurer.

Miss Ruth Duke closed the meeting with a very effective worship service built around the Twenty-third Psalm.

SO DOES ANOTHER—IN PART.

On the evening of November 9th, the Youth Fellowship had charge of the inspirational program at the Western Carolina Conference. The program was outlined as follows but we know that it was not carried out exactly as given because of automobile trouble which prevented the attendance of some of those on the program.

Call to order, Carl Key, president; hymn, "Onward, Christian Soldiers;" devotional, Rowland Farrell; violin solo, Ramsely Swain; prayer, by Ralph Riddle; vocal solo, Barbara Chase; address, "Youth and the Challenge of Life," Dr. L. E. Smith; hymn, "Blest Be the Tie that Binds;" benediction by the president.

HAPPY HOME PLAYS POLLYANA.

The young people of our church (Happy Home) have organized a Sunday School class with thirty members, and have regular monthly meetings at the homes of the members. At these meetings, the business matters of the class are discussed and a social hour is enjoyed. At the present time we are playing "Pollyana." We plan to have a Christmas tree at our December meeting. At that time we will learn who our "Pollyana" has been. Our membership has increased since we organized. CLARICE GUNN.

C. E. CONDUCTS CHURCH SCHOOL.

Our Christian Endeavor (Salem Chapel) is more interesting than ever before. Just now we are practicing for a Christmas pageant to be given as our part of the church entertainment.

In addition some of the Endeavorers are conducting a Church School in a nearby community where before there was no provision made for the religious training of a sizeable group of children

and young people. We are planning for a Christmas service there in which these children will have a part. Incidentally we enjoy it as much as they. FRANKYE MARSHALL.

BOOKS FOR YOUNG PEOPLE.

Some time ago a teacher of boys asked the writer to give him a list of world friendship books which boys might like to receive for Christmas.

The list given below includes some others for older young people. The writer has not read all of them, but those she has not read have been taken from authentic book lists. The list indicates the group for which they are especially suitable:

"The Young Revolutionist," Buck; "Three Arrows," Young; "Adventures of Mr. Friend," Hunting; "Treasures in the Earth," Hamlin. Published by the Missionary Extension Movement, 75c in paper, \$1.00 in cloth. Intermediate boys.

"My Indian Boyhood, Standing Bear," Houghton, \$1.75; "The Blue Junk," Holton (Pilgrim Press), Intermediate; "Mountain Girl," Fox (girls); "Beautiful Gold," Thurber! "Freedom," Fisher, intermediate and young people, \$1.00; "Young Fu of the Upper Yangtze," Lewis (Winston), \$2.50 (boys); "The Golden Sparrow," Harper (12-year-olds), 75c and \$1.00; "Torchbearers in China," Matthews and Southon (intermediate and young people); "Yarns on Heroes of China," Nairne (boys); "Forest Hospital at Lamborene," Schweitzer; "The Laughing Buddha," "The Goddess of Mercy," Stewart (young people); "Black Treasure," Mathews; "Life of David Livingston," Mathews; "Red Blossoms," "The Measure of Margaret," and others, Rose (young people).

All of the above may be ordered from the Pilgrim Press. Especially would I recommend for those older young people who have read "The Good Earth," "A Portrait of a Chinese Lady," by Lady Hsioe. This book gives an entirely different picture of Chinese life and is well worth your reading.

YOUNG MAN ORDAINED TO PREACH

An event of interest to young people of the Carolinas was the ordination on November 29th of Arthur Swartz. Mr. Swartz has been a member of the Student Summer Service group for several summers. He completed his work at Vanderbilt University in June and succeeds George Penn in the pastorate of the Albemarle Church. His paper was well written and the questions from the floor thoughtfully answered.

Many of the participants in the ordination service are well known to members of the Youth Fellowship which was unofficially represented by Carl Key, Virginia Jay and Barbara Chase.

The ordination program was as follows: Piano prelude; devotional service, Rev. C. C. Hamilton; solo, "Come Unto Me," Barbara Chase; sermon, Dr. William J. Campbell; solo, "My Task," Barbara Chase; ordaining prayer, Rev. W. T. Scott; right hand of fellowship, Rev. S. M. Penn; charge to pastor, Rev. M. J. Sweet; charge to people, Priscilla Chase; hymn; benediction, Rev. Arthur Swartz.

We should not forget devotional books; the soul must be fed, or it will wither and die.—Anon.

CHRISTIAN ENDEAVOR NOTES.

FOR DECEMBER 25, 1932.

Christmas in Scripture, Song and Story.

There are a number of ways in which this topic may be developed—around the Shepherd story, around the Magi story, a judicious combination of both. The first essential is early and adequate preparation. Choose your material for its worship value, leave Santa Claus and his reindeer for a week-day celebration. Use good pictures, good stories, good poetry and songs, even if you cannot use what is suggested here. Make your meeting informal, around the fireplace, if possible. Decorate with Christmas greens and candles. If you can serve coffee and Christmas cakes at the close of the meeting, so much the better for the spirit of Christian fellowship.

Piano prelude—One of the Christmas hymns: "Christmas Pastoral" (from the "Messiah"), Handel; "March of the Magi," DuBois.

Call to worship—"The people that walked in darkness have seen a great light; they that dwell in the shadow of death, upon them hath the light shined."

"Unto us a child is born; unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Hero-King, the Everlasting Father, the Prince of Peace."

Hymn—"Adeste Fideles" ("O Come, All Ye Faithful"). Notes on some of the Christmas hymns may be found on page 31 of the *Pilgrim Highroad* for December, 1932.

Picture Study—Secure copies of Le Rolle's "Arrival of the Shepherds," or Burne-Jones' "Worship of the Magi," or use the picture and interpretation of "Christmas Night," by Fritz von Uhde, on page 5 of the *Pilgrim Highroad* for December, 1932. Interpretation of the first two may be found in "The Gospel of Art," by A. E. Bailey.

Scripture—If you have used Le Rolle's picture, read Luke 2:8-14; if you have used Burne-Jones', read Matt. 2:1-11.

Hymn—If you have used Le Rolle's, sing "Holy Night" (perhaps you can find some one to sing it in German), or "O, Little Town of Bethlehem." If you have used Burne-Jones, use "We Three Kings of the Orient Are." If three men can take the parts of the three kings, the whole group joining in the chorus, it will be more effective.

Story—Have someone who reads well read one of the following: "The Shepherd Who Didn't Go," Stocking; "The Other Wise Man," Van Dyke; "The Lost Star," Dorothy Clarke Wilson in the *Pilgrim Highroad* for December, 1932. (The last two named will need to be judiciously cut unless you have more than the usual hour at your disposal.)

Meditation and Prayer—Introduce a period of silent prayer with one or two well-chosen poems: "Before the Paling of the Stars," "Christmas Carol," "Christmas," Christina Rossetti. (You may want to use only selected verses, rather than the whole poem.) "Gates and Doors," Joyce Kilmer; "Christmas Bells," by Longfellow. Close the period of silent prayer with a spoken prayer that has been prepared in advance by some member of the group or the minister.

Offertory—"He Shall Feed His Flock" (from the "Messiah"), Handel.

Closing hymn—"Joy to the World."

Benediction.

All who have pleasure in God seek out his works.—Drury.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

GOD'S GIFT TO MAN (Christmas Lesson).

LESSON XIII—DECEMBER 25, 1932.

GOLDEN TEXT: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."—John 3:16.

LESSON TEXT: Luke 2:8-20.

How difficult it is to capture the real spirit of Christmas! How difficult to come to the day prepared in body and mind and spirit! We are usually so rushed, so tired, so worried, so driven that we are not in a mood to enter into the deeper meaning of Christmas. What a helpful thing it would be if we could sit in the glow of a fire-place, or by candle light, on Christmas eve night, and hear Christmas carols played and sung softly, if we could have read to us the Christmas story which is so familiar to us that we know it by heart and yet so fresh that it stirs our hearts, if we could sit in quiet meditation pondering for a time over what Christmas really means, and then perchance praying that into our hearts might be born anew the spirit of the Christ Child. What a difference it would make if on Christmas Day we could keep this same high mood throughout the day. One feels that the world, and even those of us who are Christians do not have as much of Christ in Christmas as we ought to have, that we do not always keep Christmas in the heart. Why not try this year to give to this great day of the year a deeper meaning and spiritual significance.

So far as the Christmas story itself is concerned what can any one do to enhance its charm or to enrich its message? Like a great painting, it is to be enjoyed and appropriated rather than commented upon. But perhaps a few suggestions might be in order.

Shepherds in the Field.

It was not to the learned Scribes and Pharisees that the message came—they were proud of heart and blind to the spiritual facts of life; it was to shepherds, humble, unlearned men of meek spirit and of responsive heart, that the vision and the voice came. It is always thus. The secret of the Lord is with them that fear him. Blessed are the meek, blessed are the child-like in mind and heart. This is no plea for ignorance. It is simply a plea for an humble and teachable mind and a responsive heart. Keep thy heart with all diligence—keep it sensitive, keep it responsive.

Angels from Glory.

The angel brought a message of courage, and hope and joy. Fear not—the words are prophetic of the Christ whose birth the angel was announcing. "Be not afraid"—thus Jesus, in substance, says again and again to his followers. The religion of Christ drives out fear and puts courage in the heart.

"I bring you good tidings of great joy, which shall be to all people." The gospel is not good advice; it is good news. To know that God is a Father, that man has divinity in him, that goodness shall triumph—this is good news. And it is for all people. The custom of exchanging gifts at Christmas is only a meager expression of the true Spirit of Christ, namely, the sharing with others the spiritual blessings of the gospel of Christ. It seems to the writer that the most appropriate time to receive an offering for missions is at Christmas. "To all people."

"For there is born unto you this day in the City of David a Saviour, which is Christ the Lord." "Unto you"—personally unto you and

every man who accepts him; "in the City of David"—it was the fulfilment of prophecy; "a Saviour"—one who should save his people from the penalty and the power of sin; "which is Christ the Lord"—Christ, the anointed one, the one who should come, the Messiah, the one who should fulfil in his life all the ancient prophecies which they knew so well; but more he was to be the Lord—he should rule forever and forever and of the increase of his government there should be no end.

A Babe in a Manger.

"And this shall be a sign unto you, ye shall find the babe wrapped in swaddling clothes, lying in a manger." He was a king, the king of kings, but he came as a babe and his first bed was a crude manger. God would teach us that the real value of life does not depend upon the outward trappings. How little the Christ borrowed from his surroundings, not only as a babe, but as a man! On the other hand how he lifted up by his life even the humblest things. A manger, bread, a cross—these and other things were transformed by his touch upon them.

"Peace on Earth, Good Will Toward Men."

"Glory to God in the highest and on earth peace, good will toward men." Peace in a man's soul, born of the spirit of reconciliation between him and his God, peace between a man and his fellowmen, peace between nations—this is the function of the Prince of Peace. The kingdom which he was to establish was the kingdom of good will toward men.

Bethlehem in Judea.

"Let us go even unto Bethlehem, and see this thing which is come to pass." Let us follow our highest impulses, let us see for ourselves. Account for it as you will, something happened in Bethlehem that night. We date our calendar from the birth of that babe that night in that obscure village of an obscure nation.

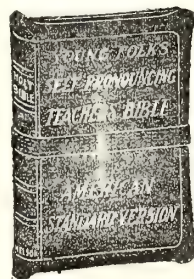
Witnesses.

"They made known abroad the saying that was told them concerning this child." "They returned glorifying and praising God for all the things they had seen and heard." They wanted to share with others the good news. They went back to their old tasks, but they went back in a new spirit. Those who have seen Christ, those who have felt the impact of his spirit upon their lives, face life with a new spirit. Let this Christmas season put new courage and hope in us.

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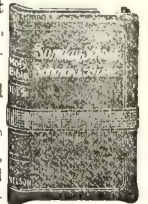
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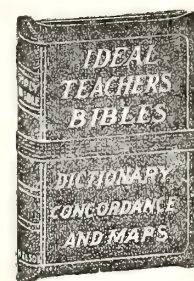
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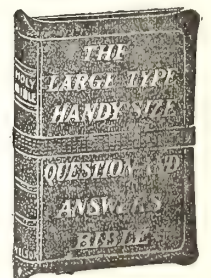
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1536 East Broad Street

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

MONDAY.

THE GIFT AND THE GIVER.

"He that hath pity on the poor rendeth to the Lord."—Prov. 19:17.

And now the day draws nigh when Christ was born. Prepare to have a thought each day and make the theme that which appears for Christmas Day: "Heaven has come to us."

In the midst of our giving and exchanging greetings, let us remember that it is

"Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three:
Himself, his hungering neighbor, and me."

Prayer—O Lord, our God, as we enter upon the week of Christmas with every day a thought filled with his spirit, as the crowds throng the temples, as the people turn to churchly pomp and pageant, or music such as wealth alone can buy, be thou nigh, and may every one voice the message of heaven, and every one find God. In Christ's name, we ask it.—*Amen.*

TUESDAY.

A RIDE TO BETHLEHEM.

(Nazareth, Autumn 1 B. C.)

"And Joseph went up from Galilee and out of the City of Nazareth, into Judea unto the City of David, which is called Bethlehem."—Luke 2:4.

The summer had passed and the work of the harvest field had been completed. Mary was fifteen years of age. She was about to be married to Joseph. Amidst festivities of rejoicing, dancing young people of her companions, dressed in white, decked with flowers, and wearing her best ornaments, down a path lit with torches, she came to the marriage altar, where, before them all they took each other for husband and wife, for better or worse, and sat down to the feast.

After the weeks' festivities (which was customary) they lived in a quiet little place they called home. About this time the country was conquered by the Romans. In assuming authority, they ordered a census and every one had to go to Bethlehem to be counted. So they began their journey to Jerusalem.

After four days' journey, we are told, they arrived. An open stall in a crowded public inn was the only place available for their entertainment. Here they tented for the night, not because they were too poor, but because they were crowded out. The village Inn was full.

Prayer—Our Father, with the coming of Christmas, breathe into the heart of humanity new life, new impulses, new courage, new hope, new consecration, more love, less hate, more unselfishness. Increase our joy in Christianity and in Christians. As his coming was salvation unto them that looked for him, so make him the salvation of the world today.—*Amen.*

WEDNESDAY.

THE ANGEL'S SONG.

(Bethlehem, Winter, 1 B. C.)

"And the glory of the Lord shone round about them."—Luke 2:9.

That very night Jesus was born, and simultaneously something seemed to happen. The shepherds tending sheep out on the hills, heard some-

thing. Being on guard against wild animals it naturally excited them. As they leaped to their feet to see, behold the figure of a man stood before them. It appeared to be a heavenly figure. The heavens and all about was light. He spoke, saying: "Be not afraid, for I bring you good tidings of great joy, to all people. Jesus, the Christ is born . . ." And as he spoke they heard a chorus of music somewhere like the singing of a multitude of voices, and looking up they saw a host of angels robed in spotless white approaching from the lighted skies. As they stood in silence and awe, they heard the words: "Glory to God in the highest, peace on earth, good-will toward men," and this chorus continued to repeat that song in one mighty crescendo.

Don't you wish you could have been there? I do. The sound of the angelic voices has never ceased to be heard. It resounds in our ears, lives, hearts and consciences today. If thou wouldst remember this scene, learn well the song:

"It came upon the midnight clear,
That glorious song of old,
From angels bending o'er the earth,
To touch their harps of gold;
Peace on earth, good-will to men,
And glory to heaven's king,
And the world in solemn silence lay,
To hear the angels sing."

Prayer—Our Father, and our God, as we sing and hear sung the carols of Christmas this week, take our minds back to the angels' song that night, and teach us the meaning, even as they were taught, so that we too may sing on and on that chorus: "Glory to God in the highest, and on earth peace, good-will toward men."—*Amen.*

THURSDAY.

THE SHEPHERD'S JOY.

"And they came in haste and found Mary and Joseph, and the babe lying in a manger. And when they had seen it they made known abroad the saying which was told them concerning the child . . . and the shepherds returned glorifying and praising God."—Luke 2:16, 17, 20.

When the shepherds recovered from their astonishment, they decided that each and all had seen the same thing. They recalled that the people were expecting the Messiah about this time, surely it could not be a dream. The prophets had foretold it, and it had even been talked about recently. Was it really true? Thereupon as many as could be spared, went to look for this babe.

The gates of the city were shut and it was with difficulty that they gained admission. They looked where the angel directed and in the dim light which had been left burning they found the mother and the babe. They were almost afraid. They expected to find more angels bending over the babe. Instead they saw only a beautiful young maiden lying on the rude couch of straw. They inquired for the babe and Joseph assured them and beckoned to them to come in. They fell upon their knees and worshipped. It was awe-inspiring to them to realize that here was their Saviour, the hope of humanity.

As they departed, Joseph followed them out and in the courtyard they repeated joyfully, bubbling over, the story of the angels. Others were attracted, and they too caught the excitement and spread the news, "The Christ has come; praise be to God." While others heralded the good news abroad, Mary remembered what the angel had told her nearly a year ago, and she "pondered these things in her heart."

Prayer—Our Father, give unto humanity today the consciousness and the reality of Jesus, and make them glad. Increase the worlds' joy not only in this consciousness, but in her industries and quicken the activities of mankind toward God.—*Amen.*

FRIDAY.

HIS NAME.

(Jerusalem, January, A. D. 1.)

"Thou shalt call his name Jesus; for he shall save his people from their sin."—Matt. 1:21.

Every child had a name and every name had a meaning. Names were given because of their meaning and their fitness for character. Names still have meanings, but people care less about their meaning than previously. For instance: Harold means a champion; Margaret means peace; Mary means bitterness.

Jesus got his name because of its meaning—that meaning is our text—Saviour.

Prayer—Our Father, may not only the meaning of the name Jesus be our heart portion in our celebrations, but we pray for words, songs and deeds that will lift us up into the highest meanings of life. Make new our souls with Christmas meanings. Give to humanity inward peace and lead them into living ways that make happy. Bear thou our burdens this year; fire thou our ambitions unto holiness. Transform us by the renewing of our minds.—*Amen.*

SATURDAY.

AT THE TEMPLE.

"They brought him to Jerusalem to present him to the Lord."—Luke 2:22.

After Jesus was a month old, according to the rule, Mary took him to the golden temple to give thanks and present the babe to the Lord. With the little one in her arms and Joseph by her side they went up the white steps and into the Royal porch, thence out into the court of the gentiles, then into the white temple whose roof, we are told was covered with gold, where the morning sun reflected like a blaze of fire.

It was in this building, in the inner temple, before the white-robed priests where the smoke of the morning sacrifice arose, and where the place of the "Holy of Holies" was, Jesus was presented to the priest for God. Whereupon simple ceremonies were performed, Jesus was blessed and a prayer was said. The parents received the babe again and returned to the outer court.

It was in this outer court they met Simeon, who believed that he would not die until he had seen the Christ. The Spirit of God revealed to him that this was Jesus. He begged to take the child, and as he did so, with trembling voice and deep emotion, he thanked God for that day, and said that he was now willing to die.

Everyone seemed to realize that this was the Christ, the Saviour of the world. The people there were glad, and the news spread everywhere. Thus the first steps in the ministry of our Lord Jesus Christ as Saviour of the world was taken. That step was taken for him by his mother. Oh, what mothers may do for children in giving them a life of spiritual power.

Prayer—Our Father, we pray thee that Jesus may be presented not only in the temples of the Lord these days, but in the temple of the lives of humanity, and that he may be accepted there as never before.—*Amen.*

CHRISTMAS.

December 25, 1932.

"BELIEVE AND HAVE HEAVEN."

"I am the bread of life, him that cometh to me I will in no wise cast out. For I come down from heaven . . . and this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life."—John 6:35-40.

The author of the book, "Jesus, the Carpenter of Nazareth," translates the words, "bread of life" (Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

THE NIGHTS OF JESUS.

By JOHN G. TRUITT.

"The day is thine; the night also is thine."

Psalms 74:16.

The night! What beauty, what blessing, what barriers! It belongs to God, just as the day belongs to him. Studded with the white lights of ten thousand stars shining through the deep midnight blue, or the moonlit silver, it is beautiful. It is also blessed in that it is a time for rest and sleep; time to rebuild the body, and to soften and sweeten the soul. And, too, the night has its barriers of darkness towering like a storm-covered impregnable wall above the path of many travelers. But whether beauty, or blessing, or barrier, the night still belongs to God, even as does the day.

Very little has been said about the nights of Jesus. We have thought of his days, and the expression, "the days of his flesh," has become quite common; but I wish to remember this morning that there were the nights of his flesh as well. We have a rather brief account of about a thousand days of Jesus—or some three years of his life. Each day had its night. Great blessings come to us when we study even a single day of Jesus' life. That day may be on Jordan's bank, or a Galilean mount, or in a Capernaum synagogue, or the temple in Jerusalem; wherever, or whatever, it is a most helpful study. But we dare not overlook the nights.

If we overlook the nights we shall miss the angelic choir, the Wise Men from the east, and the aroused shepherds on Judean hills. We shall miss the Bethlehem Babe, and the stable which he shared with his mother's beast of burden. "The day is thine; the night also is thine." In the night Jesus came; and through the night of Gethsemane—yea, even through the midnight darkness of Calvary, he went. We would not miss the nights of Jesus!

Jesus was not very old before the "nights of Jesus" took on a deeper meaning. When he was but still a tiny infant the king of the country, and his servants put up a merciless and muredous march into the nurseries of the land seeking him that they might slay him. And because during the night he had been carried away by his parents to Egypt, a phrase which he later used concerning himself, seems prophetic: "All ye shall be offended because of me this night." What suffering has gone with Jesus in this selfish, sinful old world. In his wake were hundreds of family circles bereft of their darling baby boys through no fault of his. What beautiful opportunities he would make for the babies of the whole world! Yes, from the days of his tiniest infancy, Jesus had his nights.

When we think of Jesus' temptations, and so-journ in the wilderness, we think in terms of days, as a usual thing. But the Gospel story makes a distinct mention of the nights: "forty days and nights." The historical facts would be quite as well recorded had the writer simply said: "Forty days." There was some very good reason for adding "and nights." There is comfort, and companionship in the bright, glorious sun. If you do not think so, wait and wake through the last watches of the night on a bed of sickness and pain, and you will recognize the friendliness and comfort of the daylight, and the sunlight. Jesus fasted through forty nights, having fasted through each of the preceding days. In the nights,

too, moved the wild animals in search of their prey. If we but use our imagination we shall soon see that the nights in the wilderness were on account of their loneliness, hunger, starvation, danger, and darkness, sorely severe. Jesus learned of them, lived through them, overcame them for the sake of those who must endure darkness and want the world over! How he who made the very stars themselves, and the sun likewise, must have yearned to give light wherever there is darkness, and hope wherever there is despair. To that program he devoted his all, and disciplined his soul.

If we miss the nights of Jesus we shall miss that occasion on which Nicodemus came to him. That is suggestive of young men of real worth seeking to find the fullness of life by turning to Jesus in their moments of leisure. The great text of the New Testament, and the beloved text of all Christendom was uttered that night: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Then there is that night in which his disciples fight the storm while Jesus is in prayer in the cliffs above the sea. While the disciples were having their night Jesus was above them in prayer. And both they and Jesus came out victorious.

There are also the nights of the Passion Week specifically mentioned: "And in the daytime he was teaching in the temple; and at night he went out and abode in the mount that is called the Mount of Olives. And all the people came early in the morning to him in the temple, for to hear him." What meaning may lay back of that busy picture in the darkness of the night! What moral battles may have been fought in those midnight hours! In the daytime teaching in the temple; in the night time abiding in the mountain. In the daytime teaching the people; in the night time turning to God in prayer and meditation, and rest and sleep. Perhaps some of those nights he went with the disciples to Bethany, and others of those nights he must have spent alone in the mount in prayer.

Then there is the night in which Jesus gave thanks. What a night to begin with thanksgiving, for in it there was the betrayal, the hours in Gethsemane, the arrest, and the denial by Peter, and the beginning of his trial in which they all forsook him and fled. One wonders which hurt the gentle heart of Jesus more—Judas betraying him, or Peter who denied him. It was on that self-same night that Jesus established the Supper; and that night said: "I am the vine, and ye are the branches." It was during that night that he made his farewell talk in which he said: "Let not your hearts be troubled." Jesus might be about ready to sweat drops of blood for the sins of his people; or to plead with his heavenly Father to let the cup pass from him if possible; but to his disciples he speaks words of comfort, courage and peace. There is simply no way of accounting for Jesus except that he was all right, or all wrong. By no stretch of the imagination can we make him all wrong; he was all right. His words are true, and his promises are sure. "Heaven and earth may pass away, but my words will not pass away." Jesus won his own battles fighting mine: Kirby Page says, "Many a man could find the cure for his discontent and despondency by loyal devotion to a center of life outside himself." That is just what Jesus did. Quoting again from Page: "Earth's highways are

crowded with individuals who are disgruntled and unhappy because they have no worthier objective than the gratifying of their own appetites." It was in Jesus' farewell speech that night that he said: "Greater love hath no man than this, that he lay down his life for his friend."

One time Jesus also said: "When ye pray enter your closet and shut the door." In the day's closed door of night, Jesus prayed in Gethsemane; and God shut the very doors of light itself when Jesus prayed for the forgiveness of the sinners of the world on Calvary's Cross.

"Tis midnight; and for others' guilt
The Man of Sorrow weeps in blood;
Yet he that hath in anguish knelt
Is not forsaken by his God."

And into the night of the tomb he went to arise with a bright new resurrection morning triumphant over the darkness of every night. Daylight followed the darkness of every night. And in the hopes of humanity a new country is set forth in which "there shall be no night there," for "the glory of God did lighten it, and the Lamb is the light thereof."

"The day is thine; and the night also is thine." Be not afraid of the night, nor its struggle. It is God's beauty set before us in disguise. We, too, in Christ Jesus shall overcome its darkness.

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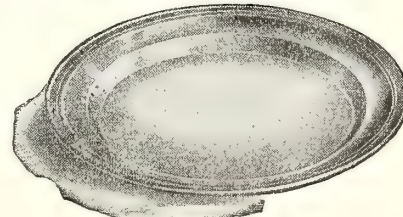
Tray No. 2—Interlocking, with 40 plain glasses	\$7.00
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THE CHRISTIAN SUN

1536 East Broad Street, - - - Richmond, Virginia

Christian Orphanage

Dear Friends:

We want to appeal to all churches and Sunday Schools that have not sent in their Thanksgiving offering to please take it one Sunday during the month of December, and mail it in. Your Orphanage never needed your loyalty and your support as much as it needs it now. The winter season is always expensive. We know you want us to give the children wholesome food, comfortable clothing and comfortable quarters to live in. You would criticize us if we did not. It takes money to buy these things. We are dependent upon you to furnish the means to bear these expenses. You may say I have no child in the Orphanage, why should I care or give? You may have plenty today and be homeless tomorrow.

Ten years ago a family had a nice home and farm with plenty to spare—no thought of the wolf visiting their home. Nine years ago, a little boy was born in that home—no thought of him one day being in the Christian Orphanage. Misfortune did visit that home, and it was swept away. Death claimed the mother; the little boy is now in the Christian Orphanage. You cannot tell. Your child may never come to the Orphanage to live, but your grandchild may. Make some sacrifice to support your Orphanage.

The children had a good chicken Thanksgiving dinner. It was made possible by the good women of our churches. The children were happy and grateful. The Southern Dairies furnished cream.

We want to apologize to Johnson's Grove, Va., and Union Christian Church, near Franklin, for not making mention that they had a part in loading the car shipped to the Christian Orphanage from Suffolk. It was an error of the head and not of the heart. They both had a liberal share in loading the car. We are very sorry they were overlooked.

CHAS. D. JOHNSTON, Supt.

REPORT FOR DECEMBER 15, 1932.

Brought forward \$13,402.71

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:
Lebanon\$ 1.03
Union, N. C. 3.21
Happy Home 3.41
Liberty 1.90
9.55

Eastern North Carolina Conference:
Wake Chapel\$ 9.00
Pleasant Cross 1.18
Henderson 3.00
Turner's Chapel 1.24
Morrisville88
15.30

Western North Carolina Conference:
Ramseur\$ 5.97
Bennett 2.45
Randelman 1.50
High Point 2.43
Hanks' Chapel 3.71
Providence Memorial 1.97
18.03

Eastern Virginia Conference:
Damascus\$ 4.03
Centerville 6.00
Christian Temple 40.74
Johnson's Grove40
South Norfolk 7.30
Liberty Spring 7.00
Mt. Carmel 3.91
Oak Grove 3.00
72.38

Valley Virginia Central Conference:
Concord 2.41
Alabama Conference:
Wadley 1.14

Special Offerings.

Chas. D. Johnston, for coal\$ 6.35
R. J. Miller, support children 27.35
Jr. Philathea Class, Suffolk, support of little girl 5.00
Clark Fur. Co., Burlington, payment on 1931 Thanks. pledge... 5.00
Morrisville, collection for singing class 3.50
47.20

Thanksgiving Offerings.

North Carolina and Virginia Conference:
Long's Chapel\$ 9.10
Third Ave., Danville 68.09
77.19

Eastern North Carolina Conference:
Henderson\$ 13.14
Graces Chapel 2.10
New Elam 6.20
Morrisville 2.17
Cary 15.17
38.78

Western North Carolina Conference:
Providence Memorial\$ 8.11
Randleman 5.00
Pleasant Hill 17.80
Big Oak 5.10
Zion 11.15
Seagrove 7.63
Burlington:
First Sunday offering...\$ 58.97
S. S. Thanksgiving Offering 123.43

Church Thanksgiving
Offering 541.65
Total in cash\$ 724.05
724.05
Pledges 1,010.00
Total in cash & pledges \$1,734.05
778.84

Eastern Virginia Conference:
Wakefield\$ 6.85
Spring Hill 2.85
Mt. Carmel 13.50
South Norfolk 11.90
Rosemont 60.00
95.10

Valley Virginia Central Conference:
Mt. Olivet (G.) 13.00
Georgia and Alabama Conference:
Richland 5.00
Alabama Conference:
Roanoke\$ 9.00
Bethany 2.00
11.00

Thanksgiving Offerings.

Woman's Missionary Society, Chapel Hill Church\$ 11.80
Mr. J. Dolph Long, Graham, N. C. 5.00
Mr. W. E. Brill, Hooks Mill, W. Va. 5.00
Mr. A. S. Dunn, Lynchburg, Va... 4.00
Burlington Church, payment on 1931 30.21
56.01
Total for the week\$ 1,240.93
Grand total\$ 14,643.64

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ATTENTION
AND
APPROVAL

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Specimen of Type.
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jesus was

The VEST POCKET is, beyond question, the most popular Testament published. In size, 2½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

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2103K. Morocco Grained Binding, flexible limp, gold edges and titles. .60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges. .85
VEST POCKET TESTAMENT AND PSALMS
2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges. .70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. .90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.10
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With all the words of our Lord and Saviour printed in red.
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The JEWEL is the latest and most attractive Pocket Testament made. The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller. It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength. One advantage of this India paper is that the leaves do not cling together. The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2

The three wise men

carrying away into Egypt; and from the carrying away into Egypt into Christ are fourteen

ing interpreted is, God with us. 24 Then Jesus being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges. 1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, with Book of Psalms included. 1.50
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Holman GEM Testament

POCKET
SIZE
3¾x4½
inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jesus to the
multitude, and to his disciples,



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INDIA PAPER GEM TESTAMENT
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Specimen of Type.
THE book
of Jesus



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FAMILY ALTAR.

(Continued from page 12.)

as "bread of heaven," because in another place Jesus calls himself the "bread of heaven." This same author interprets "everlasting life" (of the text) as "heaven," for the reason (apparently) that Jesus calls himself "the life," and "everlasting life" and this is used to represent heaven.

This does not twist the facts. It presents the facts at another angle, and it is direct and impressive to feel the impulse given us when it is said, "Whosoever believeth on me shall have heaven."

Of course Jesus meant that it was his Spirit, the Spirit of God within him, not his body, that had come down from heaven. Here he meant to teach the people that the same Spirit of God would teach them that he was from God.

This is a good Christmas day message. It is for good. Think it over:

"Christmas hath a darkness
Brighter than the blazing moon;
Christmas hath a chillness
Warmer than the heat of June.
Christmas hath a beauty
Lovelier than the world can show;
For Christmas bringeth Jesus,
Brought for us so low.
"Earth strike up your music,
Birds that sing and bells that ring;
Heaven hath answering music
For all angels soon to sing:
Earth put on your whitest
Bridal robe of spotless snow;
For Christmas bringeth Jesus,
Brought for us so low."—*Rassetti*.

THE TENNESSEE CONFERENCE.

By F. P. ENSMINGER.

Forty-seven years after William E. Barton began his first pastorate at Robbins, Tenn., the State Conference was held in Barton Chapel. It is the best building in the little mountain town in northeast Tennessee, which is on the Southern Railway, and is a beautiful chapel of the English parish church style, with rooms for the pastor or for church activities attached.

In spirit young Barton might have been present at this annual meeting. Two hours were devoted to a service in memory of the mountain work of missionary and superintendent, Gilbert S. Walton, who was ordained at Robbins in 1901 and served richly in the mountains for sixteen years. His widow, Elizabeth Doughtrey Walton, who had gone from Columbus, O., to the Tennessee mountains as a teacher while yet a young girl, was the honored guest at the memorial service. Superintendent Walton had helped to organize the first Christian Endeavor Society at Grandview in 1885 and the Tennessee Christian Endeavor Union is making a permanent memorial to him.

In the year 1932, came Don Lee West, a flaming spirit and mountain athlete from the rough mountains, to this conference. He then sought ordination. Don does not separate the phases of life. He is a poet, having published two volumes, "Crab Grass," and "Deep, Deep Down in Living," in mountain dialect with a remarkable vocabulary. It was interesting to observe the quick response of the mountain people to his reading from his poems. His third volume, "Between the Plow Handles," is on the press.

Don prefers to be a mystic, but the autumnal glory of the forests on the ridges had no meaning for him apart from the life of his people of the ridges and hollows, and so when he read his paper to the examining Council he frankly and passionately pleaded for "a new social order" on the basis of the Sermon on the Mount.

President William J. Campbell of the Congregational Foundation of the Vanderbilt University School of Religion preached the ordination sermon for the alumnus of his school. Don will serve a Congregational Church while bravely adventur-

ing with Myles Horton, another mountain man, in the foundation of the Highlander Folk School near Monteagle, Tenn.

Conference reports and discussions emphasized the value of the active programs for rounded Christian service under good leadership at the centers of larger parish work in Soddy, Daisy, Robbins, Crossville, and Pleasant Hill, which are the chief points in the Tennessee Rural Work thank-offering for the year. Such national thank-offering gifts as come to these fields will be well used. At Pleasant Hill there is a large extension work conducted in twenty outlying pastorless communities under the leadership of the Rev. Edwin E. White. In Uplands Sanatorium, Dr. May C. Wharton rebuilds souls as well as bodies. At Pleasant Hill Academy, Principal Oscar M. Fogle has an adapted Christian high school which is overflowing with picked local young people

who are living beyond mountain "commuting distance" from high schools.

Dr. Blom pleased the conference by a narrative of his pastoral experiences, leading to a discussion on the part of other ministers.

A layman, Prof. William A. Harper, Ph. D., author and teacher in the Vanderbilt University School of Religion, was made conference moderator for 1932-1933, and Mrs. Marston S. Freeman, of Chattanooga, assistant moderator.

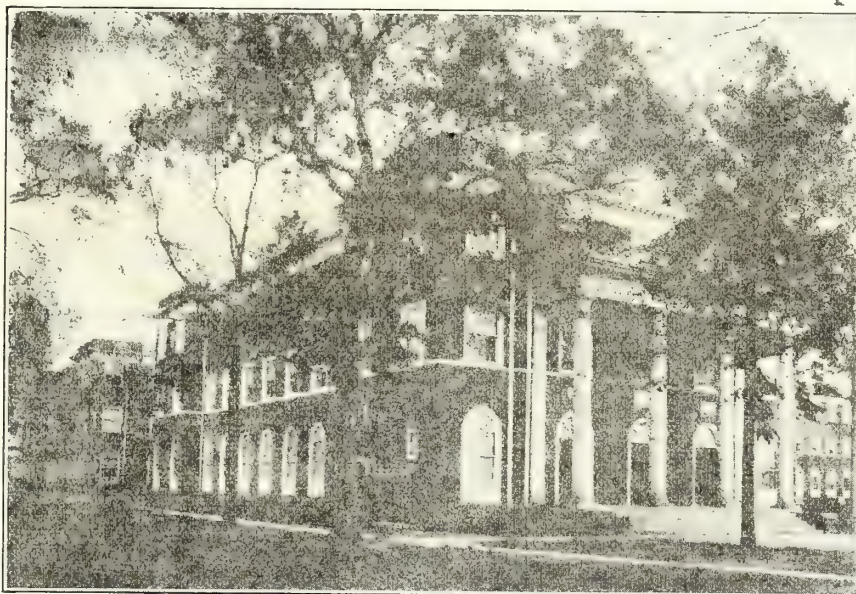
Our Foundation at Vanderbilt, of which Dr. William J. Campbell is president, is not only training Congregational and Christian students for the gospel ministry and work in religious education and making our ideals and spirit known to the entire School of Religion, but it is also engaging, with agencies of other denominations, in united movements which are bringing about ecclesiastical understanding and cooperation.

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Change of Address: Be sure to give both old and new address when asking that your address be changed.

When sending subscriptions for friends, state whether paper is to be stopped at end of year.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

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OBITUARIES

FRANCES SIMPSON.

Mrs. Frances Whiteheart-Simpson, relict of the late Patrick H. Simpson, departed this life November 7, 1932, lacking 19 days of being 78 years of age. Her husband preceded her to the grave about seven years ago.

She leaves to mourn their loss, two daughters, two sons, one adopted daughter, five grandchildren, one sister and two brothers.

She was a good woman, and loved her community, her church and her home. She suffered much during her latter days, but did not complain. She passed away and is awaiting the resurrection morn.

At Mt. Bethel Christian Church, near Summerfield, N. C., we laid her body near that of her husband to await the last day.

Many relatives and friends were present at these rites, and her grave was covered with beautiful flowers.

J. W. PATTON.

KING.

Mrs. Minnie King passed away at her home in Burlington, N. C., on November 18, 1932, aged 63 years, 2 months and 25 days. She is survived by two daughters and three sons. She had one son, Ernest M. King, who was killed in France in the World War, October 10, 1918. She was a member of Union Christian Church and had been for some time. She loved her church and was glad to attend its services when she could.

The funeral services were conducted from the home by the writer, assisted by Dr. G. O. Lankford, Rev. M. B. Buck, and Rev. F. W. Paschall. The interment

was in the church cemetery at Union.

May the Healer of broken hearts comfort those who mourn.

P. H. FLEMING.

BALLARD.

On October 26th, Bro. Elisha Ballard passed from this life to his eternal reward. Bro. Ballard was 74 years of age, but appeared to be much younger. He was for many years an active member of Mt. Carmel Church. Always faithful in attendance, and was one of the deacons when he died. He will be greatly missed in his home, church and community. He leaves to mourn their loss, a devoted wife, two daughters, Mrs. W. D. Lowe and

Mrs. Julian Carr, one son, Rev. Floyd Ballard, a gospel minister.

The funeral service was conducted by the writer at Mt. Carmel Church, in the presence of a very large congregation of friends. His body was laid to rest in the church cemetery. The floral tributes were large and beautiful.

May the Lord sustain the bereaved family and friends.

ELISHA BRADSHAW.

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THE CHRISTIAN SUN

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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VOLUME LXXXIV.

RICHMOND, VA., THURSDAY, DECEMBER 22, 1932.

NUMBERS 51-52.

Christmas, 1932

Rev L E Smith

1-1-32

O Word made flesh, still we receive thee not;
Still in our hearts the crowds make thee no room;
Still in the panoply of spear and sword,
The armed hosts would slay of peace the Lord.

E'en though the poor may see the heavens rent,
E'en though the wise may follow still thy star,
Mammon and might still sit on Herod's throne,
Nor reck a Saviour come to claim his own.

O Infant Christ, thy throne is still to win,
Not yet triumphant is thy holy cause;
And man must rise to bring thy Kingdom down.
The cross still waits thee and the thorny crown,

Yet once again we celebrate thy birth,
Not wholly reigning, yet one born to reign,
Hope of the earth, eternal life's glad Word,
Theme of the gladdest message earth hath heard.

Humbly we open up our hearts to thee,
Welcome thee in to be our Christmas guest;
Reign thou in us that all the stricken earth,
May joyful own the God who gave them birth.

—By *Wynn C. Fairfield*,
in The Congregationalist.



NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The glad Christmas season, glad only as you make someone else glad, a happy event only if we make the event happy for others.

There will be no CHRISTIAN SUN next week. This is in keeping with the custom of long standing, that the office force may, with the rest of the world, have a season for Christmas celebration.

From Rev. G. H. Veazey, Wadley, Ala.: "Our college is doing well under the circumstances. Public schools in Alabama are closing Christmas for lack of funds. Church work is gloomy, but I am truly thankful that we have Christ's eternal promise."

Rev. W. C. Martin, chairman, building committee, Flint Hill Christian Church, out from Biscoe, writes that the roofing is ready to go on the new church building, and the congregation and community are pushing the work, hoping to have the house completed for dedication at no far distant date.

A welcome visitor at Elon the past week was Dr. W. H. Denison, one of the general secretaries of the Congregational-Christian Council. Dr. Denison is a busy man in the church, being interested most deeply in the subject of Stewardship and Church Finance, a theme most vital now in the life and progress of the church.

A great audience gathered recently to hear the "Elon College Playmakers" give their first public function. The event was a most happy and successful one, pleasing the great numbers who had gathered from out of town to see and hear the performance. A permanent organization was effected and "The Elon Playmakers" begins its career, which gives promise of a real contribution to Elon life and history.

A Christmas moment meditation: "Rejoice in the Lord alway, and again I say, rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

The list of appropriations of the Christian Missionary Association of the Eastern Virginia Conference, as reported in the Suffolk Letter last week was inadvertently omitted from the Letter. We regret the oversight, and publish the list herewith: Christian Temple, \$470.00; South Norfolk, \$200.00; Elm Avenue, Portsmouth, \$100.00; First, Portsmouth, \$50.00; First, Richmond, \$100.00; Hopewell, \$50.00; Waverly, \$50.00; Newport News, \$150.00.

Poplar Arbor Church, Doerun, Ga., has given a unanimous call to Rev. Arnold Slater to become its pastor. Mr. Slater is at present in England, but it is hoped he will be back in January to begin work here and in Cochran, thus serving two churches. The Poplar Arbor Church is purely rural with a wealth of young people many a city church would be proud to have. A peculiar thing noticed in all our rural Georgia churches is the numbers of young people. And they all go to church.

New Light Church, Doerun, Ga., is exceedingly happy with Rev. C. W. Carpenter, pastor. His first year of service here has resulted in progress in every department. His church is full at every service, the Christian Endeavor is large and growing, the Sunday School is strong. The people are loud in praise of the leadership of the pastor. This church has very little money in cash. It is, therefore, getting the money to pay the apportionment by collecting produce from the members and turning it into cash. Not a bad thing for any rural church.

Very soon THE CHRISTIAN SUN will give us the new constitution of the Georgia Congregational and Christian Conference. It will be of great importance to every Congregational and Christian Church in Georgia. And, by the way, more of our people in Georgia should subscribe for THE CHRISTIAN SUN. Not one of our

IF CHRIST HAD NOT COME.

By George Douglas.

"If I had not come," once the Saviour said—
Think what this earth had been,
If He had not been born in Bethlehem's crib,
And His star had never been seen.

If the angels bright had not thrilled the night
With the song of a better day;
Then our hopeless race had stumbled on
In its dark and blinded way.

No cross where a sinking soul might cling,
No conquered grave for the dead;
Of the wondrous news that changed a world,
No whisper had ever been said.

And the children who love to sing of Him,
Who once was a little child,
Had never heard the glad Christmas bells
Ring out in the winter wild.

But in matchless grace the Saviour came
To live and to die for men;
And to crown them kings of a golden age
He is surely coming again.

When the love of God shall enfold the earth,
And peace descend like the dew;
And the cloud of sorrow shall no more rise
In a sky of stainless blue.

We may kneel then in faith on Christmas Day.
And breathe the sweets that arise
From the gardens of life, redeemed from the thorn,
In the nearing Paradise.

churches can get on well without its publicity and the information which comes only in THE SUN. Every home should have it. The writer strongly urges all who do not now subscribe, to do so at once. Begin the new year right. Take THE SUN with you every week of the year.

The present Congress seems quite anxious that the country be given the opportunity to drink its way to prosperity. The Ways and Means Committee has reported favorably a measure to make the manufacture and sale of 3.2 per cent beer legal. It refuses, however, to sponsor, by a vote of 14 to 9, to permit the manufacture of naturally fermented wines, the chairman of the committee declaring that such wines with possible alcoholic contents of 14 per cent would be unconstitutional. Speaker Garner and other leaders had supported this provision, and the belief now is that all chance of legalizing wines at the present session has passed.

United Congregational and Christian Church, Columbus, Ga., has recently been incorporated and is now in position to own property. Accordingly the trustees of the old Georgia-Alabama Conference, in harmony with the action taken by said conference in 1927 and 1928, is deeding the old Rose Hill property to this new church. It will be remembered that this church grew out of the union of the old Congregational Church, at the beginning, under Dr. Neil McQuarrie's leadership, and later by the union of the North Highland Christian Church with the Rose Hill Christian Church. Under the leadership of Rev. David Shepherd, this United Church has developed strength unknown for several years. As soon as the property is in full possession of the United Church, steps to repair it in a general way will be taken. The prospects for genuine service are exceedingly bright. Growth is inevitable.

ELON COLLEGE DOLLAR-A-MONTH CLUB.

The members of the Dollar-a-Month Club have certainly been thoughtful and generous as we approach Christmas time. They have been sending in their dues in a most encouraging way, and, too, we have had a number of new members. It is always encouraging to see the number grow. In addition to individual members, we have had another Sunday School to join. A nice young lady wrote us a very beautiful letter, in which she said:

"Virgilina, Va.

"Dear Dr. Smith:

"We wish to join the Dollar-a-Month Club. Enclosed you will find check for \$4.00, for the first four months.

"Very truly,

"UNION CHRISTIAN SUNDAY SCHOOL,
"By B. MORNINGSTAR, Sec'y."

There are a large number of Sunday Schools in the Southern Convention who could just as easily join as the Sunday School at Virgilina. This desire to support the college seems to be increasing. I know that there are a large number of churches, Sunday Schools, organized classes and individuals who are wanting to join the Dollar-a-Month Club, and are just waiting for somebody to ask them for their memberships; but you don't have to wait until somebody calls on you—just fill out the blank which you find at the bottom of this article, pin a dollar bill to it and mail it into the office. A number of our friends have gotten so enthused about this Dollar-a-Month Club that they have paid for a full twelve months in advance. Of course, they will not feel right, letting a whole twelve months pass without sending Elon a contribution—you can just depend on that. This is good news: We received from the Dollar-a-Month Club this week a total of \$230.00 which makes a total of \$1,612.00 contributed by members of the Club to date. The Club was organized last spring, and we are hoping by Commencement that we may have at least a total of \$10,000 contributed by the Club members.

I want to thank you on behalf of the college, the board of trustees—I want to thank everyone who has contributed to the college through the Club, and wish you a "Merry Christmas and a Happy New Year."

L. E. SMITH.

ELON COLLEGE DOLLAR-A-MONTH CLUB.

Name

Address

I wish to become a member of the Elon College Dollar-a-Month Club, and hereby agree to pay a membership fee of one dollar a month from

Signed.....

WE HAVE JUST BEGUN TO FIGHT.

Unmistakably the recent elections bring to the cause of national prohibition a new occasion. "New occasions teach new duties." We would be blind, and inexcusably blind, were we not to recognize the facts, facts however startling, however disheartening as of the present moment. The national administration aside, dry stalwarts of a generation have been defeated and nine states have, by overwhelming popular vote, repealed their enforcement laws, while two others have voted to petition Congress for repeal of the Eighteenth Amendment.

But recognition of these facts has for us no bugle call of retreat. There are other facts and these other facts will more and more emerge as time passes and our opponents begin to administer their real or fancied triumph.

Now is not the time to state a detailed program for the dries, nor is it the moment to indicate the details of what we believe should be their strategy. But we may and should restate certain principles and justify the faith within us that accepts the present crisis as a challenge to go forward.

First. We are against repeal of the Eighteenth Amendment and we shall fight accordingly.

Second. We are against any measure for "legalizing" beer, or for liberalizing the Volstead Act, that circumvents the Constitution. Also we shall have no part in any program of mere obstruction. To illustrate: If we could at least hold the Eighteenth Amendment in the Constitution by thirteen states against thirty-five, the "victory" would be worse than hollow. Such a program would be repugnant to the ideals and spirit of American democracy. Nullification, direct and complete, if not revolution, would be the result.

We believe that the Eighteenth Amendment, or the cause for which it stands, can be saved and advanced without a subversive policy.

If, as claimed by the opposition, the recent elections are to be taken as a mandate from the people to repeal the Eighteenth Amendment, then certainly there is a mandate equally binding to keep out the saloon and to protect dry territory. Both party platforms carried these pledges. No solution calling for repeal of the Eighteenth Amendment can be submitted or even considered in good faith that does not make provision, definite and adequate, against the return of the saloon and for the protection of dry territory. Every dry and every dry organization should keep this basic principle constantly before the American people. Nor should we be deterred or disturbed by the charge that will be shouted from the wet housetops that such an honest fight is a filibuster.

Increasingly it is apparent that the brewers are premature in washing their kegs, in preparing their malt, and in getting steam up under their boilers. Increasingly it is apparent that repeal is more than a day's journey ahead.

As to the dry strategy, at least this may be said without prejudice to any future and more complete statement. The organizational unity that we believe is essential to the ultimate triumph of this cause, and without which we have suffered unnecessary defeats, may be still impossible. It may be inevitable that we shall disagree on important matters of the future educational, organizational and political program. But surely in the immediate crisis we can and must unite—first, to defeat both beer and repeal in the short session; second, to demand for every measure proposed specific and adequate provisions against return of the saloon and for protection of dry territory—and this without consenting to the principle of repeal or compromising our position in the final vote.

Finally, our goal remains unchanged, our destination unaltered. Ours is at last not a fight for any law or amendment. Ours is a fight to de-

stroy the man-exploiting liquor traffic, legal and illegal. Ours is a continuing campaign to solve the liquor problem. This war does not end in, nor is it fatally affected by, reverses and defeats. This campaign does not rest its case at last with any statute or with any amendment. The Eighteenth Amendment is a means toward the great end. It never has been, and it is not now, the end in itself. We go on with the Eighteenth Amendment, or from the Eighteenth Amendment, if necessary, to reach the goal, to solve the problem, to win the war. Under the standard of this fight we would unite with all citizens of patriotism and good will who move toward the goal, who would solve the problem, who would win the war.

PIEDMONT COLLEGE.

The crew and passengers of Piedmont College have sailed into the second term without any casualties and having had good weather and a generally prosperous voyage.

The real work and play of a college give no handles for history. The events noted below were not more important than the daily routine, but they have names and are therefore convenient to mention.

The Lyceum Course brought to the college auditorium Gymn the Magician, and the Avon Players in "Hamlet."

All four classes have entertained their fellows with stage programs. Assisted by the orchestra, the Theta Zeta Phi Society gave an elaborate play, and the Glee Club and the individual pupils of Miss Keene and Mrs. Motz gave an excellent musical recital.

The speakers at the vesper services (from outside Demorets) have included Dr. Witherspoon Dodge, of Atlanta, Rev. Alton Glazare, of Cornelia, Dr. A. T. Cline, of Toccoa, and Professor Simmons of Brenau College.

No special effort was made this year to bring back the graduates for Thanksgiving Day; yet a number of them came. Two hundred sat down to a masterpiece of a banquet, and the cheering was as loud as the food was good. Professor Phillips was the toastmaster, and the speakers he presented were Dr. Shipman for the trustees, Dr. Atkinson for the faculty, Mrs. Jewell Heath Boggs, of Dawsonville, for the graduates, and Fred Hallford, Elizabeth Berryman, Lavon Osigian and Arthur Smith for the undergraduates.

The celebration was concluded next day in the Chapel, where the speaking was more informal and for that reason, perhaps, more hearty and stirring with the Piedmont spirit. Dean Rogers presided. Most of the speakers were teachers on holiday. They included Marshall O'Rear of Waycross, Mrs. Ruth Little Bonner, of Tallapoosa, Hoyt Chambers, of Homer, Geraldine Purdy, of Griffin, Roy Lawrence and Rosie Gill, of Blue Ridge, Margaret Malcolm, of Pinon Point, Alice Malcolm, of Borthwick, Mary Malcolm, of Madison, James Brooks, of Colquitt, Laurence Butcher, of Lafayette, and Eary Gardner, of Copper Hill, Tenn. R.

WANTED—A HOME!

The Children's Bureau of the Virginia State Department of Public Welfare, 1101 Bank Street, Richmond, Va., is in great need of free foster homes in Virginia for boys and girls, colored and white, from babyhood up to twenty years of age, but especially homes for white boys of school age.

Following are some of the children awaiting placement:

Jack—Fourteen, an alert, attractive little fellow who needs the security and happiness of a permanent home. He has made many friends and should be a joy to the family taking him in.

Hazel—Six, dainty and blonde. To see her is to love her. She wants companionship of other children. It is hoped that she may find a foster mother and father and also a brother or sister or both.

Bobbie—A little three-year-old, with fair hair and blue eyes, much interested in his surroundings and with unusual capacity for gaining affection.

David—Six, but quite a man, and most appealing with his twinkling brown eyes; has a quick mind and only needs opportunity for development.

Sue—A timid little dark-eyed girl of fourteen, sensitive and affectionate, fond of school, unusually well behaved.

Dick—Thirteen, an outdoor lad, brown as a berry from sunburn, alert, full of fun.

Sam—Fourteen, courteous and gentlemanly, with a longing for affection of which he has been deprived by the breaking up of his own family.

Herbert—Fourteen, fond of play, enjoys the companionship of other boys, can also do chores nicely and can give help on a farm. He is interested in school; an all-round boy.

Jim—Fifteen, is small for his age, with a great longing to belong to some one. Around Christmas when other boys are receiving cards and packages through the mail from relatives, he feels lonely and sad because of not having interested relations. He is an appealing child, wins devoted friends. Is interested in Sunday School and the Church.

Jane—Fourteen, quiet, well behaved, fond of school, studies hard, likes household tasks, does not remember her own parents, wants a permanent home.

Anyone in the State of Virginia interested in giving a child a free home is urged to write to the State Children's Bureau. A family which will care for one of these needy boys or girls will be rendering a real and much appreciated service, the value of which cannot be overestimated.

METHODS CORNER

By REV. ELISHA A. KING, D. D.
Miami Beach, Fla.

There are times when a church needs some extra money. During the winter in the South there are always people present who have come from the North to play or visit or do business. A little more business is thus brought into the community. Why shouldn't the church profit by all this? Probably it does through increased contributions, but there are other ways of increasing the income.

In some churches an attractive directory or introduction book could be published. A local printer would give a fair price on the printing. The little booklet could contain a picture of the church building and a picture of the minister. The name of the church, location, hours of service, and a list of societies, clubs, etc., with the names of their officers could be included. A little history of the church would be interesting.

Some pictures of groups of members and young people could be used. A cordial invitation to attend services might well occupy one page. If it were deemed advisable, a list of members could be printed with addresses. The idea is all we desire to present.

Now this can all be paid for by advertisements of merchants. By careful planning and good salesmanship a profit could be made for some church fund. The booklets should be distributed free to everybody who would be interested.

The writer of this "Corner" did this very thing in a small-town parish and called it "A Book of Introduction," and it proved a great success. Copies may be sent through the mail to newcomers and to people you wish to interest in the church.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF OUR CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A GREAT LIGHT.

CHRISTMAS BEGINS.

(Isaiah 9:2-7.)

The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined.

Thou hast multiplied the nation, and not increased the joy; they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, forever. The zeal of the Lord of hosts will perform this.

(Matthew 2:1-11.)

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem.

Saying, where is he that is born King of the Jews? For we have seen his star in the east and are come to worship him.

When Herod the king heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, in Bethlehem of Judea: for thus it is written by the prophet:

"And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

Then Herod when he had privily called the wise men, enquired of them diligently what time the star appeared.

And he sent them to Bethlehem, and said, Go and search diligently for the young child: and when ye have found him, bring me word again, that I may come and worship him also.

When they heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold and frankincense and myrrh.

(Luke 2:8-21.)

And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concerning this child.

And all they that heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

JESUS WHO GAVE US CHRISTMAS.

The name Jesus is the Greek equivalent of the Hebrew word, Joshua, and means "Jehovah is salvation." Christ is the Greek equivalent of the Hebrew Messiah, which in Hebrew means "Anointed." Jesus, the Christ, therefore, means in Hebrew, "Jehovah is salvation, through (or by) the Anointed." In the sixth century A. D., Dionysius introduced the reckoning of dates as we now have them, but history proves that his reckoning was in error, and the exact date of the birth of Christ, the beginning of the Christian era, is still in dispute, but was most probably, at least, 5 B. C. It was not until the fourth century that the observance of December 25th is mentioned. Both the day, the month, and the year of Christ's birth are, therefore, uncertain. It is not the event in time, but the fact in history, that counts and is established. In fact, the silence of history, in the matter of so great an

event, argues unmistakably for its divine appointment and origin. The kingdom of heaven is like a grain of mustard seed, which, being so small in the sight of man, is hardly reckoned with, but in God's sight, and under his care, little things become large and small beginnings have most significant endings. God saw fit to make the greatest oak of the forest grow from a little acorn, which, unnoticed of man, fell one day noiselessly into the soil.

The birthplace of Jesus, both by prophecy and history, was the little town of Bethlehem. It was Augustus Caesar, a mighty ruler of Rome and the world, who declared that a world-wide census should be taken, and each individual, according to the custom of the day, went to their family city to be enrolled. Bethlehem was the family city of both Joseph and Mary. The exact spot, like the exact time, of the birth of Jesus is not known, though the most reliable tradition is that it was a cave used for a stable (as the word "manger" indicates), and was near, if not in, the confines of the town of Bethlehem. The very simplicity and humble surroundings of the birth of Jesus establishes its genuineness, since there was no place for the ingenuity of man to contrive the event and herald it with the glare of pageantry and the sounding of trumpets. It is not man but God who heralds the event and proclaims, in his own way, the glory of it.

1. Through the religious impulse of man—the shepherds and the voice of an angel. These shepherds, following the religious bent of their ancestors, minding their flocks, were visited by an angel who sang a requiem, not of an ideal afar off in the heavens, but of a blessing now come to earth: "Peace on earth, among men good-will."

2. Through the intellect and learning of man—the visit of the Magi ("seers, wise men"); and the men of learning showed their reverence and devotion, and even their worship, by their gifts of gold, frankincense and myrrh.

3. Through politics and statecraft, his coming is declared. The wise men were warned not to return to Herod, and an angel appeared to Joseph, telling him to flee from Herod, for this wicked ruler of his day, in envy and jealousy, had all the children under three years of age in and about Bethlehem brutally murdered. When Joseph later learned that Archelaus reigned, instead of his father Herod, he was afraid to return to his native town of Bethlehem, and so went to Nazareth, and there Jesus grew up. Thus God, through religion, through intellect, through politics and statecraft, declared to the world that which the world was then loath to hear, and that to which it has not yet given welcome—that Jesus, the Christ, is the way and the only way of salvation.

After nearly twenty centuries, much of the world crowds Jesus out, and "there is no room for him in the inn." The history of his career through the ages, the prophecy before his day, and undisputed facts since his day, declare him to be what his name in Hebrew means: "Jehovah is salvation through his Anointed." The world is giving him the cold shoulder and crowding him out.

But not all the world. For, while "He came unto his own and his own received him not, as many as received him to them gave he the power to become the Sons of God." The Sons of God are carrying on. In his name, they are shaping governments, remaking the destiny of nations, healing the sick, opening the eyes of the blind and preaching the gospel to the poor. At this Christmas time, millions will pay obeisance to him by the giving of gifts and showing kindness to those about them. And many of the sons and daughters of God will, somewhere in a secret place and a silent moment, acclaim him their King, their Lord, their Redeemer. "For of his government

there shall be no end, and his kingdom shall never cease. The zeal of Jehovah of hosts hath done this." J. O. A.

THE WORLD'S NOBLEST CHRISTMAS CAROL.

"Silent night, holy night," words at which the heart thrills now, for they are a part of the sweetest and most inspiring Christmas carol ever written—so this editor thinks. And yet this melody that now fills the air and will be sung by millions of voices, and played by a million sweet instruments all over the world, was conceived in grief and born in sorrow. Want to know its history? It is worth knowing:

It was a stormy, rainy day in the fall; the wind rages at the windows; the leaves are falling from the trees; a young man sits in the plainly furnished room with his face buried in his hands because his beautiful wife is ill. The young man, Franz Gruber, teacher and organist, is aroused from his gloomy thoughts by the entrance of Joseph Mohr, his fatherly friend and priest.

"Good evening, Franz! See what I have here," said the priest, drawing a paper from his pocket. "You will be surprised, Franz. It's a poem; yes, a poem; a song which I have just completed; a Christmas song which we shall sing for the first time on Christmas morning in our church. I want you to compose the music for it; I know you can do it."

Franz Gruber shook his head. He took the paper and laid it on the table without looking at it.

"No, Joseph," he said with trembling voice, "I cannot do it; not a note would come from my soul, or if any should come they would be nothing but discords or tones of sorrow and pain."

Joseph Mohr, who, in his enthusiasm and happiness over his poem, had not noticed the pale and sorrowful face of his young friend, inquired in bewilderment:

"Franz, what's the matter with you; what has happened?"

Franz Gruber told his friend of his troubles. Days of anxiety followed, and soon his beautiful wife was laid away, leaving Franz and his little daughter, only four years old, alone.

It is the evening before Christmas and Franz Gruber again sits alone in his room. He cannot forget his great loss. Not even music is able to comfort him. Whenever he touches the keys of the little organ it brings out mournful melodies, and he has not been able to compose a single new song.

All at once the church bells of the town ring out in jubilant tones, reminding the people to come to church in order to celebrate the "holy night" when the Christ Child was born. Even the Christmas chimes made no impression on Franz Gruber.

Suddenly the door of the next room is thrown open and a little girl comes running to her father. She jumps upon his lap, kisses him and exclaims: "Merry Christmas, dear papa! Now you must come to see our Christmas tree."

Some of Franz Gruber's friends, under the leadership of Joseph Mohr, had arranged this surprise for him. Their kindness melted the ice from the young man's heart, despair vanished and heavenly peace took its place. With tears in his eyes he clasped his little daughter in his arms and carried her into the next room where a few intimate friends awaited him.

On a little table in one corner of the room he saw a representation of Mary and Joseph and the Christ Child in a manger, with the shepherds standing at the entrance. Above the stable, arranged in transparent letters, was the message of the angels: "Glory to God in the highest, and on earth, good-will toward men."

Franz Gruber's soul was filled with heavenly harmonies and beautiful melodies. He picked up the poem Joseph Mohr had brought him some time ago and read it. He sat down before the organ, touched the keys, and as if he wanted to regain in melodies what he had neglected in all the sad days and weeks, the tones rushed and roared through the house, thus relieving his soul from all gloomy thoughts.

Soon he fell into soft, beautiful fantasies, and then and there was born the melody of the beautiful song which Joseph Mohr had brought him, a song and a melody which after a hundred years is sung around the world, especially at Christmas time:

"Silent night; holy night;
All is calm, all is bright."

It is ever so. There is no joy without sorrow; no peace without pain; no victory without defeat; no smile without a tear; no day without a night; no resurrection without a cross; no bliss without a burden.

J. O. A.

HOW IT IS DONE.

The latest reports from our missionary headquarters is both discouraging and disconcerting.

So many thousands of dollars behind in our giving and their receiving! The debts are piling up and one wonders where the end will be. What cuts will be made and how are we going to face the issue? These are questions that cannot be avoided very well, but they do not exhaust our resources. It is well enough to question, but that gets us nowhere.

One of the most encouraging thoughts that has come to the writer was suggested by reading one of Ex-President Calvin Coolidge's daily remarks taken from the *Boston Post*. He says in that article, that "The great fact seems to be that when a man dedicates his whole soul to his work, when he fully determines to meet the responsibilities that he incurs, in his time of need some power outside himself directs his course and gives him strength to prevail. To such men comes revelation. They do better than they know. Therein lies the hope of the world."

If that be true, and surely it is, then we should not give up. Such difficult times ought to make a strong appeal to stand by the church and its work. Perhaps the hardest burden rests upon the pastors. They have to carry a pretty heavy load not only because their salaries are so far be-

(Continued on page 13.)

Give The Sun for Christmas

We know of no more appropriate Christmas Gift than your church paper. Why not send THE CHRISTIAN SUN to your friends for the ensuing year, and they will be reminded weekly of your thoughtfulness and interest?

THE SUN needs new subscribers badly, and the members of the Christian Church in the South need THE SUN just as badly. You who read the paper keep in touch with your church's activities and interests. Wouldn't it be a wonderful thing if you would help others to become acquainted with the things that you know about?

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Of course, if it happens that the person to whom you send the paper is already a subscriber, we will advance their subscription one year, and will notify them that you have paid same.

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December....., 1932.

THE CHRISTIAN SUN,
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CONTRIBUTIONS

SUFFOLK LETTER.

The Damascus Christian Church, located at Sunbury, N. C., celebrated the 100th anniversary of its organization on Sunday, December 11th. The church was organized in 1836, with six members. The following program was arranged for the occasion: Doxology; invocation by Rev. E. B. White, pastor; hymn, "How Firm a Foundation"; Scripture lesson; prayer by the pastor; hymn: "I Love Thy Kingdom, Lord"; historical sketch, by Mr. W. E. MacClenny; solo, "Consider the Lilies," by Mrs. W. O. Crump; address, "Measuring the Church," by Dr. I. W. Johnson; solo, "Open the Gates of the Temple," by Miss Lidia Nixon; offering; hymn, "Blest Be the Tie that Binds"; benediction.

The weather was inclement, but the congregation was large and attentive. The historical sketch read by Mr. MacClenny was of unusual interest. He has made a careful study of the history of all the older local churches in Tidewater Virginia and Eastern North Carolina. This work required a great deal of research, but he has rendered invaluable service by his painstaking effort. The history of Damascus should be printed in *THE SUN* for future reference.

Mr. Uriah Rawls was the first pastor, who served them faithfully until 1838, when Rev. Joshua Livesay was elected and served until 1840. For several years after this date the church was without a pastor. During the period from 1840 to 1850, the church was supplied by itinerant ministers. The following names appear in the list of those who preached occasionally: Williamson, Apple, Berryman, Craven, Wellons, Hobby, W. A. Jones, and others. The church did not have more than nine members until the year 1850, when Rev. W. B. Wellons was called to be pastor. In 1851 the church reported 67 members to conference; in 1854, 126 members.

From these facts it is seen that under the leadership of Rev. W. B. Wellons, the church grew rapidly in numbers and took on new life and interest. He served as pastor until 1867.

The following ministers have served as pastors: Revs. Uriah Rawls, Joshua Livesay, W. B. Wellons, P. S. P. Corbin, R. H. Holland, E. W. Beale, C. J. Ralston, M. L. Williams, H. H. Butler, R. H. Peel, B. F. Black, J. M. Roberts, W. B. Fuller, B. J. Earp, I. W. Johnson, W. W. Staley, G. A. Pearce, and E. B. White.

The following is a list of the church secretaries: James R. Doughtie, R. H. Powell, James K. Costen, James B. Costen, George J. Costen, William H. Speight, J. R. Raynor, J. R. Corbitt, and J. E. Corbitt.

The following persons have served as superintendents of the Sunday School: Joseph Costen, Joseph Morris, John R. Hinton, Joseph R. Raynor, George J. Costen and John E. Corbitt.

The present membership of the church is 169. During the year 1932, four Sunday School rooms were added to the building, and this additional equipment increases the efficiency of the Sunday School.

Two Christian ministers, Revs. L. L. Lassiter and George J. Green, received their early religious impressions in this church.

It is worth while to reflect upon the history of a church. Too little attention has been given to the history of the Christian Churches. Think of a hundred years of religious history! Think of the pastors and other preachers who have declared the glorious gospel of Jesus Christ! Think

of the hundreds who have been converted and added to the church! Think of the years of labor and sacrifice rendered by those who had faith in the future! Think of those who have found peace and comfort within its sacred walls! Think of those who have been faithful unto death and have entered into that rest which remaineth for the people of God! Damascus has made a great contribution to the kingdom, and her history is worthy of recognition and record.

I. W. JOHNSON.

CHRISTMAS GREETINGS.

Elon College has been the recipient of many thoughtful and generous gifts on the part of her constituency. For more than forty years, she has enjoyed the encouragement and support of the church at large. Without such cooperation, she could never have rendered the efficient service that has been her privilege to render. It is with grateful appreciation that she recognizes the liberal contributions of generous hearts, and at this Christmas season, she would like to extend her sincere appreciation and Christmas greetings to all who have had a part in her support.

First: She remembers, with increasing gratitude, the devotion, the ambition and the sacrifices of those who founded her, and who nurtured her during the tender years of her early existence.

Second: At this season of the year, she is peculiarly sensible of her dependence upon those who have been chosen to outline her course, shape her policies and determine her destiny. To her board of trustees she would re-commit her fortunes in confidence and full assurances of the future, and, at the same time, gratefully acknowledge her debt of gratitude for their guidance, wisdom and generosity.

Third: She gratefully records the many considerations, special favors and contributions of various kinds, given her by the ordained ministers of the church.

Fourth: She would extend to the Churches, Sunday Schools, Christian Endeavor Societies, Organized Bible Classes, Ladies' Aid, Missionary Societies, etc., the season's greetings and heartfelt good wishes for the new year.

Fifth: She would remember her friends, those who have been her friends during her most prosperous years and in the midst of her happiest experiences, and particularly those who have not forgotten her during her years of trials and seasons of adversity. When she needed them most, they were most ready to respond and unbelievably generous in her support.

Sixth: She would not forget those whom she has had the privilege of training, encouraging and fitting for more efficient service in life. Her sons and daughters, she remembers with profound gratitude and wishes for them the day's choicest blessings and life's sweetest victories.

In humble recognition of a divine guidance, she would bow herself in faith and devotion, expressing her gratitude to Almighty God, for his unspeakable gift and his glorious promise. May Christ rule and reign in the hearts of all, and on this occasion of the observance of the anniversary of the birth of Jesus Christ, Elon College extends sincere good wishes to all—ministers, officials, laymen, churches, organizations, students, families and friends and a "Merry Merry Christmas"—a "Happy and Prosperous New Year."

L. E. SMITH.

A PATRIOTIC PROPHECY.

The voice and the vote that made possible the Eighteenth Amendment came from those who knew the evils of the liquor traffic and the human destruction of the use of liquor. The tide that has seemed to turn against the prohibition law has come from a new generation—a generation that refuses to learn except by experiment. That experiment will be made to the extent of legalized beer of an alcoholic content to be determined by our national representatives. When this is done, millions who are now anti-prohibitionists will be satisfied, and with these millions will be other millions who favor repeal for purely revenue purposes. Thus two very large elements will be satisfied. In the meantime the moral forces of the nation will be keenly arrayed against any further step in the dispensing of drinks that help to bring about human waste and debauchery. The hue and cry for repeal is coming from the large cities, not from the small towns and villages and rural communities. America is a small-town and a rural nation. Voices from these parts have always ruled, and will continue to rule. When the state legislatures are called upon to aid in the repeal of the Eighteenth Amendment, the real fight will be on. The liquor issue failed to be a major one in our recent national election, which was much to the surprise of many intelligent voters. The shrewd politician understood. The "dry" politician raised no particular protest because of the wave of what appeared to be public sentiment. It was, and is, only a wave. With a return of beer and better business conditions (but the legalizing of beer will not bring this return of better business) that wave will subside and saner judgment will prevail, the politician will speak and act according to his mind and heart and convictions, and our national law against the manufacture and sale of whiskey will be unchanged, but not unchallenged.

Churches, schools, societies and individuals working for a continuance of a law against the liquor traffic will do well to change their methods of appeal and approach to the subject. It is not enough to condemn the liquor traffic; we must teach and practice the spirit, the principle, and the doctrine of temperance. We must cease to single out one law that is broken when all laws are broken. We have murder every day, yet who would dare to make the killing of human beings a legal act? We have laws against thievery, and yet stealing goes on day after day, but who would vote to make the taking of his or his neighbor's property a lawful act? We have laws to protect society in a multitude of ways, yet society is made to suffer every day because these laws are broken. Who would lift a voice in the sanction of any law that would leave society free of legal protection? The asking of these questions is useless, but are repeated for comparison and emphasis.

America is saving herself and purging herself every day, the flaming headlines of many publications to the contrary. She will save herself from the wave of protest and discontentment and depression now sweeping over the land. Her real citizens will continue to carry out her mandates, and all the while a spirit of helpfulness toward those who would tear down the banner under which she has marched to victory and success for the moral, educational, and spiritual welfare of her people.

TIMOTHY THOMAS.

DEBTS AND DEBTORS.

You were kind enough to publish some months ago my short article on "Debts" as one of the chief barriers toward recovery and toward saving some of our best institutions. I want to renew that appeal, not in my own personal interest, but in the interest of our colleges, our churches, our

farmers, our home-owners, and many business institutions. No general rule can be applied to each particular situation. In many cases refinancing and scaling down to 60 per cent would be sufficient, while in other cases the need might equal the whole amount of the debt. There are, of course, issues in each particular situation which demand the exercise of the finest Christian behavior on the part of the debtor as well as the creditor. If every creditor and every debtor in the State of North Carolina could be brought together and in the spirit of the Lord's Prayer face the problem, a solution would be found that would dispel heavy clouds that now hang over us and threaten to engulf institutions which we can ill afford to lose.

Some hope has returned, but not enough to help us all to that point of vantage where with a united spirit we can go forward to solve our problems in the light of less resources and the conditions of the new day ahead.

Every creditor in the State of North Carolina if he is fair, should realize that his part is one of the whole, and that it is to his personal interest as well as the State as a whole to discover where the line of fairness must now run. For him to imperil any business, any farmer, any college, any church, is to strike a blow where mercy and fairness are needed in an imperative manner.

And on the other hand every debtor in the State of North Carolina, if he is fair, should realize that the credit structure is imperative and if the farm, the business, the college, the church can pay, and does not, then there is guilt and lack of character.

It is a time for clearing which will bring back new courage, new hope and give us all a sense of social as well as individual justice and fairness, stabilizing our life anew and sending forward the life of our people in further reconstructive endeavors. For months now I have never repeated the Lord's Prayer without the vision of this accomplishment as the meaning of the words: "Forgive us our debts as we forgive our debtors."

J. EDWARD KIRBYE.

GREETINGS!

Among the many who are extending the Season's Greetings to you, you have none more sincere than this humble preacher.

It is my earnest wish that this little Christmas message may convey to you, and the editorial staff, and to every SUN reader, my sincere greetings for a most joyful and blessed Christmas, my deep appreciation for your interest and support, which you have at all times given me, so as to make my labors pleasant, to stimulate, if we may, renewed effort within every member of our beloved church for bigger and better work in the New Year, and to cheer up those who may be a bit down-hearted.

Whatever your lot or station, we invoke for every member of our church sufficient grace to enable us to hear once again that blessed hymn of joy and peace and hope. May the light of its truth be your guiding star, for where we give "Glory in the Highest," there we shall find peace and good will among men.

Christmas is our way of saying that God is with us. According to custom we sing and tell the story of the wondrous birth of him over whose cradle angels sang the sweetest song ever heard by men.

It also stands out as the unquestioned time for true and generous giving. It is the anniversary of a gift of preeminent quality, that of an only Son. In celebrating the birthday of the Christ, may we not forget the Christ.

Christmas is an outstanding religious festival. We will miss the real significance of it if we con-

fine our observance of it simply to friendly greetings and fellowship gatherings in the home. The shepherds said: "Let us now go even unto Bethlehem, and see this thing which is come to pass." There they found the Christ Child and worshipped him.

The most fitting celebration of Christmas is in worship. May we be found among the multitudes who will make their way to the church, there to join in Christmas carols and Christmas prayers and to hear again the old, old story. May the spirit that prompted you to give good gifts to your loved ones prompt you to give a gift to the One who loves you best—Jesus Christ, the Son of God—who made Christmas possible.

A wish for your Christmas:

"May the star of hope that guided
The Wise Men of their way,
Make your pathway ever brighter
With each new Christmas Day."

W. T. MEACHAM.

Roanoke, Ala.

We appreciate the words of greeting from Bro. Meacham, and believe that we can speak for every member of THE SUN's staff.—J. T. K.

LYNCHBURG REVIVAL.

Rev. B. J. Earp has just completed a series of revival services at the United Congregational-Christian Church at Lynchburg, Va. In spite of unfavorable weather during a portion of the time, the services were well attended.

Considerable interest was added by the song services, led by Mr. A. G. Jefferson.

The earnest and forceful sermons of the evangelist inspired the congregation and, we believe, will prove a spiritual uplift to the church and to the community. Four were received into membership of the church by conversion, and twenty were added as associate members. E. H.

The little I have seen of the world teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through, the brief pulsation of joy, the feverish inquietude of hope and fear, the pressure of want, the desertion of friends, I would fain leave the erring soul of my fellowman with him from whose hand it came.—Longfellow.

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together; righteousness
kissed each other.
11 Truth shall spring

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10 For a day in thy courts is better
Gen. 15. 1. Ps. 56. 1. 57. 1. 2 Cor. all

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years old when he began t

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grave; death shall feed on th

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MISSIONS



REV. J. O. ATKINSON, D. D., Secretary.

PRAYER.

Father, God, we bow to thee. For cause the Christian part of our nation has hanged her harps upon the willows. Give anew to the nation's captivity witness of the Spirit, and with testimony let the redeemed of the Lord exalt thy mercy, plead thy forbearance, confess thy judgments. For fear and dismay give hope and trust, and grant to the helpless deliverance from the evil grip which verily would dash our little ones against the stones. We pray in Jesus' name.—*Amen.*

L.

THREE STAGES IN MISSIONARY ACTION.

In his general statement Mr. White reviewed briefly the three stages in the theory for missionary action which the church has held: first, the time when there was no doubt concerning the true religion and the false and when consequently the aim and work of the missionary was clear-cut and simple; second, the time when modern thought with its study of anthropology and kindred subjects, comparative religion and the like, with its appreciation of the values of religious cults other than Christianity and its critical study of our own Bible and faith tended to disintegrate the simple, decisive theory of the true and the false. The more the religions of the world, including our own, were studied and criticized, the less we felt we knew which religion was the true one. As a result, a state of uncertainty was created in our ministry and the laity found itself saying that it was an impertinence to attempt to thrust our religion upon other peoples when they had religions of their own adapted to their peculiar genius and social needs; and the third stage now reached when we are making the categorical affirmations that it is not true that the religion any people has is *ipso facto* the best religion for them, that it is not true that one religion is as good as another, that it is true there is in the world a best religion—immeasurably better than any other religion—and that the man who has the best religion in the best regions of his thought and life is eternally under obligation to share it, or else lose it altogether.

The questions that followed centered for the most part upon the assumption that Christianity was the "best religion." It was emphasized and re-emphasized that Christianity is transcendently better: because of the spirit and personality of Jesus, the meaning he puts into the Fatherhood of God; because of its sense of the divine significance of historic fact and the affirmation of the fundamental goodness of human nature; because of the Christian's capacity for love, the world's most irresistible dynamic in practical life. There may be many men of different race and religion who excel in what we call Christian living, yet they in their own testimony, and in accordance with history, reveal the fact that the thing that keeps this spirit moving is the fact of Jesus himself. We may be outdone by many Jews and Gentiles in this world family of ours, but we know, nevertheless, that keeping going in the spirit of love depends upon keeping before men everywhere the personality of Jesus Christ. He is God's way of bringing about the kind of life the world needs.—*Missionary Herald.*

Every Sunday the Indian pastor in Rahuri, India, remembers in his prayer, "The American Board, the friends in America and all the people who are sacrificing so that India may have the message of God."

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 17, 1932.

Sunday Schools.

Previously acknowledged	\$ 840.40
Morrisville, N. C.	.25
Zion, Sanford, N. C.	1.08
Timber Ridge, High View, W. Va.	3.10
United Church, Raleigh, N. C.	11.00
United Church, Raleigh, N. C.	3.00
New Hope, Harrisonburg, Va.	3.51
South Norfolk, Va.	13.32
United Christian, Lynchburg, Va.	4.19
Glendon, Goldston, N. C.	3.00

Total \$ 882.85

Dollar-a-Month Club.

Previously acknowledged	\$ 6.00
Rev. J. L. Neese, Greensboro, N. C. (Hines Chapel Church)	1.00

Total \$ 7.00

Conference Collections.

Western North Carolina Conference.....	\$ 175.00
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Summary.

Previously acknowledged	\$ 5,018.46
Sunday Schools, Regular	42.45
Dollar-a-Month Club	1.00
Western North Carolina Conference.....	175.00

Total to date..... \$ 5,236.91

J. O. ATKINSON, Sec'y.

WOMAN'S MISSIONARY PROGRAM.

By MRS. W. M. JAY, Editor.

The following program is based on the booklet, "Christianity in Revolutionary China," by Rowland McLean Cross, which contains four programs. This booklet costs 10c, and may be secured from the Commission on Missions, 14 Beacon St., Boston, Mass.

Since our story books are based on China, it seems only fitting that we use these programs and learn all we can concerning this country. The booklet contains all the material necessary to put on the program, and every leader should have one by all means. Every worth-while project means putting forth some effort, so be sure and send for the booklet.

PROGRAM I.

"Students and the New Nationalism."

Hymn—"Watchman, Tell Us of the Night."

Scripture—"A new heaven and a new earth." (Rev. 21:1-8.)

Leader's introduction of the subject.

Talk or Paper—"Student Patriots."

Talk or Paper—"Christian Schools."

Special music.

Talk—"Confronting the Students with Christ and His Way of Life."

Talk—"Christian Student Organizations."

Discussion.

Prayer.

Closing Hymn—"Shepherd of Eager Youth."

JANUARY PROGRAM FOR YOUNG PEOPLE.

By PRISCILLA CHASE.

This program is intended for young people. Prepare for it ahead of time, don't wait until the last minute to assign parts. If you don't have a "Guest Book," get one from Dr. Atkinson. The hymns may not be familiar, don't dismiss them, but practice them a bit ahead of time and use

them. If they are not in your hymn book, find a hymn book that does have them. If you must substitute others, make sure they fit and do not express ideas of superiority. Incidentally, the next time your church buys hymnals insist that it shall be one with good World Friendship hymns.

This program is the second one based on the "Guest Book," and is adapted from suggestions in the *Young People's Bulletin*, No. 48, Autumn, 1932:

Hymn—"When Cross the Crowded Ways of Life."

Scripture—Eph. 2:13, 14, 16-22.

Leader—In the early days missionaries went to foreign lands simply "to preach the gospel." It did not take them long to discover that there were other ways than the one traditional way of preaching. Men who were sick and hungry needed medicine and food, as well as the Word, needed education and a chance to earn an honest and adequate living. So the preacher became the teacher, the doctor, the publisher, the social worker, the friend.

Our program is based on those emphases in our missionary task.

Several speakers now tell of these phases of work as exemplified in various individuals:

1. The Medical Worker—pages 15 and 22 in the "Guest Book."
2. The Social Worker—page 20.
3. The Teacher—pages 17 and 19.
4. The Publisher—page 14.
5. The Friend—page 18.

Hymn—"In Christ There Is No East or West."

Leader—But one of the chief jobs of the missionary is to keep himself in the background and train Nationals for places of leadership among their own people.

Three people now tell of three such Nationals:

1. Chinese—page 16 in the "Guest Book."
2. Zulu—page 21.
3. Mexican—page 13.

(Bring out that Mr. Soto is an excellent link between foreign and home missions.)

Prayer—For those workers and the great host they represent. For all who are in need and suffering. For children denied the right to play, and grown people denied the chance to work. For those in the famine regions and those in the slums of great cities. For our own church that its members may share with the rest of the world the message and the abundant life of Christ.

Hymn—"Christ for the World We Sing."

Benediction—May the love of Christ, the Great Friend, his peace, his joy in people, his touch with God the Father, be in our lives always, and touch the lives of those who meet us. *Amen.*

THE CHURCH AND HOME LIFE.
FAMILY RELATIONSHIPS.

A program outline prepared by Herbert W. Gates, in the *American Missionary*.

I. An Invocation. Seeking guidance of the spirit of God in this consideration of the home as an agency for religious education, that, with open minds and clear vision, the members of the group may be helped to make their homes true dwelling places of God's spirit and effective agencies in the building of his kingdom on earth.

II. Scripture Reading. Selection may be made from such as the following:

Ephesians 5:25-33: Advice on the relations of parents and children.

I. Corinthians 13:1-8: Paul's classic utterance on Love, which should guide every home.

Galatians 5:16-25: The fruits of the Spirit

which should be manifest in family life.

Proverbs 4:1-9; 10:31: Wise counsel for the young.

III. Hymns. Two or three may be used at various points in the program. The following are appropriate: "O Thou Whose Gracious Presence Blest the Home at Bethany," "O Happy Home Where Thou Art Loved," O Father, Thou Who Givest All."

IV. Short Talks. These may be given by the members of the group upon topics assigned far enough in advance to allow time for preparation. A few topics are suggested as stimulating to constructive thought and action. References are given to various books in the hope that one or the other may be accessible. To save space, reference is made by letter (a), (b), etc., to the corresponding title in the list below.

1. The influence of the family upon the formation of standards of life and conduct and the building of character.

"The family exists to give society developed, efficient children. It fails if it does not have a religious, a spiritual product. It cannot succeed except by the willing self-devotion of adult lives to this spiritual, personal purpose." Cope, "Religious Education in the Family." References: (a) chaps. 1-4, 8; (d) chaps. 1, 10, 11; (j) chap. 4; (k) chaps. 1, 3.

2. The Modern Home: Contrast with that of earlier times; advantages and disadvantages of the changes that have come.

"There are three kinds of American homes, the good, bad, and bewildered. There have always been good and bad homes. The difference is that now our good homes are better than they have ever been in the past, and our bad homes are more of a menace than they have ever been. This is because the conditions of social life today give the good home more opportunity for its wholesome service, while intensifying the failure of the bad home." Groves, "The Drifting Home." References: (a) chaps. 2, 3; (d) chaps. 2, 5, 8; (k) chap. 2; (l) chap. 7.

3. Relations of Parents and Children. How may guidance be given without arbitrary and autocratic methods? How many children share in an experience of democratic social living?

"In an age like ours the Christian home must be a true democracy . . . the child, after all, is a person and has personal rights which must be respected. The superior wisdom of parents, based on their wider experience, must, of course, be recognized. So long as their decisions are fair, they deserve and win the respect of the children, but individuality must not be crushed out by forced obedience." Fiske, "The Christian Family."

4. The Christian Home. What makes a home religious and Christian? How may home and church cooperate more effectively?

Some characteristics of a Christian home: "Its atmosphere is that of whole-hearted, joyous love of God, finding expression in simple trust, sincere reverence and unaffected worship. The mutual relations of its members will be governed by principles of justice, kindness, helpfulness and love. Its attitude toward all other people will be that of brotherly kindness in the spirit of Christ. Its standard of values will be that of Jesus, setting the spiritual above the material, regarding service as a privilege and injury to character as the greatest calamity." "Principles and Methods of Religious Education in the Church," Congregational Education Society. References: (b) Chap. 18; (d) chaps. 4, 10-13, 16.

V. Questions, Discussion, Reports of Experience. Time should be reserved following these talks for questions on practical problems, discussion of points raised, and reports of personal experience in home and family life.

MISSIONS IN JAPAN.

The advance news which has come to us from America concerning the findings of the committee which has been visiting the Far East, has awakened a good deal of surprise among the missionaries.

One point deals with the personnel of the missionaries as if they are an inferior lot of men in whose places some supermen should be sent out. I have met missionaries by the hundreds at our summer resorts at Karnizawa. Taking them as a whole, they will in my judgment average up with the preachers in the great religious conventions of the homeland. The mission boards in all the missions have sometimes sent out misfits. Probably if the committee which makes the criticism, had the responsibility of sending out men, they would make just as many mistakes as any other board has made.

Another point is in regard to the inferiority of the schools as compared with the government schools. The government schools, like the State universities in the homeland, have access by taxation to the pockets of all the taxpayers in the land, and generally get what they want. But the mission boards have access to the pocketbooks of only a few generous and spiritually minded people in the church. If the results are not large and the gifts meager for building up great, well-equipped schools in foreign lands, it is because of the failure of the Christian laymen to provide the money. If the tale of bricks is not so great as one would desire, it has been due largely to a lack of straw.

But for ten years I have been connected with one of the great mission schools with its three thousand students, and I am sure the work which is being done is something to be proud of.

The committee seems to think that the churches of Japan should send to America a description of the kind of man they want and have the mission boards send out that type of man. I wonder if the committee would hope to find the famous men to be picked from American institutions of learning and get them for the salaries such as missionaries receive—salaries ranging from \$1,100 to \$2,500. Such men, coming to Japan at a mature age, would be too old to learn the language and their probable stay in a foreign land would not make it worth while to try to learn the language, even if they should care to do so.

The committee seems to think that since the peoples of mission lands can read newspapers and books, they can find out all about the Christian religion, and let the missionaries go home or stay at home. The situation is exactly what it is in America where the personal element enters into the success of the Christian movement. There are a few who have become Christians by simply reading the Bible, but they are not many. The students who come to me for the study of the Bible in English would seldom become Christians by their private study, but in the Bible Class it is rare when the student does not become a Christian. The work I do is with a class of young men whom the native pastors do not touch.

Again it has been said that the whole work of missions should be reorganized—and immediately the question arises: How should it be done? Shall school work be stopped? Shall preaching be stopped? Shall Sunday Schools and kindergartens be stopped? Shall personal work be stopped? Shall the religious papers, magazines and tracts be stopped? When one talks about the reorganization of the work he needs to remember that all the means for advancing the kingdom of God are exactly what is being done in the homeland.

But the committee seems to feel that the missionary is too orthodox, too conservative. I have known Dr. Guy who was at the head of the com-

mittee for thirty-five years, knew him when he first came to Japan when he told me he was not a higher critic, knew him later when he seemed to glory in his non-orthodoxy. We have been good friends always, but in our ideas of what one should teach and preach we are almost as far apart as the poles. I am still foolish enough to believe that "all scripture inspired of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect and thoroughly furnished unto all good works." I am still foolish enough to believe that He is the way, the truth and the life, and that no one comes to the Father except through Him. No human philosophy from whatever source or connected with whatsoever great names, can shake my faith in the *ipsi disit* of our Lord, the Son of God, supreme and glorious above all the world.

Personally, I wonder if the fact-finding committee found enough to make it worth while to come to Japan. Anyhow I am not greatly impressed by what has so far come to us in Japan.

A. D. WOODWORTH.

WHAT ONE PASTOR SAID.

In a time like this laymen responsible for local church support and faced with decreasing income are questioning whether contributions to missions and other denominational work should not be stopped until the local budget is balanced. This question comes directly to the minister. What shall he say? He appreciates the pressure upon conscientious trustees to have the church live within its means. Yet he feels the basic need to the church of loyalty to its wider relationships and responsibilities. Following are, in substance, three things that one pastor said to his church in a frank and friendly discussion of this pressing issue:

1. We are trying to be a Christian Church. We fall short in many ways but we cannot afford at any point to give up the Christian ideal. It is as true of a church as of an individual that to live a self-centered life is to cease to be a Christian. "Christianity ceases to be true to itself unless it is in every way and all the time actively outgoing." We may have to reduce our giving to Christian missions but we cannot lose our desire to give. The most important thing just now is that we shall *want* to give.

2. The work that is being carried on through our home and foreign missionary societies is not "outside." It is our work. It is a part of our own program of Christian service. It constitutes the practical fact of our fellowship with other Congregational-Christian Churches and people throughout the country. While it is work done at a distance so that we do not see it; and through agencies which are not local, it is still ours. We are not giving to the support of agencies whose major responsibility rests upon somebody else. Our will to have this work done uniting with the wills of many others is the authority for it. Our giving together with the giving of those others makes it possible. We need to make it more really our own than weaken the sense of our part in it by ceasing to make the best contribution we can.

3. We are not really free to give or not to give. We have entered into a partnership with other churches and with the missionary workers. We cannot go beyond our ability, to be sure, but so far as we are able we are under obligation to sustain and further the work. This is the great common enterprise of the church. We are pledged to it, not by formal contract, nor even by moral obligation alone, but by the love for men which makes us Christian and through which God seeks not only to bless us but to bring fullness of life to all mankind.

V. W.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, Waverly, Va.

MERRY CHRISTMAS AND HAPPY NEW YEAR.

This familiar greeting will soon pass between millions of friends, and for many it will be a sincere wish, akin to prayer. Such it is for the writer of these lines who is thinking at the Christmastide of hundreds of friends here in Virginia, over in my native heath of North Carolina, up in Connecticut, where happy student days were passed, over in New York where pastoring a country church brought happiness of heart, and scattered throughout this fair land of ours. The wish, sincere and true, is winged with prayer as well as sent on the printed page.

But nothing just happens. If we are to have a merry heart on the birthday of the Christ, and be happy throughout the New Year, we must plan for it. Happiness comes as a reward for Christian living.

In recent years poverty has replaced plenty in many homes. Hunger, suffering, and want stalk abroad and strike terror to many who have never been companions of such fear. Multitudes who have been accustomed to plenty will have little or no Christmas cheer unless some friend brings the necessities to their firesides. They need food, clothes, comfort, courage, hope, love, and Christian comradeship. These you may give, and in the giving you will get the happiness of heart which is my wish for you.

The New Year promises to bring greater prosperity than the past. Let us hope that it will, for there is great need in the world. The glimmering daystar of prosperity brings courage and hope as we look to the future.

But whether prosperity returns or poverty crowns our every effort, it is possible for us who know the Babe of Bethlehem to keep the song of the angels ringing in our hearts. They sang not of prosperity, but of peace. They told not of gains, but of a Gift. They pointed the path not to wealth, but to a Saviour, who is Christ the Lord.

In the midst of our poverty, it is a Saviour we need more than prosperity. Our heart-hunger is more deadly than the hunger for food. Friendship is more precious than diamonds. Courage is worth more than comforts. Love lasts when all else is gone. These are qualities of the soul and are not dependent upon external surroundings.

Joseph and Mary tarried in a stable, and Jesus' first bed was a manger. Shepherds guarding sheep at night had few of the comforts of earth. But to these lowly ones came something of "peace and good-will" that first Christmas night that filled their hearts with cheer. It is that "peace and good-will" which I am wishing for you, and seeking for myself both for Christmas and the New Year.

F. C. L.

"THE HIDDEN YEARS."

"The Hidden Years," by John Oxenham, is another delightful book which young people should enjoy. After one has read from the field of modern fiction until the soul seems smirched, it is a delight to turn to something beautiful and wholesome like this novel of Oxenham's. I can think of nothing more delightful to read during the Christmas holidays than this \$2.00 book published by Longman's, Green and Co., New York. According to the *New York Sun*:

"This extraordinary book is much more than fiction. It is inferential biography . . . more human, more gripping, more tremendous in its emo-

tional power than any other life of Christ ever written. It becomes an epic. Nothing in any previous book about Christ is so overwhelming. There are consummate works of art that appear just to have happened. This is one of them. One suspects that what seems to have been skill was sheer inspiration."

If you want to give something very fine to a special friend, you will have to look a long time before finding something better to give than this excellent book.

CHRISTMAS PRAYER.

By ZACHARIUS TOPELIUS.

Translated from the Swedish by E. Gustav Johnson.

Give me not splendor, gold, nor fame
In blessed Christmas time;
Give me God's glory; and proclaim
His peace in every clime!
Give me a day
In which I may
Receive as guest the King, I pray!
Give me not splendor, gold, nor fame!
Give me peace, in Jesus' name!

Give me a home on native sod,
A tree, and children's play,
An evening bright with light from God,
That sends all gloom away!
Give me a place
Where I, through grace,
May courage, hope and trust embrace;
Give me a home on native sod,
And light divine from God!

To rich and poor, to high and low,
Come holy Christmas peace;
Come joyously, with heavenly glow
Earth's frozen heart to ease!
O, holy guest,
Of all the best,
My Lord, my king, my hope, my rest!
To rich and poor, to high and low,
Come with thy heavenly glow!

CHRISTIAN ENDEAVOR NOTES.

JANUARY 1, 1933.

"Facing Life Gallantly."—I. Cor. 16:13, 14.

No one can tell what the New Year will bring to any of us. This first Christian Endeavor meeting on the first day of the year should give a boost to ideals and increase courage to meet whatever may come gallantly. "Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love." This is the way Paul said to face life, and it made him triumph over more difficulties than multitudes of us together will ever have.

Program.

Instrumental prelude—"O Worship the King."
Call to worship—Appropriate quotation from the Psalms, like the 100th.

Hymn—"O Worship the King."

Prayer of thanksgiving for the past year, and of hope for the new.

Hymn—"Marching With the Heroes."

Talks and discussions.

Hymn—"To Knights in Days of Old."

Reading—"Facing the New Year."

Benediction—

"Lord . . . be with us yet,

Lest we forget, lest we forget."

Amen.

Other appropriate hymns are, "Onward Christian Soldiers," "Stand Up, Stand Up for Jesus," "The Banner of the Cross," and "I Would Be True." The following on "Facing the New Year," might well be presented to each member and be read in concert, slowly:

"We pledge ourselves

To follow through the coming year

The light which God gives us:

The light of Truth, wherever it may lead;

The light of Freedom, revealing new opportunities for individual development and social service;

The light of Faith, opening new visions of the world to be;

The light of Love, daily binding brother to brother and man to God in ever closer bonds of friendship and affection.

Guided by this light,

We shall go forward to the work of another year with steadfastness and confidence."

The leader should be prepared to make clear the meaning of living gallantly. Stories of the Knights of the Round Table, poems of early France and the songs of troubadours should be familiar. "When Knighthood Was In Flower," is a good book to read, and will thrill the leader with the idea of facing life gallantly.

Others than the leader should be prepared to speak on some phase of the subject, such as: (a) Meeting personal problems gallantly; (b) Doing my share of the world's work gallantly; (c) Supporting my church gallantly; (d) Sharing life's joys gallantly. Many other topics will suggest themselves to leaders who take the time to think through the subject.

There are numerous poems, prose selections, and short sayings that can be brought to the meeting and used to good advantage. The main thing is for the leader to feel the importance of starting the New Year with high aims and hard work.

CHRISTIAN ENDEAVOR NOTES.

JANUARY 8, 1933.

"How may we know God's will?"—Ps. 119:105.

Be sure that the leader for this meeting is one who is interested in doing the will of God. Those who have sought to know the divine will have discovered that gradually they learn more and more of that will. The door is opened to those who knock, and those who seek, find.

Appropriate hymns for this meeting include: "Praise God from Whom All Blessings Flow," "Holy Spirit, Truth Divine," "Open Mine Eyes That I May See," "Take Time to Be Holy," "O Master, Let Me Walk With Thee," "Holy Bible, Book Divine," and "Wonderful Words of Life."

Several people should speak on topics like: (a) Finding God's will by studying the Bible; (b) Finding God's will in history; (c) Finding God's will through prayer; (d) Finding God's will through unselfish service. Many examples should be given of people who did God's will. Among them may be Abraham, Moses, David, Isaiah, Paul, and best of all, Jesus. It is profitable to think of others than Biblical characters who have seemingly done God's will, and some who say they have when to others it seems that they did not. Both the Kaiser of Germany and the Allies said they were on the side of God during the last war, but evidently both were not correct in their thinking, and some are inclined to believe that both were wrong in their statements.

The purpose of this meeting is to increase the desire to search always for God's will in daily living. Think of illustrations in which it may be difficult for your group to know, and to do, the will of God in the near future. Be sure that the attitude dominant is that all present want to follow wherever that will may lead.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JOHN PREPARES THE WAY FOR JESUS.

JANUARY 1, 1933.

GOLDEN TEXT: "Make ye ready the way of the Lord. Make his paths straight."—Mark 1:3.

LESSON TEXT: Mark 1:1-11.

The Beginning of the Gospel.

The story of the gospel of Jesus Christ, the Son of God, is unfinished. The final chapter will not be written until the kingdoms of this world are become the kingdoms of our Lord and of his Christ. Mark knew that. Therefore, in his gospel, he simply tells of the "beginning of the gospel of Jesus Christ, the Son of God." It is the story of how the "good news"—the gospel is just that—of Jesus—that emphasizes the human side; Christ—the one who should come, God's anointed—that emphasizes the fulfillment of prophecy; "the Son of God"—that emphasizes his divinity. Mark placed a great deal of meaning into these few words.

The Fulfilment of Prophecy.

"Even as it is written." Some may call it coincidence that words spoken by a prophet about four hundred years before found literal fulfilment. Those who believe that the scriptures "came not by the will of man, but that holy men of God spake as they were moved by the Holy Spirit," will see in all this evidence of the fact that God is not slack concerning his promises. One of the amazing things in history is the way that prophecies uttered hundreds of years before found fulfilment. Here was the messenger, here was the voice of one crying in the wilderness, here was the message—here it all is, fitting in in every detail.

John the "Baptizer."

His name was just that, the "one who baptized." He was a cousin of Jesus, he had come from good stock, he had been trained in the school of life under stern and simple conditions, he had disciplined himself, he had communed with God, he had received his divine commission, and now he comes forth with his message of repentance and baptism. He demanded repentance. And he insisted upon baptism as an evidence of repentance and of the will to live a new life. He preached with such fervor and with fearlessness and power that crowds came out to hear him. He was no respecter of persons—he demanded of the religious leaders of his day the same that he demanded of the common people. Dressed in his simple garb of camel's hair with a leathern girdle about his loins, and living on the simplest fare, he presented a striking figure.

The man was great in humility. He recognized that he was only the voice of one crying in the wilderness. He was only preparing the way for the one who should baptize not with water, but with the Holy Spirit. Success did not turn his head. In sincere humility he called attention to the one who should come after him, the latchet of whose shoes he was unworthy to unloose. John is a rebuke to many today who would represent Christ. His simple living, his self-discipline, his self-renunciation, his humility, his willingness to take second place, his refusal to court favor, his fearlessness in preaching the truth, his absolute devotion to the one whom he recognized as his master, are qualities that those of us seeking to be useful in God's service may well emulate. Jesus himself put a high estimate on John when he said that among those that had been born of woman there had not arisen one greater than John the Baptists.

Jesus.

"The-One-Who-Should-Come" had come. As Paul said, "When the fullness of time was come, God sent forth his Son." And strange as it may seem, he came to John to be baptized of him in the Jordan. He would thus give his approval to the work of John—it was a gracious thing to do. He would thus publicly enter upon his ministry. He would thus identify himself with humanity. He had no sins to confess. He had no need for repentance. But because it becometh him to fulfill all righteousness he was baptized of John in the Jordan. He would not destroy, he would fulfill, that is, he would fill full with new meaning the things that were good in the religious heritage of his people.

A Dove and a Voice.

"And straightway coming up out of the water he saw the heavens rent asunder, and the Spirit as a dove descending upon him." It would appear that at his baptism Jesus gave himself definitely to his public work as the Messiah, he became fully conscious of his mission and gave himself wholeheartedly to his ministry. There was a visible symbol of a spiritual experience. However else it might be interpreted it finds confirmation in the lives of those who give themselves fully to do God's will. There is visible evidence when God's spirit comes into a man's heart—the fruitage of his life tells.

"And a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased." It was not the voice of man, it had divine authority. It was the Father's way of telling his Son that he was well pleased with him, and it was the Father's way of telling us that Jesus is the Son of God, that his life and ministry fulfilled the Father's expectations and pleased him. This is all the more impressive when we remember that toward the close of his ministry, when Jesus had accepted the way of the Cross, that again the Father told him that he was well pleased with him.

The Unfinished Task.

As the Son well pleasing to the Father, it was his task to reveal the character and love of God and declare the "good news" to men. But this task is not finished. We, too, are to make ready the way of the Lord, to prepare his paths. The gospels and the Acts of the Apostles tell of the beginning of the gospel of Jesus Christ, the Son of God. It is for us and for coming generations to carry it to completion.

JESUS BEGINS HIS WORK.

LESSON II—JANUARY 8, 1933.

GOLDEN TEXT—"The time is fulfilled, the kingdom of heaven is at hand; repent and believe the gospel."—Mark 1:15.

LESSON TEXT: Mark 1:12-20.

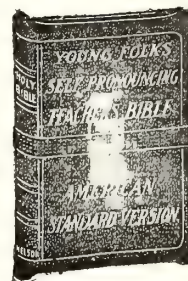
The Temptation of Jesus.

Jesus, the Son of God, was tempted. It was a real experience. He was tempted in all points like as we are—he was subject to every temptation that we are. He could have sinned. To say that he could not have sinned is to make the temptation unreal, and to take from Jesus' victory any meaning for us. It is because he has been tempted, because he could have sinned, because he was victorious, that he can be of such help to us when we are tempted. Several things need to be said about the temptation of Jesus. It followed immediately after a great spiritual experience. He had just been baptized, the Holy Spirit had come upon him. But this did not make him immune to temptation. In fact, it made him liable to temptation. Spiritual experience involves temptation. Furthermore Jesus did not deliberately put him-

(Continued on page 14.)

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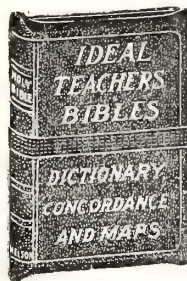
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"The opening of thy words giveth light; it giveth understanding unto the simple."—Psalm 119:130.

SOME NEW YEAR THOUGHTS.

MONDAY.

"Old things are passed away; behold all things are become new."—II. Cor. 5:17.

We are told that these words do not represent accurately the original passage; that the words as written by St. Paul are, "Behold they have become new." He is talking about the new birth of a soul in Jesus Christ, and he is not speaking of an obliteration of the past, but a renewal of the past. The old things themselves have become new. The old is not blotted out but appears under purer, nobler and more excellent form.

At the threshold of the new year we look back over a vanishing road of long travel, tired feet, aching hearts, failures, successes, joys, and many more experiences mingled in our memories; and ahead of us we are looking to a new year of hope. It is an unbeaten path. Every day will bring new and unguessed opportunities or perhaps unheralded storms and sunshine.

Let us go out with joy, and be led forth with peace. If there are ways of pleasantness and profit, let us find them. The one, only, and great condition is take Christ in the heart, walk with God and no road will be too rough.

Prayer—O Lord, God, we pray that the failures and successes of the past may so impress us that the true way for the new year is with thee. Speak Lord, and whatsoever thou sayest, we will do.—Amen.

TUESDAY.

HAPPY NEW YEAR.

"Look not every man on his own things, but every man also on the things of others."—Phil. 2:4.

The outstanding cause for world hope in 1933 is brotherhood, and history reveals that transformation is the way of God in bringing it to pass. The first creation fell into wasteness and crumbled into ruin; but out of the ruin came the world order of beauty which we now inhabit—old things passed away; behold they become new. This is the law of all science, nothing is lost.

This eternal law is seen in the great economical, moral and spiritual life of man. As we look backward we see much of the efforts of the past lying in corruption, but the possibilities ahead offer hope of a new creation, not by destruction, but by transformed inhabitants.

The new year challenge lies in building anew and building on a solid foundation. That foundation is made of sincerity in wishing others "a happy new year." To say that and mean it, means to have our text in mind and heart. We bear our own burdens by carrying one another's burdens and doing what we can to make them happy.

Prayer—Our Father, may we hear thy voice this new year, saying: "Follow after things that make for peace and edify." Every day, help us to weed out the old and bring in the new. Make life fresher and freer, and fuller of promise. Give us new discoveries of thy love, new revelations of Christ's grace, new experiences by Christ's comfort. Make life interesting and good beyond belief—make History, Time and Eternity the pur-

pose, the progress and the achievement which should be. In Christ's name, we ask it.—Amen.

WEDNESDAY.

THE NEW YEAR WATCHWORD.

"One thing I do, forgetting those things which are behind and stretching forward to those things which are before, I press on toward the goal unto the prize of the high calling in God, in Christ Jesus."—Phil. 3:13.

"Old things," is the watchword of the past. "New things," is the watchword of the future. If Paul is right, "Press on," is a good watchword for 1933.

The principle laid down by the apostle's example is the belief that old things only resuscitates the past, cherishes it, fossilizes it and galvanizes it; it dislikes change, it hugs the shore or keeps to the harbor, there is too much that is bad in it to be so treated. All that is wrong or a failure, should be forgotten. We must forget it if we would more nearly reach our ideals in the future.

Paul also believed that new ideals and inspirations, new things of the future, would sweep away the bad past, or leave it for the curious; would send us out into life's problems and tumult if only a new world may be given to its eager and dauntless courage. Change is God's law; progress is God's law. We must not only forget the things of the past, but we must be determined to press on and never give up till we reach the goal.

Prayer—Dear Father, we confess that we are slow to see. We would not trample upon thy holy blessings of the past, nor would we spurn the inspiration of these Godly souls whom thou hast taken away, but we crave for something fixed, something to stand upon, a rock upon which the storms of Time shall beat in vain. Give us the fervor of heaven in this new day. Make the new year a new day and help us to live now, truly thy child.—Amen.

THURSDAY.

WHY TURN OVER A NEW LEAF?

"Man looketh on the outward appearance but God looketh on the heart."—I. Sam. 16:7.

As we have lived to see another year slip into eternity, we are reminded of the fact, that "time moves on with rapid pace." Some one has said, "We are not creatures of time, but of eternity." How true it is, we have no lease on life, therefore it pays to be ready to meet Jesus any time he should call us.

"We have only one life to live,
'Twill soon be past.
Only what is done for Jesus,
Will last."

No doubt, many people have turned over a new leaf, as they say, and have resolved to live better during the coming year than they have in the past. Why turn over a new leaf, and try to cover up sins of the past which are unconfessed and unforgiven? There is only one covering for sin, that is the precious blood of the Lord Jesus that was shed on Calvary for the remission of sin.

Start the new year right; have the old slate made clean, instead of turning a new leaf or asking the Great Potter to patch up the old vessel, plunge into the fountain that was made for sin, and be made new creatures in Christ Jesus.

"Man looketh on the outward appearance, but God looketh on the heart." We need not be so much concerned about what the world thinks of us, but it is very necessary that we be deeply concerned as to whether or not our lives please God. God's ways are not our ways, and if we would have his approval on our lives, we must be willing to say:

Prayer—

"Have thine own way, Lord, have thine own way, Thou art the Potter! I am the clay;
Mould me and make me after thy will
While I am waiting yielded and still."

Jane Light.

FRIDAY.

A WISE CHOICE.

"But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."—Luke 10:42.

To press on to ideals still ahead of us means choosing each day what we will do, what we will say, and what we will be. It is all well and good to make those resolutions, but Jesus laid down certain fundamental principles which must be adopted and adhered to, not because he said them, nor for the sake of making a rule, but because it is a natural fact, which is: "He that would come after me let him deny himself, take up his cross and follow me. He that saveth his life shall lose it and he that loseth his life for my sake shall find it."

Another principle of successful living—true discipleship is, "One thing is needful." It is very needful, indeed, to have Jesus in our hearts. It is very needful to spend much time, like Mary, with him alone. Will we?

Prayer—Dear Lord Jesus, we certainly desire to do better this year than we have done in the past. We confess that we have failed in our own thoughts, of will, but thou wilt help us. If Paul could do what he did through thee who didst strengthen him, so can we. Make us willing to be taught of thee. If we do not like it, give us the truth, for afterwards it yieldeth the peaceable fruit of righteousness. Amen.

SATURDAY.

"THINK."

"Finally, brethren, whatsoever things are true, whatsoever things are pure, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8.

By our thinking we can make of ourselves just what we wish. The Apostle Paul realized this and gave us a prescription—a tonic for us to take in our efforts for the new year. Our text is it. Take it. Repeat it, and then repeat it over and over until you will never forget it. With the beginning of each new day, say it to God for thine own soul's sake.

After this think of the grace that God has given to you, the knowledge of Jesus, his saving power, his light to guide us, and "Press on."

Prayer—Our Father, we believe that with thee and hope, and tomorrow we may mock the counsels of despair. May the bitter of the past sting us into nobler action, and the weakness we have suffered urge us to supplication for more divine strength. Out of the past does come a fuller knowledge of ourselves. Our self-confidence has been rebuked, and we have learned where the perils are; besetting sins against which we need to guard. Whatever trials come to us, may it be to triumph. May the wrestling be only to win the crown. In Jesus' name, we ask it.—Amen.

SUNDAY.

THE END OF LIFE'S ROAD.

"Finally brethren, farewell."—II. Cor. 13:11.

There must be something sad and solemn in partings. They remind us that there is nothing in this world which we can call our own; that all

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, *Preacher.*

STANDING BY THE CROSS.

By W. T. MEACHAM.

"Now there stood by the Cross of Jesus his mother and his mother's sister Mary, the wife of Cleophas, and Mary Magdalene."—John 19:25.

The beauty and tenderness of our text stands out all the better when thrown into contrast with the text. The text describes a most touching incident in the most touching way of the centuries. Round the Cross of Jesus Christ hatred, venom, anger were tossing themselves in almost uncontrollable violence, and in that spirit of delight that said, "At last this disturber of Israel has been destroyed."

But in the midst of this riot of ill, this reek of hell, comes the incident of our text, dealing with the loving companionship of these three Marys around the Cross on which Christ hung. What a heavenly touch it is; what a spirit of benediction is here; what a delightful contrast to all that was so fierce and cruel.

Let us detach this little scene around Christ's cruel Cross, and think especially of these three women watchers as they seek to soothe the sufferings of Christ for the redemption of the world. What may we learn from these women, especially from their stand at the Cross watching Jesus?

1st. How noble and heroic womanly love can be. What a heroism displayed, what loving devotion, what an utter disregard for self in their sincere desire to be near the one they loved. But says one, it is all natural. What mother would not stand by her dying child! What friend or kin would not face danger to be near the one they loved! Exactly that is true, but it is heroism all the same. That is where the danger comes in.

We are apt to overlook the devotion of our womanhood because we take that devotion too much for granted. We expect it and by so doing neglect to give proper credit for it. We need to keep an estimate that we may sustain a true appreciation of it. A mother would give her life for her child, simply because it is mother-like to do so, but that does not detract from the heroism of the deed.

Affection may be altruistic, but it is altruism after all, and we must not forget to credit the one because of the outcome of the other.

For the affectionate heroism of these Marys we give them the honor their heroic love should attain. Then their kindly attentions show how loyal womanly love can be.

Let us admit that it was not safe for these women to be around the Cross. The question is, would it be safe. Let's notice that hissing, howling mob, with passions set on fire of hell, and we see that there was no knowing what harm this mob would do, or to whom it would do it, if only impulse so moved it. Yet, with all the fury of a howling mob and an angry hour, we read this gracious truth: "Now there stood by the Cross of Jesus his mother, and his mother's sister Mary, the wife of Cleophas, and Mary Magdalene." Yet how natural this loyalty. How true to womanhood, to motherhood. That is the beautiful thing about womanly affection: It can stand by to the very end, and this despite the unkind forces that unite against it. It shall never be said that the mother of Jesus forsook him to suffer alone. It shall never be recorded that he was allowed to die on that bitter cross with no mother to cheer, no heart to sympathize, no gracious presence to befriend. If mother-love could not

deliver him, it could at least suffer with him. And this is the love of a mother through and throughout. Peter may forsake, disciples may quit him, but the mother of Jesus never failed him—mother will brave anything to stand by his side for any ministry that might be hers to render.

But what a delightful bit of solicitation there is in this touching Calvary story! There is no doubt that its horror and sin were getting too much for Mary; Jesus had noticed it, despite her effort to conceal it. Courageous, mother-like, anxious to face the scene to the end, Jesus nevertheless felt it would be so much better if she were carried away from the scene, and taken to the care of home. So he calls John's attention to her, and next we see John leading a broken-hearted woman to a place where there were no horrors, but the peace of home. It would be better for her to shed tears there than in the presence of an infuriated mob.

We can permit love to be too loyal, too solicitous. We can let it express itself too far. It isn't always best to let motherly love stand out to the last hour of waiting and to spend her last ounce of strength to face the bitterest of all scenes. A tender leading away is sometimes better than permitting her to remain. We have a mother's love and strength to remember, a woman's sense of delicacy, an dloyal as love may be, it is only right sometimes to lead a mother away, lest the last scene be too much.

The last thing we may learn from these vigilant Marys is how devoted womanly love can be. It wasn't as if any of them could do anything for Jesus on the Cross. Even if Christ would have permitted it, they could not have plucked one thorn from that piercing crown, nor interfere in the least with the cruelties and suffering of that terrible act. They could not stop a pang, quiet a nerve, nor ease a quivering pulse. The cup must be drunk to the dregs, while the mob stood by to see that Christ, then their victim, drank it.

The only thing these women could do was to stand by the Cross, and having stood, still stand. And that was exactly what they did, as our text tells us. What devoted womanly love could do, though it could only stand, it would do for the one they loved dearest of all.

Love will always stand, however impotent and thwarted it may be otherwise. Love stands—yes, and stands by life's crosses, however maligned, or mistreated the victim may be. And if we love Jesus Christ, if we truly adore him, we shall challenge for him, however scorned and mobbed we may be. And what Jesus wants is not merely songs about the Cross, or talks about it, but those who will stand by it. It is the Cross that tests our love. As you love your Lord will you be able to stand by His Cross.

HOW IT IS DONE.

(Continued from page 5.)

hind and their bills are running up, but because they are expected to provide the spiritual encouragement for their discouraged congregations. This is not easy to do, but many a pastor has submerged his own troubles for the sake of cheering up the people of his church and congregation. These times reveal the mettle they are made of. And so it is with the laymen of the church. Many are giving out of small funds and some have not cut their subscriptions, God bless them! Somehow churches where these conditions prevail will pull through.

But there are the benevolences! Missionary headquarters are looking to the churches for their full quota on the apportionments. Unless we send in all we can to the central offices, missionary work will suffer. But the way out is through devotion and service. It is right here that God guides and, as Mr. Coolidge says: "Some power outside" comes in to help solve the problem. Pastors may feel like "giving up" or relaxing, or resigning, or getting out from under and people, perhaps the trustees, feel that the best way is to cut salaries or close up and wait for better times! No, that is not the way to meet the issue. We keep the following exhortation constantly before us on our desk. It was written by a person who knew exactly what every word meant. Here it is: "When you get into a tight place, and everything goes against you, till it seems as though you could not hold on a minute longer, never give up then, for that is just the place and time that the tide will turn."

This is the time for every pastor to use all the powers and ingenuity he has. Undivided attention and concentrated service counts for more these times than any other times. If everybody will work faithfully satisfying results will come.

E. A. K.

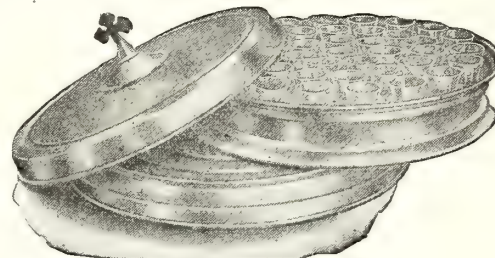
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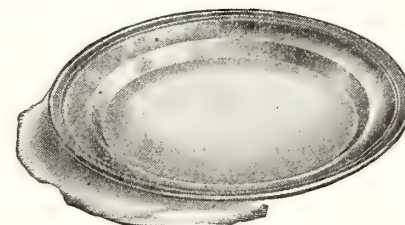
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

Our Thanksgiving offering has been disappointing up to this writing. The offerings have been small and are not making it possible for us to overcome the deficit we have had this year. The second Sunday was a very cold and rainy day, few people got out to our country churches, and the special Thanksgiving offerings were small for the week following.

On this Saturday, the 17th, with snow ten inches deep and cold, it looks very much like the congregations will be small at our churches on Sunday the 18th, and of course we will naturally expect small offerings for next week.

We still have the fourth Sunday, which is Christmas Day. We trust we will have a pretty day, and everybody will open their hearts, and swell the offerings. May we suggest that if you do not get to take your special Thanksgiving offering before Christmas, please take it soon after Christmas. We are too much in need of funds to let the offering pass by. If your church has already taken the offering, and you were not present, mail it direct to us.

The Orphanage is so much in need of funds, we wonder if all who read this letter could not mail us one dollar for an extra personal contribution. If each reader of THE SUN would do this, it would bring us in by the first of the year three thousand dollars. When you read this letter won't you enclose one dollar in a letter and with an earnest little prayer ask God to use it to bless his little ones? Then you will have the happiest Christmas you ever had. You may not have many dollars, but just spare the Orphanage one. Mail it on Saturday, December 24th. Let three thousand do this, and you will encourage your superintendent and make his Christmas happier. Don't wait for some one else—mail yours on the 24th. Let's see who will be the first one to mail their dollar. If you do not mail it on the 24th, mail it so it will reach us by the 31st—but be sure to mail it.

CHAS. D. JOHNSTON, Supt.

REPORT FOR DECEMBER 22, 1932.

Brought forward \$14,643.64

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:
 United, Lynchburg\$ 3.44
 Howard's Chapel 2.00
 Ingram 5.00
 Greensboro, Palm St. 2.00
 New Lebanon 1.95
 Union, Virginia 3.00
 Berea 3.17

20.56

Eastern North Carolina Conference:
 United, Raleigh 11.00

Western North Carolina Conference:
 Liberty\$.89
 Mt. Pleasant 2.15

3.04

Eastern Virginia Conference:
 Dendron\$ 3.00
 Wakefield93

3.93

Valley Virginia Central Conference:
 Timber Ridge 5.64

Special Offerings.

Mrs. Ray, support of Marie Ray...\$ 10.00
 Sanford Church50
 Morning Star Class, Norfolk, Va... 5.00
 Union Ridge, N. C., Mis. Soc.... 2.00

Thanksgiving Offerings.

North Carolina and Virginia Conference:

Berea\$ 2.00
 Durham 27.74
 Union, N. C. 20.42
 Belews Creek 1.00
 New Lebanon 17.35
 Greensboro, First 60.95
 Concord 6.03
 Mt. Bethel\$ 1.68
 P. S. Dixon 1.00
 Mr. and Mrs. L. P. Rippey.. 2.00

4.68

140.16

Eastern North Carolina Conference:

United, Raleigh\$ 10.00
 Mt. Auburn 9.15
 Shallow Well 6.66
 Wentworth 18.86
 Piney Plains 6.63
 Catawba Springs 23.67
 Wentworth (additional offering).. 1.00

75.97

Western North Carolina Conference:

Liberty\$ 8.29
 Mt. Pleasant 4.05

12.34

Eastern Virginia Conference:

Oakland\$ 11.25
 Franklin 39.75
 Bethlehem 12.75
 Windsor 22.19
 New Lebanon 7.00

92.94

Georgia and Alabama Conference:

Vanceville 6.54

J. A. Dunlap, Biscoe, N. C.\$ 1.00
 Mrs. Wilkins, Hines Chapel..... 1.00

2.00

Total for the week\$ 391.62

Grand Total\$15,035.26

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

self in the way of temptation. He was led into temptation. Many who pray, "Lead us not into temptation," deliberately put themselves in the way of temptation. Again it should be noted that Jesus was tempted of Satan. His temptation came from without. Satan is the "adversary," as the name implies. He is just that—the Great Adversary of mankind. Furthermore, Jesus was tempted under the most adverse circumstances. He was alone, he was among the "wild beasts," he was hungry. But in spite of all these things he was victorious. The reason—"and the angels ministered unto him." He received divine help. God will not suffer us to be tempted above that which we are able to bear. It will help to read Matthew's and Luke's account of the temptation story, too. We find that the devil appeals to appetite, pride, passion for power. He uses, but misuses Scripture. Jesus vanquishes him by the Scriptures. Jesus was a real man—flesh of our flesh, and bone of our bone. He met real temptations; he overcame them by the Spirit and the Sword of the Spirit, which is the Word of God.

Preaching the Gospel of the Kingdom of God.

"Now after that John was put in prison"—John had openly denounced the sins of Herod;

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Specimen of Type.
AND the third day there
 was a marriage in
 Cana of Galilee; and
 the mother of Jē'sus was

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 2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.85

VEST POCKET TESTAMENT AND PSALMS
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 2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.90
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Specimen of Type

ST. MATTHEW 2 The three wise men
 carrying away into Bab- ing interpreted is, God
 y-lon are fourteen genera- with us.
 tions; and from the carry- 24 Then Jē'seph being
 ing away into Bab'y-lon raised from sleep did as
 unto Christ are fourteen the angel of the Lord had

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CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,



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Specimen of Type.
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there was nothing wishy-washy about his message. "Jesus came into Galilee"—he had been in Judea, but prudence and common sense made it clear that he should go elsewhere for the present. He did not deliberately court trouble. His time had not yet come for an open break with the civil and religious authorities.

Jesus came "preaching the gospel of the kingdom of God." There is a great deal of meaning packed into that sentence. He came preaching—it was the communication of truth through personality. Nothing will ever displace that method. Paul says God hath chosen the foolishness of preaching to save them that believe. Ministers and Sunday School teachers are in a great fellowship reaching back to and including Jesus himself.

He came preaching the gospel—that is, good news. It was not good advice; it was good news, good news about God, about life, about the ultimate triumph of righteousness, about life everlasting. It was, indeed, then, as it is indeed, now, "good news" to those who heard it and accepted it.

He came preaching the gospel of the kingdom of God. Jesus said but little about heaven as we think of heaven. He said much about the kingdom of heaven or the kingdom of God. He was referring to something here on earth, among men, even as it is done in heaven. "Thy kingdom come, thy will be done in earth as it is in heaven." Jesus was concerned about saving individuals. He stressed the worth and the importance of the individual. But he also was extremely concerned with saving society.

"The kingdom of God is at hand; repent ye and believe the gospel." Repent—change your minds, your way of thinking, change it so radically that it will go to the very roots of your being and change your actions—that was the message of Jesus. Believe the gospel—not merely give intellectual assent to it, but act as if it were true, apply it practically to your own lives—that was the message of Jesus.

"Follow Me and I Will Make You to Become."

"Simon and Andrew"—Jesus would take the human relationships of life and make them more sacred because of his influence upon them. They were casting a net into the sea, James and John were mending their nets—Jesus calls busy men, men who are alert, men who are doing things. "For they were fishers"—rough, out-of-door men, strong, forceful. But here was the voice of their Master. We call him that well, for such he is.

"Come ye after me and I will make you to become fishers of men." Fishers—fishers of men—do you get the significance of that? "I will make you to become"—being a Christian is not a finished thing, it is a process of becoming.

"And straightway they forsook their nets and followed him . . . and they left their father, Zebedee, in the ship with the hired servants and went after him." There is a scale of values which those who really hear the Master's voice, see. Business pursuits, family relationships, these and other things equally as important and sacred, must be judged in terms of their respective position to the claims of the King and the Kingdom. This does not mean that man will necessarily have to give up his present business or break his family ties if he follows Christ. It does mean that he must do this if it keeps him from following Christ.

"And they went after him"—and because they did they became immortal. These humble fishermen had a large part in the great movement which has steadily grown and which shall continue to grow until the Kingdom of God shall have come in fullness.

FAMILY ALTAR.

(Continued from page 12.)

which God gives us is his, not ours; lent, not given. . . At best, we, like our fathers, are only dwellers in tents. Here and there—by some sweet well, under some spreading tree, on some green spots—we linger for a time; but the evening comes at last, the stars come out, the encampment is broken up, and we must move away. And very soon we shall have made our last stay of all; the sky will flush with the crimson of its last sunset; the last long shadows of the twilight will lengthen round us; the last farewell will be sighed forth from weary lips. After that our tent will be moved no longer; for then we hope that it will be pitched, for the last time, under the walls of the Heavenly City, which has "no need of the sun, neither of the moon, to shine in it; for the glory

of God did lighten it, and the Lamb is the light thereof." (Rev. 21:23.)

"Farewell, Old Year, the rustle of whose garment,
Fragrant with memory, I still can hear;
For all thy tender kindness and thy bounty
I drop my thankful tribute on thy bier.

"What is in store for me, brave New Year, hidden
Beneath thy glistening robe of ice and snows?
Are there sweet songs of birds, and breath of lilacs,
And blushing blooms of June's scent-laden rose.

"To me no pain or fear or crushing sorrow
Hast thou the power without his will to bring;
And so I fear thee not, O untried morrow!
For well I know my Father is thy King."

—Julia B. Cady.

Prayer—Say the Lord's Prayer.

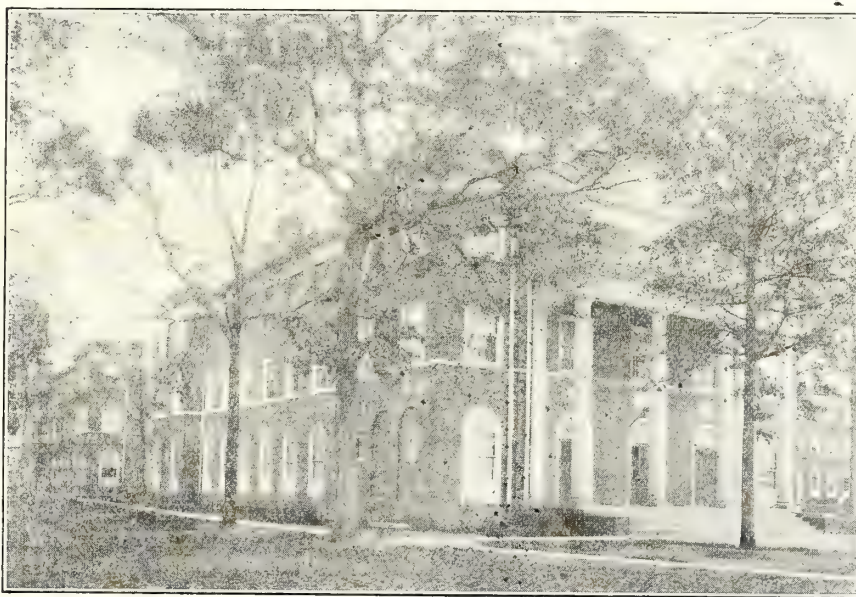
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OBITUARIES

RESOLUTIONS OF RESPECT.

Whereas, our heavenly Father hath seen fit in his infinite wisdom to call from time into eternity, our friend, H. P. Sellers, who was a faithful member of the Loyal Men's Bible Class of the First Christian Church; and,

Whereas, we know that God, in removing him from us, was too wise to be mistaken and too good to be unkind; therefore, be it resolved:

1. That we bow in humble submission to the will of Him that doeth all things well.

2. That we extend our sincerest sympathy to the bereaved and point them to

Him who said, "I will never leave thee, nor forsake thee."

3. That a copy of these resolutions be spread upon our minutes, a copy be sent to the bereaved family, and a copy sent to "The Christian Sun" for publication.

W. M. BROWN,
D. J. FITCH,
E. B. ROSCOE.

NETTIE J. SIMPSON.

Miss Nettie Simpson, daughter of Mr. and Mrs. J. D. Simpson, of near Burlington, N. C., passed away Tuesday, November 15, 1932, after an illness of five weeks. She was the second daughter of a family of six and this is the first broken link in the tie of the family circle.

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THE CHRISTIAN SUN

She was a church member, manifested the Christ-life, and fought the good fight of faith. Her days were spent to bless humanity.

She is not dead but sleepeth, and the mound in Bethlehem Christian Church cemetery under which her body lies, was covered with lovely flowers attesting the high esteem of that immense audience attending the last rites for this member of Bethlehem Church.

The services were conducted by the writer, assisted by Dr. G. O. Lankford, pastor of the First Christian Church, Burlington, N. C.

May heaven's richest blessings attend the father and mother, sisters and bro-

thers to the end of the journey. Then, up there, may the family circle be reunited and spend eternity in the city of God.

J. W. PATTON.

Many living men compare well with the names of the greatest missionaries of the past. Problems today are different from those of the long ago.—Anon.

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